



Vanquishing the Wars Within

Religious Imagination & the Pursuit of Human Consilience

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*Non nobis, Domine, non nobis;
sed nomini tuo da gloriam.*

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- ABBREVIATIONS USED

- CEV Colombian Truth Commission (*Comisión para el esclarecimiento de la verdad*)
- JEP Special Jurisdiction for Peace (*Jurisdicción especial para la paz*)
- H1-12 The 12 sections of *Hallazgos y Recomendaciones* on the CEV's main findings
- R1-9 The 9 sections of *Hallazgos y Recomendaciones* on the CEV's main recommendations

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**ABSTRACTS:
LINES OF RESEARCH
& CHAPTER STRUCTURE**

Short Abstract

The thesis argues that the imagination plays a vital role in belief [trans]formation (1st line of research: chapters 1-3), and that understanding said role opens a space for religious imagination to promote human consilience in communities riven by conflict in Colombia (2nd line of research: chapter 4).

Chapter 1 is focused on the imaginaries: the imagination's structures that provide cognitive-affective sense and ground social practices. I highlight the benefits that an imaginary-driven line offers and note how some interpretations describe the intrinsic elements that configure imaginaries whilst leaving the issue of their transformation underdeveloped. Thus, Chapter 2 complements this by introducing what I call *cosmopoiesis*: an interdisciplinary understanding of the experience of worldbuilding that describes the extrinsic elements surrounding the imagination's work therein.

Chapter 3 serves as a bridge between the two lines of research. On the one hand, the broader view that encompasses both the intrinsic and extrinsic elements of imaginary experience converge into a theory of cosmopoietic imaginaries: a model with considerable potential for engaging with diverse forms of complex conflict scenarios. On the other hand, it illustrates how the challenge of imaginary transformation (Chapter 1) can be answered by said theory, thus understanding the [trans]formation of imaginaries as a process of cosmopoietic map-making (Chapter 2).

For the second line of research, Chapter 4 explores how this theory of cosmopoietic imaginaries may contribute to human consilience in the context of peacebuilding efforts in Colombia. For that purpose, I look at the Colombian Truth Commission's Report, especially its *Findings and Recommendations* volume (2022). Using the ideas developed in the previous chapters as a hermeneutical lens, I look at this volume's thematisation of imaginaries in general and selected aspects of its references to religious imaginaries in particular, and engage in conversation with two key figures: J. P. Lederach and Pope Francis.

The text closes with a summary of the thesis' key points and conclusions.

Long Abstract

b. Argument of the Thesis and its Lines of Research

This thesis unfolds two lines of research. The first line covers chapters one through three and focuses on the more abstract and philosophical portion of the text; it develops a theoretical framework in which the imagination can be seen as playing a worldbuilding role, fundamentally by articulating disjointed data into new imaginaries: maps that can serve as meaningful wholes.

The second line is a more political, socially engaged writing, and is covered by the fourth chapter; it uses the structures deployed by the first line as a lens through which the current political situation in Colombia can be analysed, mainly by contributing to a set of peacebuilding initiatives that are taking place there and which focus on the aforementioned Truth Commission's Report. The objective there is to open a conversation with the findings and recommendations of the Report regarding cultural transformation, focusing on the numerous social imaginaries it signals –especially those of a religious nature– that have somehow contributed either to perpetuating the armed conflict or to opening spaces for peace.

In this sense, the key products of the thesis are an interdisciplinary theory of cosmopoietic imaginaries, and an application of said theory to analyse and interpret the social and religious imaginaries in a key volume of the Colombian Truth Commission's Report.

c. An Overview of the Chapters' Arguments

General Introduction

Understanding the thesis's context involves four key milestones. First, I explore how Colombia's current political landscape influences my research objectives, highlighting the potential for imagination to contribute to peacebuilding and reconciliation. Second, I discuss my childhood experiences with imaginative worlds from school texts and fantasy literature, showcasing the imagination's ability to create both fictional and real-world representations. Third, I emphasise the importance of Mary Midgley's insights on mapping as a metaphor (2002; 2011), offering valuable resources for structuring the type of imagination

examined in my thesis. Fourth, I discuss the link between the thesis and the field of Science and Religion.

In light of this, I analyse the current state of the art by looking at publications in peacebuilding and Colombia, peacebuilding and religion, and peacebuilding and imagination, thus identifying the thesis' key contributions to ongoing academic conversations.

Chapter 1

Imaginaries: Structuring the Elements of our Experience

After outlining the benefits of focusing the thesis on the exploration of our imaginaries, I spotlight Kathleen Lennon (2004; 2015) as an idoneous starting point for the conversation, given her consistent perspective on our imaginary structures. Her approach, rooted in a rich scholarly tradition and influenced by Cornelius Castoriadis, highlights the importance of passive and active elements in shaping imaginaries; this emphasises the importance of freedom, creativity, and empowering personal and societal agency, which aligns with Colombia's current political requirements for transforming imaginaries. In addition to this, her phenomenological and «distilling» approach offers a valuable method for further dialogue.

Lennon's description of imaginaries, covered in Section 1.2, builds upon Castoriadis' radical imagination, illustrating a set of traits I refer to as *lines of tension*; underlying internal elements of the imaginaries that are constantly oscillating between poles, thus serving as axes for the configuration of imaginaries. The key lines operate between the real and the fictitious, between cognitive and affective components (§1.2.2.), the body and the world (§1.2.3.), and between individual and social aspects of the imaginaries (§1.2.4.).

Section 1.3 briefly addresses Lennon's perspective on damaging imaginaries that hinder agency, emphasizing the complexity of evaluating their socio-personal significance. However, I argue that her focus on the structural description of imaginaries surpasses her contributions to understanding the dynamic formation and transformation of imaginaries.

For that reason, Section 1.4. adopts Lennon's method and applies it to her own ideas, thus «distilling» three categories for transforming imaginaries: **visualising, assessing, and adapting**. Visualising (§1.4.1.) entails awareness of imaginaries and their provisional nature. Assessing (§1.4.2.) involves recognising an ecosystem of imaginary forms: an interwoven configuration of the many imaginaries that structure a person's or a community's beliefs. Much like in a tree, some portions of

the ecosystem will be more grounding than others, thus requiring diverse evaluation methods —endosystemic or exosystemic—. Adapting imaginaries (§1.4.3.) requires an awareness of alternative imaginaries and communities through stories. Thus, the section briefly visits a set of theories that are based in stories from around the world, from Latin America, and from Colombia, using said theories and stories as a journalist's ledes to captivate and guide further exploration.

Chapter 2

Cosmopoiesis: The Worldbuilding Imagination

While Chapter 1 explores Lennon's take on *intrinsic* imaginary elements, Chapter 2 presents a different perspective, treating imaginaries as cosmopoietic maps and introducing experiential contexts and *extrinsic* elements shaping their development.

At the opening of Chapter 2, the concept of *cosmopoiesis*, or the «worldbuilding imagination», is introduced. Drawing from Mary Midgley's mapping metaphor, it sketches four essential elements that will be further developed later in the text: a territory (unmapped data), a desire (motivation), a field (context), and a map (resulting model).

Echoing the second milestone (cf. Introduction), Section 2.1 delves into two cases of cosmopoiesis, applying this framework to J.R.R. Tolkien's sub-creative imagination in fantastic literature —*On Fairy Stories* (2006)—, and Albert Einstein's scientific imagination in theoretical physics —*Ideas and Opinions* (1982)—. Both cases show how cosmopoietic elements can be identified in diverse disciplines.

Section 2.2 expands the discussion, suggesting that understanding our cosmopoietic imagination enriches comprehension of how certain complex conversations take place *between worldviews*, both in interdisciplinary and interpersonal levels. It explores Stephen J. Gould's consilient imagination in Science and Religion — especially in his later texts (2003)— and John Paul Lederach's moral imagination (2005) in Peacebuilding.

In Section 2.3., the chapter ends with a more developed overview of cosmopoiesis and its elements. *Field* is understood as the epistemic demarcation for cosmopoiesis; frequently, but not necessarily nor exclusively, a disciplinary framework. *Territory* is not only the inarticulate information that is to be mapped out; it also refers to the received or passive aspect of cosmopoiesis. *Desire* is understood as the motivation behind cosmopoiesis; the drive behind the articulating effort, and the means through which it connects to its personal and intentional dimension. Finally, the cosmopoietic *map* is the form in which territorial

relationships are reconfigured; it is the result of analogical reasoning, and can be more or less adequate, i.e., it can have a higher or lower degree of **human consilience**, a form of articulation where «(a) the distinctiveness of the different components is preserved, and (b) instead of isolation, a form of dialogical articulation is put forth».

This last section also illustrates the intellectual potential of cosmopoietic experiences in different epistemic levels, with varying forms of human consilience. It addresses clashes between worldviews and their reconciliation, of which contemporary Colombian peacebuilding can be seen as an example. Additionally, it explores the connection between cosmopoiesis and spirituality, highlighting that the *experience* of human consilience –which lies at the heart of cosmopoietic desire– can ultimately be framed within theological or religious contexts as a quest to vanquish the wars within and attain spiritual or inner peace.

Chapter 3

A Theory of Cosmopoietic Imaginaries

Chapter 3 is essential for grasping how a theory of cosmopoietic imaginaries tackles the task of imaginary transformation and its threefold challenge, which Chapter 4 will use to analyse the Truth Commission's peacebuilding efforts in Colombia.

I start by clarifying that the intention of discussing imaginary transformation is not to impose social change but to encourage voluntary participation. This theory seeks to *open spaces* in which transformation is enabled, shown as possible and desirable, and assisted. To answer the threefold challenge, then, is to identify and cultivate said spaces, ensuring they are characterised to adequately respond to the challenge.

In Section 3.1, I focus on the cosmopoietic **visualisation** of imaginaries. It emphasizes a *double exposure* – exposure to the cosmopoietic structure of imaginaries and exposure to multiple and diverse imaginaries. This allows us to see damaging imaginaries as they are, to acknowledge the existence of other imaginaries, and to recognise their contingent nature.

Section 3.2 employs a theory of cosmopoietic imaginaries to address the second aspect of the threefold challenge: **assessment**. *Human consilience* emerges as a useful criterion for assessment across various levels of the ecosystem of imaginary forms. The section explains how the cosmopoietic field, alongside the desire for human consilience, enable diverse assessment methods.

In Section 3.3, the final challenge of **adapting** imaginaries is discussed. This section suggests that enabling an *imaginary game*, a safe space for exploration and experimentation, is crucial. It involves consilient resonance – a safe way to experience an imaginary and verify its degree of consilience – and contingent projection – the experiential discovery of how a new imaginary is lived by a community that lives differently and, thus, opens the possibility of new imaginary configurations –.

Section 3.4 concludes the chapter by introducing the idea of *platforms of coincidence* to describe those particular spatial configurations aimed at opening up the transformation of imaginaries. These platforms are unique spaces that enable double exposure, consilient assessment, and imaginary game; they are characterised by the opportunities they provide to share common ground with other individuals and communities, contrast experiences and imaginaries, and reappropriate elements into new pathways.

A notable example of a platform of coincidence is any form of dialogical stage, whether personal, academic, or political, like the ones frequently used in Colombia for peace initiatives (Mesa-Vélez 2019). Furthermore, the arts can also serve as privileged platforms of coincidence: this highlights the significant role of aesthetics in social transformation (Moody-Adams 2022) and the contributions of artists to memory, restorative justice, peacebuilding, and numerous processes related to the Colombian Truth Commission's Report and its support network.

Chapter 4

Colombia: Imagination, Religion, & Peace

Having embarked on a philosophical exploration of the imagination, this concluding chapter of the thesis circles back to Colombia.

In Section 4.1, I delve into the Colombian Truth Commission's Report, offering a historical backdrop of the Colombian armed conflict, and the journey towards the establishment of the Commission by Presidential Decree (2017). After contextualising the Report within this framework, I map out the presence of imaginaries in the text. I clarify the distinction between thematising and non-thematising cases, focusing on the former, predominantly located in the volume titled *Findings and Recommendations*. I concentrate on how said volume understands imaginaries and their role in cultural transformation, with a specific focus on those with religious allusions.

Section 4.2 delves into the analysis of the religious imaginaries within the Report's Findings and Recommendations. Utilizing the theory of cosmopoietic imaginaries developed in Chapter 3, this section examines

the intrinsic and extrinsic elements of these imaginaries and critically evaluates the transformation suggested by the Report. Although the text is immensely valuable as a whole, the transformation it suggests reveals both lights and shadows. It is remarkably robust in the **visualisation** of imaginaries –it talks about «devices and discourses of cultural reedition» (2022, 575 ff.)–, and it performs an explicit **assessment** but leaves questions regarding the criteria used. If seen by itself it offers a weak space for **adaptation** through imaginary game, but it can also be more adequately seen as a powerful instrument to open and reinforce said spaces elsewhere.

Section 4.3 takes up two key figures –J. P. Lederach and Pope Francis– as interlocutors for the thesis. If Chapters 1 through 3 develop and subsequently articulate the different aspects of a theory of cosmopoietic imaginaries, and the first part of Chapter 4 uses said theory to analyse the Truth Commission’s Report, this last section of the chapter highlights how the preceding exercises can render useful insights and enable a conversation with relevant authors and ongoing discussions in academic and political circles.

General Conclusions

The final portion of the text offers a synthesis of the thesis’ major findings and closes with a series of questions it begets and may serve as intellectual pathways to be explored in the future.

Regarding the role of imagination in belief revision, the thesis emphasized imaginaries as fundamental structures of human experience. After engaging with a relevant strand of philosophical tradition, it introduced an original concept–the theory of cosmopoietic imaginaries–with the potential to address diverse scenarios, including those related to peace in Colombia.

On the contributions to the specific challenges said peace presents, the thesis offered a critical reading of the Report’s *Findings and Recommendations*, focusing on its understanding of cultural transformation and its mapping of social imaginaries. Said reading reveals the text has a robust understanding of what imaginaries are and the need to transform them as a key aspect of any long-lasting peacebuilding effort; religious imaginaries appear in that context. However, although there are hints of them having an important role in the country’s cultural landscape, their presence in the recommendations is thin, and the overall approach to the *transformation* of religious imaginaries is more signalled than fully developed.

Suggestions are made in this line to strengthen the potential the Truth Commission’s Report has both as a platform of coincidence in itself and

as a means to reinforce other existing platforms of coincidence by laying down an essential cultural groundwork they require. Among them are the need to increase the visualisation and awareness of *positive* religious imaginaries; presenting peaceable ideas and religious values as subjects open for discussion rather than assumed criteria; and the support of powerful platforms of coincidence that exist throughout the country but are not included in *Findings and Recommendations*. All of this is presented in close dialogue with the overall development of the thesis' argument.

Finally, and due to the methodological constraints that a doctoral project like this unavoidably entails, a series of questions are left for future potential investigations. Among their topics are the possibility of conversing with additional interlocutors and stakeholders, the contrasting of the thesis with other relevant academic theories, and the enormous potential of a subsequent project that allows an interaction with other disciplines — peacebuilding practitioners, psychologists, educators, etc. — further to develop and enrich a theory of cosmopoietic imaginaries and schematise its translation into pedagogic systems.

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GENERAL INTRODUCTION

When we attempt to eliminate the personal, we lose sight of ourselves, our deeper intuition, and the source of our understandings – *who we are* and *how we are* in the word. In doing so we arrive at a paradoxical destination: we believe in the knowledge we generate but not in the inherently messy and personal process by which we acquired it (Lederach 2005, viii).

This General Introduction seeks to provide the framework for the structure of the thesis, an important portion of its vocabulary, and its inner logic. For that reason, it is organised into three sections: the first postulates relevant ideas that refer to the overall objectives of the thesis, its significance, its style, and its methodology; the second describes the interdisciplinary experience that served as a matrix and starting point for my questions regarding the link between imagination and belief formation and transformation, and it does so by pointing out a set of milestones for the thesis' background and development; finally, the third section maps out the current state of the art, briefly describing key discussions currently taking place in scholarly circles relevant for this thesis and showing how the questions this text poses and the ideas it develops contribute to ongoing conversations therein.

Thesis Objectives, Style, and Methodology

Objectives: Purpose, Originality, & Significance

This thesis operates on the premise that the intellectual life shines with remarkable beauty and vigour when experienced not only as a route for the pursuit of truth or as a privileged home for contemplation, but also as an instrument effectively to address the challenges faced by individuals and communities in the world – when it is fundamentally understood as a means to serve.

Framed as an academic endeavour that embodies that exceptional kind of intellectual life, I understand my doctoral work as an opportunity to develop novel conceptual resources to help others. First, I think of the thesis as an innovative bridge between the field of Science and Religion and the world of the human and social sciences, as it contributes to recent avenues being explored between them – especially regarding the relevance of common transdisciplinary resources and the significant role of the imagination in belief formation and transformation. Next, I think of any who might suspect that the human imagination plays a significant interdisciplinary role in the formation and transformation of our worldviews. I also think of those who, facing the

challenge of understanding and advancing cultural transformation, could benefit from a nuanced philosophical approach to imagination in general, and to religious imagination in particular. Finally, and as a distinct case example of the latter group, the thesis is also meant to contribute to ongoing peacebuilding efforts in Latin America, and more specifically, to the pending task of disseminating, discussing, and implementing the findings and recommendations of the Colombian Truth Commission's recent Final Report. The Commission's oeuvre –an intellectual leviathan of +6,000 pages– aims to offer a new political narrative that can make sense of the country's conflict, suggest ways to warrant non-repetition of atrocities, and foster a more peaceful coexistence; in that sense, the thesis' particular engagement with the Report is a means to respond to the Report's own calling to the «diverse social actors» to «familiarize themselves with the legacy of the Truth Commission, disseminate it, and continue its work» (CEV 2022, II, 728)¹, and thus, to contribute in a tangible manner to the advancement of peace in Colombia.

Style & Methodology

Regarding the style and methodology of the thesis, a few clarifications are worth mentioning. First, I find it compelling to write a few sections of this General Introduction –and indeed, several portions of subsequent chapters of the thesis– in first person singular, and to frequently use a way of exposition that does not always answer to a logical or pedagogical order, nor to an ontological order, but an *experiential* order.² Doing so allows me to be more honest about a process that has been nurtured by many conversations and readings but has been woven into a story only insofar as I have been there to experience it all - and so I intend to communicate it.

Second, precisely because of this emphasis on personal experience, the text takes the risk of including what might sometimes come across as unnecessarily anecdotal. However, this is mainly due to how certain passages of the text have a strong

¹ «A los diversos actores sociales, particularmente quienes se desempeñan en labores de pedagogía, educación y gestión cultural; a los medios de comunicación públicos y privados; al Gobierno nacional, Congreso de la República y la institucionalidad pública en general; y dentro de ellos a quienes apoyaron y acompañaron de cerca los procesos de la Comisión, se les insta a conocer el legado de la Comisión de la Verdad, difundirlo y darle continuidad a nivel territorial, nacional e internacional de acuerdo con lo que atañe a sus deberes, objetivos y misiones concretos y apoyarse en este para implementar las recomendaciones que se les ha hecho en el presente Informe».

² By logical or pedagogical order, I am referring to the order in which one believes an argument will better be understood, starting with self-evident ideas or the audience's common or well understood ideas, and gradually questioning or complexifying them. An example of such order can be found in explanations we give to children, progressively introducing new knowledge by means of what is already known –a pear can be explained using an apple, saying it is harder and slightly less sweet, but that is not indicative of an apple having some form of pre-eminence as such–. By ontological order, I mean that which advances from more fundamental elements to ones that are less fundamental. Thus, Euclidean geometry begins with grounding postulates and axioms, and branches out towards theorems and corollaries.

By contrast to both, several passages –especially at the beginning of the chapter– will privilege an experientially ordered account, i.e., a narrative whose constituents are structured following the order in which the ideas came to mind and were discovered. It will not be so much a theory to be explained, but more a story to be told: a story of a theory, yes, but a story, nonetheless.

emphasis on my own personal experience of the imagination, and on how a philosophical reflection based on said experience highlights structures of the imagination that are relevant for the purpose of this thesis; hence, it is safe to say that the method of the text is strongly phenomenological.

Third, given the nature of the questions that drive the thesis and the strong interdisciplinary manner in which they are addressed, the thesis runs through a wide array of academic fields and authors. For this reason, and to avoid any lack of clarity, the text will frequently recapitulate the overall argument of each section of the thesis –or of the thesis as a whole–, especially at the beginning and end of each section. The thesis will also frequently refer to arguments developed in previous sections of the text, not with the purpose of hindering or obstructing what might otherwise be a more fluid and easy reading, but to offer the reader a series of optional «hyperlink» reminders of where key ideas have been developed, thus ensuring that the argument follows a logically-consistent order, that the links between the argument's portions are tightly-knit, and that its overall architecture is as transparent and clear as possible, despite its frequent use of neologisms³.

Four Milestones for the Thesis

As part of this General Introduction, I now offer four milestones for the thesis. The first describes how the current political scene in Colombia offers motivations behind the fundamental objectives of this thesis; a bird's-eye view of the matter explains not only how the current state of affairs is an all-hands-on-deck situation, but how a philosophical reflection on the imagination can contribute to peacebuilding and reconciliation. The second milestone refers to the childhood experience of world-building both whilst studying school texts and reading fantasy; I will describe ways in which the imagination can produce formal representations of fictional realms but also the real world—secondary and primary worlds, in Tolkien's words (2006a, 129 ff.)—, and that immediately hints to the imagination as a mental tool worth investigating. Milestone 3 confirms this and shows that Mary Midgley's insights on *mapping* as a useful metaphor can render interesting resources to structure the kind of imagination the thesis focuses on. Lastly, Milestone 4 explains in what ways is the thesis an academic text developed fully within the field of Science and Religion, inasmuch as it is nurtured by it whilst also seeking to contribute to its deliberations.

Milestone No. 1: Approaching the Colombian Territory

After decades of war and years of negotiations, a historical Accord was signed in 2016 between the guerrilla members of FARC and the Colombian government. One of its many fruits: a Truth Commission that worked tirelessly for more than three years and

³ The multi-disciplinary character of the thesis is particularly strong in Chapter 2's engagement with the fields of fantastic literature, theoretical physics, science and religion, and peacebuilding; the frequency with which neologisms are used is particularly high in Chapter 3, mostly due to its role as an articulating crossroads of the various ideas that the previous two chapters develop.

recently published a massive Report, at the heart of which lies a volume offering valuable findings and recommendations for the country's future (CEV 2022, II). An official Committee has now been established to follow-up and monitor the implementation of the Report between 2023 and 2030. An enormous challenge Colombia currently faces, then, is the pressing matter of implementing the Peace Accords in their entirety and executing the recommendations that the Truth Commission's Final Report has put forward. However, it is far from being the only issue at hand.

On a first stance, and more directly related to the conflict as such, (1) the socio-economic **inequalities** that served as a hotbed for what later became the longest ongoing war in the entire continent of the Americas are still there. Further, and despite the enormous achievement of signing the Peace Agreements with the FARC, (2) nodes of **active violence** are still thwarting the country's progress, be it due to portions of FARC that decided to take up arms once again, or to the persistent action of other militant groups – like the ELN – and local criminal bands.

Underneath these pressing matters, and somehow upholding and nurturing their presence in the political scene, lies a complex matrix of challenges that move on a more cultural level. On the one hand, (3) the country – alongside others in the region – is going through what has been called a «crisis of the great political and ideological referents», so that a «battle for **narratives** appears to be a first order affair» (Araya and Garzón Vallejo 2023). On the other hand, and acting as two overarching diseases that weaken all efforts for peace, are (4) the high tendency to **polarise** political discourses, and (5) the ease with which various sectors across the political spectrum have become used to **violence** as the standard conduct to engage with diversity and difference.

Regarding these cultural-level issues, the way forward cannot be simple nor straightforward. However, on a purely hypothetical level, there seems to be at least two ways to envision a desirable future for the country, in which the many faces of divergence and asynchrony are somehow addressed. First: identifying an existing imaginary or narrative that we could all share, and in the light of which we might find that our ideological differences don't necessarily drive us to fundamental disagreements. Second: agreeing on the intractable nature of the conflict, and on the need of a different kind of arrangement for coexistence to be possible – perhaps a set of institutions or structures that act as a political arbiter, one with the ability to mediate and the sufficient authority and credibility to decide the best way to move forward. Whilst the first option is «finding we can agree» and arriving to some sort of political univocity, the second implies «agreeing on disagreeing», i.e., a forbearing embrace of both a resigned equivocity, and as a result, of whatever pragmatic path we may come up with – of which endowing a third party with decision-making power is just an example.

I would like to think that there might be a third way; one which avoids dissolving the identity of one of the involved parts onto the other – or both onto a third –, but at the same time, evades an intractable approach. Perhaps there is a way we still need to find or develop, one in which the fundamental identities and convictions of whichever clashing parties – left vs right, conservatives vs liberals, pro-accords vs anti-accords,

etc. — can be preserved, whilst maintaining a positive form of interaction between them. Such an alternative doesn't seem like a univocal all-encompassing idea, nor does it look like an equivocal parting of ways in which violence is avoided, but at the cost of all involved parties losing any chance of actually pursuing their convictions and materialising them onto their societies and their cultural practices.

This *tertia via* could be something more dynamic; a set of practices, perhaps, that enable us to preserve strong identities, whilst providing a context in which their grounding principles, the individual and communal identities they foster, and the social practices they ground, can all be revisited and discussed. These habits or virtues, then, could be the key to opening a door that contemporary peacebuilders have been crossing and facilitating for many years now; the door to dialogical platforms and conflict transformation.

Neither the naïve denial of conflict, nor the pessimistic surrender to its perceived inevitable character, need to be seen as the only sensible reactions; according to John Paul Lederach, certain political configurations allow conflicts to be constantly revised, revisited, reinterpreted, in ways that recognise the existence of divergence but without necessarily donning it with negative connotations, nor allowing it to burst into violent practices. According to Lederach:

Too often we see conflict as a battle to be won instead of a problem to be addressed in the relationship. [...In fact,] the very elements that make human experience rich and dynamic, the characteristics missing in the experience of [other creatures], are the elements that make conflict inevitable. Conflict is natural (1999b, 105, 116).

In light of this, conflict *per se* is not the issue. In Christian terms: conflict is not a sin, although «sin may enter the situation, depending on how we approach conflict, how we deal with it, and especially how we treat each other» (Lederach 1999b, 117). In that sense, if by conflict we are referring to the existence of differences, of opposition, of divergence, we might want to consider aiming not to resolve conflicts, but to transform them⁴. From this perspective, a conflict does not necessarily have to be a menacing fire that needs to be put out, lest it devours us; if tended correctly, it can also be a fire around which stories are told.

If the challenge of a *tertia via* is to be taken up, then the Colombian territory is in dire need of all forms of frameworks, methodologies, and toolkits that may enable the kind of dialogical platforms that our political configuration requires, spaces where identity and dignity are preserved, whilst also allowing conversation and conflict transformation and growth. Fortunately, the range of places from which models of

⁴The more technical question about the distinction between conflict resolution and conflict transformation usually moves in a different register and has been a matter of academic discussion for quite some time. For a general overview of the main approaches, both from a historic as well as a theoretical perspective, see Ramsbotham et al (2021), especially Chapters 1 (pp. 10-11) and 2 (p. 52). For a more focalised discussion, particularly in the context of the Colombian Peace Agreement's vocabulary, see Valenzuela (2019), according to whom the Agreement's general understanding of peacebuilding is akin to conflict *transformation* and the holistic approach it commonly renders (Valenzuela 2019, 307).

action and frameworks of thinking can be taken is quite wide, and it exceeds the realm of international relations or political or social sciences proper; it is open to theological and religious inspirations, philosophical discussions and lines of thought, etc. (Lederach 1999b, 64). This is an ideal place for a doctoral thesis –like the present one– to come in: it is a text which aims to offer theoretical means better to comprehend the cultural transformations that peaceful dialogue requires, and the conceptual structures that enable their existence and support their evolution.

The key insight of this thesis – that the preliminary intuition or conjecture that human imagination in general, and religious imagination in particular, may play an important role in these transformative processes that I have been describing – was born of a fundamentally interdisciplinary experience. This served as a matrix and starting point for my doctoral questions and could be best described via the next two milestones: whilst the first refers to my childhood readings of fiction and fantasy along my other school textbooks, the second focuses on a series of conceptual contributions made by Mary Midgley’s philosophy in the field of Science and Religion.

Milestone No. 2: Glimpses of this World and Others

I have always been fascinated by fantasy worlds. Since I was a child, I spent hours on end, reading every book I found that had to do with mythology, folktales, short stories, and the like. There were many ways in which my readings were a cause for joy and amazement. However, during these literary journeys to Narnia and Middle-earth and other fictional worlds, there was one particular aspect of my experience that I now want to highlight. I am thinking of how awestruck I was by the way in which a few words on a piece of paper could configure entire universes: landscapes, characters, creatures, plots, etc. This gave way to two questions. First: by what craft was the author able to conceive an entire world, and put it to words? Second: how was *I* able to look at those written letters, and suddenly come to look *through* them, and conjure up these new worlds in my mind’s eye?

These issues are sufficiently interesting in themselves, as they open up a variety of questions about distinctive and common aspects of literary experiences. However, this was an imaginative process that seemed to be present not only when I was reading literature, but also when I was studying books about the real world. In addition to my literary experiences, there were times when the same thought structure somehow made itself apparent when I was not reading about fantastic or fictional worlds, but studying this real world in which we live. The reason for this: although I was aware that all the classes I took were meant to contribute to the development of my own understanding of the world, it seemed to me that the world depicted by each of my teachers felt significantly different than the ones illustrated in the other classrooms. In that particular sense, the mental devices that allowed me to access the story being told in a myth or a fairy tale, to give it form and shape in my mind, to compare it and contrast it with other stories, and later remember it or even use it as a lens through which certain things made sense – those same imaginative mechanisms were also present when I was reading a book on history, and then listening to a lecture on social science, or doing my physics homework. How was this possible?

The memory of these experiences renders new and very relevant questions in the context of this thesis. Is there any way in which these distinctly different yet surprisingly similar experiences could be structured together? Perhaps they can be seen as cases of something bigger, as instances of an implicit resource yet to be made explicit; a tool of the imagination that provides the means to preserve the fundamentals, but also open engaging and nurturing exchanges – and by doing so, allows us to respond to some of the aforementioned challenges that the current Colombian landscape presents.

Milestone No. 3: Map-making as a Metaphor of the Imagination

A second strongly interdisciplinary source of inspiration came from the field of Science and Religion. Although some of the many voices in Science and Religion take a more historical or case-by-case approach, others have focused their energy on more philosophical discussions about the nature of the relationship between science and religion, their common resources and methodologies, how the inquiry processes on one of the fields may provide interesting inputs for the other, etc. Among this more philosophically inclined group, Mary Midgely stands out for her denouncement of scientism and her defence of the humanities, her interest in the critical role of philosophy, her reflections on animal rights, and – more importantly for us here – her ideas on *mapping*⁵ as a useful metaphor to engage difficult and complex scenarios.

In an insightful text, Alister McGrath has pointed out how Midgley «[picked] up on the physicist John Ziman’s comparison of scientific theories to maps» and expanded the comparison’s scope of applicability, thus projecting the hermeneutic possibilities that the metaphor offers onto broader terrains. For Midgley, then, maps are not just useful to portray relevant characteristics of scientific theories; they can also help us gauge the importance of interdisciplinarity and intellectual diversity, since «the many levels and aspects of our world can never be completely captured by any single methodology» (McGrath 2020, 853). In her own words:

On the one hand, I want to emphasize that there really is only one world, but also – on the other – that this world is so complex, so various that we need dozens of distinct thought-patterns to understand it. We can’t reduce all these ways of thinking to any single model. Instead, we have to use all out philosophical tools to bring these distinct kinds of thought together (Midgley 2018, 193).

When I found McGrath’s portrayal of Midgley’s *mapping* metaphor, it seemed particularly interesting for at least two reasons.

⁵ For an overview of the need of multiple maps and the necessary limits of maps, see «Pluralism: the Many Maps Model» (2002a, 10–11). For a broader development of the *mapping* metaphor and a useful parallel with the metaphor of the aquarium and its multiple windows to describe what Midgley calls «scientific pluralism», see *The Myths We Live By* (2011, 37–40), which also includes a reference to the figure of the *atlas* (2011, 81–83). For a richer text which includes a more developed version of her approach to worlds and world-pictures, as well as the aquarium-atlas parallel, see *Science and Poetry* (2002b, 171–72, 178), also quoted by McGrath (McGrath 2020, 854).

First, he points at an intellectual tool which Ziman uses for science, and then Midgley amplifies for knowledge in general; afterwards he uses the mapping resource to shed light onto theological thought – which is one of the main objectives of his article on Midgley –, but by doing so, he immediately opens the door for others to follow his steps and explore *other* fields: «the metaphor of mapping can easily be applied to multiple areas of human reflection» (McGrath 2020, 855). Could maps also be useful to clarify or highlight novel approaches in philosophical provinces? In our understanding of the arts? In peacebuilding?

Second, although he praises Midgley's exploration of the *mapping* metaphor, he also stresses the fact that she «failed to find a fundamental principle of coordination or unification» (McGrath 2020, 854). This should not be seen as a mistake on her part, however, as if her arguments were lacking a necessary piece for her theory to work, but as a challenge left open for anyone willing to move forward and develop her insights and their implications – a «[pointer] towards future discussions which might benefit from her critical insights» (McGrath 2020, 860). Maps not only serve as an appropriate resource for Midgley's purposes when used as an image to illustrate her view on human knowledge; in other scenarios, they can also be seen as unfinished metaphors, opening interesting challenges and invitations to anyone willing to take up the task.

Perhaps maps can not only serve as a way to illustrate the importance of having a multiplicity of worldviews in order to get a broader understanding of the world; perhaps they can also help us understand aspects of how we experience the world, how we come up with each one of these worldviews or world-maps, and by doing so, shed light onto novel ways to weave discourses together, allowing both distinctiveness and complementarity. This, as I have stated before, is at the crux of the current peacebuilding efforts in Colombia.

Inspired by Midgley's ideas, then, I wish to take up the double opportunity McGrath points out here. On the one hand, I wish to explore the possibility that human imagination can serve as a principle of coordination or unification, like the one Midgley hints at; if maps are a useful metaphor for human understanding, then perhaps *map-making* can serve as a suitable metaphor for imagination, especially when it's understood as a shared resource in a variety of different fields and forms of experience. On the other hand, I wish to explore ways in which such a view of the role imagination plays, alongside a map-making approach of its structure, could somehow be useful in a discipline like peacebuilding, and in a particular historical setting, like present day post-agreement Colombia.

Milestone No. 4: Science and Religion in the Thesis

Science and Religion is not only the field of study in which Mary Midgley appears as a significant contributor for the thesis' use of the mapping metaphor; it is also the fertile grounds upon which the whole argument of the thesis stands. In that sense, it is perhaps useful to take the time to explicitly point out how this is so.

Earlier in this General Introduction, I have already stated how this thesis seeks to serve as an original connection between the study of Science and Religion and the domains of the human and social sciences, as it adds to current explorations between these areas. Indeed, the greater part of the Science and Religion corpus developed in the English-speaking world has mainly focused on the conversation of religion with the *natural* sciences; however, there have been projects in which the interaction with the *social* sciences has surfaced as culturally relevant and academically fertile, particularly in Latin American contexts (Silva 2015b, 486, 488, 490; 2015a) .

There are various case-examples of these efforts towards a closer engagement with the social sciences, especially by relying more strongly in the philosophical underpinnings that ground interdisciplinary discussions. Among these, Alister McGrath has recently written about the importance of being aware of the cultural and social embeddedness of rationality, mostly by highlighting how retrieving human and social sciences into the discussions on science and religion may be useful to broaden our understanding of multiple rationalities and the contexts for their discussions (McGrath 2019b, 19–46, especially 27–32). Further, and even more closely to some of this thesis' key themes, McGrath has also drawn on *imaginaries* as a concept strongly used in the social sciences and as a useful tool to engage in interdisciplinary discussions, avoid the fragmentation of knowledge, and retrieve natural philosophy as a «disciplinary imaginary», for which he also mentions authors with which this thesis engages –e.g. Lennon and Midgley– (McGrath 2023, 125–126; 136–141, especially 138). For my part, and as an instance of these reflections coming from Latin American contexts, I have written elsewhere about how apparently contradicting interactions between the social sciences and religion –e.g. between anthropological views rooted in social constructivism and the theological doctrine of creation– can sometimes be clarified by engaging with philosophical resources –e.g. analogical reasoning– and with authors in Science and Religion –e.g. Philip Hefner– (Gutiérrez González and Múnera 2017).

In addition to being nurtured by these conversations in Science and Religion, and seeking to contribute to them, this thesis is also nurtured by the way the field has highlighted the social relevance of theology and religion for contemporary issues, and how increasing the theological and religious literacy of academic conversations can inaugurate interesting pathways of intellectual work and cooperation, and even provide unanticipated sources of inspiration for novel models and solutions.⁶

⁶ Cf. the work of the various scholars of the «Religion and the Frontier Challenges» program at Pembroke College (<https://www.pmb.ox.ac.uk/religion-and-frontier-challenges>), especially Qureshi-Hurst (2022) among them.

Overall, this thesis can be understood as an academic contribution in Science and Religion due to its close engagement with scholars of the field (McGrath, Midgley, Gould, etc.), its thematic development in the context of the increasing intellectual interactions between the *social* sciences and religion – both in more purely theoretical discussions but also in applied cases, especially in Latin American contexts –, and due to the enormous debt it owes to the lessons learned in Science and Religion on the value of interdisciplinary conversations and the role philosophy and the imagination can play therein.

The Current State of the Art

As I clarified in the previous section, this is a thesis in the field of Science and Religion, and it seeks to contribute to the philosophically focused conversations between the social sciences and religion. More specifically, the text aims to connect a philosophical understanding of the link between imagination and human belief, on the one hand, and the conversations and challenges regarding peacebuilding and conflict resolution in Colombia, on the other; it aims to do so by focusing on the Colombian Truth Commission's Report and engaging with its accounts on social imaginaries in general and religious imaginaries in particular.

Although the thesis moves in coordinates well within the field of Science and Religion, its final contributions rest in the field of Peace and Conflict Studies. In that sense, the thesis' revision of the current state of the art requires an assessment of at least three major academic frameworks in which peacebuilding somehow interacts with key topics: scholarship on the current state of affairs in Colombia; texts on the relationship between peace and religion; and studies on the imagination. For each of this, I will first identify a set of categories, use them to offer an account of the revised bibliography, and subsequently analyse the categorised discussions in light of the thesis and its themes.

Scholarship on Peacebuilding in Colombia

IDENTIFYING THE CATEGORIES

In the context of this thesis, the theme of peacebuilding in Colombia serves by setting up the scene and highlighting the ultimate motivation for the efforts being executed. In that sense, it is reasonable to look at the various ways in which the topic has been addressed by both English and Spanish-speaking scholars.

Just in the past three years –from the beginning of 2021 to the 1st of April 2024–, more than a hundred articles and books have been published in both languages that explicitly focus on peacebuilding in Colombia. Although other academic fields also refer to the topic –publications in security studies are significantly prolific in that regard– we will focus here on the ones that have been primarily categorised within peace and conflict studies.

Although the texts could be analysed in different ways –looking at key authors, focusing on most relevant academic institutions, etc. –, a text that is still referential in the field and can provide a useful conceptual framework for our categorisation of the state of the art is Angelika Rettberg's *Construcción de paz en Colombia* (2012). The book includes a compilation of texts written by 21 different scholars, and begins with a chapter written by Rettberg herself, entitled «Peacebuilding in Colombia: context and evaluation» –«*Construcción de paz en Colombia: contexto y balance*»– (2012, 3–51). In the second section of the chapter –«Peacebuilding in Colombia: An Activity in Continuous Transformation» (2012, 21–33) –, Rettberg describes a particular increase in the number of organisations actively working on peacebuilding in the country, and how such an increase had a strong link with three main historical moments:

Since the 1990s, the number of national and international organizations engaged in peacebuilding activities in the country has increased. This increase occurred mainly at three moments: the outbreak of the humanitarian crisis surrounding forced displacement as a war strategy (1985-1995); the escalation of the armed conflict and the call for peace negotiations between the Government of Andrés Pastrana (1998-2002) and the Revolutionary Armed Forces of Colombia (FARC); and finally, the development of the institutional framework around the Law of Justice and Peace (Law 975) in 2005, along with the demobilization process of paramilitaries and the initiation of efforts aimed at victims' visibility and reparation (Rettberg 2012, 25).

I highlight Rettberg's work and this particular passage, since it structures both her analysis of the increase of institutions, but also the kind of scholarship that arose in Colombia until the book was published in 2012. Similarly, in a subsequent 2-volume publication entitled *Después del Acuerdo ¿Cómo va la paz en Colombia?* (2023), Rettberg assesses the state of peacebuilding in the country in more recent years, especially after the signing of the peace accords in 2016 and structures her analysis of this historical period around five themes: key peacebuilding actors; transitional justice; challenges and opportunities in the post-conflict period; territorial peace; and the reconstruction of the social fabric.

Whilst the first book covers the bulk of the 90s and the beginning of the 2000s, the second book offers an account for the beginning of the century until its publication in 2023. Rettberg's thematic distribution of her texts not only serves as a useful tool to structure the country's recent history of peace and conflict, but it can also provide a framework that can *inspire* the categories required to understand the scholarship that has been recently developed. Thus, I will describe publications focusing on **humanitarian** issues; publications that focus on what I call «**accord studies**»; key peacebuilding **actors** –although understood in a wider sense than how Rettberg uses the expression–; **transitional** justice; **post-conflict** challenges; **territorial** peace; and reconstruction of the social **fabric**. In addition to these, I will include two additional categories of my own: one referring to **interdisciplinary** approaches to peacebuilding; and one on **case studies**.

The way some of these categories is understood will be clarified when I use them to classify the state of the art; after doing so, I will point at the way in which this thesis aims to participate and actively contribute to the academic discussions therein.

CATEGORISING THE DISCUSSIONS

Rettberg uses the term **humanitarian** crisis to describe how forced displacement became a war strategy particularly in the late 80s and throughout the 90s. Although recent scholarship does not necessarily focus on that historical period, the topics of forced displacement (Delgado Olarte and Sarmiento Álvarez 2022) and of victims of forced disappearances (Vigevano 2022; Carneiro 2021) are still being discussed. Some of the publications focus on «**accord** studies», i.e., analyses of different kinds of particularities surrounding the process of the peace accords, be it the process that led to it (Umaña Hernández 2022), studies of the plebiscite (Ojeda, Laguna, and Sanmiguel 2021), or the early stages of the post-agreement (Triana and Ríos 2022).

When it comes to peacebuilding **actors**, some of the publications have an inter-sectorial approach, offering accounts of more than one sector of the population and analysing their political situation and structure (Bravo et al. 2023; Calero and Peña 2022; F. E. R. López 2022). However, most of the publications in this third category aim for a particular sector, and this perhaps requires a terminological clarification. By «sector» I am not exclusively referring to minorities or portions of society that have been strongly victimised; alongside those, I also use this category to describe publications that focus on broader sociological groups, including economic sectors e.g. companies, state and government, and even the media.

The biggest sectorial group of publications focuses on the various role companies have played in the conflict and in the post-agreement (Tolé Martínez 2021a; Barón 2021; Valencia Toro 2021; Wiesner León 2021; Umaña Hernández 2021; Martin and Prandi 2021; Reyes and Bustos 2022; Tous 2022; Sánchez 2022; Mercado and Hernández 2021). Closely following these publications in number are those focused on *campesinos*, i.e., rural workers who are mostly but not exclusively agricultural (M. A. R. Suárez et al. 2022; Sierra and Mogollón 2021; Niño et al. 2022; Uribe Ribera 2022; Rojas 2022; Plazas, Alférez, and Oyola 2022; Salamanca et al. 2022; Arango et al. 2022).

Following that, some publications offer accounts of women, men and masculinity, or gender theory in the Colombian conflict (Zulver 2022b; 2022a; Weber 2023a; 2023b; 2023c; 2023d; Navarro et al. 2022; Coronel et al. 2022b; Rivera 2022; Zapata and Salazar 2021); children and youth (Vega 2023; Macías Tolosa and Rivas 2022; Marín et al. 2023; N. L. G. Peña et al. 2023; Quintero et al. 2022; Bravo et al. 2023); indigenous peoples (Martínez and Acevedo 2022; Á. M. O. Delgado 2022; Tovar et al. 2021); LGBTQIA+ population (Páez Ramírez 2022a; 2022b; F. E. R. López 2022); and Afro population (J. C. Valencia 2022; Bravo et al. 2023; Vargas-Rojas et al. 2023). In addition to these, a few sources focus on media and communication studies (Maya, Montañez, and Albarracín 2021; Hernández 2021), and fewer still are centred in activists (Calderón Valencia, Escobar Sierra, and Arenas Hernández 2022), the health sector (Hernández Martínez 2022), and the state (Rauchecker and Fidalgo 2022).

In addition to the various categories of actors, some recent works focus on **transitional justice** (Weber 2023a; 2023b; 2023d; Oyola 2022; Tovar et al. 2023a; Jiménez García 2022; V. B. Torres et al. 2023; Gualtero et al. 2021; T. E. López 2021; Umaña Hernández 2022; Acosta Zárate and Martínez Guerrero 2022), and some specifically look at the Special Jurisdiction for Peace — *Justicia Especial para la Paz* (JEP) in Spanish— within the Colombian transitional justice system (Morales Garay 2022; Cuéllar et al. 2022; Rojas Betancourth 2022; Wiesner León 2021; Á. M. O. Delgado 2022).

As to **post-conflict challenges**, the current state of the art includes texts on the post-agreement and international humanitarian law (Güiza-Gómez, Quinn, and Echavarría Álvarez 2022; Rojas Betancourth 2022; Delgado Olarte and Sarmiento Álvarez 2022; Macías Tolosa et al. 2022; Salmón 2022; Tous 2022; Hernández Martínez 2022; Jiménez García 2022); post-agreement and economy (Baquero-Melo 2022; Valencia-Agudelo 2021; García, Rettberg, and Ucrós 2021; Enciso 2021; Sierra-Camargo 2021; Beltrán Gómez and Ramaphala 2021); and post-agreement and the environment (Montes Cortés 2022; Valencia Cardona and Arango Rincón 2022; Weinthal et al. 2022; Colectivo de Guardaparques de Colombia 2022; Gómez Zúñiga and CANO 2022; Velásquez 2022; Calderón Valencia, Escobar Sierra, and Arenas Hernández 2022; Quintero et al. 2022).

The next category includes publications focused on **territorial peace**, i.e., the development of bottom-up peacebuilding efforts alongside the peripheral application of centralised peacebuilding initiatives (J. D. A. Suárez and Fernández 2022; Fernández et al. 2022; Valdés et al. 2022; Courtheyn and Ríos 2022a; 2022d; Melo et al. 2022; L. Y. R. Revelo 2022; Courtheyn and Ríos 2022b; Arias and Amaya 2022; Hernández Becerra 2022; Parrado and Cifuentes 2021; Rodríguez and Pérez 2021; Ávila Escobar 2022; Rosero, Murillo, and Cantillo 2021; Cruz and Tafur 2021; Escobar Arango and Escobar Arango 2022; Gutiérrez Robledo 2022).

The last of the Rettberg-inspired categories I offer here is the one that refers to the **reconstruction of the social fabric** as a key aspect of peacebuilding in the country. Among the texts published with this focus, some look at the key angles of reintegration processes (Peñaloza et al. 2021; Tole Martínez 2021b; C. V. J. Jaimes et al. 2022; Correa and Gorrón 2022; D. R. Revelo, Díaz, and Montenegro 2021; D. R. Revelo, Ferrer, and Moncada 2021; D. R. Revelo, Fuentes, and De la Cruz 2021; Rubio Rubio 2022; Erazo and Navarro 2021); some look at the topic of reconciliation (D. R. Revelo, Tafur, and Ángel 2021); and some at reparation (Santos et al. 2022; Mellizo 2022; Vargas Valencia 2022; Coronel et al. 2022a; Carrera, Zamudio, and Morales 2022; Guerra, Márquez, and Martínez 2022; Niño et al. 2022; Salamanca et al. 2022; Arango et al. 2022).

In addition to these clusters of texts, there are two additional categories that I would like to include here.

The first category groups together those publications which offer an exploration of a more **inter-disciplinary** nature, either because they explicitly engage with other disciplines or because they address questions that benefit from multi-disciplinary

approaches. Those that engage with other disciplines include interactions with fields commonly studied alongside peacebuilding, such as education (Arbeláez and Báez 2023; Salazar and Jaramillo 2021; F. C. Torres 2023; Robles and Rodríguez 2023; P. O. Valencia 2023; Tovar et al. 2023b; del Pozo Serrano et al. 2022; Vargas-Rojas et al. 2023) and the social and human sciences (G. E. N. Jaimes, Trimiño, and Canales 2021; Carrera, Zamudio, and Morales 2022). However, this group also includes publications developed in less frequently trodden paths, thus serving as interesting forms of interdisciplinary interactions: included here are texts articulating peacebuilding with communications (Galvis and Tavera 2021); cultural studies (Zúñiga and Mina 2021); work with military paralympic athletes (Gómez 2022); and even virtual reality (Ortiz and Salazar 2021). As a final group within this category are those texts addressing questions in peacebuilding from multi-disciplinary approaches, including dialogue (Jaramillo-Marín et al. 2023a; 2023b; 2023c; Acosta Zárate and Martínez Guerrero 2022), memory and truth (Barón 2021; Gualtero et al. 2021; Courtheyn and Ríos 2022c), and security (Martin and Prandi 2021).

The second – and last – category I want to include here comprises scholarly literature looking at **case studies**: a vast number of texts that study peacebuilding experiences in particular settings or timeframes in Colombian history, thus illustrating the many initiatives through which both theoreticians and practitioners have contributed to the field in the country for decades (Jaramillo-Marín et al. 2023b; 2023c; Triana and Ríos 2022; Vega 2023; Zulver 2022a; Rosero et al. 2022; Tovar et al. 2023b; Vargas-Rojas et al. 2023; Galvis and Tavera 2021; Valencia Cardona and Arango Rincón 2022; Colectivo de Guardaparques de Colombia 2022; Quintero and Sarmiento 2022; J. C. Valencia 2022; Bravo et al. 2023; Sierra and Mogollón 2021; Uribe Ribera 2022; Rojas 2022; N. L. G. Peña et al. 2023; Campos and Pérez 2022; Tovar et al. 2021; Calero and Peña 2022; Hernández 2021; Rauchecker and Fidalgo 2022; F. E. R. López 2022; Rivera 2022; C. V. J. Jaimes et al. 2022; Correa and Gorrón 2022; D. R. Revelo, Ferrer, and Moncada 2021; Erazo and Navarro 2021; D. R. Revelo, Tafur, and Ángel 2021; Santos et al. 2022; Mellizo 2022; Guerra, Márquez, and Martínez 2022; Valdés et al. 2022; Courtheyn and Ríos 2022a; Melo et al. 2022; Arias and Amaya 2022; Parrado and Cifuentes 2021; Rodríguez and Pérez 2021; Ávila Escobar 2022; Rosero, Murillo, and Cantillo 2021; Cruz and Tafur 2021; Escobar Arango and Escobar Arango 2022; V. B. Torres et al. 2023).

ANALYSING THE CATEGORISED DISCUSSIONS

There are various things to note based on the categorisation I've offered in the previous section, all of which come to show there is a considerable gap (a) on publications on peacebuilding and Colombia including religious and philosophical perspectives, and (b) within transitional justice approaches, on the Colombian Truth Commission and its Report.

First, just by looking at the disciplinary fields within which the texts are published, both religion and philosophy are strongly put to the side. Within the same timeframe (2021-2024), 9 out of the 146 English texts were published in the field of religious

studies, and only 2 in philosophy; in Spanish, out of the 122, 5 were published in philosophy and only 1 in religious studies.

Second, a theorisation of cultural transformation or of the peacebuilding role that Colombian civil society has played in the past or should play in the future doesn't appear to be a frontline theme in the literature; further, if this is true about civil society as a whole, it is also true about communities of faith precisely as part of civil society. On one hand, as an example of this, Rettberg's text *Construcción de paz en Colombia* (2012) doesn't include religious thought or communities of faith as a significant element of her analysis. On the other hand, the categories I have previously offered – strongly inspired by Rettberg – can serve useful to make the point here: none of the publications revised on humanitarian issues or on accord studies or territorial peace seem to engage significantly with philosophical or theological lines of inquiry as their thematic core, and none of the various texts on peacebuilding actors stand out for their focus on communities of faith. The texts with interdisciplinary approaches don't include any that strongly engage with theology, religious studies, or philosophy as main scholarly interlocutors; as to the publications focused on transitional justice, some study the general topic and some focus on the JEP in particular, but the Colombian Truth Commission and its final Report does not seem to be at the frontline.

Third, it is interesting to note that even when looking at a few texts that seem to be exceptions to the general rule, inasmuch as they have been recently published within peace and conflict studies and do engage with philosophical or religiously-inspired matters, these texts themselves highlight the lack of significant interaction with these topics. Thus, as part of Esperanza Hernández' *Estudios de paz: perspectivas disciplinares y transdisciplinares en Colombia* (2024), Triana writes a book chapter on spiritualities, belief, and peace where he mentions efforts to articulate peacebuilding in Colombia with various human and social sciences, but points at the open question regarding the peacebuilding contributions of the various forms of spiritualities in the country (Triana Rodríguez 2024, 188). Further, Rettberg's more recent publication (2023) *does* include a chapter entitled *Religiones, espiritualidades y construcción de paz en Colombia*, written by Caicedo and Manrique. Both authors point out how some of the recent literature on religion and peacebuilding in Colombia is of a hypercritical and strongly secularist nature (Caicedo and Manrique 2023, 159), unfairly focusing exclusively on particular episodes where communities of faith have moved against peacebuilding initiatives (2023, 160) and ignoring not only their numerous peaceable political practices (2023, 160) but also the Colombian government's recent efforts – inspired by the «post-secular turn»⁷ in contemporary political liberalism – to not only recognise freedom of religion, but also value how religions can actively contribute to peacebuilding (2023, 161).

⁷ «One of the distinctive features of cutting-edge theory in political liberalism is the *post-secular turn*: an updated redefinition of secularism no longer in terms of the privatization of religion and the defensive attitude toward public debates about it, but rather recognising its potential contribution to these debates in modern liberal democracies, with a view to the collective construction of the common good» (Caicedo and Manrique 2023, 161).

Overall, a review of the state of the art in peacebuilding in Colombia seems to point at a lack of significant interaction with religious and philosophical disciplines and with the role communities of faith have played in the conflict; the few that do seem to be biased towards an unfairly hypercritical approach. This thesis, then, aims to contribute in these lines by highlighting the political benefits that philosophical and theological reflection can render for peace, by pointing at the importance of understanding cultural transformation and the social relevance of communities of faith and their potential contributions to peacebuilding, and by doing so closely in dialogue with a text that has been very recently published and thus stands as fundamentally uncharted territory, requiring novel academic work for its ideas to be discussed and its recommendations to be implemented – the Colombian Truth Commission’s Final Report.

Scholarship on Peacebuilding and Religion

IDENTIFYING THE CATEGORIES

If peacebuilding in Colombia set the motivational context for the thesis and its questions, the study of peacebuilding and religion serves as a prospective source of contributions; a potential ally in the quest for the various forms of peace that are being sought after in the country.

A key text in the field is *The Oxford Handbook of Religion, Conflict, and Peacebuilding*, published by big names in the field like Atalia Omer, Scott Appleby, and David Little; although it was published a few years ago (2015), it remains relevant and highly consulted as a reference text (Ahsan 2022; Al-Haddad, Duran, and Ahmed 2022; Caicedo and Manrique 2023; Cipriani 2021; Ganiel 2021; Marshall 2021; Miyazaki 2024; Omer 2021; Ossai 2021; Schvarcz and Billig 2022; Vincelette 2023, among others). Just as Rettberg’s two texts were the main inspiration for developing the categories used in the previous section, the present section will draw the inspiration for its own categories by looking at the general structure of this handbook, but also focusing on the two chapters of «Part One: Mapping the Field», written by Omer and Appleby.

The Handbook has five sections, the third of which is entitled «Contested Issues» and is described by the authors thus:

The third part of the volume [...] engages contested issues at the heart of the emerging field of religion, conflict, and peacebuilding. The analysis in this part encompasses cognate disciplinary and practice-oriented conversations as well. Here authors address the issues of religion and development, violent and nonviolent religious militancy, religion and state violence, the legal discourse of religious freedoms and its implications for peacebuilding globally, and the complex conceptual and practical issues surrounding the synergy of gender theory, religion, and women’s roles in peacebuilding (Omer, Appleby, and Little 2015, x).

Regarding Omer’s mapping out of the field, her text maps out the field by describing «trends and trajectories» and later pointing out how certain limitations they impose

to the field may be overcome. Amongst the various trends she mentions are «theological excavations of “good” religion (to combat “bad” or “perverted” religion and to imagine reconciliatory ethics)», and studies of «the instrumentality of religious leaders and networks in diplomacy and in shifting societal attitudes» (2015, 4). As to Appleby, his description of the current state of the art is structured around a categorisation which includes «strong religion» which describes «works which see religion itself as the source of, or justification for, deadly violence, or which emphasize distinctive religious practices, beliefs, and ideologies as the decisive ingredients in violent movements that may also draw on nationalist, ethnic, or other motivation»; «weak religion» to refer to «works that present religion as a dependent variable in deadly violence, the primary source of which is secular in origin (e.g., enacted by the state, or by nationalist or ethnic extremists)»; and «pathological religion» to analyse «religious actors whose embrace of fundamentalist or extremist religious modes of behaviour reflect symptoms of psycho-social deviance» (2015, 34).

In light of these three portions of the text, a first category I will use is inspired by the contested issues described on Part III and includes texts referring to religious approaches to social themes and phenomena that are analysed as having the **potential for both** peace and violence. A second category is inspired by Omer and includes recent publications in forms of religion **inspiring peaceable motifs** or resources. A third category draws its inspiration on Appleby and refers to religious elements that **inspire forms of violence** or extremism. Finally, I will also include two additional categories: one referring to religious circles and communities of faith as targets or **victims** of violence; and one on **case studies**.

It is worth clarifying that whilst the texts published on peacebuilding and Colombia in the past three years are numerous —almost 140 were reviewed in the previous section—, the numbers on peacebuilding and religion are far fewer —24—: this will also be reflected in the categorisation of the discussions they put forth.

CATEGORISING THE DISCUSSIONS

The first category of texts refers to publications in peacebuilding analysing particular cultural themes or social phenomena that have the potential for both peace and violence and have been engaged by religious thought in significant ways. Texts here include references to military chaplaincies (Wawrzonek and Szyszlak 2023), religion as an important asset for soft power in foreign policy (Saifullah and Qaisrani 2022), analyses of the synergy between religion and women’s rights (Tripp 2021; Imam, Yahi, and Biu 2021), church and state relations (Denis 2022), and faith-based diplomacy and mediation (El-Mangoush and Zartman 2023).

The second category refers to religiously inspired motifs or resources that contribute to peacebuilding proper. Among them are reflections on Pope Francis’ condemnation of nuclear weapons and its consequences for church structures (Ahern 2023) or for moral ecology (Barbieri 2023; Philpott 2023); models of prophetic leadership (Carney 2023); references to theologically-argued denunciations of and responses to violence and social injustice (Jaramillo-Marín et al. 2023c; Stack 2022); scriptural analyses on

the primacy of faith over evil commands in times of war (Lushombo 2023); cases of faith inputs to truth commissions (Millar 2023); and spiritual contributions to local peace (Pendle 2023).

By contrast to the latter, the next category of texts describes ways in which religion has inspired or has been used to justify forms of violence, extremism, or fundamentalism. Although some publications here develop reflections of a more theoretical nature or based on thematic cases (Cuno and Weiss 2022; Sheikh and Svensson 2022), others look at more politically demarcated instances (Al-Nagar and Tønnessen 2021; al-Aloosy and Zartman 2023; Tinnes 2023; Ware, Ware, and Kelly 2023), and others offer bibliographic resources (Jongman 2021; Tinnes 2021).

Assomo's text «Cultural Heritage at Risk in Mali: The Destruction of Timbuktu's Mausoleums of Saints» (2022) is an example of not very frequent publications, highlighting the fact that churches and communities of faith have also been victims of war and conflict, and how this has had both material and spiritual consequences for them and the cultures and social circles in which they are embedded.

Finally, and not unlike the last category I suggested for the previous section, I would like to highlight how various texts are geographically delimited and serve as case examples of how peace and religion are intertwined differently around the world. Although a considerable number focus on African countries (Tripp 2021; Imam, Yahi, and Biu 2021; Denis 2022; Carney 2023; Lushombo 2023; Millar 2023; Al-Nagar and Tønnessen 2021; Pendle 2023), a limited amount look at Asia and the Middle East (al-Aloosy and Zartman 2023; Tinnes 2023; Ware, Ware, and Kelly 2023; Saifullah and Qaisrani 2022); fewer look at Latin America (Jaramillo-Marín et al. 2023c; Stack 2022), and fewer still at Europe (Wawrzonek and Szyszlak 2023).

ANALYSING THE CATEGORISED DISCUSSIONS

Very much in line with my previous analysis, a first thing to highlight here is the lack of literature published in peace and conflict studies that, engaging with religion, looks at Latin America in general, and Colombia in particular. Jaramillo's text is one of the few examples; the book chapter focuses on a specific case of municipal peacebuilding in Buenaventura, in the south-western region of Colombia, and only briefly mentions religion has had «a significant role throughout the history of social mobilization in Buenaventura» (Jaramillo-Marín et al. 2023c, 102), serving as a context for an Archbishop's social initiatives.

A second point to make is the manner in which the various texts seem to follow a trend and look at religion *from without*. In other words: most of the texts focus on the social role that religion has played in war and conflict, in the positive or negative consequences religious thought has had in cultural structures, or on how religion can unlock the peacebuilding potential certain sectors or institutions have, but not so much at how the fundamental structures of religious thought have also formed and transformed as part of the process. This closely resonates with the call some have made to shift the focus from the inter-religious to the intra-religious and recognise

«the key struggle lies not so much *between* as *within* religions [and determining] which of the two faces – constructive or destructive – prevails in different settings and from different points of view» (Ramsbotham, Woodhouse, and Miall 2021, 400). Any efforts contributing to this shift will require complex instruments that serve as means for communities «to engage in critical self-reflection to demystify their own mytho-historic narratives» (Neumaier 2004, 80); this may be brought about in an easier manner if there is an awareness of one of the key objects of study of this thesis, i.e., the elemental structure and the formation and transformation processes of social imaginaries in general, and of religious imaginaries as a particular case.

In that sense, this thesis aims to contribute not only by focusing on Latin America and contributing with experiences and reflections based on the case of Colombia; it also seeks to highlight the importance of preserving analyses of how religion has transformed cultures, whilst also examining how cultures have transformed religion and the way it is perceived in a particular society. On that line, Caicedo and Manrique have recently stressed the importance of widening the scope of elements considered when studying Colombian religious peacebuilding: this includes distinguishing the way religion is governed and preached from above and the way it is lived and experienced by believers (Caicedo and Manrique 2023, 168); overcoming the outdated secularist narratives – and imaginaries – that reduce religion either to private affairs or to ever-violent phenomena; retrieving the importance of analysing how religious communities are governed – their institutional cultures – and not simply focusing on the political profile of individual peacebuilders (2023, 171); and overall, taking up Omer's ideas on how religion is deeply connected and interwoven with economy, state, power relations, etc. (2023, 172).

Articulating both proposals – the shift from the inter-religious to the intra-religious, and gauging the weight cultural influence has on religious thought and religiously-inspired social life –, I would also add that this thesis highlights the importance of both looking at how society re-adapts its approach to religious imaginaries, and at how communities of faith can have a broader, richer, and much more effective contribution to peacebuilding initiatives if they acknowledge the need to visualise, assess, and even adapt their own religious imaginaries whenever they seem to hinder peace.

Scholarship on Peacebuilding and Imagination

IDENTIFYING THE CATEGORIES

Lastly, this third source of scholarship suggests imagination as a key concept, an articulating tool or device that can bridge the previous two themes: as a mental faculty, it has a link with religion via the theological, philosophical, and intra-personal dimensions of human experience; however, it can also be understood, as will be seen in subsequent sections of the thesis, as a grounding principle for social practices, and thus, for any political project aiming to have a significant impact on cultural transformations.

The categories for this last revision of the state of the art are quite straightforward: first there will be one referring to publications delving into peacebuilding and imagination from a **Catholic** perspective; one on **imaginaries** more specifically; one for **imagination as a principle** for peacebuilding; one for recent efforts on what has been called the «**artistic turn**»;⁸ and an important one referencing the idea of the «**moral imagination**».

Finally, as with the previous sections, I have added a category describing texts that develop their ideas by focusing on geographically delineated **case** examples.

CATEGORISING THE DISCUSSIONS

Although the academic discussion of imagination within peacebuilding efforts is not exclusive of any religious tradition, it is interesting to note recent publications' references to Catholic thought. Some discuss the idea of a «Catholic social imagination» (Stack 2022), not unlike the theme of the «Catholic social imaginary» that has been discussed in previous years (Schreiter 2010) about the possibility of identifying an imaginative architecture common to Catholic social approaches and upholding their fundamental components. Others engage in what might be called a Catholic usage of the imagination – using theoretical approaches to the imagination in close dialogue with Catholic thought –, like the two chapters of the book *Receiving Pope Francis's Condemnation of Nuclear Weapons* (Christiansen and Sargent 2023) written by Maryann Cusimano Love and by John Paul Lederach (Cusimano Love 2023; Lederach 2023).

Other publications explicitly use «imaginary» or «imaginaries» as a convenient category to describe the structures underlying problematic social practices (Weber 2023e) or the key aspects of the incongruities between divergent political parties (Ong 2023); this is similar to Kathleen Lennon's usage of the term (Lennon 2015), which is a key element of this thesis and will thus be explained in Chapter 1 (esp. §1.2. and §1.3) in more detail.

As an interesting contribution to current discussions, there are multiple academic developments of what has been called the «**artistic turn**» (Mitchell et al. 2020; Bleiker 2018; Kappler, Richmond, and Vogel 2024): put briefly, these are theorisations about the important contributions artistic expressions have in peacebuilding processes, and some include references to the role imagination can play (and does play) in them⁹.

A next category of publications references the concept of the «moral imagination». Although the expression has been used in various fields to refer to different conceptualisations and phenomena (Freeman, Dmytriiev, and Wicks 2018, 97;

⁸ I owe my gratitude to Dr Richard Georgi (University of Gothenburg) for familiarising me with the expression and the academic references around it.

⁹ Some of the ideas discussed here will be particularly useful for the final chapters of the thesis (esp. §3.4), where the arts appear as an example of an ideal platform for the transformation of social imaginaries.

Johnson 1993, 202), and its usage in peace and conflict studies has been used by other authors (Gerson 1995; Allison 1999), it is most frequently associated with John Paul Lederach, esp. his seminal work *The Moral Imagination: the art and soul of building peace* (Lederach 2005). The general understanding of what Lederach's moral imagination is and how it can contribute to understanding the formation and transformation of imaginaries – and how that, in turn, may contribute to peacebuilding processes in Colombia – will be discussed further on in this thesis (esp. §2.2.2.). For the time being, it is worth noting that a number of recent publications refer to this concept: three of them are part of *Peacebuilding, Conflict and Community Development* (Eversley, Gormally, and Kilmurray 2023b) and illustrate the importance of Lederach's moral imagination (focused on people) alongside a geographical imagination (focused on a territory) for understanding local conflicts (Vega 2023); how the ambivalence of narratives can be better understood in the context of Lederach's moral imagination (Sellick 2023), and for applying Lederach's long-term and «middle-out» approaches to peacebuilding (Eversley, Gormally, and Kilmurray 2023a). In addition to these, there are additional publications using the moral imagination as part of their assessment of the UN's mediation efficacy (Cherkaoui and Zartman 2023), and even a recent publication by Lederach himself – a chapter on the aforementioned *Forbidden: Receiving Pope Francis's Condemnation of Nuclear Weapons* (Christiansen and Sargent 2023) – where he refers to several cases of peacebuilding experiences, retrieves the categories he has used in the past to explain his moral imagination, and applies them to contemporary discussions on nuclear weaponry (Lederach 2023).

As with the previous sections, I offer here a final categorisation for this revision of the state of the art, pointing at how several of the publications deploy their arguments by means of –or referring to– specific cases of geographically-located experiences. Among them are allusions to the case of Colombia (Weber 2023e; Vega 2023; Lederach 2023), China and Myanmar (Ong 2023), Libya (Cherkaoui and Zartman 2023), Mexico (Stack 2022), Palestine (Sellick 2023), and Rwanda (Fox 2021).

ANALYSING THE CATEGORISED DISCUSSIONS

There are several things to conclude of this last revision of texts.

First, I would like to focus at the texts that engage with the Colombian case, and point at how it seems that reflections on transitional justice are not abundant, nor are those looking specifically at what the Truth Commission set out to do and what it later found and recommended via its Report –except, perhaps, Luis Peña's text on geographic and moral imagination, published by the German-Colombian Institute for Peace CAPAZ (2019)–. Surely, as mentioned previously, it's important to consider how recently the Commission commenced its work in 2017-2018, and after completing its mandate, published its report in 2022. In a sense, it might be easier to engage with any of the preceding peacebuilding initiatives that have taken place in the country, most of which might have allowed not only a greater chronological distance and the possibility of a richer assessment, but also access to a larger number of academic publications on the subject. However, the drive of the thesis has been, from the beginning, to contribute to the *current* state of affairs, partly as a response to a personal

reading of the Colombian conflict –as was illustrated on the 1st Milestone of this General Introduction–, but also to what the Commission’s Report itself calls for –on one of its last recommendations, it calls a wide array of «diverse social actors», as I quoted earlier, to «familiarize themselves with the legacy of the Truth Commission, disseminate it, and continue its work» (CEV 2022, II, 728)¹⁰–, and also as a way to contribute to a civil society response that may counterbalance the lack of commitment of previous governments with peace (Caicedo and Manrique 2023, 166; Echavarría Álvarez et al. 2022), from which the country is still recovering.

Second, I will point at how there are a number of interactions with the subject of religion and theology, both in terms of the texts being published in those academic fields and regarding the ones which, being published as texts in peace and conflict studies, do engage with generally religious and specifically Catholic themes. However, and somehow echoing some of the points I have made in previous sections, it seems that there is an opportunity to focus the conversation both on religious imaginaries, on the one hand, and on the communities of faith that structure their experience by means of said imaginaries, on the other.

As a last point, and perhaps as one of the most salient elements to consider in this section, is the regularity with which Lederach’s name and ideas, particularly his moral imagination, come up in the literature. In addition to the various publications I have already mentioned, a quick review of the entries on «imagination» in the Oxford International Encyclopedia of Peace confirms him as one of the most frequently authors on the subject (Bock 2010a; Bock et al. 2010a; Hutchinson 2010a; Hutchinson and Inayatullah 2010; J. Young 2010b; Wessner 2010), and commonly regarding his ideas on the moral imagination.

For these reasons, this thesis will explore lines of work which include an engagement with the Colombian case, specifically with its Truth Commission and the efforts its Report motivate; it will retrieve theological themes, with a particular focus on religious imaginaries and the communities of faith where they structure human experience; and it will engage with Lederach as a key academic figure in ongoing academic discussions regarding peacebuilding and imagination.

Closing remarks

The analyses at the end of each of the revisions offered here have identified salient aspects of recent academic publications on three significant themes of the present research. Further, they have pointed at opportunities that contemporary literature

¹⁰ «A los diversos actores sociales, particularmente quienes se desempeñan en labores de pedagogía, educación y gestión cultural; a los medios de comunicación públicos y privados; al Gobierno nacional, Congreso de la República y la institucionalidad pública en general; y dentro de ellos a quienes apoyaron y acompañaron de cerca los procesos de la Comisión, se les insta a conocer el legado de la Comisión de la Verdad, difundirlo y darle continuidad a nivel territorial, nacional e internacional de acuerdo con lo que atañe a sus deberes, objetivos y misiones concretos y apoyarse en este para implementar las recomendaciones que se les ha hecho en el presente Informe».

leaves as opportunities for novel scholarly work to be carried out, and how some of them resonate with this thesis' core questions and objectives.

In light of this, an overarching synthesis of the key topics to be addressed in this thesis can be structured as follows:

- This thesis seeks to make a case for the academic and political relevance of philosophy and theology in peace and conflict studies in general, and for Colombian peacebuilding efforts in particular.
- The thesis seeks to open a space to interconnect conversations on peace and the imagination, peace and religion, and peace in Colombia; the thematic platform for this will be the one offered by the Colombian Truth Commission's Report, and its call for all sectors of Colombian society to actively participate in the Commission's Legacy.
- For this purpose, the thesis will engage with religious imaginaries, but will also aim to contribute to communities of faith as the key characters of the process; it seeks to enable a shift from inter-religious conversations to intra-religious processes of envisioning, assessing, and adapting imaginaries for peace.
- An important figure in the process will be John Paul Lederach and his ideas on the moral imagination.

Chapter 1

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IMAGINARIES: STRUCTURING THE ELEMENTS OF OUR EXPERIENCE

El espíritu no se transmite de un mortal a otro mortal mediante fórmulas. Más fácilmente que por un concepto, el espíritu pasa de un alma a otra alma por una quebradura de la voz. (Gómez Dávila 1986, 41).

1.1. Contextualising the Approach

This thesis focuses on the role that imagination plays in the formation and transformation of our beliefs, generally speaking, but strongly motivated by –and aiming to contribute to (cf. Introduction)– the ongoing peacebuilding efforts taking place in Colombia. For that purpose, I will begin by illustrating a set of possible categories approach, i.e., a number of different ways in which the question might be addressed (§1.1.1.). After doing so, I will explain why I believe the concepts of the imaginaries stand out among such categories as a particularly useful way to move forward (§1.1.2.). Finally, I will offer the arguments that motivated me to choose Kathleen Lennon’s ideas as a framework, a platform, in which the conversation may begin to take place (§1.1.3.).

1.1.1. Categories of Approach for the Imagination

The academic question concerning the relationship between the imagination and our worldviews is broad and wide. If it is true that the world is susceptible of being interpreted in infinite ways, perhaps because, deeper still, «being is said in many ways» (*Metaph.* Γ2, 1003a33-34¹¹), it’s reasonable to think that philosophical questions naturally allow multiple approaches and perspectives for one to address them.

A first approach to the question comes up amongst texts wishing to question or broaden our current theoretical understanding of human reason and its limits; by doing so, they highlight the important role imagination plays in cognition and rationality. Some contemporary research demands a broader sense of what reason is and of the different forms of rationalities we can use, depending on the type of questions we are addressing (McGrath 2019b; Midgley 2002a). Some engage explicitly with other meta-rational or extra-rational faculties and operations, be it emotions, intuitions, or the imagination (R. C. Solomon 2007; Evers 2016, ;and Nussbaum in most

¹¹ Quoted in Cohen and Reeve (2021), using Reeve’s own translation.

of her recent texts). Other authors focus beyond theory and highlight how effective social transformation also requires a broader view of what we believe and of the stories through which we come to believe them (Ward 2018; Kahneman 2013; Kolbert 2014; Mulgan, STEaPP, and Helsinki 2020; Ward 2018, ;and Nussbaum again), inasmuch as reason by itself seems not to suffice.

A second way in which the cognitive role of imagination is currently explored is by investigations focusing on what we could call *applied imagination*, i.e., research into the role imagination plays within specific academic disciplines. Thus, there is a broad literature on the scientific imagination, understood as a vital component of theoretical scientists' efforts to conceive new models and understandings of science (Williamson 2015, 179; Frappier, Meynell, and Brown 2013, 1–4, 7, 123–41; Levy and Godfrey-Smith 2020, 17, 230, 246; Liao and Gendler 2020, §3.6). In psychology, interests in imagination seek to understand how it allows us to remain within what we know whilst, at the same time, replace fear with curiosity regarding the unknown; it is also vital for our comprehension of how maps of meaning are formed and transformed (McGilchrist 2019; Peterson 1999; De Haan 2019). In literature, some authors focus on how the imagination allows us to sub-create worlds (Tolkien 2006a; Wolf 2012); and in peacebuilding and conflict resolution, the *moral* imagination has long been identified as an insufficient but necessary component to conflict resolution (Lederach 2005).

A third form of engagement with the topic is the study of specific elements *within* imagination and its dynamics. Some focus on social imaginaries, i.e. mental constructs that articulate concepts, social practices and our affective motivations (Ovsepyan 2019; Lennon 2015; Morello 2018; Taylor 2004; Sartre 2004; Castoriadis 1997). Others focus on how different forms of belief and acquiescence require the active intervention of imagination (Gallagher 2002), whilst some focus on the contributions of the imagination from a more logical approach to structural mental operations (Raatikainen 2021; Davidson 2001; Hofstadter and Sander 2013; Giora and Oxford University Press 2003; Ortony 1995; Boden 2004).

1.1.2. Why Imaginaries?

Amongst all the previous categories of approach, and considering the main objective of this thesis, focusing on imaginaries offers several advantages.

Firstly, imaginaries serve as a natural bridge between **studies of the imagination and socially engaged initiatives**. The reason for this: on the one hand, they can be understood as the product of the imagination and its processes. However, they are also understood as the grounding structures and guiding principles for social practices; they are the lenses through which we are enabled to see, the mental devices that allow us to map the world and our place in it: the «affectively laden patterns/images/forms, by means of which we experience the world, other people and ourselves» (Lennon 2015, 1). In that sense, it is reasonable to understand the quest for peace in Colombia as a challenge that requires the transformation of social institutions, of course, but above all, as a process that demands the transformation of the mindsets and worldviews that led to such institutions and practices in the first

place. In that line, it is very interesting to note that the Colombian Truth Commission's Report, especially its volume on findings and recommendations, mentions the concept of imaginaries – *imaginarios* in Spanish – 16 times, 10 of which are on the section dedicated to analysing, precisely, the relationship that developed in Colombia between cultural paradigms and the armed conflict¹².

An additional reason to choose the imaginaries for the present thesis springs from the basic notion of imaginaries as the means through which the imagination allows us to conceive different ways to **unify the manifold**. Be it the *sensory* manifold (Lennon 2015, 24) or the *conceptual* manifold, imaginaries are the devices that allow us to explore new ways of articulating different elements into a story, or even different stories into a broader meta-narrative. That challenge, once again, was part of the Colombian Truth Commission's mandate¹³, which charged the commissioners with the task of clarifying the complex and broad range of elements surrounding the Colombian conflict (art. 11, §1-13), listening to the many voices of the conflict by creating dialogical spaces in international, national, regional and territorial levels (art. 13, §2), and finally, elaborating a report that might offer a new, broader and more encompassing story that is able to reflect all of the above (art. 13, §5).

* * *

Two important clarifications need to be made here: one concerns the way in which truth is sought after via the imaginaries; the other is about the relationship between the imaginaries, reality, and fiction. Both will probably be fully explained and understood once we develop a broader view of the imaginaries further ahead; however, an adequate account of why the imaginaries offer a useful conceptual category should, in my opinion, try to address – albeit briefly – any deviations that might arise because of initial misconceptions, prejudgements, or mistaken associations with that the imagination is and what the imaginaries refer to.

Regarding the first clarification. One of the benefits of understanding human experience by means of the imaginaries is the inclusion of our affective lives in the discussion, as they are an important part of Lennon's phenomenological understanding of the «texture» of the world (Lennon 2015, 3, 8, 11, 28): in effect, according to Lennon, this «constitutive linkage of imagery with affect, the emotions, feelings and desires» (Lennon 2015, 1) is what distinguishes the contemporary usage of the concept of imaginaries. In a sense, one could interpret this – the insertion of our emotions and feelings as part of the discussion – as a watering down of arguments; as a dangerous door that opens onto sentimentalism, lack of argumentative objectivity, or inconsistent forms of relativism that prevent serious conversations to move forward and knowledge of any kind to be attained. Truth, from this point of view, seems to escape our grasp.

This, however, is not the case; understanding human experience as something mediated by the cognitive and affective sense that imaginaries provide (Lennon 2015,

¹² Cf. *La relación entre cultura y conflicto armado interno Colombiano* (CEV 2022, II, 657–712).

¹³ Cf. Decree 588 (2017), signed by Juan Manuel Santos, then President of the Republic of Colombia.

54–67), is not an invitation to sentimentalism, or to the reduction of every debate to an *ad hominem* arena, where our adversary's ideas are set aside, and our energy is refocused on their persona and their emotional states. Quite the opposite: it's an invitation for us to have the right conversation, by identifying the adequate epistemic level in which the disagreements occur. By understanding our imaginary approach to the world, we are able to recognise how the grounding levels of our rationalities and desires are not aseptically conceptual but require the imagination as a means to make sense of our experience of the world – and that requires a look at ourselves as complex beings, not merely as concept-processors (Varela, Thompson, and Rosch 2017). Far from watering down the arguments, an awareness of the imaginaries actively present in our own discourse and that of our interlocutors actually enriches discussions by broadening the elements that may be taken into account, depending on the nature of the issue being discussed, and whether or not it requires not just a dialogue between theories or ideas, or if it also demands an awareness of the imaginary structures that ground them, allow an affective acquiescence to them, manifest in specific social practices, etc. This, in turn, strongly resonates with the need to include emotional and affective aspects that have proven relevant for peacebuilding processes, be it for practitioners, perpetrators or victims (Lederach 2005).

Regarding the second clarification. It seems that even though the imagination has long been understood by philosophers as having an important role in our understanding of the world around us (Castoriadis 1997), it can commonly be associated with the type of creativity that is required in the arts in general, but especially in literary works of fiction and fantasy. Methodologically, one could simply suggest that both are different roles or uses that the imagination has, and so, either focusing on the former or on the latter would be a matter of choice. In my case, even though I am aware of the importance of making the distinctions, and I am more interested in the first –i.e., the more cognitive role of imagination–, nonetheless, I also find value in drawing *parallels* between the two uses, mainly to highlight the fact that *both* rely on the same mental structures – the imaginaries – for their purposes. In that sense, alongside the more philosophical efforts to reflect on the nature of the imaginaries and the way they structure our general experience of the real world, I will constantly engage with the fictional use of our imagination and our imaginaries, both to illustrate aspects of the cognitive use or even to shed light and contribute to more nuanced approaches that might be more lucidly manifested in the realm of the fictional. This I will do supported by the conviction that imaginaries not only structure our experience of the real world, but they also structure our *literary* experience of the *fictional* world – imaginaries, in other words, structure our experience of *all worlds*, both real and fictional. In this line, the works of J. R. R. Tolkien will be particularly useful, both because of the richness of his legendarium and the numerous works written to analyse his world-building (Wolf 2019; 2012; 2018), but mostly because of the way *he himself* described the craft of writing fairy-stories and sub-creating worlds (Fimi and Honegger 2019) thus opening a fertile ground for discussions on the role that imagination and the imaginaries play in our experience of both the real and the fictional.

1.1.3. Why Lennon?

There are a number of authors that have engaged with the subject of the social imaginaries. In his «Radical Imagination and the Social Instituting Imaginary», Cornelius Castoriadis says that the imagination «never won its proper place, which is central in the philosophy of the subject», and points out how the social imaginary «has been totally ignored throughout the whole history of philosophical, sociological, and political thought» (Castoriadis 1997, 319). However, immediately after, he goes on to comb through the history of philosophy and highlight several thinkers that have been particularly relevant, precisely because of their contributions from a general understanding of the imagination, or because of their explicit engagement with the concept of the imaginaries:

[the history of the subject] includes the vacillations of Aristotle in the treatise *De Anima*, the Stoics and Damascius, a long development in Britain going from Hobbes to Coleridge, the rediscovery of imagination by Kant in the first edition of the *Critique of Pure Reason* and the reduction of its role in the second edition, the rediscovery of the Kantian discovery and retreat by Heidegger in the 1928 *Kantbuch*, the subsequent total silence of Heidegger on the subject, the hesitations of Merleau-Ponty in *The Visible and the Invisible* as to what is 'reason' and what is 'imaginary', not to mention Freud, who talks throughout his work about what is in fact imagination, and accomplishes the feat of never mentioning the term.

If it were an attempt to offer a fully comprehensive historical overview of a philosophical topic, Castoriadis' effort would be far from perfect. It is interesting to note, for example, that his text was published in the late 1990s, so Sartre's seminal *The Imaginary: a Phenomenological Psychology of the Imagination* had already been published (1940); and although neither Charles Taylor's famous *A Secular Age* had been written (2007), nor his *Modern Social Imaginaries* (2004), *Sources of the Self* (1989) had. Castoriadis' text later refers to both authors, yet he does not include them in this initial overview on the philosophical history of the subject¹⁴.

However, it seems to me that Castoriadis is not intending to offer a full account of how philosophers have thought about the imagination throughout the centuries¹⁵. His summary does broadly sketch what seems to be a reasonable birds' eye view of the history of *some* key philosophical approaches to the imagination: he is clearly giving special attention to those who were important for his own theoretical development of what social imaginaries are. It is within this specific philosophical tradition, as a direct beneficiary of Castoriadis and his interlocutors, that we find Kathleen Lennon's contribution to theories of social imaginaries.

¹⁴ The reason why Castoriadis does not include them does not seem clear to me. Sartre is known to be one of the first to properly address the topic of the imaginaries (cf. Reynolds 2022), and Taylor might be one of the most well-known and most recent... Lennon's account of Sartre's imaginary doesn't really engage this issue either (Lennon 2017).

¹⁵ For a broader sense of what other philosophers say about imagination in general, Liao and Gendler keep those mentioned by Castoriadis, but also include Hobbes, Hume, and Gilbert Ryle. Liao and Gendler also point out to Eva T. H. Brann's +800 page *The World of the Imagination: Sum and Substance* (2017) for what is certainly «a more detailed and comprehensive historical survey» (Liao and Gendler 2020).

This in itself is a first motivation to choose Lennon as a starting point for the present thesis. Her approach does not only deliver a nuanced and reasonable answer to the question about what the imaginaries are and how their general structure could be described; it also explicitly frames the whole dialogue within a specific philosophical tradition on imagination in which contemporary discussions on imaginaries are rooted or can be traced back. Whoever decides to approach the topic of the imaginaries using Lennon's ideas as a lens, then, will not be talking with her exclusively. Although it can, it won't *necessarily* be a 1-1 exercise: through Lennon, the discussion can also be a fertile conversation with Hume and Kant, phenomenologists (especially Sartre and Merleau-Ponty), Lacan and Freud, Castoriadis, Gatens and Irigaray's interpretation of Spinoza, Heidegger, among others, thus enriching the background and widening the possibilities for further interpretations, discussions, levels of analyses, etc.

An important aspect of Lennon's insertion in this philosophical tradition is the discussion regarding freedom and creativity. Lennon's important Kantian influence, especially regarding the role of the productive imagination (Lennon 2015, 15-32), allows for both active and passive elements, i.e., aspects of our imaginary experience that depend on our environment, as well as some that depend on our own volition (Marquard 1991). This opens an important space for *personal and social creativity*: talking about our worldviews in terms of imaginaries allows us to immediately associate them with our imagination, and thus, with our own agency, our responsibility over an important portion of how they come to be, and so, with the possibility of modifying them. This is particularly important in the Colombian case: without forgetting how imaginaries are also the result of what happens to us, any possibility of social transformation requires us to underline how our imaginaries are *also* the result of our own decisions, and thus, how warring imaginaries *can* be transformed.

Lennon's work has other traits that make it an interesting choice to start engaging with the topic of the imaginaries. Throughout her texts, she explicitly characterises her philosophical approach as phenomenological: her work refers to the «phenomenological writers who form the heart of this book» (Lennon 2015, 1), and she dedicates a significant amount of space to delineate their thought (Lennon 2015, 7 ff.) and actively engage with them, especially Merleau-Ponty (Lennon 2015, 32-52). However, in addition to that, Lennon habitually describes her way of approaching the authors as a *distilling* process: her understanding of what the imaginaries are «has been distilled from the work of the philosophers discussed, and incorporates several key elements» (Lennon 2015, 137), that is, they are «routed through the writings» (Lennon 2015, 2) of other authors, so that the final concept is enriched by the process. I'd like to highlight the fact that Lennon is explicit about her *distillation*, not only because it makes it easier to understand her approach to the different authors she interacts with, but because it also implicitly opens the door for others to distil her in turn. Thus, following not only her valuable intuitions, but also following her own method, in a sense, this thesis distils Lennon's understanding of the imaginary, routing such understanding through the writings of other authors that may complement, especially in the light of the final objective of developing a conceptual tool that may eventually be relevant for diverse political scenarios, but currently wishes to address ongoing discussions in present-day Colombia.

Another reason why I have kept Lennon's approach as the starting point for my thesis is, precisely, because it can serve as a conversation *starter*. Although she is very careful when she describes what the imaginaries are and how they are structured, and even points out how some imaginaries might be dangerous and undesirable, Lennon does not fully engage with the question of how said imaginaries might be adapted or replaced – or at least not with the same degree of rigour and depth with which she addresses the initial point on structure. If the descriptive portion of her texts is strong, her prescriptive or normative portion leaves the bulk of imaginary transformation greatly untouched – *terra incognita*, waiting to be explored.

If one should look at Lennon by herself, the matter of imaginary transformation might not be salient for any particular reason: her text focuses on distilling a richer description of social imaginaries that may broaden previous conceptions and present reductions – and all that, in and of itself, is sufficiently complex a task. However, if one is to take a step further and try to develop her ideas, not only to address the question of transformation that she herself recognises remains to be fully developed¹⁶, but also to apply it in a concrete political scenario – like several of the examples she brings forth when briefly engaging with the issue at hand –, further work is required. In *that* sense, her work serves as an excellent conversation starter, inasmuch as it opens the space for further inquiries and further development, be it through sheer speculation or by engaging with additional authors and traditions that might be of use.

Such being the case, and this being a thesis that intends to contribute both theoretically and politically, the glove seems to fit the hand.

1.2. Lennon's Descriptive View: What are Imaginaries?

1.2.1. The Radical Imagination

For Lennon, the imagination is a complex mental faculty that can play different roles and have different functions. Although she recognises an important role is carried out when the imagination crafts fictitious worlds, Lennon's work is not focused there. Her interests lie in the imagination, not because it conceives the unreal, but inasmuch as it perceives the real – thus, the imagination is understood in her texts as «a condition of there being a real for us » (Lennon 2004, 107). From that perspective, then, the imagination is an active participant in cognition: as mentioned above, it is the faculty responsible for producing a series of mental structures – the imaginaries – that serve as the fundamental scaffolding for our worldviews and beliefs.

¹⁶ I'd like to thank Dr Lennon for clarifying that herself during the conversations we had mid-year 2022.

The form of the imagination, inasmuch as it is understood as a mental faculty, is best found in Lennon's text when she mentions Cornelius Castoriadis' idea of the «radical imagination», that is, «[the structure] that makes it possible for any being-for-itself to *create for itself an own world "within" which it also posits itself*». Just as its etymology indicates,¹⁷ the *radical* imagination is *at the root* of the production of imaginaries, and this happens at least in two ways: one, it «is *before* the distinction between the "real" and the "fictitious"»; and two, it also precedes its individual and social manifestations (Lennon 2004, 112). The idea is clearly expressed in Lennon's *Imagination and the Imaginary*:

For Castoriadis, prior to questions of the truth or rationality of our representations of the world, comes the question of how it is possible for a world to exist for a subject in the first place. [...] The imagination here is conceived of as an originary capacity to create figures or images and bring them into relation to each other. [...] He views this capacity as something prior to the distinction between the real and the fictitious. It is necessary if we are to have a world at all (Lennon 2015, 74–75).

Just as we are usually unaware of how beams and columns allow a building to remain upright, so too we are usually unaware not only of the role our imaginaries play in the conception of our beliefs, but also, of the process through which we grant our assent to them.

1.2.2. Cognitive & Affective Constituents of the Imaginaries

In order to describe what the imaginaries are, Lennon frequently refers to Lloyd's reading of Spinoza and depicts them as «affectively laden thought patterns» (Lennon 2004, 113). There are several interesting things about this portrayal:

1. Imaginaries are *thought* patterns:
they refer to the mental structures that configure our way of understanding ourselves and the world around us
2. Imaginaries are *affectively laden* thought patterns:
they are not exclusively formed by theories and ideas; they also involve our affects and our emotional life

Further to describe these two fundamental constituents that comprise all of our imaginaries —thoughts and affects—, Lennon draws from two different schools of thought, each of which focuses on one of the said elements. On the one hand, Strawson's reading of Immanuel Kant, who considered the imagination played a fundamental role in perception and thus linked the imaginaries with our cognition and our understanding of the world. On the other hand, the psychoanalytic tradition,

¹⁷ «Radical» comes from the Latin word *radix*, meaning «root» (Merriam-Webster.com Dictionary, s.v. "radical," accessed on October 28, 2021, <https://www.merriam-webster.com/dictionary/radical>); hence its use to refer to whatever is fundamental or relating to the origin.

which focuses on the emotional charge that imaginaries have, especially as fundamental motivators for our choices.

Via Kant, then, Lennon links the imaginaries with our perception. For Kant, perception is not a passive reception of impressions; rather, it is an «active bringing to bear of concepts to sensations» which includes both (a) the appearance of the manifold, and (b) our consciousness or awareness of it. In that sense, the imagination is the «active faculty for the synthesis of the manifold» (Lennon 2004, 108): it is due to the imagination that the different elements within an appearance are picked up as a whole, and the different perceptions are articulated into a single worldview. Thanks to the imagination, the manifold chaos of sensory intuitions¹⁸ are given a form and order that can be experienced.

Via psychoanalysis, Lennon links the imaginaries with our emotional life; the dialogue here is mainly with Freud and Lacan. According to Lennon, both of them consider that our imaginaries are «unconscious phantasies» (Lennon 2004, 109) governed not by the reality principle or our cognitive judgements, but fundamentally by our affects and emotions; the imaginary act is, in essence, an emotional act. There is, however, a difference: for Freud, the imaginaries provide a mode of representation of ourselves that «determine a person's feelings towards [...] later knowledge» and «provide the mode in which the emotional dynamics of personal relationships [are] negotiated» (Lennon 2004, 109). For Lacan, on the other hand, imaginaries are only a «stage in the development of the ego»; they are fundamentally associated with the unreal, and thus, should be overcome at a posterior stage in life, when language and symbol gradually assume the main role (Lennon 2004, 110).

Far from opposing the two schools as antagonistic or irreconcilable approaches, Lennon believes they both highlight aspects of what social imaginaries are. «It is not clear, however, that we must accept Lacan's claim that the imaginary world is necessarily illusory» (Lennon 2004, 111), and so, the Kantian imaginary and the Psychoanalytic imaginary can both be understood as fundamental aspects of our imaginary forms – the former showing how our imaginary forms are constitutive of our experience of the world, the latter showing how those imaginary forms are also bearers of affective significance. Imaginaries, then, provide our experience of the world with both cognitive and affective sense (Lennon 2004, 107): they are «bearers of affective significance, the means by which we not only think but feel our way around that world» (Lennon 2004, 111).

¹⁸ Although Kant is not a main character in this thesis, perhaps it is important to note that there are ongoing discussions about whether the imagination plays a role in empirical intuition, i.e., whether even sense perception requires the synthesis of the perceptual manifold, or whether the imagination is only involved at a later stage in the cognitive process. However, there is a common agreement about the articulating role of imagination for empirical cognition, i.e., for the reflection and thought that allows us to understand the world (to think about it) in different ways. In that sense, Lennon's reading seems reasonable, especially in view of her purpose of developing a theory of the imaginaries. I would like to thank Dr Robert Watt (Christ Church, Oxford) for clarifying this point.

1.2.3. Imaginary Forms of the Body & the World

In addition to the cognitive-affective components of the imaginaries, Lennon also sheds light to the individual and social aspects of imaginary development. This is a very interesting addition to her theory, not only because she reinforces the dynamic nature of the imaginaries – ever changing, ever oscillating between diverse poles of tension –, but because she notes how these oscillations and dynamics are carried out in multiple levels or around diverse axes at the same time.

Just as thought and affect are one of such axes, body and world are yet another one, strongly linked with the emotional component of imaginaries. Because viewing the world affectively is, among other things, to « register its possibilities for pleasure and pain », the imaginaries can be rightly understood as « “a form of bodily awareness” in which the nature of other bodies of all kinds are imagined together with our own » Making use of Lloyd’s reading of Spinoza once again, Lennon suggests that the connection between these two fundamental imaginaries is very important: « the imaginary form of our world is [...] interdependent with the imaginary form of our own embodiment » (Lennon 2004, 114), and so, understanding how we develop the imaginary form of our own body is a vital aspect of our general comprehension of imaginary formation and transformation.

If Kant and Freud were the main interlocutors in the previous section, Merleau-Ponty’s phenomenology surfaces here to aid Lennon in her explanation of how embodiment greatly shapes our perception and the development of our imaginaries. It is not, however, about our biological or anatomical body that she speaks: she refers to our *experience* of our bodies, or to use Merleau-Ponty’s vocabulary, to our body schema or body morphologies – such as those that come up on the famous cases of phantom limbs after warring conflicts:

In order to draw a distinction between the body image and the anatomical or biological body, Merleau-Ponty focuses on cases of phantom limbs, where a subject retains a body image and consequent habitual dispositions even when the body as characterised by biology lacks the appropriate limb. (Having a breast removed, for example, can leave one repeatedly attempting to rest one’s arm in an empty space.) On this account our mode of experiencing our bodies is not brute or unmediated. Our postural schemas or body images are already morphologies, that is, mediated forms of organization, not simply a brute causal response to anatomical shape. [...] In this framework we can think of our body images as the form of our bodies, in a way that parallels the operation of the imagination in perception, as discussed in the first section of this paper (Lennon 2004, 115–16).

Thus, our « bodily imaginaries are what constitute our bodily identities »: they enable our body as being experienced cognitively and affectively (Lennon 2004, 116).

1.2.4. Individual & Social Aspects of the Imaginaries

To have a more complete view of Lennon's notion of the imaginaries, it is also worth noting that both in the thought-affect axis, as well as in the body-world axis, she insists on how the individual and the social are constantly at play and interdependence as well. As part of the first axis, for example, she mentions how imaginary significations «consequently reflect both shared social imaginaries and individual life histories» (Lennon 2004, 113). As part of the second, she also brings up the subject and highlights how «imaginary worlds, therefore, require imaginary bodies and such imaginary bodies constitute our sense of ourselves and of others» (Lennon 2004, 115): our intentional bodies, and the habitual actions through which we experience them, are deeply intertwined with both our sense of ourselves and of the community or communities we are part of.

1.3. Lennon's Normative View: Which Imaginaries?

Apart from offering a general description of the imaginaries, Lennon is also concerned with how «many of the social imaginaries we encounter are damaging», that is, how they enable or inhibit certain kinds of agency in an undesirable manner (Lennon 2004, 117). Experiencing sexual difference, or ethnic characteristics, or certain disabilities, for example, can sometimes «condition the possibilities for agency» (Lennon 2004, 118) in negative ways that require attention and demand transformation.

In order to address this challenge, Lennon describes several forms of response and suggests that it is not merely a matter of assessing whether an imaginary is true or false, as its nature exceeds the merely conceptual or propositional:

Spinoza, along with other writers we have been discussing, notes that the imagination has a logic of its own, and has a resilience which can result in its persistence even when challenged by claims of truth or falsity: 'No affect can be restrained by the true knowledge of good and evil insofar as it is true, but only insofar as it is considered as an affect' (Lloyd, p. 168). We cannot, therefore, modify damaging representations [...] simply by claiming they are false (Lennon 2004, 119)

It is clear, then, that any effort to adapt our imaginaries cannot be reduced to conceptual or linguistic analysis, but must consider the socio-personal significance of the body – in terms of Moira Gates – *as lived* in language, institutions, discourses, etc. (Lennon 2004, 117). Disabling a damaging imaginary obviously requires the rational reflection and the assessment of the viability of such imaginaries; Lennon's stance is not that of one who would disregard the potency that serious and committed reflection might have in transforming our imaginaries. However, she is contributing significantly by highlighting the importance of transcending one's own body and not shunning the clash with the social salience of negative forms.

* * *

A brief summary, then, of the main traits of Lennon's imaginaries:

- Imaginaries are affectively laden thought patterns
- Imaginaries depend on the existence of a «radical imagination», that serves as a point of tension and interdependence:
 - o Between the thoughts and affects that constitute our imaginaries
 - o Between the real and the fictional
 - o Between our bodily and worldly imaginaries
 - o Between the individual and social aspects of our imaginaries
- Imaginaries can be damaging if they reduce positive agency, and may thus require transformation

1.4. The Threefold Challenge of Transforming Imaginaries

As was previously mentioned (§2.1.3.), several of Lennon's passages describe her work as a process of «distilling» a concept of the imaginary (2004, 2, 15; 2015, 2, 73, 137). The choice of words is interesting: she has studied a set of authors – Kant, Freud, Lacan, Castoriadis, Merleau-Ponty, Spinoza, etc. – and allowed the dense and rich amalgam of their philosophical theories to precipitate, in order to identify the specific aspects of their thought that she can articulate into her own approach on how the imagination works and what the imaginaries are.

In the previous sections, I have briefly summarized the fundamental characteristics that Lennon ascribes to her imaginaries. However, I have found myself not only paying attention to Lennon's ideas, but also to this method and style she uses to «distil» theories and discussions.

By imitating her, I have also «distilled» her own description of the imaginaries and found that there are three fundamental concepts that one can identify in her texts. In a sense, the three concepts describe the steps or the stages of imaginary transformation: they can also serve as lenses through which Lennon's ideas may be studied, categorised, and further explored. Just as she has read, say, Kant's ideas on the imagination, distilled them, and articulated them with the ideas of authors like Freud and Merleau-Ponty, in the same way, I will now engage Lennon's ideas through each of these categories and explore ways in which fruitful conversations might be initiated between her and other authors. The purpose, of course, will be to arrive to a broader and richer conceptual framework that might allow us better to understand and engage the challenge of imaginary transformation, both in theory and in practice.

The three concepts I have been referring to are the following: visualising imaginaries, assessing imaginaries, and adapting imaginaries.

1.4.1. Visualising

Lennon offers several examples of how some imaginaries can be damaging, and thus, require transformation. Quoting De Beauvoir, for instance, she comments on how some girls have a negative experience of their own body and their own sexual difference: for each of these girls, the «possibility of her participation in public life therefore requires her to transcend her body, distance her subjectivity from it to develop a sense of self in spite of its messy embodiment» (Lennon 2004, 118). However, both in this example as in others, a question arises: can someone transform their damaging imaginaries if they are not aware of them in the first place? Shouldn't this – visualizing one's own imaginaries – be a first necessary step, a pre-condition, for any effective imaginary transformation? And once the imaginary has been identified, shouldn't there be an effort to understand that the imaginary in question is not necessary, and thus, change is possible?

1.4.1.1. Visualising one's own imaginaries

Analysing Charles Taylor's understanding of the imaginaries, Gustavo Morello considers that developing an awareness of one's imaginaries and of their fundamentally provisional character is vital. According to Morello, whenever two cultural worlds are in conflict, Taylor believes a necessary first step is always to disclose one's own imaginaries, so that an open competition of moral claims can take place (Morello 2007, 619). I have an imaginary that I need to be aware of, and I need to understand that my imaginary is just one among many other alternatives, both because they are not static and have developed throughout my own personal and cultural history – here, Lennon's descriptions of the components and aspects of an imaginary is particularly useful –, but also because there are other trains of thought, entirely independent from mine, which could perfectly well be valid, and thus, require some sort of consideration and assessment:

Disclosing our horizon is a way to avoid ethnocentrism. When we see our moral outlook as an outcome of certain values and historical conditions, we are opening our sources to a double debate: to our own criticism and to the dialogue among others (Steele, 2003: 433). We cannot be free if we do not have the capacity to criticize our beliefs and values, to challenge our norms and rules (Stephenson, 1999: 9). Any imaginary must be articulated in order for us to be aware of the tacit values hidden in it (Morello 2007, 628).

This first task of visualising one's imaginaries – Morello brings up Taylor's idea of «articulation» for this –, then is an important aspect of imaginary transformation that requires close attention.

1.4.1.2. Visualising the contingent character of one's imaginaries

Visualising our existing imaginaries will not suffice if we are not aware that they can be transformed and enhanced. If the imaginaries are seen as rigid structures, fixed in time, they may provide reassurance and safety whenever they are suitable – but if the surrounding conditions change enough and adaptation is required, that same rigidity can be a source of profound unease and frustration.

Odo Marquard offers a very powerful reflection in that regard: throughout his texts, he insists on what we could call an «anthropology of contingency», that is, a profound awareness of the unnecessary character of human existence, and thus, of all human activities – including cognition (Marquard 1991). By characterising our existence and understandings as contingent, Marquard does not mean to say irrelevant or meaningless: his efforts are to be understood as an answer to what he calls the «program of making man absolute» (Marquard 1991, 110 ff.) which he considers has characterized a considerable part of the history of philosophy. The program considers we human beings are strongly the result of our own choices, and that those choices can –or should– be absolute. By contrast to this program, then, Marquard characterizes human existence as being contingent: we exist, but we could perfectly well not exist, and such existence is characterised by a limited freedom and provisional orientations.

Even when the discussion is about imaginaries that traditionally have had a non-contingent character –such as religious imaginaries–, Marquard's philosophy provides a very interesting framework with which to work. In that sense, Lennon's ideas on damaging imaginaries and the need to transform them can perfectly well be articulated with Marquard's ideas on human provisionality and contingency, and thus, on the perfectible, ever-changing nature of our perception of the world and ourselves in it¹⁹.

1.4.2. Assessing

1.4.2.1. The Ecosystem of Imaginary Forms & the Two Levels of Assessment

Allowing an imaginary to surface and opening the space for it to be identified as a contingent element of our mental life is a necessary step towards imaginary transformation. However, if it is true that –in Lennon's words– there are *damaging*

¹⁹ Before moving on to the next component of the threefold challenge and having developed what the challenge of visualising imaginaries entails, a clarification is worth making at this point. In this context of imaginary transformation, visualising does not simply refer to «making something visible», as there might be imaginaries whose structure is blatant and explicit –e.g. marketing, social media, etc. – but towards which one does not have a full conscience. In other words: although visualising an imaginary does definitely require one to somehow grasp, «see» it, the true challenge is to gain a deeper awareness of its cosmopoietic structures, its influx in our overall imaginary experience and in our ecosystem of imaginary forms. I would like to thank Danniel Alejandro Pinilla for bringing up this valuable matter.

imaginaries, a full transformation seems to require some sort of assessment, and thus, a criterion or set of criteria that will *motivate* the discontent for the present imaginary, and consequently, the need for adaptation.

Before moving on, perhaps an additional explanation is needed at this point. If, say, a specific imaginary is considered to be partially unsuitable or entirely pernicious, it seems logical to think that there must be a deeper motivation, a guiding principle or some form of criterion in the light of which the need for imaginary adaptation is required. The ease with which this can be carried out depends on whether or not the imaginary plays a particularly important role in a person or community's life: if imaginaries are –as we have seen– so strongly contextual and historical, and interdependent on both the individual and social experience of our bodies and the world in which our bodies exist, then it is entirely reasonable to think that, depending on the case, some imaginaries will play a more important role than others. When comparing different communities, or sectors of a community, or even moments in the life of a specific individual, I believe it is important to recognize the existence of what I wish to call *grounding imaginaries*. By that, I am referring to the imaginaries that are *more* affectively laden, and thus, play a more significant role in the formation of an identity, and through that, in the formation of other less grounding imaginaries. Depending on the circumstance and the context in which we structure our analysis, then, a person or community's grounding imaginaries might be found in their economical convictions, for example, or their socio-cultural hierarchical configurations, or their political experiences – or their relationship with God. Depending on the *type* of imaginary that we believe should be transformed, that is, depending on the degree to which it serves by *grounding* other imaginary forms, the complexity of the challenge will be smaller or greater.

Recognising the existence of grounding imaginaries adds yet another feature to the landscape that Lennon has provided at the beginning of our conversation: it allows us to take the imaginaries she describes and assemble them as a multi-layered, ever-evolving, almost organic structure – not like the building we used earlier as a metaphor to point out how we are frequently unaware of our own imaginaries (§2.2.1.), but perhaps more like a tree. Certainly, a tree is an ever growing and ever evolving being: all the changes that it goes through may be perceived with more or less clarity, depending on the pace and perspective of our observations. From a broad point of view, a 100-year-old tree might be described as a seed that suddenly bursts into sapling, grows for a while, and then dies – from that perspective, one might even describe all of human history as nothing but an «arrogant and mendacious minute»²⁰.

However, there are other perspectives that allow us to observe the tree as an ecosystem in itself, and so, we may identify different forms of shifts within its lifespan. A leaf that withers and falls in autumn or a branch that bends may not represent a

²⁰ The expression is taken from Nietzsche in the famous beginning of *On Truth and Lies in a Nonmoral Sense*: «Once upon a time, in some out of the way corner of that universe which is dispersed into numberless twinkling solar systems, there was a star upon which clever beasts invented knowing. That was the most arrogant and mendacious minute of “world history”, but nevertheless, it was only a minute. After nature had drawn a few breaths, the star cooled and congealed, and the clever beasts had to die» (Nietzsche 2017).

noteworthy change in a tree's general configuration: but a major wound in the trunk, or a shift in the roots, may have catastrophic consequences on the whole ecosystem. In a similar way, a person's imaginary ecosystem includes grounding imaginaries that root it deep in experience and allow the rest of the other less grounding imaginaries to branch out and flourish.

I am putting forth a structuring idea here: the existence of an ecosystem of imaginary forms²¹, which operates organically – much like a tree – and allows constant flux and evolution while, at the same time, distinguishes different levels or strata of more or less grounding imaginaries, and so, more or less radical changes and adaptations. If the imaginaries that require change are less grounding, we can describe the process as an endosystemic adaptation, i.e., a transformation that occurs within the ecosystem as a whole and is guided, fundamentally, by grounding imaginaries that serve as criteria. However, if the imaginaries that require change are the grounding imaginaries themselves, then the process can be described as an exosystemic adaptation, i.e., a transformation that occurs within the ecosystem *but* must be guided, necessarily, by external criteria²².

In that sense, the guiding question of this project, i.e., how imagination helps to form and transform beliefs, includes the question about how grounding imaginaries can adapt, and thus, the question regarding exosystemic criteria. If a shift is required within the imaginary ecosystem –that is, within a person's own structure or ecosystem of imaginaries –, then the easiest way to transform an imaginary is by looking at the deeper-level imaginaries that sustain it and help to make sense of them: by looking at the grounding imaginaries. However, if it is precisely those grounding imaginaries that require adaptation, then more arduous questions arise: where to look for such criteria? How can we cleanse the lenses we use to see if the process requires us to take them off, and thus, be blind of sight? Where can one stand whilst transforming the ground upon which one treads?

²¹ I am referring to it as an «ecosystem» to highlight both the constant interaction between the system and its surrounding environment, the organic (constantly adapting) nature of each imaginary, and the interdependent dynamic that characterises the relation between the more and less grounding imaginaries.

²² Regarding the subject of criteria and their necessary location outside the systems they enable us to discern, perhaps a look at Gödel's incompleteness theorems might be useful. From a strictly logical-mathematical point of view, Gödel famously demonstrated that any consistent formal system will necessarily include statements which can neither be proved nor disproved within the boundaries of the system itself (Raatikainen 2021). Looking at our own imaginaries from that point of view, and focusing on their logical structure, it is reasonable to conclude that an imaginary cannot contain or include the criterion that serves as the means for its discernment – in the same way that it is unreasonable for a definition to include the term it is defining. Thus, endosystemic adaptations require us to look for grounding imaginaries as the criterion, but exosystemic adaptations require us to look for criteria outside the system of imaginary forms as such.

1.4.2.2. The Need for Criteria in Exosystemic Assessments

This issue of exosystemic assessment, then, should not be taken for granted: it implies a shift in which the interconnections and structures that grounding imaginaries offer cease to be the map through which we understand our world, and perhaps for the first time, become the object of our analysis. It opens a door for all sorts of challenging verifications and questions. This idea or set of ideas that I have always had, this grounding imaginary: does it correspond with the world and my experience of it? And even more importantly: does this way of viewing the world *help* me to live in it? Or in Lennon's words: does it truly allow me to make cognitive and affective sense of the world I currently live in? Are these imaginaries «livable»? Can «the world and subject carry the signification suggested» (Lennon 2004, 119–20)?

Although the words and expressions that Lennon uses to refer to this need for criteria don't properly describe what that criterion is or how it works, they do sketch a series of characteristics that are useful: from what we have already seen, those criteria should be dynamic, profoundly contextual, and should allow constant experiential feedback between society and the individual, between the imaginaries of both body and world, and between thought and emotions (cf. §2.2.2 – 2.2.4).

Other authors have also found social imaginaries to be useful categories and have developed their own understanding of how they form and transform, in ways that may complement Lennon's approach. A first example of this is Gustavo Morello's aforementioned analysis of Charles Taylor. Our concept of grounding imaginaries here strongly resembles Taylor's idea of the «hypergood», an «understanding of the moral order» that is structured by ideas on fundamental issues like human nature or right and wrong (Morello 2007, 621–22); just as more grounding imaginaries sustain less grounding imaginaries, any modification of the hypergoods «changes all the ways of our understanding and relating with other goods» (Morello 2007, 624). Morello's understanding of Taylor here provides further elements, to our broader view of the imaginaries, namely: the problem of ethnocentrism – how there always is an implicit moral outlook on the imaginaries, and how «a particular culture can never be considered as the paradigm against which other cultures should be tested» (Morello 2007, 625) –; the link between our stories and identities (which strongly resembles the link Lennon suggests between our worldly and bodily imaginaries); and, more importantly for our discussion in this section, the idea of *understandability* as a new criterion for our stories:

Accounts can be ranked not only for their 'accuracy' and 'non-distortion' but also because of the way in which they take in and make mutually 'comprehensible' a wider band of perspectives. The more comprehensive account is the one that fuses more horizons (Taylor, 2002c: 289). [...] The fusion of the different ways we understand the human condition takes place when the subject undergoes a shift, and the horizon is enlarged so far as to make room for the object that had no place in it before (Morello 2007, 630–31).

Perhaps Taylor's idea of *understandability* might serve as the criterion that exosystemic transformations require? From this point of view, the purpose of all imaginary transformations – both endosystemic and exosystemic – is to provide us with the «best provisory account» that will render the greatest «epistemic gain», which Taylor explains as «dealing better with life, reducing the gap between our thoughts and praxis» and holding «in balance the option of nurturing one's own identity while remaining open to the stranger» (Morello 2007, 632–33). However, the question about *motivation*, that is, about the *reasons* or the *drives* that stimulate imaginary transformation in the first place, especially when we refer to exosystemic transformations that focus on grounding imaginaries, still remains.

In addition to Taylor's views on social imaginaries, Robert Solomon's theory of «emotional integrity» develops a series of concepts that engage more directly with our question on the motivations for exosystemic imaginary transformations (or the transformation of grounding imaginaries). Solomon offers a critical reading of commonly held misconceptions or myths on human emotions and develops a broader understanding of his own. For him, emotions are not ineffable; they are not stupid or irrational experiences that simply «happen to us»; and they are not susceptible of being bluntly categorised into positive or negative categories (R. Solomon 2007, 117–203). On the contrary, emotions are complex existential strategies that are embedded with an exceptional form of rationality, require our active cooperation as well as our receptivity, and allow us to engage with the world and find meaning in it (R. Solomon 2007, 203–63). In this context, an adequate ethical system should aim to provide emotional integrity: a state of life where the set of emotional strategies taking place in one's life are perceived in all their complexity and contribute to our happiness. The type of happiness that emotional integrity brings about is not merely an idea, nor just an additional emotion: it is a type of experience Solomon describes as a *meta-emotion* – an «ongoing summary evaluative judgement about our being in the world», an «all-embracing emotion» about «our being in the world» and about «about our lives as a whole» (R. Solomon 2007, 265–66).

According to Solomon, there are various forms of meta-emotional experiences: certain aspects of love or anger, for example, embody a particular articulation of emotions and thought that are best described, precisely, from a meta-emotional perspective (R. Solomon 2007, 39–63, 265). However, in order to delineate his understanding of what happiness is, and to distinguish it from other cases of meta-emotions, Solomon describes it as the ultimate objective of emotional integrity and links it to *spirituality*.

This is interesting for at least three reasons. First, it positions Solomon's view of happiness as the ultimate objective of his ethical system, but understanding it as a meta-emotional experience, and thus, as something irreducible to mere thought or mere affect. This clearly links him with Lennon's insistence on *both* affects and thought patterns as fundamental components of imaginaries, and thus, opens an interesting conversation – a complementary articulation, perhaps? – between her imaginaries and his meta-emotions. Second, the fact that happiness is phrased in terms of spirituality, even if it is a very specific form of spirituality – a «thoughtful love of life», not properly religious, but not anti-religious either (R. Solomon 2007, 269–70) – naturally invites to a conversation with religious studies and theology, where the

concept of «inner peace» or *hesychía*, has frequently been used by religions to describe the fundamental goal of all spiritual growth²³. Due to the vital cultural role that religious and spiritual beliefs have played throughout history and still play in most societies today, linking this spiritual idea of «inner peace» with broader view of imaginaries that we have been developing here offers a fascinating research path: exploring whether or not this spiritual desire for inner peace might be an important structure behind our desire for intrapersonal tranquillity and our longing for interpersonal peace. Can intrapersonal and interpersonal consilience²⁴ be understood as different manifestations of this spiritual consilience?

* * *

If Lennon points out the need for imaginary transformation, and Taylor broadens the characteristics that such a transformation should have – especially when referring to more grounding imaginaries –, Solomon finally offers a formal description of what that motivation could be. Desiring the meta-emotional experience of happiness-spirituality, and finding one's present imaginaries are not contributing to it, seems to be an experience sufficiently over-arching so as to provide an adequate meta-imaginary criterion, but at the same time, seems to be a sufficiently powerful and radical phenomenon so as to catalyse the type of doubts and existential uneasiness that are required to question even the most powerful and grounding of imaginaries. Breadth – life encompassing – and depth – core motivating – are both present in the idea of meta-emotional experience: this strongly resonates with what the assessment of grounding imaginaries might require, and thus, Solomon's ideas are definitely worth revising at least as a source of potential criteria for exosystemic transformations²⁵.

²³ Cf. ἡσυχία in Liddell, Scott and Jones' *A Greek-English Lexicon* (<http://www.perseus.tufts.edu/hopper/morph?l=hsuxia&la=greek#lexicon>).

²⁴ I use the word «consilience» here, not as Edward O. Wilson would in a materialist and scientism-inclined sense, but more in the line that Stephen J. Gould develops in his later texts – retrieving the more original use that William Whewell gave it – when he talks about «consilience of equal regard» (McGrath 2021, 11–14). For Gould, consilience allows a desirable state of disciplinary distinction *and* cooperation; I have «distilled» this concept – taking a page from Lennon, in a way – and focused on its structure, understanding consilience as *any* scenario where the component parts of a set can be identified and distinguished but, at the same time, can be seen as mutually enriching in non-destructive ways. Thus, there is consilience when science and religion are seen as two disciplines that do not necessarily need to compete to colonise the mind, but we can also talk about consilience when two warring parties in politics discover they do not necessarily need to recur to violence to diminishing the other, thus realising that cooperation and peace are viable. The question I am asking here is this: could these two forms of consilience, in turn, be understood as manifestations of a deeper *intrapersonal* quest for spiritual consilience?

²⁵ Just as a way of clarification this section: the core of Lennon's definition of the imaginaries lies in its existential articulation of both concepts and affects: imaginaries are «affectively laden thought patterns» (Spinoza). Thus, I have brought in two other authors that offer different models of the said articulation: for Taylor, imaginaries articulate thought and affect, and are the platform of an ever-evolving transformative dynamic that seeks balance between one's known ideas and others' unknown ideas; for Solomon, emotions – in the broader sense he understands them – offer such an articulation, and the purpose of the transformations that these undergo require constant revision in the deepest and broadest level possible, i.e., the level of meta-emotions.

1.4.3. Adapting

We have «distilled» Lennon to identify the need for visualising our imaginaries, and then assessing them. The third challenge, that of transforming or adapting the imaginaries, is perhaps the crux of the organisation: if such an alteration were impossible and our imaginaries were necessary or fixed or unmovable – as we tend to think –, neither the visualisation nor the assessment would make sense.

For Lennon, imaginary transformation successfully takes place «when people are faced with alternative images, which “grab their imagination”, give them satisfying and livable ways of being in their environment» (Lennon 2004, 120). Here, once again, the challenge is harder to tackle, depending on how grounding an imaginary is. If the damaging imaginary – to use Lennon’s words – does not move in a grounding level of the ecosystem, the easier it will be for the other more grounding imaginaries to provide a framework that allows not only the assessment of the damaging imaginary, as we have seen in the previous section, but also the *conception* of new alternatives and imaginary reconfigurations. If the damaging imaginary is located in a grounding level of the ecosystem, however, the resources needed for the reconfiguration must be located elsewhere... but leaving the boundaries of our imaginary form of the world (Lennon 2004, 114) seems like an arduous task – perhaps even impossible. And yet, it seems that beyond the realm of our theory of imaginary ecosystems, there is a world where people are somehow able to reinvent themselves in numerous ways.

Thus, if the challenge of imaginary assessment required us to appeal to extra-theoretical resources – i.e. meta-emotions, spirituality, etc. –, the present challenge of imaginary adaptation also requires us to find the answers not in theories, but in the stories and experiences of people. When taken in its full complexity, the task of transforming imaginaries demands a serious broadening of horizons; this is not just about tearing down walls between disciplines, but also about remembering how theories are just *part* of a far wider and richer matrix – the human experience – that can revitalise the mind with new insights, reawaken the heart, and kindle the imagination in unexpected ways.

Some authors have looked at experiences and stories from around the world to develop their ideas; however, looking on towards the objective of this thesis, authors that develop ideas on imaginaries – especially those of a religious nature – both in Latin America and in Colombia are particularly relevant. I present them here as ledes onto a broader conversation – brief outlines meant to captivate and spur us on, not to

The parallel I am offering is between Lennon’s imaginaries, Taylor’s hypergoods and Solomon’s meta-emotions. They all share the feature of articulating thought and emotion in a dynamic way; but each of them brings different contributions to the conversation.

The purpose of this section has been to illustrate how, starting with Lennon, but continuing with Taylor and Solomon, a richer view of the imaginaries can be attained, i.e., my idea of grounding imaginaries and exosystemic transformation. Like I explain at the beginning of the text, what I am providing here is a sketch of (a) how these elements are all part of my theoretical understanding of imagination and belief-transformation, and (b) how they can be used to shed theoretical and/or praxical light to the challenges of peacebuilding in Colombia.

delve into the entirety of the stories, but to start identifying the picture that is being sketched and will be clarified further in the subsequent chapter.

1.4.3.1. Ledes from around the World

After decades of working on peacebuilding in different countries across the five continents, John Paul Lederach wrote *The Moral Imagination: The Art and Soul of Building Peace* (Lederach 2005). The book consolidates his reflections on how any successful peace building process requires of moral imagination, i.e., the ability to conceive the world –to reimagine ourselves and others– in new, more peaceful ways, by contrast to those frequently offered by warring mindsets. To enable the moral imagination and cultivate it, Lederach describes 4 disciplines or actions that are necessary:

Stated simply, the moral imagination requires the capacity to imagine ourselves in a web of **relationships** that includes our enemies; the ability to sustain a paradoxical **curiosity** that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the **creative** act; and the acceptance of the inherent **risk** of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence (Lederach 2010, 5-emphasis is mine).

In the context of our current question about how to adapt imaginaries, Lederach's third and fourth disciplines seem particularly relevant: the importance of opening space for **creativity** –sometimes answers come from unexpected places–; and strengthening the will to **risk** –positive changes are worth taking, despite the terror they might produce–. However, if we truly are to open to creativity and risk, if we are able to move «beyond what exists toward something new and unexpected while rising from and speaking to the everyday», if we are truly open to the possibility of something new (Lederach 2010, 38–39), then the four elements are required.

What if there is something to be learned there, in those four disciplines, that can be projected unto the challenge of adapting grounding imaginaries? Perhaps the key is to focus on relationships, on the links that bind the different components of our imaginaries, and those imaginaries with our experiences; perhaps we need to overcome fear and cultivate the curiosity required to explore other configurations of such elements; once that is done, perhaps we may find the drive that we need to properly re-imagine the world (Lennon 2004, 120), and take the risk of living according to the new imaginaries we have forged.

1.4.3.2. Ledes from Latin America

Once again, Morello's work on the imaginaries seems relevant for the discussion. Morello applies Taylor's ideas to comb through Latin American history and identify key moments of cultural shift, in which the religious social imaginaries have been

transformed in a significant manner. According to Morello, these three moments are the following (Morello 2007, 634–35):

- (1) After the discovery of America, the claim of Montesinos, De las Casas and Vitoria about the Spanish right of conquest was paramount.
- (2) The 'nation-state' and its thinkers arose during the age of national independence, in the 19th century.
- (3) During the 1960s and 1970s, the 'Liberation theories' (the theory of dependence, liberation theology and philosophy, Paulo Freire's pedagogy and also the *foquismo*, as a particular Latino form of the Marxist revolution theory) and the so-called 'magic realism' in literature not only showed some identity features, but also led to the discovery of the native cultures.

At least two things are noteworthy for our purposes here. First, during his analysis of the three moments, Morello questions whether or not «the imaginary that shapes our institutions 'make sense' of our practices», and if we «share the 'hyper-good' supported by our institutions and legal frameworks» (Morello 2007, 636). From Lennon's point of view, this could be understood as a case or example of the social aspect of all social imaginaries (cf. § 1.1.4); it also opens the possibility of asking to what degree these ideas apply to the specific Colombian context. Could these three historical hallmarks of Latin America be rightfully understood as milestones of Colombian history? Does it make sense to revise and ask whether there is a correspondence between the social imaginaries that people have, and the ones that are supported and promoted by official institutions?

Second, Morello takes this distinction further and announces «the existence of two Latin American imaginaries, which are engaged in a recognition struggle», one popular imaginary – associated with the ordinary life and populism –, and another one coming from the elite – associated with the Northwestern modernity, and with Liberal and Republican values –. Whether or not these categories and view of Latin American Modernity and its impact on imaginaries (Morello 2018) apply to current Colombian imaginaries, and more specifically, to Colombian *religious* imaginaries, is something yet to be seen. If they do, they might serve as a useful study case to identify how do these transformations have taken place in the past, but also, how their structure might be replicated to bring about desirable social change and peacebuilding in the future.

1.4.3.3. Ledes from Colombia

Lederach has offered us a set of disciplines that he has developed to understand how the moral imagination can be cultivated for peacebuilding – a set, as we have seen, that might also be used to structure the transformation of imaginaries. Morello, on the other hand, has introduced a question about how socio-political factors may have had an impact on Latin American imaginaries on God.

As a third and final entry to this question about imaginary adaptation, Iván Garzón offers an interesting contribution via his analysis of the responsibility of priests,

politicians and intellectuals in the context of the Colombian conflict (Garzón Vallejo 2020). The core of Garzón's study is the tripartite typology he offers to categorise the broad spectrum of political participations of key actors in the conflict. Thus, there are rebels who take up arms against the political system; there are romantics who denounce the system and praise the rebels, but never join them in battle; and finally, the prophets, who refuse to accept violence as a legitimate means for social transformation. As part of his analysis, though, Garzón addresses an important shift that took place in the Catholic mindset throughout the world and had a particular impact in the development of the Colombian conflict, i.e., the gradual abandonment of just war theories and the increasing usage of peacebuilding discourse.

It is well known that, within the Catholic tradition, social teaching is not static: it evolves and develops through time, always adapting its guidelines –gradually but never fully moving away from imperfection– according to the times. However, what is interesting here is the possibility of using that particular shift as a first scenario to discuss the case of Colombian religious imaginaries. Could this shift be understood as an imaginary transformation? Does it broadly represent a grounding shift for most Colombians? And if so, could it be linked to meta-emotional experiences surrounding the shift? Or perhaps it might have more to do with the unresolved matters of modernity in Latin American countries in general? Can a deeper comprehension of that shift –and its implications in the Colombian conflict– reveal ongoing consequences on Colombian religious imaginaries today, perhaps linking one of such discourses to a certain resistance against peace initiatives, and the other with a warring or conflict-driven view of spiritual experience?

1.5. Conclusions

I have explained how this text is, in essence, a cartography of the different pathways we can follow whilst exploring the role that imagination plays in belief formation and transformation, especially in the context of the Colombian conflict.

In order to start the conversation, I have focused on the idea of social imaginaries as focal points where thoughts, affects, personal and social identities, and social practices all converge to allow us conceiving sense-making pictures of the world. After engaging with Kathleen Lennon's own development of what imaginaries are, how they are structured and what their components are, and how sometimes they can be harmful and damaging, I have followed Lennon's own «distilling» method and applied it to her own text in order to identify three categories that explain why and how imaginary transformation is so challenging. By looking at each of these three categories, I have both highlighted the valuable contributions that Lennon's theory brings, but also pointing out the places where my specific research objective –rooted in Colombia– required a broader conversation and the interaction of other disciplines and authors.

Thus, looking at the challenge of visualising our imaginaries and their contingent character, I pointed at Marquard. Looking at the challenge of assessing our

imaginaries, I suggested that they exist and function in ecosystems of imaginary forms that move on different levels, depending on how grounding they are with respect to other imaginaries. Within this multi-level dynamic, the transformation of grounding imaginaries –hinted at by Lennon– begs the existence of exosystemic criteria; this led us to open the conversation with potential answers, i.e., Morello’s reading of Taylor’s Hypergoods, and Solomon’s meta-emotional spirituality. Finally, when it came to properly adapting imaginaries, we went over different levels of stories and ideas told about peacebuilding and imagination in general (Lederach), about religious imaginaries in Latin America (Morello) and about specific shifts that have taken place in the Colombian Catholic tradition, with possible influence in the past and perhaps the present and future of the conflict (Garzón).

If the role of the imagination in belief formation and transformation is to be understood via a theory of the imaginaries, Lennon provides a wonderful framework for the discussion to take place. Looking ahead into what imaginary transformation might imply, the three categories «distilled» from Lennon have enabled us to characterise imaginaries further, understanding how Lennon’s important contributions can perfectly well be complemented by theories and ideas imported from other disciplines and theories.

This first chapter has focused on Lennon’s ideas on imaginaries and highlight how a distilled version of her allows us to identify the *intrinsic elements* that structure our imaginaries –the lines of tension that have been described between the cognitive and the affective, the body and the world, and the individual and social aspects of our imaginaries–, but also leave the door open for the question regarding their transformation. With that in mind, Chapter 2 will engage with other disciplines, thus enriching our understanding of imaginaries, broadening our view to include what will be called the *extrinsic elements* that also structure them, and finally, providing a wider range of means better to engage with the more dynamic question about the transformation of imaginaries.

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Chapter 2
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**COSMOPOIESIS:
THE WORLDBUILDING IMAGINATION**

En aquel Imperio, el Arte de la Cartografía logró tal Perfección que el mapa de una sola Provincia ocupaba toda una Ciudad, y el mapa del Imperio, toda una Provincia. Con el tiempo, estos Mapas Desmesurados no satisficieron y los Colegios de Cartógrafos levantaron un Mapa del Imperio, que tenía el tamaño del Imperio y coincidía puntualmente con él.

Menos Adictas al Estudio de la Cartografía, las Generaciones Sigüientes entendieron que ese dilatado Mapa era Inútil y no sin Impiedad lo entregaron a las Inclemencias del Sol y los Inviernos. En los desiertos del Oeste perduran despedazadas Ruinas del Mapa, habitadas por Animales y por Mendigos; en todo el País no hay otra reliquia de las Disciplinas Geográficas (Borges 2014).

Introduction

Regarding the chapter's structure

Echoing what has already been said in the General Introduction, especially with reference to the three milestones of this thesis, I will begin the present chapter by pointing out a set of common experiential elements existent in a particular function of the imagination – a function I have decided to call *cosmopoiesis*, and which will be at the heart of the three sections of the chapter. An important clarification for this portion of the text: the presentation of cosmopoiesis at this stage will be kept a minimum, as it only serves as a guideline and sketch for what will be fully developed at the end of the chapter. Once these initial whispers of a structure are sketched out, the bulk of the chapter's contents – especially §§ 2.1. and 2.2. – will provide the adequate content for §2.3. to offer a more developed account of the matter.

In §2.1., I revisit two cases of cosmopoiesis, offering a more detailed account of how the aforementioned structure also seems to be present in texts on fantastic literature and theoretical physics. In §2.2., I then expand the spectrum of possibilities and suggest that being aware of the cosmopoietic imagination can also enrich our understanding of how certain complex conversations take place, both with interdisciplinary and interpersonal dialogues. In its final section (§2.3.), the chapter ends with an overview of cosmopoiesis; after mapping out the different elements that comprise the cosmopoietic experience, and further developing them so as to illustrate

their intellectual potential, this last section points at the relevance of cosmopoiesis and the questions it raises for the purpose of this thesis, thus bridging the text onto the subsequent chapter.

Whispers of a Common Structure

Having looked at Lennon's understanding of what imaginaries are, and having briefly sketched out the questions it leaves open for us, it is useful to point out here how the three milestones that have been described in the General Introduction situate the contents of this second Chapter and, by doing so, set the scene for the remainder of the thesis.

The first milestone, the current political environment in Colombia, offers a background for the thesis, which aims to be a philosophical contribution to the ongoing efforts in peacebuilding, mainly by offering an intellectual apparatus that may serve as a possible lens through which the ongoing cultural transformations may be understood, and as a structure through which said processes may be bolstered. The second milestone refers to a structure that seems to have operated in my childhood world-building experiences, be it through my study of the real world or my readings of fantastic literature.

Whilst the first milestone offers the motivation behind this thesis, the second milestone offers my earliest memory of a strong intuition regarding the human imagination – an intuition that now serves as the core hypothesis to be explored in the thesis. The idea is centred on the possibility that there might be a particular structure or skill within the human mind – the ability to use the imagination to forge world pictures – with enormous potential to weave coherent and consistent stories in very complex scenarios.

To this particular skill, this specific use of the imagination, I will refer to as the **cosmopoietic device**, or the **cosmopoietic function** of the imagination. The whole process or the set of actions that the imagination goes through whilst engaging in this configuration of worlds, I will refer to as **cosmopoiesis**²⁶.

A good way to explain the structure of the cosmopoietic device will be to describe a set of cases in which I believe it operates, in the hope of identifying the parallel procedures that take place in such cases, and by doing so, to arrive to the common structure that lies underneath all of them. I will set out to describe this in the next section of this text. However, before I do, what has been said seems sufficient to provide an initial general description – one which builds upon Mary Midgely's ideas

²⁶ It is important to clarify, at this point that the concept of «cosmopoiesis» has been used in other contexts, especially regarding the study of the Renaissance's ethos (Mazzotta 2001). Neither does my use of cosmopoiesis relate to Mazzotta's, nor to similar well-known concepts, like Maturana's reference to «autopoiesis» in studies of autonomous and self-referring systems in biology (Maturana and Varela 1980). My understanding of what cosmopoiesis is and the way I use it in the context of this thesis is entirely independent.

(3d milestone), and so, relies strongly on a development of the *mapping* metaphor, using a form of vocabulary that is akin to its vision and develops it further:

- My understanding of the imagination: the human ability to conceive (d) whenever (a), (b), and (c) are the case:
 - a. We have a **territory**: a set of meaningless, inarticulate, formless data that serves as the components²⁷ that cosmopoiesis will weave together
 - b. We **desire** a meaningful articulation or map or form for said data
 - c. There is a context or framework or **field** in which the articulation is desired
 - d. A **map** that serves as a model or *gestalt*, that provides said articulation²⁸ or form
- Cosmopoiesis, then, is a particular type of analogical system; one in which the map or form provided by the imagination is a picture of the world as a whole.

2.1. A revision of Two Cosmopoietic Cases

In the last section, I suggested that the experiences of conceiving both fantastic and real worldviews could be described as cases of what I called the cosmopoietic function of the imagination. Further to develop this idea, I now wish to engage with two eminent authors, both of whom are well known as experts in their fields, having built incredibly original and nuanced world-depictions: J. R. R. Tolkien in fantasy literature, and Albert Einstein in theoretical physics.

The two authors are optimal for my purpose here, not only due to their respective disciplinary expertise, but more importantly, because both have published texts in which they explain and illustrate *how* their own creative processes took place, i.e., how they experienced the role imagination played in their own professional deployment.

²⁷ In order to distinguish the two concepts, I will talk about *components* when referring to the set of inarticulate data that comprise the cosmopoietic territory, and I will talk about *elements* when referring to the characteristic constituents of any cosmopoietic experience (i.e.: territory, desire, field, and map). Later in the text, I will also distinguish between *extrinsic elements* (field, desire, etc), calling them like that because they set up the context in which cosmopoietic maps are formed and transformed, and *intrinsic elements*, which will appear on Chapter 2, distilled from Kathleen Lennon, and will refer to the poles of tension of body-world, individual-society, cognition-affection, etc.

²⁸ Perhaps the use of the word *articulate* in this context requires a minor clarification. In its transitive use, the verb *to articulate* generally has two meanings. In a first and more common usage, it refers to giving «clear and effective utterance: to put into words». In a second sense, it refers to the act of uniting «by or as if by means of a joint» or «to form or fit into a systematic whole» (Merriam-Webster 2023). I wish to retrieve *both* senses of the word in my text.

I will refer to the first sense when the object of the verb is the cosmopoietic map or model – or *gestalt*, as Judith Wolfe calls it (Wolfe 2023); thus, we articulate a cosmopoietic map, inasmuch as we craft a new structure. Also in the line of Wolfe’s description of the imagination’s fundamental activity, I will use *articulate* in its second sense when referring to that which is joined together or integrated, i.e., the disjointed elements that conform the cosmopoietic territory. In that sense, we articulate a cosmopoietic territory, inasmuch as we weave together its previously disjointed components.

2.1.1. Tolkien's Sub-Creative Imagination

2.1.1.1. Overview

For Tolkien, sub-creation is a term that describes the process through which the powers of the human mind – especially the powers of generalisation and abstraction – are used to re-imagine our world into new fantasy worlds. Thus, in our own words, to talk about Tolkien's cosmopoietic imagination is, in essence, to talk about his theory of sub-creation:

The incarnate mind, the tongue, and the tale are in our world coeval. The human mind, endowed with the powers of generalisation and abstraction, sees not only *green-grass*, discriminating it from other things (and finding it fair to look upon), but *sees* that it is *green* as well as being *grass*. [...] When we can take green from grass, blue from heaven, and red from blood, we have already an enchanter's power - upon one plane; and the desire to wield that power in the world external to our minds awakes. It does not follow that we shall use that power well upon any plane. We may put a deadly green upon a man's face and produce a horror; we may make the rare and terrible blue moon to shine; or we may cause woods to spring with silver leaves and rams to wear fleeces of gold, and put hot fire into the belly of the cold worm. But in such «fantasy», as it is called, new form is made; Faerie begins; Man becomes a sub-creator (Tolkien 2006a, 122).

The crux of my coming to understand Tolkien's sub-creative process was reading *On Fairy Stories*, an essay where he takes a step back and describes the nature of his trade. Indeed, although Tolkien touches on the topic of sub-creation throughout his writings, it is widely agreed that it is precisely this essay – from which the quote above was taken – which sets out the most significant account of this notion. *On Fairy-Stories*, which is also known for having introduced the term «sub-creation» in Tolkien's work (Flieger and Anderson 2008, 11), is considered to be «a canonical piece, a standard text in the criticism of fantasy literature²⁹, and one necessary for a full understanding of Tolkien's own fiction» (Flieger and Anderson 2008, 127); it is, thus, an obligatory reference for all who seek to understand the author's rich ideas on the craft of imagining consistent fantasy worlds and sharing them effectively with others.

On Fairy-Stories was originally written as an Andrew Lang Lecture, delivered by Tolkien in the University of Saint Andrews in 1939, and is now included as part of *The Monsters and the Critics and Other Essays* (2006a). Although the text is divided into six major sections and an Epilogue, the analysis presented here is not intended to offer a full account of Tolkien's ideas on fairy-stories, but rather to focus specifically on the ideas he develops on sub-creation – and even more precisely still, on how such ideas can be understood as a cosmopoietic effort.

²⁹ On the interest that both Tolkien and Lewis had in re-habilitating fantasy – especially in *On Fairy-Stories* in Tolkien's case –, see Duriez, *The Fairy Story: J. R. R. Tolkien and C. S. Lewis* (2007).

2.1.1.2. Cosmopoietic Elements in Tolkien

As we have seen before, sub-creation relies strongly in the human ability to use language and words, and more precisely, to work with the magic of adjectives: the quote above highlights the skill to distinguish an object from its background, to differentiate a specific trait from the object it characterises, and to conceive said feature characterising other objects – e.g., taking the green colour of grass and putting it in a man’s face –, or perhaps that same original object, but in a different manner. Relying upon such linguistic ability, then, the building blocks a writer of fantasy requires are not only the numerous traits or characteristics that languages are capable of forging into word, but also the different themes and tropes that have served throughout the history of literature when those traits are combined and re-combined in numerous ways. In that line, Tolkien refers to the «cauldron of story» (Tolkien 2006a, 126–28), a metaphorical pot of soup in which a writer’s ingredients simmer constantly, boiling freely and colliding into each other, materialising both old and new forms of combinations and reorganisations:

By «the soup» I mean the story as it is served up by its author or teller, and by «the bones» its sources or material - even when (by rare luck) those can be with certainty discovered (120). [...] Speaking of the history of stories and especially of fairy-stories we may say that the Pot of Soup, the Cauldron of Story, has always been boiling, and to it have continually been added new bits, dainty and undainty (Tolkien 2006a, 120, 125).

In cosmopoietic terms, this Pot of Soup is where we find the **territory**: its ingredient bones are the set or aggregate of data and formless information that serve as the raw material, the prime matter which will later be [in]formed into a **map** – in this case, a secondary world that serves as the setting for a fairy story – in which the ingredients will still be distinguishable but, at the same time, will come together and be articulated into a new whole that endows them with meaning.

A fundamental aspect of cosmopoiesis, one that shouldn’t be taken for granted, is the yearning for articulation or unity: the wish to weave a set of components into a story, or in Tolkien’s words, the author or teller’s desire to have a story to share, a soup to serve at the table for others’ enjoyment. In the preface to *The Children of Húrin*, Christopher Tolkien tells how, long before *The Lord of the Rings* or *The Hobbit*, his father «began the writing of a collection of stories» in which many significant ingredients of his legendarium first appeared³⁰. He also quotes one of his father’s letters and points out that, from a very early stage, and vigorously motivating the whole enterprise, Tolkien had a clear ambition in sight:

Once upon a time (my crest has long since fallen) I had a mind to make a *body of more or less connected legend*, ranging from the large and cosmogonic, to the level of romantic fairy-story – the larger founded on the lesser in contact with the earth,

³⁰ «The Gods, or Valar; Elves and Men as the Children of Ilúvatar (the Creator); Melkor-Morgoth the great Enemy; Balrogs and Orcs; and the lands in which the Tales are set, Valinor “land of the Gods” beyond the western ocean, and the “Great Lands” (afterwards called “Middle-earth”, between the seas of east and west)» (Tolkien 2014, 10).

the lesser drawing splendour from the vast backcloths... I would draw some of the great tales in fullness, and leave many only placed in the scheme, and sketched (Tolkien 2014, 11: italics are mine).

It is interesting to note how the son signals the set of characters, races, and places, whilst the father points to the smaller legends and sub-stories; but the way both talk about the final masterpiece, in essence, highlights its fundamental structure as an aggregate of component parts. In fact, the letter quoted above is actually a famous text in itself, believed to have been written in 1951 to Milton Waldman, in which Tolkien describes how «such an overweening purpose», i.e., the desire of re-arranging and articulating all the narrative components as well as the high legends and simple stories into a new form, «did not develop all at once. The mere stories were the thing. They arose in my mind as “given” things, and as they came, separately, so too the links grew. An absorbing, though continually interrupted labour [...] yet always I had the sense of recording what was already “there”, somewhere: not of “inventing”» (Tolkien 2006b, n. 131).

The fundamental cosmopoietic motivation, the **desire** to map out and articulate disconnected world data into a meaningful picture, into a whole, is clearly manifested by Tolkien, both in his awareness of the component-parts, as well as in the insistence of endowing his world-picture with *consistency*, a fundamental characteristic that has been long studied in fantastic literature. Echoing Tolkien’s idea of how «a genuine fairy-story [...] should be presented as “true”» (Tolkien 2006a, 116–17), Mark J. P. Wolf describes *consistency* as that without which «all the disparate and conflicting pieces, ideas, and designs [of a story] will contradict each other, and never successfully come together to collectively create the illusion of another world» (Wolf 2012, 34). This fundamental desire that drives the whole cosmopoietic effort, then, can be understood in literary terms as a desire for consistency:

Consistency is the degree to which world details are plausible, feasible, and without contradiction. This requires a careful integration of details and attention to the way everything is connected together. Lacking consistency, a world may begin to appear sloppily constructed, or even random and disconnected. Consistency may provide the most restraints for a subcreator, since it involves the interrelationship of the various parts of the world [...] (Wolf 2012, 43)³¹.

* * *

So far, we have described several of the fundamental elements of Tolkien’s sub-creative imagination as a cosmopoietic endeavour: his «cauldron of story» serves as the territory to be mapped, the desire for articulation can be found in the importance of consistency as a trait of sub-created worlds, and the model which is pursued as a final result of the process is the secondary world, in which the narrated story finds its niche. It is clear that the **context** – the last cosmopoietic element – is fantasy writing: it is literary craft, in which a fictional world is sought as a setting for fairy stories.

³¹ For a more detailed view on Wolf’s understanding of Consistency, in full dialogue with Tolkien and other world-builders in fantastic literature, see Lessa and Araújo’s «World Consistency» in *The Routledge Companion to Imaginary Worlds* (Wolf 2018, 90 ff.)

2.1.2. Einstein's Scientific Imagination

2.1.2.1. Overview

It is known that imagination was a relevant and salient tool for Einstein's scientific work, especially due to his thought experiments, which are considered to have played a seminal role in the development of physics (Williamson 2015, 179; Frappier, Meynell, and Brown 2013, 1–4, 7, 123–41; Levy and Godfrey-Smith 2020, 17, 230, 246; Liao and Gendler 2020, §3.6). However, in a broader sense, imagination was always key in his understanding of how theoretical physics moved forward, mostly by helping us to elaborate theories and visualize complex logical connections through much simpler and familiar images (McGrath 2019a, 118). In any case, be it by coming up with thought experiments or by offering simpler forms of visualisation, it is clear that imagination actively contributed to Einstein's development of his ideas in philosophy of science and theoretical physics, and that an important part of such contributions had to do with novel forms of conceiving the world – in other words, with cosmopoiesis.

Fortunately for us, Einstein used his imagination not only as a methodological tool in science; it was also a topic to which he explicitly and frequently turned in some of his letters, lectures, newspaper articles, etc. Several of these remarkable reflections, in fact, were published together in different moments during Einstein's lifetime, and indeed, under his own supervision. In that line, *Ideas and Opinions* (1982) is a later compilation of such texts: although I have selected some of them and worked on them before to explore the broad role of the imagination in Einstein's scientific thought (Gutiérrez González 2022), the following section will look at the same selection of texts³², but with a different objective. The purpose of my present engagement with these texts will be to describe the different cosmopoietic elements that structure Einstein's thought.

2.1.2.2. Cosmopoietic Elements in Einstein

For Einstein, the ultimate objective of theoretical science is to attain «the rational unification of the manifold» (49). In fact, he describes science as the «century-old endeavour to bring together by means of systematic thought the perceptible phenomena of this world into as thorough-going an association as possible», and just after that, portrays it as «the posterior reconstruction of existence by the process of conceptualization» (44).

Cosmopoietically speaking, then, the **territory** Einstein seeks to map out can be of several kinds. On the one hand, and in the most fundamental level, it is the «chaotic

³² All of the texts are found in *Ideas and Opinions* (Einstein 1982), and unless stated otherwise, all of Einstein's quotes in this section are from said publication. The main texts are the following: the «On the Method of Theoretical Physics» Herbert Spencer lecture, given at Oxford in 1933 (p. 270); the 1936 article «Physics and Reality» (290); the «Science and Religion» address from 1939 (41); a 1940 article titled «The Fundamentals of Theoretical Physics» (323); and the testimonial «A Mathematician's Mind» from 1945 (25).

diversity of our sense-experience» (323). On the other hand, the different stages through which the physicist's mind will go as part of this process will offer at least two different levels of mental constructs that, in a way, could also be considered as part of the territory to be mapped out (or at least as the means through which the fundamental territory will be mapped). In a first stage, Einstein talks about - «certain signs and more or less clear images», or also as «visual» or «muscular» constituents (25-26); in a secondary stage, the concepts and words are finally chosen, and their mapping out –i.e., the way the scientist organises them into a whole– could be understood as the final process of scientific theory formation.

Motivating the whole process, then, is a **desire** to integrate said information into a scientific theory that makes cognitive sense. Because Einstein was a firm believer of the fundamental unity of all phenomena, he believed that the desire to grasp such unity was vital to the scientific enterprise. Albeit, both the unity of all phenomena, as well as the desire to understand it, are certainly not scientific ideas, inasmuch as they cannot be proved by means of empirical experimentation: they are more an intuition, a philosophical – or even theological – conviction «which provides both a motivation and justification for the scientific enterprise» (McGrath 2019, 117) from without.

This same desire is the one that also motivates scientists to revise their theories and seek for broader, more all-encompassing forms of science that may include previous theories alongside the new information. Thus, Einstein refers to a rational unification (system) of knowledge: he talks about the «the rational unification of the manifold» (49), and if there are any «layers of knowledge to consider» or «stages of progress», it's because they all aim towards attaining a «unity of knowledge» (270). Passages that refer to this desire include expressions like the «struggle for unity» (295), or the hope of attaining a «logically uniform system of thought» (323).

How can that desired unification be achieved? If Tolkien talked about the importance of language and the magic of adjectives, Einstein describes his own cosmopoietic process in terms of association and conceptualisation: the key things to consider are the human ability for systematic thought, association, and the «reconstruction of existence by the process of conceptualization» (44), aiming for a «logically uniform system of thought» (323). This is the reason why the scientific system is philosophically described as being «made up of concepts, fundamental laws which are supposed to be valid for those concepts, and conclusions to be reached by logical deductions» (272).

One final point that is worth mentioning, still regarding Einstein's ideas on the desire for unification. According to the physicist, the individual exercise of scientific imagination requires two important motivations: first, it must be seen as a positive and desirable enterprise, and second, it must be a feasible initiative.

Both motivations or drives are present for the scientist who partakes in the *cosmic religious feeling*, that is, the spiritual sensation of the «futility of human desires and aims and the sublimity and marvellous order which reveal themselves both in nature and in the world of thought» (38). If it is true that all creative undertakings demand spiritual movements –feelings and longings– as their source of motivation (36),

scientific imagination or creativity finds a powerful motivation in this form of inner movement, this deep impression and «conviction of the rationality of the universe» and the «yearning to understand it» (39). In a way, then, science is deeply associated with this specific aspect of religion, inasmuch as «the cosmic religious feeling is the strongest and noblest motive for scientific research» (39), and those who partake in it – especially the individual geniuses (cf. 38-39)³³ – will be capable of using the scientific imagination in order to peek into the universal mind (cf. 39-40).

Before moving on, and even though the full comparison of both authors will come later on in this chapter (§1.3.1.), it is interesting to note how an awareness of cosmopoietic elements allows for parallels to be easily drawn. Tolkien's territory comprises things and adjectives –and later on, includes sets of combinations of them–, and his fundamental cosmopoietic desire is to attain literary consistency, i.e., a meaningful whole (a story) that will allow said components to coexist without serious contradiction. Similarly, Einstein's territory comprises sensory information about the physical world –and later on, includes sets of less-encompassing theories about them–, and his fundamental cosmopoietic desire is to attain [scientific] consistency, i.e., a meaningful whole (a more encompassing scientific theory) that will allow said components to coexist without serious contradiction.

The **context** of Einstein's cosmopoiesis has been clear from the start: a scientific endeavour, working closely with philosophy (of science), and seeking the best possible explanation of the physical world. In order to understand the manner in which this scientific goal serves as an ever-evolving context, it is important to highlight the idea that science –and more specifically, theoretical physics– is a contingent effort. For Einstein, the unavoidably provisional character of all human knowledge –and, hence, of *scientific* knowledge– requires constant revision, ongoing assessment, updating, and improvement. Thus, even when he also mentions «spiritual evolution» (46, 49) and «refinement» (48) in passages that refer to religion, he does mention science as a «refinement of everyday thinking» (292), and he talks about how «the fixation [of concepts within a scientific system] will never be final» (292, 324), and uses expressions like «increasing simplicity» and «approach the goal» to describe the nature of physics as a system in a «state of evolution» (323).

This idea is particularly clear both in «The Fundamentals of Theoretical Physics» and in «Physics and Reality». The first text explains how there is an overall human way of theorising, of which physics is but a case, and how this is carried out in two different levels. On the one hand, there is a more properly scientific form of knowledge, i.e., a «theoretical understanding of more or less restricted fields of experience» (324); on the other hand, there is a broader and more philosophical level, which provides a «unifying theoretical basis» (324). The second text goes on to locate these two levels as cases of a wider dynamic of the aforementioned *overall human way of theorising*: both

³³ It is interesting to note how, even though he strongly defends the importance of freedom for scientific imagination, Einstein also «lamented that “humans have a poor faculty for independent thought and creative imagination. Even when the external and scientific preconditions for the formulation of an idea have long been present, an external incentive is mostly needed for its emergence; the subject must be right in front of a person's nose, so to speak, for the thought to arrive”» (Sha 2018, 232). The reference to scientific genius, then, is not surprising.

can be understood as part of the different layers or strata of freely elaborated systems that represent the crux of the scientific effort, each more unified (and less directly connected to sensory experiences) than the preceding system:

[After a primary and secondary system,] further striving for logical unity brings us to a tertiary system, still poorer in concepts and relations, for the deduction of the concepts and relations of the secondary (and so indirectly of the primary) layer. Thus the story goes on until we have arrived at a system of the greatest conceivable unity, and of the greatest poverty of concepts of the logical foundations, which is still compatible with the observations made by our senses (294).

Finally, regarding the last cosmopoietic element, the **map** that Einstein seeks can already be envisioned by what has been said here. The objective is to construct a scientific theory that (a) can cover as much sensory information as possible, (b) can encompass as much of the previously developed theories as possible, and (c) is always open and prone to further revision and development³⁴. Now, although the final theory is meant to be structured by «conventional words [and] logically connected concepts» (25-26), both its genesis and its subsequent revisions require several things in order to work.

On the one hand, Einstein considers all mental constructs that are part of the process of theory formation as the result of the *free* imagination, and not as the product of a process of abstraction—or political coercion³⁵—. Thus, his talk of «free play with symbols» (23) and his description of theory-formation constructs as «free inventions of the human intellect» (272), «free inventions» (322) of «the human mind», inventions of a «fictitious character» (273) or «free mental creations» (291). Scientific imagination cannot produce theoretical models unless it is given the motivation that will vitalize it, but it also needs the space of freedom in order to move.

In addition to motivation and freedom being present, Einstein also describes a set of stages through which his mind goes through in order to forge the desired model, i.e., the scientific theory that is required (Gutiérrez González 2022):

- a. Primary Stage: the visual image play (VIP) takes place in a voluntary, free and semi-conscious manner. Nor abstraction nor concepts are involved here.
- b. The VIP is «sufficiently established» (26) and its visual constituents offer adequate logical connections that:
 - (1) Can be adequately mapped into a theory
 - (2) Can analogously structure the empirical relations in need of theorizing
- c. Secondary Stage: imagination allows for a second moment of exploration and the concepts and laws are structured into «words or other kinds of signs which can be communicated to others» (26).

³⁴ «The aim of science is, on the one hand, a comprehension, as complete as possible, of the connection between the sense experiences in their totality, and, on the other hand, the accomplishment of this aim by the use of a minimum of primary concepts and relations. (Seeking, as far as possible, logical unity in the world picture, i.e., paucity in logical elements)» (293).

³⁵ Highlighting the importance of political freedom —and rejecting any form of political coercion, particularly regarding academic activity— is an important theme in several of Einstein's texts in *Ideas and Opinions* (especially 9-10, 14-15).

So far, we have revisited aspects of Einstein's scientific imagination and seen them through the lens of cosmopoiesis and its elements. Thus, in the context of theoretical physics – understood as a contingent, ever-evolving enterprise –, the territory to be mapped can be found both in the inarticulate sensory information, as well as the insufficient scientific theories that require enhancement; the desire for articulation is blatant in Einstein's understanding of human theorisation as an effort to rationally unify – i.e., to integrate information into a meaningful whole, devoid of contradiction, that makes cognitive sense –, and of science as a case of said theorising activity; and finally, the model which is pursued, after going through the different stages of observation, visual image play, and concept selection, is a new and richer scientific theory that incorporates concepts, laws, and allows both logically deduced conclusions and eventual revisions and enhancements.

As was announced, the next section will focus on two additional cases of worldbuilding, broadening the spectrum of possibilities that the cosmopoietic function of the imagination allows. After looking at cosmopoiesis as a means to attain world pictures of both the fictional and the real – Tolkien in fantastic literature and Einstein in theoretical physics respectively –, I will now show how cosmopoiesis can also serve as an interesting tool to categorise and analyse complex conversations between worldviews, both between disciplines that seem to clash, and between people (or groups of people) in conflict.

2.2. Further Cases of Cosmopoiesis

In the previous section (§1.1.), we saw how two authors used the imagination's ability to craft worldviews – its cosmopoietic function – to design their own contributions, one looking at the real world through the lens of theoretical physics (Einstein), whilst the other looking at fantasy worlds in the context of fantastic literature (Tolkien). However, it seems that cosmopoiesis offers a framework that is sufficiently logical and abstract for the scope of its applicability to be not exclusively limited to the circumscription of specific, independent maps. In fact, just as it allows the mind to weave or in-form the different aspects or elements that require articulation – what we have so far called the *territory* – into a single map, it also allows the mind to articulate a variety of different maps and worldviews into a single whole or form. In other words: if the quintessential role of cosmopoiesis is to articulate a multiplicity of sensory or conceptual/non-sensory data into a single whole, a worldview, then it seems reasonable to suspect it might also allow us to articulate, in turn, a multiplicity of worldviews into a wider, more encompassing worldview or meta-worldview³⁶. The

³⁶ This could be described using Einstein's depiction of science's primary and secondary systems (§1.1.2.2): just as the imagination allows the scientist to conceive a – potentially infinite – series of systems or levels of systematisation, in order to offer a better account of whichever empirical data is being investigated and incorporated into the field of what is scientifically known, that same resource

level in which the exercise takes place and the type of multiplicity being articulated both strongly differ, but the architecture of the mental resource being used, the formal structure of the imagination, could be the same.

Just as Einstein and Tolkien served as examples to illustrate my point, showing how cosmopoiesis seems to take place both when we observe the real world and when we observe fantasy worlds, I will now introduce two authors who (a) share their desire to articulate diverse worldviews, but (b) do so in two different fields. On a more philosophical end, Stephen J. Gould offers an account of how two disciplines that are frequently portrayed as being antagonistic – science and religion – can actually be seen through a different lens that allows them both to coexist and interact in fruitful ways. On a different arena, John Paul Lederach explains what he considers to be the «art and soul of building peace», i.e., the articulation of a special kind of multiplicity, one consisting not of disjointed empirical data (Einstein) nor disconnected literary tropes (Tolkien) or disciplinary domains (Gould), but of ethical and socio-political discourses.

2.2.1. Gould's Consilient Imagination

2.2.1.1. Overview

Within the study of Science and Religion, the paleontologist and evolutionary biologist Stephen J. Gould is widely known for his notion of NOMA – Nonoverlapping Magisteria –, according to which science and religion correspond to two different and independent explanatory domains that do not interact nor interfere with each other:

I do not see how science and religion could be unified, or even synthesized, under any common scheme of explanation or analysis; but I also do not understand why the two enterprises should experience any conflict. Science tries to document the factual character of the natural world, and to develop theories that coordinate and explain these facts. Religion, on the other hand, operates in the equally important, but utterly different, realm of human purposes, meanings, and values—subjects that the factual domain of science might illuminate, but can never resolve (Gould 1999, 4; cf. 2003, 87).

However, it seems that Gould later developed a different approach to the way these two disciplines interact. In that line, a recent article by Alister McGrath answers to contemporary critics of Gould's NOMA approach precisely by pointing out that Gould's *The Hedgehog, the Fox and the Magister's Pox* provides a different perspective on the subject – one that «[focuses] more on the positive benefits of their dialogical interaction, rather than the essentially neutral or negative benefits accruing from their noninterference» (McGrath 2021, 11). In this text, posthumously published, Gould continues to preserve the autonomy and identity of both science and religion,

might allow a person –be it a scientist or not– to conceive different systems or levels of systematisation, articulating and including the different discourses into a single and meaningful account.

recognising them as diverse fields, but is now open to the possibility of dialogue and mutual enrichment between them. He calls it a “consilience of equal regard” (CER):

I too seek a consilience, a “jumping together” of science and the humanities into far greater and more fruitful contact and coherence—but a consilience of equal regard that respects the inherent differences, acknowledges the comparable but distinct worthiness, understands the absolute necessity of both domains to any life deemed intellectually and spiritually “full,” and seeks to emphasize and nurture the numerous regions of actual overlap and common concern (Gould 2003, 259).

According to McGrath, the evolution of Gould’s ideas on the nature of knowledge and the relation between the different disciplines can be framed in a rich discussion that is mostly centred in the ideas developed by Aristotle, William Whewell, Charles Darwin, and finally Edward O. Wilson. The key concept of the conversation is the concept of «consilience», a neologism forged by Whewell in his 1834 «Bridgewater Treatise». Etymologically, the word describes how multiple epistemic elements «jump together», *con salio*³⁷, onto a unifying frame; the *content* of such jump, however — what the elements are and what the resulting frame is —, varies widely depending on each of the authors’ epistemic standpoints. In that line, I believe it is interesting to note — and this will be relevant for the purpose of mapping out the cosmopoietic elements in Gould’s later stance — that there are two different conversations taking place. Whilst Aristotle, Whewell, Darwin, and (initially) Wilson are all trying to understand how multiple sets of data converge onto a unifying theory, Wilson (subsequently), the NOMA Gould and the CER Gould are worried about ways in which multiple sets of *disciplines* jump onto a unifying view.

McGrath’s article sheds light on the history and intellectual context behind Gould’s notion of CER: this later form of consilience unfolds as part of this second conversation, focusing on inter-disciplinary articulation, and is strongly meant to be a response to Wilson’s notion of «universal consilience». Gould aims to preserve some of Wilson’s achievements —his concern for intellectual fragmentation and his insistence on disciplinary distinctiveness—, whilst avoiding some of his weak spots —namely his misinterpretation of Whewell, his almost colonising scientism and, more importantly, his denial of any possible dialogue between science and religion— (McGrath 2021, 7–10). It is this context that serves as an optimal place better to understand Gould and describe the cosmopoietic elements within his consilience of equal regard.

2.2.1.2. Cosmopoietic Elements in Gould

In the last section, we saw how Einstein’s cosmopoietic territory could be described in terms of the different elements that are integrated into a single theory, or in terms of a theory engaging with new information and begetting a broader, more encompassing theory. In a similar way, McGrath’s discussion of Gould’s efforts includes two

³⁷ *Salio* means “to salt down” or “to sprinkle”, but it also has a secondary sense — used by Whewell — which means “to leap, spring, bound, jump or hop” (Perseus Project and Tufts University 2000b).

different forms of **territories**, both of which broadly correspond to the two conversations mentioned earlier. On one hand, there is a conversation about intra-disciplinary articulation; on the other, a broader discussion about inter-disciplinary articulation. As mentioned earlier, Gould's defence of a CER builds on Wilson's discussions with Whewell's reaction to Aristotle – a first conversation where the territory, i.e., the set of inarticulate elements that are to be woven, correspond to our raw sensory data. However, Gould's aim is to offer an alternative to Wilson's universal consilience, and thus, the direct object of his efforts here – his territory – are science and the humanities (especially religion); what he believes should be regarded *with equal regard* are these two disciplines.

Because there are two different territories to consider, the **fields** in which these discussions take place are also different. Although both operate within the boundaries of philosophy, the first conversation is more adequately framed in theories of knowledge or philosophies of science, explaining how different sensory perceptions can be articulated in a scientific theory; the second conversation – more directly relevant for Gould's CER – is not intra-disciplinary but *inter-disciplinary*, and thus, belongs to the broader discussions in epistemology, exploring ways in which different disciplines could eventually be encompassed by some form of system, meta-model, unifying explanatory principle, or «Unified Theory» (McGrath 2021, 15).

What motivates Gould to go beyond his initial NOMA view and seek for a consilience of equal regard? According to McGrath, Gould explains how there are four main concerns on how the relationship between science and religion should be comprehended: the pervasive cultural presence of religion; the understanding that the idea of a warfare between science and religion is a strongly simplistic and mostly uninformed 19th century myth; the recognition of dichotomous thinking as an easy way of avoiding a proper engagement with complexity; and finally, the enormous potential of allowing interdisciplinary conversations (McGrath 2021, 12–13).

Overall, the four concerns point towards a general **desire** akin to what has already been said about our previous authors. Tolkien aspires to create a narrative that articulates literary tropes and resources in a consistent manner (§1.1.1.2.); Einstein believes a fundamental objective that the sciences should always maintain and cultivate is the habit of revising and adapting its models to broaden the scope of its boundaries, so that the achievements of previous theories are preserved, whilst making space for new information and data (§1.1.2.2.). In a similar manner, Gould's four concerns show how he considers that the most adequate and fruitful way to describe the relation between science and religion is to «honor [their] different ways [...] and join them in full respect, in service of a common goal»; he wishes, then, to articulate and configure in a way that will allow human beings to «find some meaningful order in the totality» (Gould 2003, 8;190).

As a result of following up on said need, then, the configuration or **map** that Gould aims towards could be described not as a series of different and independent blankets, piled one on top of the other as if «by subsumption under an imposed ensign of false union», but as a quilt, a «patch-work of independent affirmations»: a «beautiful and integrated coat of many colors» (Gould 2003, 15, 20). What is vital about this quilt,

then, is its ability to both preserve the distinctiveness of each discipline, whilst avoiding their isolation and fostering ways of dialogue between them. As McGrath rightly points out, this immediately opens a series of questions as to «what framework might be used to lend theoretical substance to the vision that Gould presents in essentially aspirational terms» (McGrath 2021, 16). However, despite the deep interest that the development of such framework could entail, what has been said so far is enough to highlight the different cosmopoietic elements in general, and in particular, to identify fundamental traits of the kind of map that Gould is envisioning when he suggests his consilience of equal regard.

* * *

In this last section, we have looked at what we could call Gould's «consilient imagination»: in the field/context of philosophy, more precisely, in an epistemological effort to unveil richer ways of coordinating interdisciplinary dialogue, Gould engages with a territory in which science and the humanities – and especially religion as part of the latter – are the object of discussion. As we saw, Gould's desire is to come up with a perspective that preserves distinctiveness – like the one Wilson sought and the one his earlier ideas on NOMA intended – but allows for «porous boundaries» (McGrath 2021, 1, 12) that also allow dialogue and mutual enrichment. The resulting perspective or map that he produces is the idea of a «consilience of equal regard», where both science and religion *jump into* a space where they are regarded as equally valid interlocutors.

The next section will shift onto another disciplinary field – peacebuilding and conflict resolution – and provide one last illustration, focusing on John Paul Lederach's ideas and interpreting them as a worldbuilding exercise. Our goal here will be to describe how, despite the differences with the previous cases, Lederach's moral imagination can also be seen as an example of cosmopoiesis: a way of using the imagination to articulate not only disjointed elements into a theory (cf. Tolkien and Einstein) or diverse disciplinary theories into a worldview (cf. Gould), but to rearrange entire worldviews in new peaceful and non-violent configurations.

2.2.2. Lederach's Moral Imagination

2.2.2.1. Overview

As was mentioned before, another experience I had of engaging with a theoretical description of how the imagination works was in the context of peacebuilding and conflict resolution. Very much like Einstein and Tolkien, there is a respected author in the field – John Paul Lederach – who not only highlights the role of the imagination as a key constituent of his approach to peacebuilding, but also refers explicitly to his own experience of the imagination as an active part of his approach.

In his seminal work *The Moral Imagination* (2005), Lederach describes what he considers to be a necessary – albeit insufficient – prerequisite for peacebuilding

processes. Such processes are always complex endeavours that require the transformation of problematic social conditions and structures; however, some believe the transformation of said structures will always find their ultimate roots in human individuals:

The source of conflict lies in the minds of people. External, social conflict is a reflection of intrapsychic conflict. External control does not solve the roots of the problem. If we wish a conflict really to disappear, then a change in attitude is needed. Only when people learn to understand and respect each other can peaceful coexistence begin (Ramsbotham, Woodhouse, and Miall 2021, 392, citing Fry and Bjorkqvist).

From this perspective, we could risk affirming that both the activation and the defusing of inter-personal conflicts greatly depend on how intra-personal conflicts are understood and dealt with. In that same line, and after decades of actively participating in peace processes as a practitioner and engaging in intellectual analyses as an academic researcher and teacher, Lederach reflects on his trade and comes to the conclusion that talking about peacebuilding with others greatly depends on his ability to have that conversation above all with himself (Lederach 2016, 19). Further, he believes that learning from case studies is vital (Lederach 2005, 7–21), and that one of the central lessons to be learned is the enormous potential that small groups of people can have – the «critical yeast» – (Lederach 2005, 87–101), and even more so, when these groups include «voicewalkers», that is, people who keep in touch with the inner voice of their own identity, and somehow manage to make others resonate with their own as well (Lederach 2005, 167–69).

These brief references illustrate different ways in which Lederach highlights the importance of the individual person's experiences, both by being the starting point of social transformation, and the place from which the peacebuilder can contribute to his or her craft. It is with all of this in mind, then, that Lederach developed his idea of the «moral imagination»: the ability human beings can cultivate to use the imagination and re-visualise the world in more peaceful or peaceable ways. Further to develop this concept, Lederach goes on to explain how this particular form of imagination he has found operating out in the field acting as «the art and soul of building peace»³⁸ can be briefly described by sketching out four fundamental skills or abilities³⁹ that enable its appearance. The first is to identify the network of relationships we are embedded in and to become aware of their importance in general, and their relevance for any peacebuilding initiative in particular; the second is to allow ourselves to replace fear with curiosity, especially regarding the various new ways in which such relationships might be cultivated in the future; the third is to be creative in finding paths and means for those new relationships to become part of our lives; and lastly, the fourth is to be open and brave enough to take the risks that the whole process requires. In Lederach's own words:

³⁸ The phrase is the subtitle of his book.

³⁹ In his book, Lederach frequently calls them «disciplines»; I will avoid using that word in order to avoid misunderstandings, as the nature of the discussion taking place in this text constantly refers to disciplines as fields of study, and in that line, to interdisciplinarity as well.

The moral imagination requires the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence. [...] The essence is found in [...] relationship, paradoxical curiosity, creativity, and risk (Lederach 2005, 5, 34).

2.2.2.2. Cosmopoietic elements in Lederach

A description of the cosmopoietic elements of Lederach's moral imagination can easily begin by pointing out the **context or field** in which his efforts take place. As was stated above, Lederach is widely known for his contributions to the field of peacebuilding and conflict resolution: his is a spiritually⁴⁰ motivated, ethically oriented and socio-politically situated effort that seeks to contribute both as an academic and as a practitioner to build peace in the world. Now, the art of building peace is as old as the art of waging war against one's enemies, both being practically untraceable. However, within social studies and the political sciences, peacebuilding has developed strongly as a field and a distinct area of study especially since the middle of the 20th century. Today, it could be «succinctly characterized as the project of overcoming structural and cultural violence (conflict transformation), in conjunction with peacemaking between conflict parties (conflict settlement) and peacekeeping (conflict containment)» (Ramsbotham, Woodhouse, and Miall 2021, 237).

In that sense, and despite his many years of experience in the field, Lederach appears as part of a fairly recent group of authors. After a first generation of precursors between 1918 and 1945, the foundational period of properly «setting up formal centres in academic institutions and the publication of professional journals» in peacebuilding took place during the 1950s and 60s. Lederach can be located not amongst the second or third generations of authors, but as part of the fourth: these authors came on stage roughly between 1985 and 2005, and aimed to complexify and provide elasticity to the resources developed in previous years, in order to respond to new world configurations, especially after the end of the Cold War (Ramsbotham, Woodhouse, and Miall 2021, 39–66, especially 62–63). Within peacebuilding, then, this is the field/context in which Lederach's ideas on the moral imagination are developed.

Lederach's cosmopoietic **territory** can be found in any form of political conflict in which there is a disagreement between groups of people, and grounding said confrontation, a clash of worldviews. Because of how peacebuilding tends to focus more on long-term social change (Ramsbotham, Woodhouse, and Miall 2021, 29), it makes sense for Lederach to aim for more structural elements, one of which is pointed out as the first of the skills that the moral imagination requires: the ability to appreciate the central role of relationships. For Lederach, recognising the centrality of relationships is vital, «for it is both the context in which cycles of violence happen and

⁴⁰ For an account about the way in which his Mennonite faith has played an important role in his peacebuilding efforts, both in terms of motivation and style, see Lederach's *The Journey Toward Reconciliation* (1999b).

the generative energy from which transcendence of those same cycles bursts forth». The direct object of peacebuilding, then, includes all the various relationships that underpin the social fabric: these are the disjointed elements that will later be rearranged into new worldviews and new social configurations. The essential mission of peacebuilding, then, revolves around this cosmopoietic territory: its task is to «experience, envision, and give birth to the web of relationships» (Lederach 2005, 34).

The main **desire** or aspiration Lederach has is the attainment of what he calls «justpeace», a neologism «proposed to fill a gap in the English language» (Lederach 2005, 185; 1999a) and refer to «an orientation toward conflict transformation characterized by approaches that reduce violence and destructive cycles of social interaction *and at the same time* increase justice in any human relationship» (Lederach 2005, 182). Now, common sense might suggest that both the reduction of violence and the increase of justice could reasonably be considered human values of a sufficiently universal character – universal enough to at least serve as criteria for the negotiation and legitimation of local or particular values, and so, to be included in any global peacebuilding agenda (Ramsbotham, Woodhouse, and Miall 2021, 37, 266). However, I believe the power of explicitly supporting them as desirable outcomes should never be underestimated or even taken for granted. Both the numerous religio-political terrorist attacks we have witnessed at the beginning of the 20th Century – 9/11 being perhaps one of the most renowned –, as well as the results of the 2016 plebiscite against the peace accords in Colombia⁴¹, are powerful examples of how there are multiple ways and different reasons for particular political configurations and ideological frameworks to reject peace – if not in principle, then at least in practice. Highlighting Lederach’s cosmopoietic desire of justpeace, then, far from being unnecessary, also serves as an invitation to explore such complex scenarios, to identify other non-peaceable cosmopoietic desires, and find creative ways to face the serious challenges that lie therein.

What kind of cosmopoietic **map** is Lederach seeking? We have somehow started to see how a theoretical description of the moral imagination might look like; however, and more importantly, a clearer idea of the application of Lederach’s cosmopoietic models can be found in his constant references to the different scenarios he has worked in. In fact, one of the strongest points of the theory of the moral imagination is its profoundly inductive nature: it is not so much a construct to be demonstrated or applied for the first time, but a description of a set of active traits that Lederach has come to identify already present in diverse political scenarios. Perhaps the most salient ones are his accounts of specific peacebuilding experiences in Ghana, Kenya, Colombia and Tajikistan (Lederach 2005, 7 ff.): all of them portray how the moral imagination is not so much a social structure or a specific political ideology, but an attitude to be cultivated, always rooted in the concrete and day-to-day challenges of

⁴¹ For a better understanding of what the plebiscite was, and for a nuanced reading of the role played by many Pentecostal Evangelicals in the «No» campaign that took place during the 2016 plebiscite – rejecting the recently signed agreement between the FARC and the Colombian government –, see Beltrán and Creely (2018). For a broader approach to Evangelical participation in Colombian general politics in the last few years, and how this might clarify their religiously-inspired political position regarding the agreement, see Ortega (2018).

the real world and its violent settings, but at the same time, always conceiving new and constructive responses and initiatives, always transcending the grips of violence, always «giving birth to that which does not yet exist» (Lederach 2005, 182).

* * *

This last portion of §1.2. has provided one last case to illustrate ways in which a cosmopoietic understanding of the imagination can be used to describe how we experience the world and come to find meaning; it also seems to categorise an interesting form of interdisciplinary articulation or dialogue, and even a wider and challenging form of inter-personal articulation, such as the one we find in conflict resolution. Thus, a cosmopoietic reading of Lederach's moral imagination highlights how the same four categories that have been described so far can, once again, organise the use of the imagination in a structure that, hopefully, will be somewhat familiar to the reader by now. Within the context of political peacebuilding, then, Lederach seeks to articulate a territory conformed by the numerous human relationships that are at odds in violent political scenarios; his desire is to promote justpeace in these social settings, and catalyse creative new ways in which relationships, paradoxical curiosity, creativity, and risk may open the space for the reduction of violence and the appearance of more just societies.

The next –and final– section of the present chapter will offer a summary of the lessons learned, the intellectual avenues they inaugurate, and explain how the purpose of this thesis suggests an engagement with academic efforts that may confirm or complement what has been said so far. Doing so will bridge us onto the next chapter.

2.3. Overview of the Cases

This section has set out to sketch the fundamental traits of human cosmopoiesis, i.e., to delineate a structure that describes how, in certain contexts, we use our imagination to organise our views and map the world. I have not offered here an essentialist demonstration of a fundamental trait of human cognition; I have also avoided a language that might indicate a normative intent, as if I had philosophical grounds to believe this is the best or the *only* way to conceive worlds and our place in them. The purpose of this chapter is more modest: what I have aimed to do for the time being is simply to suggest a way –among the many that are possible– in which I see the imagination operating, and to describe its structural elements in a strongly illustrative set of cases.

The different authors I have chosen here exemplify how the cosmopoietic role of the imagination is operating in a wide variety of disciplines and levels of discourse. Looking at them has allowed me to describe and categorise the parallels between their respective uses of the imagination. The result of that process has been a first description of how each of the authors' experiences can be interpreted through the lens of the cosmopoietic elements –field, territory, desire, and map–; what I will

now offer is a transversal view that characterises those findings in a more systemic, inductive-like manner. In a way, the chapter itself is a cosmopoietic map, inasmuch as it engages with a particular set of inarticulate imaginative experiences and offers a way in which they may be configured and structured into a meaningful whole.

Thus, as was announced in the Introduction of the chapter, I will finish this third section by (3.1) mapping the cosmopoietic device in a way that will allow us to clarify its elements, (3.2) developing them further and illustrating the kind of general intellectual possibilities they render, and finally, (3.3) addressing the question of how the ideas discussed in this chapter open the conversation in the specific setting of this thesis.

2.3.1. Mapping the Cosmopoietic Device

Each of the cosmopoietic elements that have been briefly described at the beginning of the chapter has been shown to operate in the different cases that I have illustrated so far. Although we started with nothing but whispers of a common structure, having looked at the different cases presented, we can now offer a much clearer view of what each of these elements entails.

2.3.1.1. Cosmopoietic Field

The cosmopoietic **field** can be described as the framework that provides an epistemic demarcation for the cosmopoietic effort. If we understand that human thought and reason allow for different forms of rationality (McGrath 2019b, 19–49), it is clear how each of these fields has its own questions and explanatory domains, its own disciplines, its own thematic scopes, its own methods, and its own degree of exactness (cf. Aristotle, *Eth. Nic.* 1094b 20-25)⁴². Thus, in the cases offered here, the fields in which Tolkien, Einstein, Gould and Lederach are engaging in cosmopoiesis are fantastic literature, theoretical physics, science & religion, and peacebuilding respectively.

However, it is important to clarify that in a strict sense, a cosmopoietic field does not apply exclusively to *disciplines* and academic subjects as such. Anyone who is getting to know a partner, for example, also goes through a set of cosmopoietic efforts to map out the different elements that comprise the partner's life: slowly but surely, their habits, tastes, upbringing and acquired customs, dreams, fears, spiritual experiences and convictions, past traumas and healing processes, political ideology, sexual history, ideas on children and family, and a long etcetera of comparable elements come together and contribute to mapping out the broader picture of who the other is and our experience of them. In this example, the process can perfectly well be described as a cosmopoietic effort: one in which the field corresponds not to a

⁴² «For the man of education will seek exactness so far in each subject as the nature of the thing admits, it being plainly much the same absurdity to put up with a mathematician's talking of probable truths, and to demand strict demonstrative reasoning of a Rhetorician»; taken from the Edition by William Graham (1847, 1-2).

particular topic of study, but to the frame or context of a loving interpersonal relationship.

2.3.1.2. Cosmopoietic Territory

The **territory** is the set of inarticulate information that is to be mapped out: as such, it is the direct object of the configuring cosmopoietic effort. Just as with the field in which one moves, the territory is also culturally embedded and physically embodied (McGrath 2019b, 22–27): as I have mentioned above, it will demand a particular form of language, a kind of specificity, and a degree of precision that may be expected of it. Thus, projecting resources automatically from one cosmopoietic field to the other, carelessly ignoring the particularities of the territory to be mapped out and the field in which the effort occurs, will skip the required analogical conversions: one might end up trying to engage with scientific questions by means of literary non-scientific resources⁴³, or limiting oneself to philosophical approaches to peacebuilding contexts that require meta-theoretical elements as well... or, when confronted by the possibility of a friend's betrayal or treason, asking them to write a geometric demonstration that proves the genuineness of their affection and benevolence.

In addition to this, there is also the fact that, although our maps are something that we posit, the territories we map are usually something we greatly *receive*: we craft maps of the territories we *find*. Thus, Tolkien's literary tropes, inspirational texts and readings, his taste for languages, his subsequent linguistic formation all require his active cooperation, but are mostly made up of elements he finds and receives, inasmuch as they act as an *input* to his cosmopoietic effort. Something akin can be said of Einstein's scientific data, and even of his initial theoretical frameworks, once they act not as background context, but as direct cosmopoietic objects; similarly with Gould's treatment of how we understand science and religion, and with Lederach's opposing political parties.

2.3.1.3. Cosmopoietic Desire

The **desire** is the motivation behind cosmopoiesis: it is that which drives the need to articulate the territory into a meaningful whole. In each of the four cases, there seems to be an «imaginative constant» in terms of the authors' motivations: they are all somehow persuaded about there being a benefit to be gained in mapping out the territories they encounter. Thus, Einstein is motivated by the need of a broader, bigger picture, i.e., a new way of understanding science, so that it can include the new

⁴³ Interestingly, *On Fairy Stories* includes a passage where, despite not referring explicitly to a cosmopoietic territory, Tolkien does point at the different possible viewpoints one could assume whilst studying fairy stories and inquiring about their origin. On the one hand, a scientific approach that looks for parts and seeks for information, «[finding out] much about things that occur in stories, but little or nothing about their effect in any given story» (2006a, 121). On the other, a literary and artistic approach – which Tolkien adopts for the rest of his essay – that privileges the whole and seeks for meaning: this territory's field invites us to focus on «what [stories] are, what they have become for us, and what values the long alchemic processes of time have produced in them» (2006a, 120)».

information that is constantly being discovered; Tolkien «had a mind to make a body of more or less connected legend» (Tolkien 2014, 11), offering «a genuine fairy story [...] presented as “true”» (Tolkien 2006a, 116–17) that could elucidate truth; Gould agrees with the benefits of intra-disciplinary articulation in science – i.e., how science weaves together clusters of data into meaningful and useful theories –, but he also praises the «potential of interdisciplinary conversations» (McGrath 2021, 13), and thus, is interested in respecting their ways, whilst also bringing them together for a «common goal» and finding «some meaningful order in the totality» (Gould 2003, 190). Lederach’s case is particularly clear: as a peacebuilder, the cosmopoietic desire behind his efforts is driven by the conviction that, overall, a social scenario where political discussions can be articulated in the context of a nonviolent and peaceful platform is preferable to open warfare.

In a way, there would be no need to include the category of «desire» as an element of cosmopoiesis. *Stricto sensu*, one could say that cosmopoiesis takes place when a raw material, in a context, is articulated and results in a new configuration – territory, field, and map respectively –. However, including desire as a cosmopoietic element prevents us from seeing the process as mechanical or spontaneous; by contrast to what otherwise might be a purely logical procedure, bereft of flesh, the awareness of a motivating desire immediately connects us with the *person* and the intentionality behind the cosmopoietic process, along with all the complex particularities and contingencies this entails. Cosmopoietic ecosystems recognise the element of desire, and thus, include an external yet fundamental aspect of the process: its fuel and fire, that which not only endows the process with the energy it requires, but by doing so, also drives it in particular directions and in a broad yet circumscribed range of modalities.

2.3.1.4. Cosmopoietic Map

The **map** is the result of the cosmopoietic effort: the form or *gestalt* that we arrive to, having reconfigured the territory into a meaningful whole. The crux of cosmopoietic maps, then, is their structuring, form-giving nature: their ability to transform relationships. Thus, Einstein *reconfigures* new data into a new scientific theory; Tolkien *reorganises* a set of literary resources and thus produces a new story; Gould’s contribution aims not so much at understanding science and religion as independent discourses, but to suggest a way to comprehend how they *interact*; likewise, Lederach – explicitly – insists on the central role that the web of *relationships* plays, and seeks to reimagine said role.

The way cosmopoietic maps structure the diverse into meaningful wholes is, fundamentally, an exercise in analogical reasoning. Put simply, analogy can be understood as «a comparison between two objects, or systems of objects, that highlights respects in which they are thought to be similar», and thus, *analogical reasoning* refers to «any type of thinking that relies upon an analogy» (Bartha 2019). The structure of cosmopoietic maps we have described here allows us to avoid both

univocity and equivocity⁴⁴, and by doing so, it opens the door to understanding modality: thus, two territorial elements are not *entirely* the same, nor *entirely* diverse, but similar, and it is by virtue of an adequate tuning and reconfiguring of *both* their similarities and differences that, through analogy, a useful map can be wrought.

However, it is important to note that both the imagination and the structures it renders are not immovable monolithic structures, but moving and ever-improvable tools: they are not towers to defend, but boats to travel (Wolfe 2022). For that reason, the degree in which a cosmopoietic map is adequate or not – the degree in which it should be preserved, or it needs to be adapted or altogether replaced – may fluctuate in time, mainly due to the multiple ways in which any or several of its various elements (territorial elements, the field, and/or the motivating desire) may shift.

In that sense, when referring to the quality of a particular map with adequately tuned cosmopoietic components, I will talk about **human consilience**. The concept takes up Gould’s idea of Consilience of Equal Regard (cf. §1.2.1), but refers to a broader range of situations; whilst Gould’s CER seeks to articulate two disciplines, my notion of human consilience is an umbrella concept that seeks to encompass all the different kinds of cosmopoietic articulations that I have been describing here – hence the adjective *human* –, insofar as they comply with the two criteria we visited with Gould’s metaphor of the quilt⁴⁵ and further developed here when describing the analogic structure of cosmopoietic maps: (a) the distinctiveness of the different components is preserved, and (b) instead of isolation, a form of dialogical articulation is put forth⁴⁶.

* * *

This first section (§1.3.1) has taken up the basic overview of the cosmopoietic elements and offered a more systematised approach, offering both a clarifying view of what they are, and developing what they entail. Having done that, the next section (§1.3.2) will illustrate a set of final reflections, not on our understanding of each of the elements, but illustrating the fertility – exemplifying a set of intellectual advantages and possibilities – of the overall cosmopoietic exercise as a whole.

2.3.2. Over-arching Observations: Further Reflections

2.3.2.1. Cosmopoietic Field and Epistemic Levels

I have already described what cosmopoiesis is, and how I understand the process through which its elements come to render different forms of maps. The first two cases

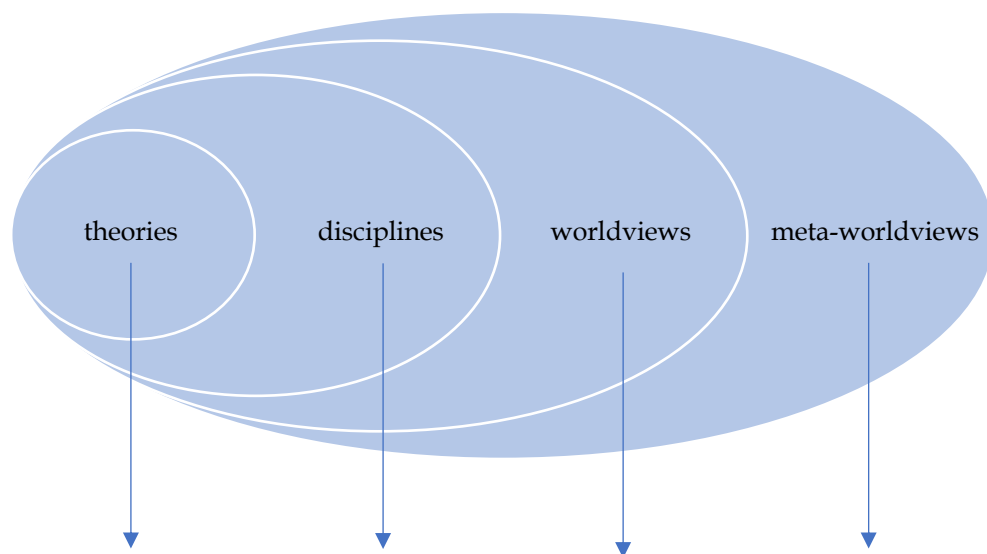
⁴⁴ For a view of analogical thinking as a *tertia via* between univocity and equivocity, see Aquinas’ *Scriptum super sententiis* I d. 35 q. 1 a. 4 co.

⁴⁵ In that sense, this notion of human consilience could be a way to answer the challenge McGrath refers to, when he talks about the framework required «to lend theoretical substance to the vision that Gould presents» (McGrath 2021, 562).

⁴⁶ A form of relationship closer to dialogue than to conflict or independence or integration, to use Ian Barbour’s taxonomy and project it onto broader cosmopoietic discussions (1974; 2002).

we reviewed were introduced as efforts to map out a *world*, be it Tolkien’s fantasy world, or Einstein’s scientific construal of the world in which we live. We called them fictional/fantastic, and real cosmopoiesis (cf. Intro p. 15; § 1.1. p. 17), using both adjectives – fictional and real –, not referring to the cosmopoietic effort as such, but to the kind of territory with which they work. The second group of authors was introduced as efforts that map out *conversations between worldviews*, and I pointed out that this could take place «both between disciplines that seem to clash, and between people (or groups of people) in conflict» (cf. §1.1.2.2, p. 25); in such cases, cosmopoiesis allows one to come up with «a wider, more encompassing worldview or meta-worldview» (cf. §1.2. p 26).

Although this last idea was but briefly announced, we can now develop it a bit further. Not only can cosmopoiesis be a useful lens through which different kinds of authors develop their maps of meaning; it also highlights a way in which human imagination can be understood as operating across a number of *epistemic levels of discourse*, and thus, as articulating diverse forms of territories. In that sense, and just as an example of the kind of categorisation that an awareness of cosmopoiesis allows, one can talk about human consilience –or lack thereof– between sets of data, between theories, disciplines, or even between whole worldviews, and organise these epistemic levels one within the other, thus:



Fields (as epistemic levels):	Epistemic Level 1:	Epistemic Level 2:	Epistemic Level 3:	Epistemic Level 4:
Forms of cosmop maps	theory	discipline	worldview	meta-worldview
The territories the maps articulate	data	theories	disciplines	worldviews

It is worth noting that, depending on the epistemic level in which the cosmopoietic effort is taking place, a particular form of human consilience will be sought after; in that line, it seems reasonable to think that more localised and less-encompassing epistemic levels will have less complicated processes, whilst broader and more-encompassing levels will present much more complicated challenges in order to achieve the desired form of human consilience. Clear examples of the latter cases are found in the kind of cosmopoietic efforts carried out in peacebuilding, where the disagreement is not taking place within a particular theory, or in a single individual's approach to diverse disciplines, but between entire worldviews: the clash is between human beings. Amidst all the cases in which human consilience is lacking, war between peoples is the most dramatic, and the most urgent to address. In such cases, the challenge is to come up with a meta-worldview, a map of maps – a cosmopoietic **atlas** that can preserve and articulate all the different forms and levels of maps that the conflicting worldviews comprise, weaving them into a consilient whole.

Such is the kind of challenge Colombia faces today.

2.3.2.2. Cosmopoietic Desire, Experience, and Spiritual Life

In «The Fundamentals of Theoretical Physics» (1982, 323 ff), Einstein suggests that there is an overall human way of theorizing, of which physics is but a case. McGrath also hints at an analogous idea when he describes reason as a single human resource that can render multiple rationalities, depending on the disciplinary coordinates and the epistemic communities in which it is used (McGrath 2019b, 39–46, 76 ff). However, Einstein also sheds light onto his cosmopoietic desire when he refers to the *cosmic religious feeling*, that is, a spiritual sensation of the «futility of human desires and aims and the sublimity and marvellous order which reveal themselves both in nature and in the world of thought» (Einstein 1982, 38). According to Einstein, all creative undertakings demand spiritual movements – feelings and longings – as their source of motivation (1982, 36), and thus, *scientific* imagination or creativity finds a powerful motivation in this particular inner movement, this deep impression and «conviction of the rationality of the universe» and the «yearning to understand it» (1982, 39).

Interestingly, two of our other authors also talk about spirituality as a relevant aspect of their cosmopoietic desire. Tolkien's understanding of sub-creation is, fundamentally, a form of participation in God's own creative nature. In *On Fairy Stories*, he points to sub-creation as a theologically marked predisposition in human beings: «we make in our measure and in our derivative mode, because we are made: and not only made, but made in the image and likeness of a Maker» (2006a, 145). Further, in the famous Letter No. 153, he also ascribes a moral angle to his literary motivations. Thus, he claims «to have as one object the elucidation of truth, and the encouragement of good morals in this real world, by the ancient device of exemplifying them in unfamiliar embodiments, that may tend to "bring them home"» (2006b, 194): he believes imagination can elucidate truth, and thus, offers a legitimate basis to legends (2006b, 189). Lederach, on the other hand, writes *The Journey Toward Reconciliation* as a witness to the role that his Mennonite faith has played in his understanding and practice of peacebuilding: thus, he offers a «theology of conflict»

that he develops in dialogue with his own stories of reconciliation, his relationship with Sacred Scripture, and the challenges he sees for peacebuilding in the world and the «ministry of reconciliation» with which he characterises his Christian vocation (Lederach 1999b, 99 ff, especially 159-190).

Both the link between cosmopoietic desire and broader ranges of reference, as well as the mention of religion and spirituality, seem to point at a particular form of *experience* that cosmopoietic desire is aiming towards. In fact, this strongly resonates with the *experience* of «inner peace» that spiritual traditions frequently describe as being part of what they seek to achieve. Be it reconciliation with oneself, with God, with other human beings or with creation at large, it is not uncommon to phrase the objective of religious traditions in terms of tranquillity or reconciliation, or an inner sense of harmony. Thus in the Christian tradition, for example, the 5th Century Desert Fathers devote one of their first chapters of the *Apophthegmata* to the pursue of ἡσυχία – *hesychía*⁴⁷ – ; St Benedict of Nursia's *Regula* describes his followers as people who seek after peace⁴⁸; St Ignatius Loyola's *Exercitia* refers to *consolatio* and the desirable peace it brings⁴⁹; and more recently, Jacques Philippe's understanding of inner peace as the crux of our road to holiness and the grounding principle for any social initiative that seeks to foster love and peace among human beings (Philippe 2022, 13, 15).

It seems that, whilst combing through the different authors and their quests for particular forms of human consilience, some of them link their cosmopoietic desire with broader intellectual enterprises, but also with spiritual frameworks. In our effort better to understand cosmopoiesis and to develop the possible paths opened by the interaction between its elements, we've travelled two paths before closing the chapter and bridging onto the next: on the one hand, we've gone back to some of the revised cases and observed how the spiritual references appear as meaningful aspects of some forms of cosmopoietic desire; on the other hand, we have suggested that such references introduce a conceptual distinction between desiring human consilience and experiencing it. This has allowed us to identify *inner peace* as an important element of cosmopoietic desire – as an experience that cosmopoietic desire seeks – , one that may connect cosmopoiesis with spiritual intra-personal experience, and thus, with religious and theological thought.

⁴⁷ This is a Greek word used in the context of the *Apophthegmata* to describe a state of inner silence: «a tranquil acquiescence in the will of God, producing a “profound calm and great peace within”» (Wortley 2012, xxviii)

⁴⁸ According to St Benedict, his spirituality was meant to be a «school for the Lord's service» where one can «seek after peace and pursue it» - cf. the *Regula's* translation by Carolinne White, published by Penguin (2016, 3-6)

⁴⁹ For Ignatius, one must treasure the spiritual states of consolation, characterised not only by the «increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things», but also by the soul's finding quiet and «peace in its Creator and Lord» (no. 316) – cf. the translation by David Flemming SJ, published by the Institute of Jesuit Sources (1996, 248).

2.4. Conclusions

This chapter is, in essence, an exposition of a central aspect of my thesis: a presentation of the advantages of describing these diverse transformation processes in terms of human world-building, i.e., as cosmopoiesis. In light of the fundamental question of the thesis and its peacebuilding purposes, the result of it all will have to be put up to the test, to see if it can somehow contribute to the processes taking place in Colombia.

If Chapter 1 focused on Lennon's understanding of the imaginaries, distilled her ideas, and identified both the *intrinsic elements* that structure our imaginaries and the conceptual space left by Lennon regarding the transformation of imaginaries, this chapter has sought to contribute by filling the gaps. In that sense, the conversation with the various disciplines has not only allowed us to identify the *extrinsic elements* that structure our imaginaries —the field in which they develop, the territories they articulate, the desire that drives them, and the map that results of the whole cosmopoietic process—; it has also provided the means better to engage with the question regarding the process through which the threefold challenge of imaginary transformation may be addressed.

In light of this, the next chapter will serve as an articulating point: it will bring together the key findings and insights of the first two chapters of the thesis, and develop what will be called a theory of cosmopoietic imaginaries. Said theory will be the centerpiece of the subsequent analyses of Chapter 4.

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Chapter 3
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**A THEORY OF
COSMOPOIETIC IMAGINARIES**

People who cannot imagine peace will not know how to work for it. Those who can imagine it are using that same imagination to devise practices and strategies that will render war obsolete. The importance of the imagination cannot be overestimated (Boulding 1998, 457).

Introduction

Taking up the Challenge of Imaginary Transformation

Chapter 1 approached Kathleen Lennon's ideas about our imagination and the imaginaries – the structures our imagination provides to enable our experience of the world – and distilled them on two fronts. On the one hand, we identified a set of lines of tension that describe the inner structure of our imaginaries: their *intrinsic elements*. On the other hand, the chapter also built on a question not fully developed by Lennon – regarding the transformation of imaginaries – and distilled a set of three challenges that need to be addressed in order to engage said question: the challenge of visualising our imaginaries, the challenge of assessing them, and the final challenge of adaption.

Seeking to complement this viewpoint, the subsequent chapter suggested an approach to imaginaries as cosmopoietic maps, i.e., as the resulting structures that arise when we make use of the world-building abilities of our imagination. Doing so allowed us to broaden our categories of approach and identify a series of *extrinsic elements* that characterise our imaginary life when ciphered as cosmopoietic activity – namely, the desire that motivates it, the field that contextualises it, the territory upon which it works its reconfiguring activity, and the map that results of the whole process.

The present chapter draws on the theoretical findings of the two previous ones and uses them to take up the threefold challenge of imaginary transformation. In other words: by using both the intrinsic and extrinsic elements that conform our imaginaries, a broader and richer approach is enabled – a **theory of cosmopoietic imaginaries** that tackles the task of imaginary transformation and the intricacies and details of its threefold challenge, which Chapter 4 will later use to analyse the Truth Commission's peacebuilding efforts in Colombia.

Forcing Change vs Opening the Space for Change

Before moving on, a clarification regarding methodology may be useful at this point. When asking about the role of imagination in belief revision, by trying to understand how our imaginaries are formed and transformed, it is important to note I am not trying to find ways to *force* social change. In other words: this thesis' objective is not to find a formula or a set of instructions that can be mechanically followed in order to ensure a desired outcome.

Although the idea of such a procedure is tempting, and even if it is also true that, in a sense, «every formula saves»⁵⁰ —inasmuch as, at least in principle, it is expected to produce a secure result as long as the required input is provided to whatever system the formula is part of—, there are areas of human experience where such an approach can be insufficient. Quite differently to a transactional alliance with the gods of war, where a particular form of sacrifice is expected to automatically bequeath a divine favour, both the efforts towards cultural transformation and the art of peacebuilding require the messier and less predictable business of exploring numerous pathways and interacting with other human free wills in the process.

According to Erica Chenoweth, such messier processes can be of two kinds: they can be ascribed to one of two mental models, two primary theories on how to make political change. The first is the *control approach*, according to which entrenched power is invincible, and the only means to change the scene is by militant and violent action. The second is the *legitimacy approach*, which states that social transformation is based on three major assumptions: «(1) power is based on legitimacy rather than coercion; (2) power is never permanent; and (3) no system is monolithic» (Chenoweth 2021, 30).

Although this thesis does not move in the line traced by the control approach —and neither does Chenoweth—, even the legitimacy approach that they portray for most forms of civil resistance still seems to focus on a combative approach; in their own words, it works not by «melting the adversary's heart, but by creating defections from his support base» (2021, 251), especially from what they call —echoing George Lakey— the systems' «pillars of support» (2021, 31).

I do believe there can be particular scenarios where this approach is a powerful means —perhaps even necessary— effectively to change the balance of power and transform situations where dramatic injustices are happening. Nevertheless, I also believe that more durable and effective social transformations, like the ones the Colombian scenario currently demands, sometimes require a subsequent form of effort; one which is less confrontational and more dialogical, less a movement *against* the enemy and more a movement *towards* and *with* the other. The theory of cosmopoietic imaginaries I develop here certainly takes distance from the control approach, but it

⁵⁰ The original phrase in Spanish —*toda fórmula salva*— was written by the Colombian philosopher Nicolás Gómez Dávila (1977, 1:106). Like any of his famous scholia and aphorisms, it can be understood in various ways. My interpretation here is this: «every conceptualisation serves as a handhold when we cling to it as if it were made of stone, despite the fact that —precisely because it is so ours— it is nothing but a creature of flesh and, thus, a fleeting thing» (Gutiérrez González 2019).

aims not to transform the more institutional forms of pillars that the legitimacy approach points at – security forces, economic elites, bureaucrats, media, etc. – from without and against the enemy; it aims to transform the imaginaries that serve as cultural pillars, doing it from within, and with –not against– one’s adversary. A theory of cosmopoietic imaginaries, then, is not about «pulling their supports away in key moments and taking away their options» (Chenoweth 2021, 109), but about generating the necessary conditions for a bidirectionally transformative conversation to be possible, desirable, and feasible for all parts.

From this perspective, efforts towards social transformation can also be an opportunity for communal experiences of dialogue and cultural restructuring: spaces to empower and dignify *all* people and strengthen the bonds between them and their imaginaries. In that line, it makes sense to think that the most powerful social transformations – both efficient and longstanding – are those whose genesis closely involves all the people and all the conflicting sides for whom the transformation is more relevant. To quote from Michele Moody-Adams’ reflection on justice and the narrative imagination:

Any group content to be less than co-authors of its defining narratives will be doomed to a perpetually marginalized and disempowered status. The most effective progressive social movements have been guided by the realization that the only narratives that can empower a people and affirm their dignity –to borrow Chimamanda Adichie’s formulation– are narratives they have themselves helped to tell (Moody-Adams 2022, 188–89).

More in line with Moody-Adam’s approach, and more in line with what I believe the current peacebuilding efforts in Colombia necessitate, this thesis encourages and seeks a form of social transformation that aims to have people participating willingly, suggesting the possibility of such a transformation to those who ignore it, and aiding those who already seek it. It is a wager placed on the possibility of opening unique forms of spaces where a bespoke transformation of imaginaries is enabled (shown to be possible), motivated (shown to be desirable), and assisted.

Regarding Imaginaries and Social Transformation

Having clarified that particular aspect of this thesis’ understanding of what social transformation entails, a natural question to follow up is to now ask how does the notion of an imaginary, at least as I have localised it in my approach to cosmopoeisis, create a framework for social or cultural change? How can a transformation of imaginaries effectively contribute to opening the kind of spaces that have just been illustrated, and thus, lead to new ways of thinking and living?

Although the idea that imaginaries may catalyse social transformation is technically implicit in the Truth Commission’s Report – which will be the main object of study for Chapter 4 –, it is useful to engage with it here, albeit briefly, to offer a greater consistency to the theory of cosmopoietic imaginaries that is about to be delineated in the sections that follow this chapter’s introduction.

In that line, Delfo Canceran has developed an interesting approach to social imaginaries and how they can help in envisaging and encouraging social change.

Canceran begins by looking at Sartre, and how for him, the human imagination, fundamentally understood as self-consciousness, must have an important degree of freedom to withdraw from the world if it is to be creative: «consciousness cannot engage into imagination if it is tied or fixed to the world. Consciousness and the world must be severed if we want imagination to function creatively» (Canceran 2009, 23). In a similar manner, for Mills, the sociological imagination – i.e. the one a sociologist uses for his discipline – should also have a degree of freedom, of distance, inasmuch as it «should not only gather data from the field but should also reflect on them in order to connect this information into a coherent whole and intelligible manner» (Canceran 2009, 23).

Canceran brings up both authors to highlight how there is a common ground between the two, and that shared space is experiential; it is the experience of consciousness that enables both Mills and Sartre to understand the imagination as a form of self-consciousness, but also to grasp the reason why the space for freedom is vital for both. However, moving beyond Mills and Sartre, Canceran focuses on Castoriadis – and his understanding of the «radical imagination» – as his key figure for developing his theory.

Castoriadis defines imagination in the following manner:

Imagination is defined as the faculty, that is, the capacity or power to create significations and representations. When the qualification «radical» is added to imagination, it means that imagination is essentially creative, that is, it creates *ex nihilo* or from nothing (not in nothing or with nothing). This creativity produces infinite worlds for humanity (Canceran 2009, 25)

We can see that the phenomenological common ground between authors like Sartre and Mills, somewhat implicit, is here explicitly brought forth; Castoriadis goes further and offers an account of why the radical imagination is free, as he «locates imagination neither in the senses nor in the intellect. Imagination lies in between the senses and the intellect. This location frees imagination from the determination or fixation of perception and intellection» (Canceran 2009, 26)

The key between this understanding of the imagination and the way Castoriadis links it with social change is clarified here:

The imaginary cannot be referred to and delineated by the rational or the real because it is undetermined and undefined. The imaginary refers to significations composed of a reservoir of social meanings created by society. Society is a social body participated by a collectivity and motivated by the imaginary. The imaginary is instituted because it is brought about by human creation where the old world order is replaced by the new world order. Moreover, the imaginary is also instituting because of the social imaginary that emits significations which recreates society. The institution of society is effected by the social imaginary by means of

new significations. This signification produced by the imaginary paves the way for the creation of a new society. A society creates its own signification by relying on this social imaginary. (26)

The fact that social imaginaries are seen as being (a) free from the world and (b) *both* instituted by social structures and instituting social structures is the grounding principle for Castoriadis' overall understanding of imaginaries and their relation with social transformations. Changes in imagination generate changes in signification: transforming imaginaries is, ultimately, the way to generate changes in society and its institutions:

Social imaginary significations create a proper world for the society considered – in fact – they are this world and they shape the psyche of individuals. They create thus a representation of the world, including the society itself and its place in this world (26).

Now, it is worth noting that most of Canceran's analysis is based almost solely on Castoriadis, an author that we have already mentioned due to the importance his ideas had in Lennon's own understanding of human imagination and of our imaginaries, especially regarding the concept of the «radical imagination» – referenced by Canceran (pp. 25-29) and mentioned previously in this thesis as well (§1.2.1.) – . Perhaps there are other authors who may have contributed as well?

In an article published in 2015 by Suzi Adams and others, the topic of social imaginaries and their relevance for social change is also brought up; and although Castoriadis is, indeed, one of the key authors being quoted in the process, Ricoeur and Taylor are also mentioned in the process. In particular, Adams' treatment of Taylor's article «What was the Axial Revolution?» seems relevant, as it highlights Taylor's understanding of imaginaries and adds yet another angle in which the transformation of imaginaries can be seen as an active contribution to cultural transformation.

According to Adams, the studies of civilisations during the 1980s led to questions on the emergence of reflexivity and complex creativity. In such contexts, the idea began to grow about how the ability to imagine might have had significant social consequences:

Principally, the imagination of a higher order of reality had ramifications for how economic, political, religious and cultural life were structured and reformed, according to advocates of Axial Age hypotheses. The Axial Age was debated as one in which civilisations capable of problematising and re-imagining the worldly order emerged (Adams et al. 2015, 39, quoting Taylor).

The reason why this quote is interesting here is because it illustrates how the ideas previously explained via Castoriadis, about the link between imaginaries and social structures – and thus, the link between the transformations of both imaginary and social nature – are not exclusively theoretical and philosophical; they also have historical and empirical grounds. In that sense, empowering the imagination, i.e., opening the space of freedom and providing the motivational energy for the

transformation of imaginaries has historically rendered significant cultural consequences:

the quality and nature of the questions raised about this era of cultural and ontological differentiation and second order cognitive reflexivity relate to major changes in the modes of life. As it broached metatheoretical issues so innovatively, the Axial Age debate acted to refine civilisational analysis as a paradigm. Moreover, it marked the emerging paradigm with a defining feature: pluralism. Pluralism and metatheoretical reconstruction became defining features of civilisational analysis and featured in its most contentious claims (Adams et al. 2015, 39).

Seen together, then, Canceran's and Adams' texts both underscore the various ways in which an awareness of social imaginaries nurtures a richer understanding of cultural transformations; they point at imaginaries as keys to unlock the «creative power [of] human imagination in society» (Canceran 2009, 21), inasmuch as they are inherently free and thus influence society in the same measure as society influences them, but also as significant «paradigms-in-the-making» that can help us better to understand movements towards social change and provide open horizons for the critique, the space for questioning, that cultural transformations require (Adams et al. 2015, 15) and which authors like Taylor have so acutely pointed out (Adams et al. 2015, 39).

* * *

I introduce Chapter 3 by stating its overarching objective: to explain how a theory of cosmopoietic imaginaries that articulates both the imaginaries' intrinsic elements distilled from Lennon (Ch. 1) and the extrinsic cosmopoietic elements (Ch. 2) can serve as a matrix to engage with the pending question of imaginary transformation and the threefold challenge it entails.

Section 3.1. focuses on what a cosmopoietic **visualisation** of imaginaries involves. Two key aspects are required here, i.e., a *double exposure*: on the one hand, an exposure to the cosmopoietic structure of imaginaries, and on the other, an exposure to multiple and diverse imaginaries. By doing so, this double exposure allows us to visualise the damaging imaginary as an imaginary; to visualise other imaginaries – their existence, their cosmopoietic elements, the cognitive and affective sense they provide, etc –; and to visualise their contingent character.

Section 3.2. uses a theory of cosmopoietic imaginaries to answer the second portion of the threefold challenge, regarding **assessment**. Among the various elements within cosmopoiesis, *human consilience* is enormously convenient here as a potential criterion for assessment across the various levels of the ecosystem of imaginary forms. In that line, it is important to have an awareness of how the field and the desire for human consilience enable the assessment in diverse ways. For the assessment of less grounding imaginaries, the most relevant criterion is human consilience (or lack thereof) with more grounding imaginaries; for the assessment of more grounding imaginaries, the most relevant criterion is human consilience with (a) the intrinsic and

extrinsic elements of the imaginary and, more importantly, with (b) the overall experience of consilience, i.e., the presence or absence of inner peace. In the case of exosystemic assessments, working with human consilience as a criterion not only fits with the description of the overall challenge (especially § 1.4.3.); in addition to that, if put to work in tandem with double exposure, contact with new imaginaries may also render a useful criterion for assessment.

Section 3.3. looks into the final portion of the threefold challenge, i.e., the **adaptation** of imaginaries. If the cosmopoietic key to the first challenge is double exposure (§3.1.) and the key to the second is a consilient assessment (§3.2.), the key to answering the third and final challenge is enabling *imaginary game*. The latter is a safe form of exploration and experimentation where two fundamental tasks are performed: consilient resonance —a safe way to experience an imaginary and verify its degree of consilience; extremely relevant for assessing grounding imaginaries— and contingent projection —the experiential discovery of how a new imaginary is lived by a community that lives differently and, thus, opens the possibility of tangible new imaginary configurations for oneself—.

After identifying the traits of each portion of the threefold challenge (§1.4.) and understanding the kind of space that might allow each of these portions to be addressed (§§3.1.-3.3.), Section 3.4. concludes this chapter by naming these spatial configurations that a theory of cosmopoietic imaginaries aims to open. I call them **platforms of coincidence**, and they can be understood as a unique type of space that enables the transformation of imaginaries to take place by allowing double exposure (answering the challenge of visualisation), consilient assessment (in response to the challenge of assessment), and imaginary game (thus satisfying the requirements for adaptation). They are characterised by the *coincidence* they offer, i.e., an opportunity to share a common ground with other individuals or communities and their imaginaries, to contrast one's experience and imaginaries with them, and to gauge the ways in which those imaginaries and their intrinsic and/or extrinsic elements can be reappropriated into new pathways.

A suitable example of a platform of coincidence is, *par excellence*, any form of dialogical stage, be it personal, academic, or political. However, the arts also offer a privileged form of platforms of coincidence. By experiencing a work of art —reading a novel, watching a film or a theatrical piece, visiting an exhibition of paintings, attending a concert—, a suitable space can be opened for double exposure, consilient assessment, and imaginary game; it is thus unsurprising to see the important role aesthetics has played in general social transformation, and the significant contributions that artists have made particularly in Colombian peacebuilding.

3.1. Cosmopoietic Visualisation of Imaginaries

3.1.1. Cosmopoiesis and Double Exposure

We have previously seen how, by distilling Lennon's ideas on the imaginaries, we can identify a first challenge for the transformation of imaginaries: being able to visualise them. As a result of this reading of Lennon, we have also seen how this visualisation requires at least two things: the visualisation of imaginaries *per se*, and the visualisation of their contingent character (cf. §1.4.1.).

Clearly visualising something – in our case, an imaginary – is a key aspect of the way we comprehend it; ceasing to see the world through the lens of our imaginaries and *observing the lens itself* is a difficult task, as it requires a keen sense of self-awareness and a categorical leap in our observational and reflective abilities. C. S. Lewis draws a solar simile that may be useful for us here, when he says the following: «I believe in Christianity as I believe that the Sun has risen, not only because I see it, but because by it I see everything else» (Lewis 2001, 140).

This difference between «seeing it» and «seeing by it» is an important distinction for Lewis – one which he acknowledged discovering whilst reading Samuel Alexander's *Space Time and Deity* and later characterised as «an indispensable tool for thought» (Lewis 1955, 218). Lewis further developed this distinction and made use of yet another solar metaphor to describe how the act of looking *along* a beam of light greatly diverges to the experience of looking *at* the beam of light:

I was standing today in the dark toolshed. The sun was shining outside and through the crack at the top of the door there came a sunbeam. From where I stood that beam of light, with the specks of dust floating in it, was the most striking thing in the place. Everything else was almost pitch-black. I was seeing the beam, not seeing things by it.

Then I moved, so that the beam fell on my eyes. Instantly the whole previous picture vanished. I saw no toolshed, and (above all) no beam. Instead I saw, framed in the irregular cranny at the top of the door, green leaves moving on the branches of a tree outside and beyond that, ninety-odd million miles away, the sun. Looking along the beam, and looking at the beam are very different experiences (Lewis 2014, 230 ff.).

Lewis goes on to distinguish between «looking along» and «looking at», referring the first to the mental process of *contemplating* our inner activities, and the second to the experience of *enjoying* them. The distinction is particularly useful for us here, as it helps us to understand one of the key traits of any space aiming to contribute to imaginary transformation: the leap we were referring to before is, precisely, the one which would allow us not only to *enjoy* our imaginaries and observe the world along them, but to look at them and *contemplate* their structure.

Our understanding of what something is can sometimes be initiated by contrast, mainly by understanding what the thing is *not*; in fact, a very simple way to start narrowing down our comprehension of something is by systematically ruling out inadequate approaches, discarding what is satisfactory for others but is not fitting for us, until we reach a reasonably accurate definition. In that sense, before Lewis plunges into the nuanced – and perhaps more abstract – reflection on the presumed greater validity of one of these experiences over the other, and how this seems problematic to him, he offers a number of day-to-day examples of the enjoyment-contemplation distinction. Thus, things like loving someone, thinking mathematically, a religious dance, a child's mourning over a broken toy (Lewis 2014, 230), not only are all widely different if we assume an enjoyment approach which experiences these activities from within, or a contemplative attitude that experiences them from without; the fact that Lewis is portraying them all in his text – in a sense, *exposing* us as readers to all of them – allows us to participate in a literary exercise where they all can at once be seen as cases that exemplify his idea, and where the commonalities and differences in terms of their respective elements is made manifest.

In that same way, the challenge of visualising requires us to continue enjoying the observation of the world along our imaginaries, but also be able to take a step back and contemplate those imaginaries in themselves; and a very efficient way to do so, then, is to allow a form of exposure that is satisfactory and sufficient for the point to be made. Such a form of exposure needs to enable at least two things. On the one hand, an exposure to the cosmopoietic structure of imaginaries, so that the range of available elements for contemplation is broadened, and the view of all imaginaries is as rich as possible. On the other hand, and just as importantly, this also needs to be an exposure to multiple and diverse forms of imaginaries.

This double exposure, then, involves a certain *depth*: the imaginaries we encounter are always formed and transformed in the context of a cosmopoietic experience, and so, an awareness of each imaginary's intrinsic and extrinsic elements – the territory it articulates, the lines of tension that are constantly configuring it, the field in which it exists, and the desire that motivates it – is crucial. Double exposure also requires a degree of *breadth*: not only in terms of the number of imaginaries that we encounter, but also in kind – i.e., imaginaries that allow the contrast and dialogue with both shared and dissimilar elements.

3.1.2. Answering the Challenge of Visualisation

Much like Lewis' use of multiple everyday cases better to illustrate and outline his point, a way to answer the challenge of visualisation is this Double Exposure we have described – one which allows a breadth of imaginaries to be encountered alongside a certain depth regarding their intrinsic and extrinsic structures.

By ensuring an adequate instance for contrast, and by providing the elements which complexify the exercise and enrich it, a theory of cosmopoietic imaginaries seeks to open spaces which allow a double exposure to imaginaries, thus enabling the visualisation of said imaginaries alongside others. By contemplating their existence,

their cosmopoietic elements, and the particular ways they have of providing cognitive and affective sense, questions regarding the nature of one's own imaginaries are allowed to surface, or may be asked more naturally: how do these imaginaries make sense to others? What does that tell me about my own imaginaries? Are any of these imaginaries – mine or others' – damaging or insufficient in any way – and if so, why? What is the story and context for those imaginaries to have been appropriated or reappropriated? Looking beyond the differences, are there any parallels between others' cosmopoietic elements and mine? Does this somehow open additional questions about the necessary or contingent character of all forms of imaginaries?

3.2. Cosmopoietic Assessment of Imaginaries

3.2.1. Cosmopoiesis and Consilient Assessment

As we saw in the preceding section, a theory of cosmopoietic imaginaries seeks to enable the visualisation of imaginaries by providing spaces of double exposure. Amongst the diverse forms of questions that such an exposure may generate, some move not only in terms of identifying an imaginary as such, but in terms of inquiring about its appropriateness or inadequacy. These kind of questions – ultimately regarding the assessment of imaginaries – can be phrased by reference to two of our cosmopoietic elements: do the imaginaries in question adequately respond to the **field** that frames cosmopoiesis, and do they respond to the **desire** that motivates the cosmopoietic experience altogether?

I have already pointed out that an awareness of the cosmopoietic desire allows us to connect with the person behind the cosmopoietic process and the intentional aspect of the experience (cf. § 2.3.1.3.). Later on, I have also stated that cosmopoietic desire can help not only to identify the context in which the territory is set to be articulated, but also shed light onto why there is an intention of articulating the cosmopoietic map, especially regarding the epistemic level in which it works – is this more akin to a theory that articulates data? a discipline articulating a set of theories? an atlas of worldviews? etc. –, the disciplinary and thematic grounds on which it moves – are there one or various disciplines involved? which one(s)? –, among others (§2.3.2.1.). Finally, my previous reflections on consilience have also indicated how understanding the concept of human consilience and being mindful of the way it is present in diverse forms of cosmopoietic endeavours (§2.3.2.2.) can also serve here as a means to rephrase the question about desire, i.e., by asking what kind of human consilience is being sought after in each particular cosmopoietic case.

By providing pertinent information regarding the field and the desire that contextualise and motivate an imaginary, a theory of cosmopoietic imaginaries is, ultimately, enabling the use of human consilience as a convenient criterion for the assessment of imaginaries. This happens differently across the various levels of an ecosystem of imaginary forms, depending on whether the imaginary under revision is more or less grounding in said ecosystem. For the assessment of less grounding imaginaries, the most relevant criterion is the degree of human consilience (or lack

thereof) with more grounding imaginaries; for the assessment of more grounding imaginaries, the most relevant criterion is the degree of human consilience with (a) the intrinsic and extrinsic cosmopoietic elements of the imaginary and, more importantly, with (b) the overall experience of consilience, that is, with the presence or absence of inner peace.

Perhaps this requires a slower and more careful unravelling that may highlight and parallel both the commonalities and the singularities of the two forms of assessment:

If the imaginary is less grounding, this means that it occupies a less radical place within the ecosystem of imaginary forms (§1.4.2.1.): «if the imaginaries that require change are less grounding, we can describe the process as an endosystemic adaptation, i.e., a transformation that occurs within the system as a whole and is guided, fundamentally, by grounding imaginaries that serve as criteria» (§1.4.2.1.). For this reason, it will focus on a more localised form of human consilience in the ecosystem; using Ian McGilchrist's vocabulary, we could say this will be more a left-brained assessment, inasmuch as it focuses on means more than ends (McGilchrist 2019, 58, 189 228, especially 113). This connects with cosmopoietic desire and mostly assesses the degree of human consilience between the less grounding imaginary in question, and the more grounding imaginaries that uphold it; it will move endosystemically between imaginaries.

If the imaginary is more grounding, however, it occupies a more radical place within the ecosystem of imaginary forms (§1.4.2.1.): «if the imaginaries that require change are the grounding imaginaries themselves, then the process can be described as an exosystemic adaptation, i.e., a transformation that occurs within the system *but* must be guided, necessarily, by external criteria» (§1.4.2.1.). For this reason, it will focus more on a global form of human consilience in the ecosystem; in McGilchrist's words, we could say this will be more a right-brained assessment, inasmuch as it focuses on ends more than means (McGilchrist 2019, 58, 189). This is why it connects with cosmopoietic desire and mostly assesses the degree of human consilience between the grounding imaginary in question, and (a) its intrinsic and extrinsic elements, and (b) the overall presence or absence of inner peace.

3.2.2. Answering the Challenge of Assessment

I have pointed out that the transformation of imaginaries required two forms of assessment: one for less grounding imaginaries, which requires some form of compatibility with grounding imaginaries within the ecosystem of imaginary forms; and one for more grounding imaginaries themselves, which requires compatibility with criteria from without the ecosystem.

Having developed a cosmopoietic theory of imaginaries, I have now clarified two previously unresolved issues which are crucial to answering the challenge of assessment in a proper manner. On the one hand, the particular form of compatibility we were referring to has been refined onto a clearer form, i.e., a consideration of the degree of human consilience there is between the imaginary being revised and the

criteria to which it responds. On the other hand, regarding the challenge of finding exosystemic criteria, a theory of cosmopoietic imaginaries allows us to identify two chief possibilities: firstly, the extrinsic and intrinsic elements of the imaginary, which provide us with a wide range of stances in which to evaluate the degree of human consilience, and thus, to carry out a satisfactory assessment; and secondly, the overall presence or absence of inner peace, i.e., of a global *experience* of human consilience.

It is worth pointing out how the way a consilient assessment provides a pathway to answer the challenge of assessment somehow fits with the key intuitions that were exposed on the first chapter, where we briefly explored other authors' ideas regarding the transformation of grounding imaginaries. Using Lennon's ideas, we pointed out that the criteria for exosystemic assessment «should be dynamic, profoundly contextual, and should allow constant experiential feedback between society and the individual, between the imaginaries of both body and world, and between thought and emotions»; from Taylor's perspective, the criterion to assess hypergoods is their degree of understandability; and from Solomon's viewpoint, our meta-emotional dynamics should aim to achieve a satisfactory degree of emotional integrity, and it is this form of integrity which functions as a benchmark (references to the three authors are taken from §1.4.2.2.). In light of what has been discussed now, it is clear that a consilient assessment can serve as an umbrella concept, as it is sufficiently wide to encompass these intuitions from the first chapter, successfully incorporating their key features. Thus, a consilient assessment meets the traits Lennon describes, as the experience of inner peace it is sensible to also depends on the interplay of the imaginaries' intrinsic and extrinsic elements; it recovers Taylor's understandability, phrasing his ideas on «dealing better with life» and «reducing the gap» in terms of «articulation»; and it also aims to describe Solomon's ideas on emotional integrity, inasmuch as it pursues a global and encompassing experience as well.

A concluding word; if a consilient assessment is put to work alongside the double exposure that was used to engage with the challenge of visualising an imaginary, there is yet another option that arises as a potential criterion for the exosystemic adaptations that grounding imaginaries require: evaluating the degree of human consilience between the imaginary being revised and the imaginaries coming from *other ecosystems* altogether —such as the ones a double exposure offers by enabling an encounter with others— can also be a viable way forward. This supplementary option will be clarified and more fully developed in the final section of this chapter (§3.4.).

3.3. Cosmopoietic Adaptation of Imaginaries

3.3.1. Cosmopoiesis and Imaginary Game

Having a clearer view of what a theory of cosmopoietic imaginaries involves, and how it can be useful to respond both to the need of visualising and assessing imaginaries, we now turn to the last portion of the threefold challenge of imaginary transformation —the challenge of imaginary adaptation—, judging how the theory offers suitable elements to its requirements as well.

Now, as we have seen before, imaginaries can take different shapes and forms, depending on their cosmopoietic field, i.e., the context in which they arise; hence my using them as the key structure to understand the role of imagination in the formation and transformation of our beliefs (§1.1.2.). Later on, whilst describing them as cosmopoietic maps, I was able to build upon their versatility and illustrate how Tolkien's fantastic imaginaries take the form of secondary worlds in literature; Einstein's scientific imaginaries are fundamentally theoretical models in physics; and Gould's imaginaries are philosophical worldviews that offer different forms of disciplinary articulation (§§ 2.3.1.4 and 2.3.2.1.). More directly linked to our matter in the present section, whilst characterising the challenge of adaptation, I proposed a series of ledes and highlighted the fact that they fundamentally relied on stories: thus, Lederach's stories of peace around the world ground his ideas on the importance of creativity and risk; Morello's understanding of Latin American religious experience, especially the two fundamental theological imaginaries he describes, can be characterised as stories themselves, and they also strongly rely on the stories he gathers from twelve interviews around the continent (Morello 2018, 89–90); and finally, Garzón Vallejo's tripartite typology of political participation in Colombia and his analysis of the transformations within Catholic thought both open us to stories as well, i.e., to different accounts of a single conflict, to diverse narratives and reappropriations within a single religious tradition (cf. §1.4.3.).

In light of this, it seems clear that stories play an important role in the adaptation of imaginaries. Continuing along the route we have been traveling to engage with the challenges of visualisation and assessment, and building upon the findings we have discovered, a new stage seems to be within reach. It's now reasonable to ask about ways or means by which we can not only come across other imaginaries and their cosmopoietic structures – double exposure – and even assess the type and degree of consilience they offer – consilient assessment –, but allow ourselves to have a safe space for imaginary exploration: a space for **imaginary game**. By this, I am referring to a form of stage that can perform two tasks: (a) allow new imaginaries to resonate within us and question our own ecosystem of imaginary forms, and (b) suggest viable pathways to conceive and project change. I shall refer to the first task as **consilient resonance**, and the second task I shall call **contingent projection**. Perhaps the point can be illustrated further by means of an example – a short story in which a particular experience is shown to embody what has been said so far, allowing effective forms of both consilient resonance and contingent projection⁵¹.

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Between October 2018 and October 2023, an exhibition of artistic photographs titled «The Witness» – *El Testigo* – was open to the public in Bogota. It comprised more than 500 black-and-white pictures of the Colombian conflict, all taken between 1992 and 2018, which showcased depictions of displacement, forced disappearance,

⁵¹ Echoing what was said in the Introduction to the previous chapter regarding methodology and style, I will take the liberty of narrating this portion of the chapter in first person, seeking to be as honest as possible with regards to my sources and examples, and highlighting an experiential order in it.

violence against civilians, and peace demonstrations, among others (Trujillo 2023). On the 15th of March 2019, I visited *El Testigo* as part of a delegation of peacebuilding scholars of Universidad Javeriana, and we had the privilege of having the artist responsible for the photographs, Jesús Abad Colorado, accompany us and tour us around the multiple windows he had opened for us to glimpse into the conflict's lights and shadows. Two things are worth noting for our purposes in this section of the thesis.

First, among the many pictures, there was a particular photograph that caught my attention. It depicted a young girl looking back at the camera through the cracked glass of one of the windows of her house. The artist told us that day that the crack had been opened by a bullet, and that the picture had been taken in the *Comuna 13*, one of the most intensely war-struck neighbourhoods of Medellín. The contrast between the fragile and almost playful innocence with which she peeked out into the world through an equally fragile glass, and the brutal harshness of the bullet, the crack, and the war that produced it all, was stark. Years later, I realised that among the many things that motivated me to write this thesis was discovering that, just like that little girl, most Colombians have grown up in a warring country, looking out into the world through an existential window that has been dramatically wounded by violence; in different ways and with various degrees of brutality, our views of the world – our *imaginaries* – have been scarred by war, and every action towards peace needs not only to acknowledge those fractures, but to make every possible effort to heal them.



Figure 1 - Photograph of Angi Marín, by Jesús Abad Colorado

Second, as I walked through the exhibition's four large rooms, I couldn't help but notice that several photographs incorporated religious contents or references. One picture showed a child and an old lady in front of a recently-unearthed corpse, covered in a dark sheet, except for one of her hands; we were told the child recognised the corpse belonged to her mother because of the rosary the corpse was holding, which her grandmother – the old lady next to her – had gifted her. Another picture showed two nuns courageously wading a river and carrying provisions above their heads, taking them to a group of victims on the other shore. Close by, a portrait showed the interior of a bomb-destroyed chapel, and in the foreground, a broken crucifix; the famous Christ of Bojayá, witness to the 2002 massacre where more than 70 innocent people died whilst imploring for godly refuge (Durán 2017).

The simultaneous awareness of the strong faith of my compatriots and the crude and ruthless experiences so many of them had gone through shattered me, and I couldn't prevent the tears from falling. Significantly, this thesis is also a result of what I experienced that day in front of those photographs.

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3.3.2. Answering the Challenge of Adaptation

The story illustrates how, in a personal experience, a particular space – in this case, an artistic exhibition – performed the two tasks of consilient resonance and contingent projection.

Regarding the first task of consilient resonance, although I already *knew* that the Christian faith has been widely present in Colombian cultures and history, and although I already *knew* that the country had been in war for decades, the photographs allowed me to perceive a much stronger, grounded, real face of the conflict. Without having to put myself in danger, the photographed bodies and faces, and everything they conveyed, was enough to gift me with a peek into a new world – much like the little girl's glance through the broken glass. In the safety of a gallery, I was able to access a portion of their stories and perceive the existence of different and yet similar imaginaries to mine: imaginaries that spoke of a God whose name I had always known, but had invoked in very different situations, for very different reasons, and for very different purposes.

The consilience between their own experiences and their imaginaries strongly questioned my own imaginaries and their naivety. On one level, the familiar images of the cross, the nuns, the rosary, etc., all reverberated with my childhood memories and my own experience of faith; like an instrument resonating with a musical note that is played in another instrument, I could sense the pictures speaking a familiar language. The landscapes were somehow familiar as well; I could even guess the names of the Colombian geographical regions in which some of the pictures had been taken. On the other hand, the dramatic shades of the conflict and the sense of urgency and relevance that seemed to frame the religious references were all new and foreign, and deeply questioning. These are the key traits of consilient resonance: it allows the means to experience imaginaries and somehow verify their degree of consilience by

opening spaces where they may echo –resonate– in all their cosmopoietic complexity, and be experienced and accessed, albeit partially.

Apropos the second task of contingent projection. Having had the experience of these new imaginaries resonating and questioning me, a second-level experience took place. I reflected on what had happened and why I had cried, and realised that there was a new way of understanding spirituality and its role in Colombian history. I discovered that, despite the fact that ours was not a properly religious conflict, it was permeated with religious thought and religious references across our history and across the whole range of colours in our political spectrum. I was able to identify a new way in which theological discourse might contribute; I understood I wanted to serve my fellow Colombians –whose stories I had come to grasp, even if briefly and incompletely– by further understanding the role of our religious imagination, and by strengthening its positive and more peaceable aspects. These are the key traits of contingent projection: it builds on the individual-communal line of tension of our imaginaries and allows us to identify the group of people behind them, the ways in which they are both similar and different, and how our own degree of human consilience can be enhanced by new imaginary configurations.

3.4. Conclusions

3.4.1. Platforms of Coincidence

A theory of cosmopoietic imaginaries weaves together the intrinsic and extrinsic elements of our imaginaries, and I have thus far shown how it can be used to address the threefold challenge of imaginary transformation not by forcing said transformation, but by providing spaces where it may take place. The theory's objective, then, aims towards the traits these spaces must have in order for them to respond properly to the threefold challenge.

This is what the present chapter has done so far: section 3.1. illustrated how spaces that allow double exposure have the means to respond to the challenge of visualising our imaginaries; section 3.2. explained that the challenge of assessment requires an awareness of the multiple grounding and non-grounding levels in our ecosystem of imaginary forms, and how human consilience can serve as a criterion for both; finally, the reflections on section 3.3. gave way to imaginary game as a key feature of the kind of spaces that adequately respond to the challenge of adapting imaginaries, as they allow both the consilient resonance and the contingent projection.

The path travelled up to this point has allowed me to develop this theory of cosmopoietic imaginaries and use it to address the deeper question that lies at the heart of this thesis: the quest for spaces that may vanquish the multiform wars within us by responding holistically to the question regarding imaginary transformation, offering ways to confront each of its challenges. To such spaces or scenarios, I shall refer to as **platforms of coincidence**: these platforms include any kind and form of environment or setting that facilitates the transformation of imaginaries to take place

by offering the possibility of double exposure, allowing consilient assessment, and supporting imaginary game.

The overall trait of these platforms of coincidence is the fact that they offer multiple kinds of *coincidence*, hence their name: they provide an opportunity to coincide with others, to share a common ground with diverse individuals or communities and their respective imaginaries. Within these platforms, people not only may expose their imaginaries but also engage in a comparative experience, exploring how these diverse imaginaries, along with their intrinsic and extrinsic elements, can be creatively reappropriated to forge new avenues. The emphasis is on the transformative potential of these interactions, fostering a dynamic exchange that goes beyond observation to reshape the contours of our collective imaginaries.

3.4.2. Exploring Different Kinds of Platforms of Coincidence

A clarification should be made at this point. A theory of cosmopoietic imaginaries may be used in different ways to confront different kinds of scenarios; among them, I have shown how it can provide the means to describe Platforms of coincidence, thus offering a feasible means to engage with the question regarding the transformation of imaginaries. In a similar manner, it can also be said that the description I have provided of platforms of coincidence is sufficiently detailed and concrete as to delineate a particular form of space, as well as the specificities it requires to serve its purpose; simultaneously, it is also sufficiently abstract and wide as to allow a wide array of concretions and case versions – so long as the basic formal conditions are met.

Thus, depending on the kind of imaginary transformation that they seek to generate, a platform of coincidence's efforts may be more or less explicit, for example: a person or a group could design a platform of coincidence with the explicit objective of modifying an imaginary that is proving problematic, such as the numerous tables of negotiation that have been tried throughout Colombian peacebuilding history. However, it could also be the case that a particular circumstance or experience takes place with a different objective in mind – or serendipitously, with no objective at all –, and it is only upon retrospection that its potential or its effect as a platform of coincidence is discovered. In a different level, some platforms of coincidence may be more cognitively or affectively-oriented, they may focus more on the imaginary elements that refer to our body or on our experience of the world, or on the individual or social aspects of our imaginary life, depending on the lines of tension that are more strongly accentuated in the imaginary in question, and thus, more relevant for the kind of transformation that is being sought after.

Due to their versatility, the formats that platforms of coincidence assume can also be immensely varied. The aforementioned tables of negotiation are an example of an explicit platform of coincidence, especially designed to serve as a means of non-violent cultural transformation. However, someone reading a book on Japanese poetry, initiating the reading with the sole purpose of entertainment, might perfectly well end up inadvertently creating a platform of coincidence for him or herself, encountering new philosophical or political imaginaries hidden in the *haikus* and finding that they

resonate and they question assumptions, or point at previously ignored problems, or offer unexpected ways to solve problems that were not in mind when the reading began. Jesús Abad Colorado's exhibition *El Testigo*, mentioned previously in this chapter (§3.3.), is another great example of a platform of coincidence: a space explicitly designed for the purpose of contributing to peace in Colombia, more affectively-oriented but with a strong cognitive content, and offering a wide array of imaginaries and cosmopoietic elements throughout its photographs.

I would like to close this chapter by highlighting two overarching categories of platforms of coincidence that seem particularly relevant and potent. First and foremost, any form of **dialogical** stage. In Colombia, countless projects have been established to leverage the power of dialogue across personal, academic, and political realms, contributing to the broader discourse on fostering peace (Mesa-Vélez 2019). In fact, entire organisations, like *Rodeemos el Diálogo*, have emerged from civil society in the past few decades and have dedicated themselves to act not only as what I have described here as platforms of coincidence, but as catalysts of potential platforms of coincidence as well. Thus, *Rodemos el Diálogo* describes its members as being passionate about creating and promoting «spaces for dialogue»; the organisation not only seeks «to understand how dialogue contributes to peacebuilding and reconciliation» from an academic and theoretical level, but also actively to contribute to the promotion of a culture of dialogue, the implementation of the 2016 peace accords, and the current government of President Petro's Total Peace Policy ('ReD UK - Embrace Dialogue' 2023).

Second, the **arts**. By having an artistic experience —be it reading *haikus*, or visiting Jesús Abad Colorado's aforementioned exhibition, etc.—, a suitable space can be opened for the transformation of imaginaries. New cosmopoietic maps are suggested, information may be provided about a particular imaginary's lines of tension, its territory, its field, and so on. By building upon the radical imagination's ability to work on the real-fictional line of tension (§§1.2.1. and 1.3), it seems that artistic platforms of coincidence are a great example of how an understanding of our imaginaries' cosmopoietic elements is immensely useful. Although it is true, as we stated before, that our imagination allows us to articulate diverse forms of imaginaries in the realm of the fictitious —cf. Tolkien and his sub-creative imagination (§2.1.1.)—, it is also true that it can produce platforms that act as laboratories to explore potential imaginaries that may later on be appropriated or reappropriated.

Acting as a mirror of sorts —not unlike the quantum mirror devices of Ted Chiang's story (Chiang 2020)—, an artistic platform of coincidence can allow us to pre-adapt imaginaries or adapt them *vicariously*, especially when considering them on grounding levels; it allows us to experimentally verify how consilient an imaginary is, and whilst doing so, it also points out the community or communities in which it is being experienced, thus opening a potential path for full adaptation in the future. In that sense, fantasy and art may be seen as spaces to mirror or mimic the real world onto the fictitious realm, and that might be a *first direction of imaginative activity*. However, when we use our imagination the other way around and mirror or mimic what we have imagined onto the real world, we are mirroring our imaginaries onto

the world, thus making use of what we could call a *second direction of imaginative activity*.

* * *

The next chapter will take us more closely to the case of Colombia; the objective of the chapter will be to take up the theory of cosmopoietic imaginaries and everything that has been developed here regarding platforms of coincidence, and use it all as a lens through which ongoing peacebuilding efforts may be further understood and supported, especially regarding the ones centred on the findings and recommendations that the Truth Commission's Final Report has emitted on cultural transformation and the role that religious imaginaries are envisioned to play in the process.

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Chapter 4
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COLOMBIA:
IMAGINATION, RELIGION, & PEACE

[...] pero la Patria, hoy profanada quiere
que con mi oscura pluma de gramático,
docta en las nimiedades académicas
y ajena a los trabajos de la espada,
congregue el gran rumor de la epopeya
y exija mi lugar. Lo estoy haciendo.
(Borges 1998, 456).

Introduction

In the preceding chapter, I articulated the findings of the first two chapters and illustrated what a theory of cosmopoietic imaginaries is and how it may serve as a means to respond to the threefold challenge of imaginary transformation – mainly by offering platforms of coincidence.

If the thesis' first milestone (cf. Introduction) pointed to the Colombian political landscape as a significant source of motivation for the thesis, and the subsequent chapters raised us to philosophical heights and through the more abstract reflection on the imagination, this last chapter closes the arch and brings us back to Colombia.

For that purpose, I examine the Final Report written by the Colombian Truth Commission –CEV for its name in Spanish⁵²– especially at its core volume, on general findings and recommendations: *Hallazgos y Recomendaciones*. Using the theory of cosmopoietic imaginaries as a hermeneutical lens, I look at this volume's thematisation of imaginaries in general and at selected aspects of its references to religious imaginaries in particular.

* * *

Section 4.1. takes up the CEV's Report and contextualises it; I give a brief historical overview of the Colombian armed conflict, the peace efforts that have been carried out, and the Peace Accords that were signed between the FARC and President Santos' government in 2016. As a result of said Accords, the Comprehensive System for

⁵² In its original Spanish, the full name of the Colombian Truth Commission is the *Comisión para el esclarecimiento de la verdad, la convivencia y la no repetición* - the Commission for the Clarification of Truth, Coexistence and Non-Repetition.

Peace⁵³ was established, and the CEV was given its mandate via a Presidential Decree (2017). This section also maps out the presence of imaginaries within the Report; it clarifies how there are thematising and non-thematising cases, and why it is reasonable to focus on the former, predominantly found in *Hallazgos y Recomendaciones*. Said section explains how the Report understands what imaginaries are, and what their role is in the kind of social transformation the Commission was tasked to support.

Building upon this, Section 4.2. offers an analysis of the religious imaginaries found in *Hallazgos y Recomendaciones*. After identifying the thematising passages on religious imaginaries and the overarching themes that appear there, I use the theory of cosmopoietic imaginaries developed in Ch. 3 and comb through the thematising passages to analyse these imaginaries and offer a critical approach of the kind of transformation the core of the Report suggests for them. This approach includes a reading of cosmopoietic transformation in each independent passage, and a subsequent – more transversal – reading of cosmopoietic transformation in the set of passages as a whole.

An overview of the latter reading can be summarised thus:

- The **visualisation** of imaginaries is, perhaps, one of the strongest points of the text; although it is thin in describing the positive and more peaceable imaginaries, there's an explicit effort to signal a set of imaginaries – it talks about «devices and discourses of cultural reedition» (CEV 2022, II, 575 ff) – that have actively contributed to the conflict's dynamics, and the Report clearly manifests their contingency and the need to overcome them.
- Regarding the **assessment** of imaginaries, the text's overall portrayal seems to point at said imaginaries as *grounding*, describing them as «structural». However, the complexities of the intrinsic and extrinsic elements are not entirely there, and it is not clear if the criterion used for the assessment corresponds to human consilience in any of its forms.
- As to **adaptation**, it seems that the text does not open a sufficient space for appropriate imaginary game to take place; although the text allows for some degree of consilient resonance, both the format used as well as the recommendations presented do not render the sufficient space required for contingent projection to occur in a robust manner.

Lastly, Section 4.3. retrieves some of the findings of the State of the Art (cf. General Introduction) and, as a result, engages with two key figures. As both the importance of John Paul Lederach's ideas was highlighted, and the relevance of engaging more closely with communities of faith and their experience of their own imaginaries – and the efforts to transform them –, this section engages with Lederach's moral imagination and with Pope Francis' discourses during his 2017 visit to Colombia. The section approaches their ideas, but also opens a cosmopoietic conversation with them.

⁵³ Known before as the Comprehensive System of Truth, Justice, Reparation, and Non-Repetition – *Sistema integral para la paz* (SIP), or *Sistema integral de verdad, justicia, reparación y no repetición* in Spanish (JEP 2022, 1; Legado CEV 2022a, 12, note 1).

4.1. Imaginaries in the Truth Commission's Report

4.1.1. Taking up the Report

4.1.1.1. The Report in Context

In the General Introduction to this thesis, Milestone No. 1 referred to the current political landscape in Colombia, and how the decades-long conflict between the government and the guerrillas of the FARC came to a watershed moment when the Peace Accords were signed in 2016 during the government of President Juan Manuel Santos.

As a result of the 2016 Peace Accords, a Comprehensive System for Peace was established: a government-based apparatus with the task of guaranteeing «the rights of conflict victims, ensure accountability and recognition of responsibility, as well as comprehensive reparation measures and guarantees of non-repetition» (CEV 2022, II, 12). The System was designed as Colombia's fundamental architectural scaffolding in transitional justice, i.e., a series of exceptional reforms and cultural shifts that emerge during political transitions, usually from conflict to sustainable peace, or more broadly, from periods of violence and repression to societal stability (International Center for Transitional Justice 2023; Hinton 2010; Teitel 2002) – reforms and shifts just like the ones sought after in post-agreement Colombia. Transitional justice processes are often driven by a society's aspiration to find adequate bridges to restore social trust, delineate justice from injustice, mend a broken justice system, and construct a democratic governance framework.

In order to serve its purpose, the Comprehensive System for Peace was mainly comprised of three organisms: the CEV; the Special Jurisdiction for Peace – *Justicia Especial para la Paz* (JEP) in Spanish –; and the Unit for the Search for Persons Presumed Disappeared in the context and by reason of the armed conflict (JEP 2022, 2). Within the System, the JEP was an autonomous judicial entity, obligated to investigate and adjudicate cases. As a complementary non-judicial arm within the System, the CEV's mandate assigned it with three main objectives: (1) to contribute to clarify the complex causes and consequences of the armed conflict in the country; (2) to promote and contribute to the recognition of victims and the voluntary recognition of individual and collective responsibilities; and (3) to promote a more peaceful and democratic coexistence in the territories (Presidencia de la República de Colombia 2017, I, Art. 2).

Amongst the various functions said objectives required, the CEV was asked to prepare, publicly present, and widely socialise a Final Report that should consider «the different contexts, reflect the investigations around all the components of the mandate, and contain the conclusions and recommendations of its work, including guarantees of non-repetition» (2017, III, Art. 13, n. 5). In a very straightforward sense, the Report is a complex text meant to seek «the truth of what happened in the context of the internal armed conflict, to shed light on the violations committed therein, and

to offer society a broad explanation of its complexity and an account that includes all voices» (JEP 2022, 4).

On the one hand, it is true that the CEV's Report is far from being the first effort to categorize and make sense of Colombian history and the role played by the armed conflict within it. Particularly significant antecedents or predecessors of the Report are the various texts written by the *Grupo de Memoria Histórica* (Uribe and Riaño 2018), established by Law No. 975 of 2005 –known as the *Ley de Justicia y Paz*–; the +140 reports written by the *Centro Nacional de Memoria Histórica* since its establishment by the *Ley de Víctimas* (Law No. 1448 of 2011), among which *¡Basta Ya! Colombia: memorias de guerra y dignidad* (2013), written under the direction of Gonzalo Sánchez, shines with particular depth and scholarly strength; and more recently the voluminous report *Contribución al entendimiento del conflicto armado en Colombia*, comprised of 12 academic essays on the causes and origins of violence in the country, presented at the negotiation table in La Habana by the *Comisión Histórica del Conflicto Armado y sus Víctimas en Colombia* (2015).

However, it is also true that this kind of texts has still left an important gap to fill:

Although we have extensive reports on violence in Colombia, we have been unable to incorporate all that information into a national report, into a shared story of our society. [...] We need a founding myth, a national, multidirectional, and decentralized story that is able to rebuild our morality, to reconstruct our ethical limits as a society (García Arboleda 2018, 41–42).

In that line, during his first public appearance alongside the other authorities of the Comprehensive System for Peace as President of the CEV, Fr Francisco de Roux SJ described the Report as an effort to clarify a multifaceted, pluri-dimensional, and interdisciplinary truth, but also made an important *caveat*, stating that producing a fully accepted narrative that might satisfy all of the victims was an unreasonable goal: «what we *can* do is continue these three years working towards a significant contribution and a very serious document, so that this effort for truth in Colombia continues moving forward» (de Roux SJ et al. 2018, 48, 66).

An important double challenge for the CEV, then, was not only to write a sufficiently developed, historically accurate, culturally relevant, and politically feasible Report – one that might aim to contribute to the aforementioned gap in the literature –, but also to offer the Report in such a way as to allow further developments, wide-ranging reappropriations, and complementary initiatives that might arise. It is important, in that sense, to understand that the Report is not only the result of a rigorous investigation on the decades of Colombian peace and war, but it is also –using Fr de Roux's words– «a starting point to continue a collective form of inquiry, taking into account the contribution of the Report and the diverse points of view within the conversation» (CEV 2022, Annex 1a, 1). This is a fundamental aspect of the CEV's mandate, of the CEV's general purpose, and of the manner in which its Report was developed and meant to contribute as a bolstering platform for subsequent peacebuilding processes in the country:

The Final Report is only the beginning of a path of transformation and for searching a stable and lasting peace. During the coming years, and in the face of a panorama as complex as the Colombian one, sustaining this truth will only be possible if it is deeply anchored in the various social processes, in the economy, politics, and in the broad range of cultures and peoples that are present in the territories of the country (Legado CEV 2022a, 106: *emphasis is mine*).

4.1.1.2. The Report and its Structure

The Report's general structure – as it is presented in the CEV's official website⁵⁴ – can be briefly described as follows:

	Original Spanish Title	English Translation	General Theme
Vol. I	<i>Convocatoria a la paz grande</i>	Call for a Great Peace	General Declaration for the Clarification of Truth, Coexistence, and Non-Repetition
Vol. II	<i>Hallazgos y Recomendaciones</i>	Findings and Recommendations	Core findings and recommendations of the CEV
Vol. III	<i>No matarás</i>	Thou Shalt not Kill	The CEV'S historical account of the armed conflict
Vol. IV	<i>Hasta la Guerra tiene límites</i>	Even War has Limits	An account of the violations of human rights and IHL during the conflict
Vol. V	<i>Sufrir la Guerra y rehacer la vida</i>	Suffering War and Rebuilding Life	Experiences of impact, coping, and resistance
Vol. VI	<i>Cuando los pájaros no cantaban</i>	When the Birds didn't Sing	Testimonial volume
Vol. VII	<i>Mi cuerpo es la verdad</i>	My body is the truth	Experiences of women and LGBTQIA+ population
Vol. VIII	<i>No es un mal menor</i>	It's not a Lesser Evil	Children and adolescents in the armed conflict
Vol. IX	<i>Resistir no es aguantar</i>	Resisting is not Enduring	Violence against ethnic peoples in Colombia
Vol. X	<i>La Colombia fuera de Colombia</i>	Colombia outside of Colombia	On Colombians in exile
Vol. XI	<i>Colombia adentro</i>	Colombia Within	Stories about the armed conflict in the territories
Annex 1	<i>Constancias y aclaraciones de los comisionados</i>	Commissioners' Clarifications and Records	Clarifications and records written by three commissioners: a. Francisco de Roux SJ b. Marta Ruiz c. Alejandro Castillejo
Annex 2	<i>Anexos</i>	Annexes	Supporting documents: - 7 general annexes - 9 volume-specific annexes
Annex 3	<i>Acuerdo 07 25 de agosto de 2022</i>	Agreement 07, 25 th August 2022	Agreement by which the Report is declared to be under the public domain

⁵⁴ <https://www.comisiondelaverdad.co/hay-futuro-si-hay-verdad>

As has been said before, *Hallazgos y Recomendaciones* – Volume II of the Report – is particularly relevant for this thesis, both because of the core role it plays as a synthetic account of the most salient findings and recommendations of the CEV's work, but also due to the important place that imaginaries and cultural transformation have within it. For these reasons, a general structure of *Hallazgos y Recomendaciones* is also provided here⁵⁵:

		Original Spanish Title	English Translation
HALLAZGOS (FINDINGS)	H1	<i>La Colombia herida</i>	The Wounded Colombia
	H2	<i>Por una democracia sin violencia</i>	For a Democracy without Violence
	H3	<i>Violaciones de derechos humanos e infracciones al derecho internacional humanitario</i>	Human Rights Violations and Infractions to IHL
	H4	<i>Insurgencias</i>	Insurgencies
	H5	<i>Los entramados del paramilitarismo</i>	The Intricacies and Networks of Paramilitarism
	H6	<i>Narcotráfico</i>	Drug Trafficking
	H7	<i>Modelo de seguridad</i>	Security Model
	H8	<i>La impunidad como factor de persistencia del conflicto armado</i>	Impunity as a Factor in the Persistence of the Armed Conflict
	H9	<i>Hacia la paz territorial</i>	Towards a Territorial Peace
	H10	<i>La relación entre cultura y conflicto armado interno colombiano</i>	The Relationship between Culture and the Colombian Internal Armed Conflict
	H11	<i>Los procesos de reconocimiento de responsabilidades</i>	Processes of Responsibility and Recognition
	H12	<i>Dimensiones internacionales de la construcción de paz en Colombia</i>	International Dimensions of Peacebuilding in Colombia
RECOMENDACIONES (RECOMMENDATIONS)	R1	<i>Para avanzar en la construcción de paz como un Proyecto nacional</i>	To Advance in Peacebuilding as a National Project
	R2	<i>Para garantizar la reparación integral, la construcción de memoria, la rehabilitación y el reconocimiento de la dignidad de las víctimas y de responsabilidades</i>	To guarantee Comprehensive Reparations, the Construction of Memory, the Rehabilitation and Recognition of Victims' Dignity, and Responsibilities
	R3	<i>Para consolidar democracia incluyente, amplia y deliberativa</i>	To Consolidate an Inclusive, Broad, and Deliberative Democracy
	R4	<i>Para enfrentar los impactos del narcotráfico y de la política de drogas</i>	To Address the Impact of Drug Trafficking and Drug-Related Policies
	R5	<i>Para superar la impunidad de graves violaciones de los derechos humanos e infracciones al DIH, judicializar los entramados de criminalidad organizada y corrupción y mejorar el acceso a la justicia local</i>	To Overcome Impunity for Serious Violations of Human Rights and IHL Infractions, Judicialise the Networks of Organised Crime and Corruption, and Improve Access to Local Justice
	R6	<i>Una nueva visión de seguridad para la paz</i>	A New Vision of Security for Peace
	R7	<i>Para contribuir a la paz territorial</i>	To Contribute to Territorial Peace

⁵⁵ The original text does not number its sections; however, for the purposes of referencing said sections in an easier manner, I have added here a numbered nomenclature for the twelve main sections of *Hallazgos* (H1, H2, etc.) and the nine main sections of *Recomendaciones* (R1, R2, etc.). No column for general themes is provided for the various sections here, as most of the titles of *Hallazgos y Recomendaciones* are sufficiently self-explanatory.

	R8	<i>Para lograr una cultura para vivir en paz</i>	Attaining a Peaceable Culture
	R9	<i>Sobre el legado de la CEV</i>	Regarding the Legacy of the CEV

A few things regarding the structure of the Report in general and of *Hallazgos y Recomendaciones* in particular are worth clarifying at this point.

First: although they do not *correspond* with precision, the overall 11-volume structure of the Report does seek to *respond* to the 13 tasks delineated by the CEV's Presidential Decree in its section on the mandate and the clarification of truth (Legado CEV 2022a, 104; Presidencia de la República de Colombia 2017, IIII, Art. 11). Second: that same structure generally corresponds within *Hallazgos y Recomendaciones*, at least with the first 10 themes on Findings and the first 8 themes on Recommendations. Thus, H1, H3, and R2 focus on victims; H2 and R3 on democracy; H4, H5 and R1 on the rise of violent groups and the subsequent peacebuilding efforts; H6 and R4 on drug traffic; H7 and R6 on security; H8 and R5 on impunity; H9 and R7 on territorial peace; and H10 and R8 on the relationship between culture and peace.

Both clarifications on structure are relevant to explain why it is reasonable that this thesis, inquiring on the role of imagination and belief, and considering the massive scope of intellectual effort that the Report covers, has a particular interest in the explicit engagements with cultural transformation, and thus, provides a special place to both H10 and R8. How this translates onto a selection of relevant passages regarding imaginaries in general – and religious imaginaries in particular – will be explained in the subsequent section. *Hallazgos y Recomendaciones*

4.1.2. Imaginaries in the Report

4.1.2.1. Thematising and non-thematising passages

If we build upon the overall understanding that this thesis has so far developed regarding the nature of our imaginaries and how they form and transform, it is clear that they will appear as omnipresent structures throughout *Hallazgos y Recomendaciones*. If imaginaries are truly the «affectively laden patterns [...] by means of which we experience the world, other people and ourselves» (Lennon 2015, 1), then any account of human cosmovisions, cultural construals, or philosophical worldviews is susceptible of being interpreted in terms of the imaginaries through which said account structures its narratives on human experience. This is also the case with complex texts like the CEV's Report, and even with most of its passages and sections. However, these interpretations can be carried out in different ways.

Thus, for example, the sections in *Hallazgos y Recomendaciones* on security – especially H7 and R6 – can be understood as an account of the models and imaginaries regarding security in the country and how they have contributed to both conflict and peace: using a theory of cosmopoietic imaginaries, one can even go further and categorise these sections of *Hallazgos y Recomendaciones* as an effort to (a) **visualise** the imaginaries that have structured the country's approach to both security and insurgencies, strongly centred in a struggle for the political control of the population;

to (b) **assess** how these imaginaries have played a grounding role in the Colombian ecosystem of imaginary forms, not only by aiming to contribute to safety, but sadly, also by frequently serving particular economic sectors or by unfairly criminalizing civilians or entire social sectors; and (c) to **adapt** said imaginaries to more peaceable standards by suggesting novel ways to understand security in itself, transforming the security sector, changing the way intelligence and counter-intelligence archives are handled, and questioning general policies regarding private security, rural and frontier security, and the military (Legado CEV 2022e, 10, 25–29; CEV 2022, II, 379–435, 686–703).

There are other passages within the Report where imaginaries appear not as explicit ideas that are being discussed, but as the lens through which a story is being told. Thus, Volume VI of the Report – *Cuando los pájaros no cantaban* – offers the CEV’s selection of +1000 more intimate testimonies gathered across the country’s diverse landscape of actors to illustrate «a past that has palpably not been left behind – since there is still violence in Colombia –, a present full of uncertainties, and a “future” that is being imagined from those uncertainties and from a series of efforts that build “peace on a small scale”» (CEV 2022, VI, 30)⁵⁶. In this Volume, a section is titled *Interventores divinos – Divine Interveners –*: it offers six accounts that express various ways in which spiritual experiences, prayers, or even day-to-day items became sacred objects or repositories of faith amidst war and conflict (CEV 2022, VI, 88). An anthology like the one this particular section offers can be cosmopoietically interpreted as a portrayal of a set of historically relevant religious imaginaries (cosmopoietic maps) in the context (cosmopoietic field) of the Colombian conflict and how they were sometimes vital for peoples’ *anticipatory* experiences, i.e., their narrative way of coming to terms and finding meaning (cosmopoietic desire) for crucial episodes (cosmopoietic territories) in which their lives seemed to shift and turn in powerful and usually unexpected ways (CEV 2022, VI, 44; Álvarez et al. 2023).

Both examples show how there are countless passages throughout the Report where imaginaries are present in various forms, either implicitly as the topic of discussion, or as the hermeneutic key through which the text’s topics are engaged with. Although a theory of cosmopoietic imaginaries can be used to categorise and interpret numerous aspects of these passages –as was briefly illustrated–, this chapter’s thematic line aims for a different form of text; one in which imaginaries are thematised as the explicit⁵⁷ topic of discussion, where the scope of the imaginaries that are being considered is more global –more encompassing in terms of the conflict as a whole, and not simply as a temporarily/spatially localised or constrained phenomenon–,

⁵⁶ «[...] un pasado que en términos tangibles no ha quedado atrás – pues la violencia continúa en Colombia –, un presente incierto y un «porvenir» que es imaginado desde esa incertidumbre y desde algunos esfuerzos que construyen «una paz en pequeña escala».

⁵⁷ Perhaps it’s worth clarifying that although most of the thematising passages will literally use the word «imaginary» or «imaginaries», there will be some in which the thematisation of the concept is explicit, albeit by means of another word or expression –e.g. the text sometimes talks about «narratives» or «cultural structures» in a way that can be interpreted as a reference to what the first two chapters of this thesis has developed as «imaginaries» or «imaginary forms»–, or by referring to previous passages where the concept has already made an appearance. This is true for the thematisation of both imaginaries in general (§4.1.2.2.) and religious imaginaries in particular (§4.2.1.1.).

and where said approach is properly authored by the CEV itself – unlike texts that were included in the Report but were not written by it, but received as *inputs* for the CEV’s work—. The difference between these two kinds of passages –the ones exemplified above, and the ones which comply with the traits I have just brought up – bears resemblance to Lewis’ aforementioned distinction between looking *along* and looking *at* (§3.1.1.). If a cosmopoietic envisioning of imaginaries requires to not only look *along* an imaginary and enjoy it, but also to look *at* an imaginary and contemplate it, the passages that serve as the central object of study for this chapter will be those more in line with this effort of contemplation and looking *at* – explicit thematisation of – imaginaries.

For this reason, to the first kind of texts that have been pointed out – those which look *along* imaginaries as their hermeneutical lens – I shall refer to as **non-thematising passages**, by contrast to the **thematising passages** – those which look *at* imaginaries as their topic of discussion – which will be the focus of the next section on the Report’s treatment of imaginaries in general (§4.1.2.2.), and of the subsequent section on religious imaginaries in particular (§4.2.).

4.1.2.2. The thematising passages

Amongst the various themes that the Report covers, I have already stated how *Hallazgos y Recomendaciones* plays a vital role as a global approach to the CEV’s work; it provides an overview of the whole Report, synthesising both the main findings and the recommendations that the Mandate required the Report to cover.

Whilst looking for thematising passages on imaginaries *in general*, an interesting feature of *Hallazgos y Recomendaciones* is its unambiguous treatment and exposition of what cultural transformation is and how it should be seen as a vital component of the CEV’s suggestions to both understanding how the country’s past has led to its present, and to strengthening our present efforts towards a more enduring peace in the future. Furthermore, it is precisely this section of *Hallazgos y Recomendaciones* where the concept of «imaginaries» makes its most frequent thematising appearance in the text: as was mentioned in Chapter 1 (§1.1.2.), *Hallazgos y Recomendaciones* uses the word 16 times, 10 of which appear on these sections I am referring to: H10 – an analysis of the relationship between culture and armed conflict in Colombia – and R8 – the recommendations the CEV puts forth as a means for the country to live in a more peaceable culture –. As was stated before, the pursuit of peace in Colombia is not only a challenge necessitating the reform of social institutions but, more importantly, it is a transformative process demanding a shift in the mindsets and worldviews that originally shaped these institutions and practices.

H10 –The Relationship between Culture and the Colombian Internal Armed Conflict⁵⁸

The text begins its analysis with a UNESCO definition of what culture is – «the set of distinctive, spiritual and material, intellectual and emotional features that characterize a society or a social group» (538)⁵⁹ – and subsequently clarifies that this set of traits (a) is constantly renewing itself by incorporating new experiences and learned lessons, whilst also (b) configuring social structures and intergenerational processes of identity formation (538). Culture, then, is understood as the matrix in which «narratives, myths, and imaginaries are built», thus originating «essential matters that allow us to live as part of a community» (538): this could be phrased in cosmopoietic terms, saying that culture is the field in which a particular society's maps –its imaginaries– are formed and transformed⁶⁰.

In light of this, one might say *Hallazgos y Recomendaciones* describes the relationship between both elements as a constant feedback and co-affectation. However, it is also true that the text strongly accentuates the role of culture as a causally preceding phenomenon: although our conflict has had an influence on our culture, our efforts towards peacebuilding require us to broaden our view and also consider those aspects of our culture that have been relevant in originating and perpetuating the conflict:

Culture shapes the context in which life in common develops. Therefore, culture lies at the root and the starting point of the internal armed conflict, and thus, may lead to understanding how the conflict developed. [...] Focusing on the cultural issues in which the armed conflict has been installed and rooted in Colombia is essential, since the real changes are made there. Adjustments in legislation or institutions are not enough if our behaviours, values, and relationships with others are not transformed as well. As Pablo de Grieff told the CEV: “institutional engineering is not the only solution on which the future peace of the country depends. It also needs interventions at a more normative and cultural level” (539)⁶¹.

⁵⁸ Although I do offer here a bird's-eye view of the thematic context and the content milestones of these passages and fragments of *Hallazgos y Recomendaciones*, my purpose is not to provide an exhaustive account of all the ideas they convey, but to develop a sufficiently clear yet delineated reckoning that allows us suitably to understand how imaginaries are thematised therein.

⁵⁹ Henceforth, and unless stated otherwise, all quotes in the remainder of this Chapter come from the same official version of *Hallazgos y Recomendaciones* published in Spanish by the Truth Commission (CEV 2022, II). In that regard, two things are worth clarifying. First: the English translations of said texts are my own, and will frequently include the original text in Spanish as a footnote. Second: since the text of origin will always be the same, I will only point out the page number in order to reference the place where the quoted passages appear in the aforementioned edition of *Hallazgos y Recomendaciones*. As to the actual UNESCO text quoted here, the original is as follows: «el conjunto de los rasgos distintivos, espirituales y materiales, intelectuales y afectivos que caracterizan una sociedad o un grupo social».

⁶⁰ «En ella se construyen los relatos, los mitos y los imaginarios; se condicionan las normas, las leyes, las instituciones, la política y las relaciones de producción. Por lo tanto, da origen a los asuntos esenciales que nos permiten vivir o no en comunidad».

⁶¹ «La cultura edifica el contexto en el que se desarrolla la vida en común. Por lo tanto, el conflicto armado interno tiene en ella un arraigo, un punto de partida que conduce a la comprensión de su Desarrollo. [...] Fijarse en los asuntos de la cultura en los que se ha instalado y arraigado el conflicto armado en Colombia resulta indispensable, pues los verdaderos cambios se hacen en ellos. No son suficientes los ajustes en la legislación o en la institucionalidad si no hay una transformación de los comportamientos, valores y relaciones con los demás. Como

However, the purpose of the Report is not to develop a cultural theory for purely abstract purposes: it is a practical means to serve the political landscape of a historically-situated country striving to come to terms with its past in order to ensure a peaceable future. For this reason, the text references Colombian history – especially the years spent under Spanish rule – and seeks to identify the most relevant cultural forces or elements in the historic formation and perpetuation of the internal armed conflict. Amidst the text’s overall analysis, three categories or sets of cultural elements are salient for our purposes here: H10 calls them «structural violences» (543), «persistence factors» (541), and «devices of cultural re-edition» (575).

Although H10 does not offer precise definitions for all of them, nor does it always technically use the concepts as theoretically watertight compartments, the text can be generally understood to point in the following direction:

Cultural element	Description of the element
A. <i>Structural Violences</i>	Forms of violence that exist in social structures, as opposed to direct or individual forms of violence
B. <i>Persistence Factors</i>	Aspects of culture enabling the prolonged endurance of the armed conflict and its ongoing dynamics
C. <i>Devices of Cultural Re-edition</i>	Elements «through which culture is shaped and reshaped as a framework of meanings, significantly impacting the development of individuals and communities on a daily basis» (575).

In this section of *Hallazgos y Recomendaciones*, imaginaries generally appear when the text refers to these three kinds of cultural elements, i.e, either as forms of structural violence, or as persistence factors of the armed conflict, or as devices and discourses of cultural re-edition. However, although there is a clear overlap between the description of each of these elements, the way the concepts are used and the case examples that are given for each of them seems to point not at a substantial difference, but at a different in terms of emphasis or accent between them:

Firstly, when referring to structural violences, the text aims more towards social practices, i.e., towards behavioural *manifestations* of an imaginary: thus the references to patterns of racism and classism (546-555), patriarchal attitudes towards war (555-560), the lack of protection to children, adolescents and young people (560-563), the stigmatisation of adversaries (563-565), etc. Secondly, when speaking of persistence factors, the Report mostly refers to deeper –less tangible?– elements that prolong cultural phenomena: thus, when analysing the persistence factors of the armed conflict, the texts refers to Colonial forms of violent othering –i.e. mistreating and distancing those that are perceived as alien to one’s group – (545 ff), the naturalisation of violence (565-567), the lack of trust in democratic legal institutions and the subsequent resource to illegality (569-571), etc. Thirdly, when illustrating devices of cultural re-edition, *Hallazgos y Recomendaciones* refers to key institutional or sectorial actors that have a culturally wide presence and influence, and thus, have a powerful

le dijo Pablo de Greiff a la Comisión de la Verdad: “la ingeniería institucional no es la solución única sobre la cual la paz futura del país depende. Esta necesita también de intervenciones a nivel más normativo y cultural”».

impact in the way imaginaries – be it structurally violent imaginaries or imaginaries as persistence factors – form and transform, and highlights four of them in particular: the formal educational system; the people installed in power; media and social networks; and lastly, churches and communities of faith. The fact that this last group is included here is highly relevant for this thesis and will, of course, be brought up when religious imaginaries are revised in section 4.2.

In light of this, and although imaginaries are thematised in this section whilst referring to any of the three categories of cultural elements, it is reasonable to affirm that the second category – persistence factors – is the closest one to a cosmopoietic imaginary, inasmuch as it points to more intangible cultural elements that are shaped by devices of cultural re-edition and ground social practices – including structural forms of violence.

A final word regarding this 10th section of *Hallazgos*. H10 dedicates its last paragraph to outlining a «call to transformation», inviting all Colombians to participate in the development of «a public **ethic**, a secular ethic, shared by at least an immense majority that recognizes the equal dignity of all human beings, [and] a **democracy** that guarantees full access to the rights of all citizens without distinction of race, ethnicity, gender, religion, social class and political ideology» (578: emphasis is mine)⁶². With that double objective of developing a public ethic and a more inclusive form of democracy, the text invites everyone to «support the minimum core set of values that enable us to live as a national community and pass this identity on to future generations» (578)⁶³. For the political objective of attaining a peaceable community, then, a multi-sectorial contribution in identifying common cultural values is set as the track to follow – a pathway in light of which the utility of understanding our imaginaries and how they form and transform seems blatant.

R8 – Attaining a Peaceable Culture

As I explained before (§4.1.1.2.), the recommendations listed in *Hallazgos y Recomendaciones*'s official structure are spread out in nine main themes (R1-R9) which broadly correspond to the points raised by both the Mandate and the twelve main themes of *Hallazgos* (H1-12). As part of this plentiful battery of recommendations, R8 focuses on the relationship between culture and peace and presents 5 official recommendations therein:

⁶² «Una ética pública, una ética laica, compartida por al menos una inmensa mayoría que reconozca la igual dignidad de todos los seres humanos. Esto acompañado de una democracia que garantice el acceso pleno a los derechos de todas y todos los ciudadanos sin distinción de raza, etnia, género, religión, clase social e ideología política».

⁶³ «dar soporte al conjunto mínimo, los valores que nos permitan vivir como comunidad nacional y trasladar esta identidad a las generaciones futuras».

- Recommendations 62 and 63, on reforming education
- Recommendations 64, on government and cultural management
- Recommendation 65, on the role of social media
- Recommendation 66, on communities of faith

Two things stand out in these recommendations.

First, regarding the content of these recommendations within R8. The five recommendations seek to contribute to cultural transformation, especially by reducing the narratives that have justified violence and strengthening those that support peaceful coexistence. In order to do that, the country needs to reformulate its habits of othering, to reject violence as a means to solve differences, and replace violence with dialogue: this requires «not just hands and bodies, but languages, minds, and hearts: [it requires us to] consolidate a new public and civic ethic alongside novel ways to live together, for which the dissemination and appropriation of new narratives, values, and symbolic elements is fundamental» (720)⁶⁴. In that sense, the global efforts of R8 are framed in terms that closely resonate with how a theory of cosmopoietic imaginaries allows us to situate the transformation of grounding imaginaries and to consider the intrinsic elements – the various lines of tension – that configure them.

Second, regarding the role of these recommendations in *Hallazgos y Recomendaciones*'s overall understanding of cultural reform. Although the whole of R8 is thematic and suggests a set of recommendations that have a common thematic ground – aiming towards the transformation of the Colombian cultural landscape –, the way its 5 recommendations are categorised clearly coincides with the four main devices of cultural re-edition we have mentioned in the previous section – devices that R8 explicitly mentions when pointing at these four social sectors as «fundamental devices from which culture is created and recreated as a matrix of meaning, having an enormous and quotidian incidence in the formation of individuals and communities» (720). This use of the four main devices of cultural re-edition as a thematic bridge between the two sections is highly relevant: it immediately highlights this set of recommendations as a project that builds upon the cultural theory, the historic assessment, and the suggested pathways of H10, and thus, also associates with H10's underlying approach to imaginaries and their role in the efforts that this volume of the Report describes.

* * *

Overall, an exploration of how imaginaries are generally thematised in *Hallazgos y Recomendaciones* has led us to focus on H10 and R8; both sections can be seen as a single thematic architecture that develops the CEV's understanding of what culture is – the set of social features that structure the matrix in which imaginaries are formed and transformed –, how it has had close links with Colombia's structural traits, and

⁶⁴ «no solo las manos y los cuerpos, sino el lenguaje, la mente y el corazón; consolidar una nueva ética ciudadana pública y formas de vivir en sociedad, para lo cual es fundamental la divulgación y la apropiación de otras narrativas, valores y elementos simbólicos».

how these links could be used as a means to either reinforce structural violences or to bolster peace in the country. As I have also pointed out, this edifice frequently relies in mentioning social imaginaries in a way that allows a rephrasing of its cultural reform in terms of imaginary transformation to be a perfectly viable resource.

Consequently, the devices of cultural re-edition can be seen as powerful stages from which imaginaries are constantly fed and strengthened; and although they can and frequently have served to support damaging imaginaries –either justifying the resource to violence or strengthening divisive forms of othering–, they also have the potential to be used to promote peaceable imaginaries and develop spaces akin to the platforms of coincidence that were described in the previous chapter, thus opening the space required for a desirable transformation of imaginary forms.

4.2. Religious Imaginaries in the Report

Just as §4.1. focused on the way CEV's Report thematises imaginaries, this section will now analyse how *religious* imaginaries make an appearance within the text. With that purpose in mind, section 4.2.1 will offer a general account of the report's religious imaginaries, identifying the different thematising passages, illustrating how they seem to appear in various levels of importance throughout the Report and its associated sources, and signalling their overarching themes. Section 4.2.2. uses a theory of cosmopoietic imaginaries in two complementary approaches: a first reading on how cosmopoietic elements are present in each of the abovementioned passages, and a second reading on how the three building blocks of imaginary transformation –visualisation, assessment, and adaptation– make a transversal appearance in the body of thematising passages as a whole.

4.2.1. A General Reading of the Report's Religious Imaginaries

4.2.1.1. Thematising passages on religious imaginaries

The Colombian armed conflict is not one to be described as fundamentally religious in nature. Unlike other cases where religious ideas and institutions have had a position of high protagonism –e.g. the significant role of Catholic-Protestant differences during the Irish Troubles (Power 2020); the sway of the clash between Sunni and Shia Muslims in the multi-form conflicts of the Middle East (Shore 2018, 17); the political importance of Christian churches and leaders in South Africa, both those who supported Apartheid, and those who rejected it and were key in its subsequent downfall (Shore 2018), etc. –, the history of Colombian war and peace is one where the influence of religion is a much subtler, yet very relevant affair.

For this reason, it seems understandable that, although religious imaginaries do not have a stark foreground presence in the CEV's Report, they do appear scattered across

the text's various volumes and in the accounts and suggestions these volumes offer. In that sense, a revision of the passages where religious imaginaries are thematised will not only require a close look at the whole of the text, but also a certain degree of flexible awareness – one which will allow a broad approach to the different degrees of importance or levels of protagonism in which said imaginaries appear in the text.

In that line, a first level I suggest includes the most noteworthy references to religious imaginaries, which make an appearance in the two sections of *Hallazgos y Recomendaciones* that have already been highlighted as the heart of the CEV's understanding of cultural transformation: H10 and R8. A second level encompasses the references within *Hallazgos y Recomendaciones* but beyond H10 and R8. A third level looks at two thematisations of religious imaginaries outside *Hallazgos y Recomendaciones* but well within the Report, and certainly contributing in relevant ways: one occurring as part of Volume III's account of the history of the conflict, and one in the clarifications made by one of the Commissioners and added to the Report as part of its official Appendixes. Finally, a thematisation taking place in the Transmedia files is also addressed; although not technically part of the CEV's official Report, the Transmedia does play an important part in the Truth Commission's general strategy as a «digital complement» to the text, aiming not only to «promote its dissemination and appropriation», but also to «overcome the obstacle of the Final Report being consulted only by a niche of people sympathetic to the research reports» (Legado CEV 2022a, 105) - hence the inclusion of this fourth level of thematisation here.

Level 1:

Thematisation of Religious Imaginaries in Sections H10 and R8 of the Report

As has been said before, H10 is the section of *Hallazgos y Recomendaciones* dedicated to describing the CEV's general findings on interrelations between Colombian cultures and the internal armed conflict. As part of its short description of the positive cultural responses to the internal armed conflict, H10 highlights a set of organisations that stand out for their ability to mediate and mentions churches among them. According to the text, these organisations' capacities «for mediation [...] and the promotion of unlikely dialogues between heterogeneous sectors» have resulted «in local pacts for peaceful coexistence between elites, armed actors, communities and social organizations, of which humanitarian agreements are a good example» (574)⁶⁵.

However, a much more substantial thematisation takes place in the exposition of what the Report calls the devices of cultural re-edition – a set of key components by which culture is restructured and redefined – that were mentioned in the previous section (§4.1.2.2.). Since profound cultural transformations are not overnight phenomena, identifying these devices is vital for all efforts towards said transformations and

⁶⁵ «Se destacan también las capacidades de mediación [...] y el fomento de diálogos improbables entre sectores heterogéneos. Estos procesos han dado como resultado pactos locales por la convivencia pacífica entre élites, actores armados, comunidades y organizaciones sociales, de los cuales los acuerdos humanitarios son un buen ejemplo».

towards «enhancing the values or imaginaries that help build a society that is capable of living together in peace» (575): in this context, four devices were identified, and churches and communities of faith were included here as well.

The text that analyses how churches and communities of faith have contributed as devices of cultural re-edition is the following:

For years, [churches and communities of faith] have had a dual place in the configuration of cultural patterns, radicalising towards one side or the other depending on the governments in power, the ups and downs of the churches' global guidelines, and the power ambitions of their leaders. Sometimes they have been on the side of compassion, of the poor, of seeking social integration and peaceful coexistence; sometimes on the side of those in power, those with privileges, and above all, supporting the restriction of individual freedoms, their role being very decisive in the stigmatisation of those who do not share their creed, those not acting under their norm.

For this reason, most of the recommendations are designed for the transformation of a culture that allows us to live harmoniously and in community, to restructure the foundations of democracy. These recommendations are directed at these belief systems because of their transformative power, because of their presence throughout society and throughout the national territory, and because they are also sectors of power in themselves (578)⁶⁶.

Two things stand out in this text: one, an indication of churches and communities of faith as culturally relevant agents, and an explanation of how this is due mainly to their high transformative power and their multilevel omnipresence in the country; and two, a very particular description of their fluctuation between peace and conflict. Not referring to any historically local case in particular, other authors have already spoken about the «ambivalence of the sacred» to describe how, in general, religion «calls on its adherents to make (or at least be prepared to make) the ultimate commitment and sacrifice on behalf of what is perceived to be the godly cause» (Mason 2015, 213); and since said commitment still allows a wide range of ethical causes, depending on each case and its particular background, it is clear that religions have the potential to both spark violence and to bolster peace (Appleby 2000, 7, 11, 13). However, H10's text quoted above highlights this as a form of oscillation that seems to characterise religious imaginaries in the context of the country's conflict: this is highly significant not only because it confirms a Colombian reappropriation of a more global idea well known in the field of religion, conflict, and peacebuilding (Mason 2015, 213), but because – paradoxically – it is also a powerful way to rekindle

⁶⁶ «Por años han tenido un lugar dual en la configuración de los patrones culturales, que se radicalizan de un lado o del otro según los gobiernos de turno, los vaivenes de las directrices de las iglesias en el ámbito mundial y las ambiciones de poder de sus dirigentes. Unas veces han estado del lado de la compasión, de los pobres, de la búsqueda de la integración social y de la convivencia pacífica, y otras veces del lado de los poderes, de los privilegios y, sobre todo, de la restricción de las libertades individuales, siendo muy determinante su papel en la estigmatización del otro que no comparte su credo, que no actúa bajo su norma.

Por ello, la mayoría de las recomendaciones están pensadas para la transformación de una cultura que nos permita vivir armónicamente y en comunidad, para refundar las bases de la democracia. Estas van dirigidas a estos sistemas de creencia por su poder transformador, por su presencia en toda la sociedad y en todo el territorio nacional, y porque son también sectores de poder».

hope in the hearts of those who, having faced the negative social consequences of religion, might be easily tempted to fall prey to overstated cynicism and distrust.

In fact, strongly laden with hope of a brighter future and precisely seeking to tip the scales of religious influence towards their more peaceable flank, H10 closes with the aforementioned «call to transformation» (cf. §4.1.2.2.) and invites the various ethical frameworks – the Gospel included – to contribute to the CEV’s project of developing a public ethic and a more inclusive form of democracy. In that sense, the text does recognise the lights alongside the shadows cast by religious imaginaries in Colombia, and thus avoids both naïve optimisms and imbalanced pessimisms; it opens the door for a hopeful form of realism, one in the context of which churches and communities of faith may still make mistakes, but more importantly, they may also have a positive role to play if they contribute to the strengthening of the minimal common values that are required for the kind of ethical and democratic culture that the CEV wishes to encourage for the country’s future.

Regarding R8 and its synthesis of the CEV’s core recommendations for cultural transformation, the text has two passages where religious imaginaries surface in meaningful ways. First, whilst summarising the CEV’s five official recommendations on cultural transformation, R8 announces that Recommendation No. 66 will focus on churches and communities of faith, «since they have had a decisive influence on the cultural configuration of the nation, and [decisive is also] the contribution they can make to a more peaceable culture by means of their narratives, their actions, and their dialogue with society» (722)⁶⁷.

The second passage is, unsurprisingly, the Report’s 66th official Recommendation:

Directed to churches, religious communities, and communities of faith: to promote –through their preaching, congregations, and educational institutions– those narratives and practices that may foster the value of people’s dignity; the respect for human rights and dialogue; and the acknowledgment and respect for diversity, with special emphasis on the transformation of the perception and treatment of women and LGBTIQ+ population, thus contributing to uninstalling hate narratives that legitimise and agree to the physical elimination of people (726)⁶⁸.

In a sense, the text builds upon the ideas that have been mentioned before, regarding the warring-peaceable ambivalence of religion in Colombia. On the one hand, if the text mentions the need to transform damaging forms of perception and treatment, and the importance of uninstalling hate narratives, it is somehow hinting at how religious imaginaries have frequently contributed to the installation and progression of these cultural structures in the country. On the other hand, the fact that the

⁶⁷ «La quinta recomendación hace llamados a las iglesias y comunidades de fe, pues estas han tenido una influencia determinante en la configuración cultural de la nación y así lo es también el aporte que pueden hacer a la cultura para la paz desde sus narrativas, acciones e interlocución con la sociedad».

⁶⁸ «A las iglesias, comunidades religiosas y comunidades de fe, promover desde su prédica congregaciones e instituciones educativas, narrativas y prácticas que fomenten el valor de la dignidad de las personas, el respeto de los derechos humanos, el diálogo y el reconocimiento y respeto de la diversidad, con especial énfasis en la transformación de las percepciones y el trato hacia las mujeres y las personas LGBTIQ+ que contribuyan a desinstalar las narrativas de odio que legitiman y aceptan la eliminación física de las personas».

Recommendation is directed towards these institutions highlights the immense cultural potential they have for social reform – hence the Report’s mention of «devices of cultural re-edition» –, and how said potential can and frequently has been directed towards dialogue and peace.

Two final things are worth noting before we move on to the second level passages. First: it is interesting that, despite it being a rather short text if compared to other much longer sections of *Hallazgos y Recomendaciones*, Recommendation No. 66 is the first of the thematising passages to explicitly mention two social groups as being particularly important beneficiaries of the kind of cultural transformation that communities of faith can bring about – women and LGBTQI+ population. Second: the reference to «the value of people’s dignity; the respect for human rights and dialogue; and the acknowledgment and respect for diversity» seems to serve here – as well as in other passages – as an important benchmark for the CEV’s ideas on cultural reform: how this phrase can be cosmopoietically interpreted as a criterion for the transformation of grounding imaginaries will be addressed in later sections of this chapter.

Level 2:

Thematisation of Religious Imaginaries in H1, the Introduction to Recommendations, and R1

Somehow echoing what has been said before about the moral ambivalence of religion in Colombia, the thematising passages in H1, H2, H4, H5 and H7 leave the more theoretical and abstract approach that the first level passages had to religious imaginaries and culture, and they have a strong focus on the various – positive and negative – social roles that churches and communities of faith have played *as social institutions* throughout the country’s internal armed conflict. As to the remaining passages in this second level of thematisation⁶⁹, regarding Recommendations, they mostly focus on the positive role these institutions have had – and are still invited to play – in the country’s present and future peacebuilding efforts.

A first approach that some of these thematising passages take focuses on the negative social role that churches and communities of faith have sometimes had in the internal armed conflict of Colombia. Thus, whilst looking at «the wounded Colombia» and the victims of the armed conflict, a passage in H1 looks at churches from a transgenerational perspective and points at troublesome «images of the enemy [that] were in other times promoted even by priests and bishops of the Catholic Church, who in the 1950s manipulated the consciences of the faithful in the pulpit, to push them to hate liberals and, in extreme cases, to kill them» (63)⁷⁰. Although the passage seems particularly critical of the Catholic Church, it closes saying «the Church that is

⁶⁹ The only exception to this being the second thematising passage in the Introduction to the Report’s Recommendations; although its language and themes are closer to the first level of thematisation, it has been left here due to its localisation within the text of *Hallazgos y Recomendaciones* but outside H10 and R8.

⁷⁰ «[...] estas imágenes del enemigo fueron en otras épocas impulsadas incluso por sacerdotes y obispos de la Iglesia católica que en la década de 1950 manipulaban las conciencias de los fieles en el púlpito, para empujarlos a odiar a los liberales y, en casos extremos, a matarlos».

committed to reconciliation today must recognize these actions that cemented hatred in other times, in order to build from the truth of the damage caused, a recognition of its relevant role in the construction of peace and support for the victims and affected communities» (63)⁷¹. In a similar vein, as part of H5's analysis on the varied intricacies and networks surrounding paramilitary activity in the country, two passages point at how, «in addition to the armed wing, which has been the most visible part, the paramilitary phenomenon has nurtured the participation of components of» several social sectors (251), including «the Church and the media» (251, 282)⁷².

A second approach highlights a more positive role that communities of faith have played during the conflict. Thus, the thematising passages in H2 and H4 look at how the churches played an important role as mediators and as support for local peacebuilding initiatives –especially during the turn-of-the-century presidency of Andrés Pastrana (107-108)–, or as an aid to demanding the cease of territorial violence in times of worsened rates of displacement and homicides (207).

A third approach emphasises how churches, alongside other community-driven and social institutions, were frequently forced to «position themselves at one pole of the conflict instead of opening spaces for dialogue and the shared pursuit of solutions» (61)⁷³. In a sense, this is the first time we come across a passage where we see churches not only as negative agents or as peacebuilders, but also as communities that have been victims themselves. In close resonance to this last passage –taken from H1–, H7 looks at the country's security model and explains how, for many years, «counterinsurgency efforts took place largely against the civilian population, political opponents, members of political movements. and social organizations, sectors of the Catholic Church, and even members of the judiciary» (413)⁷⁴, thus adding believers to the already wide list of those affected and harmed by the conflict.

As was said before, the thematising passages in *Recomendaciones* seem closer to the last two approaches that have been described –as they take on a generally benign stance–, but look less towards the past and more towards the peacebuilding role that religious groups have had in contemporary peacebuilding efforts, and are invited to assume in the future.

Thus, whilst introducing the Report's overall recommendations, the text notes that the CEV's work was strongly supported by +10,000 suggestions that it received by April 2022 (625, n. 1170), and how said suggestions were written by «victims, civil society organizations, women's organizations, sexual and gender dissident organizations,

⁷¹ «También la Iglesia que le apuesta hoy a la reconciliación debe reconocer estas acciones que cimentaron el odio en otras épocas, para construir desde la verdad del daño producido un reconocimiento de su papel tan relevante en la construcción de la paz y el apoyo a las víctimas y comunidades afectadas».

⁷² «Pero, además del brazo armado, que ha sido la parte más visible, el fenómeno paramilitar ha mantenido una participación de componentes [...]. Además, se ha permeado a sectores de la Iglesia y de los medios de comunicación».

⁷³ «De esa forma, incluso instituciones sociales o comunitarias, como iglesias, familias, escuelas o comunidades, se han visto obligadas a posicionarse en un polo del conflicto en lugar de abrir espacios para el diálogo y la búsqueda compartida de salidas».

⁷⁴ «La lucha contrainsurgente se dio en buena parte contra la población civil, opositores políticos, miembros de movimientos y organizaciones sociales, sectores de la Iglesia católica, e incluso miembros del poder judicial».

boys, girls, adolescents and young people, ethnic peoples, ex-combatants of all groups, **churches**, members of the public force, businessmen and women, journalists and State institutions throughout the national territory» (625: emphasis is mine)⁷⁵. In continuation of these kind of efforts – and the other positive contributions that have been mentioned here –, R1 includes a short Recommendation 6.4, directed specifically to «the international community and the churches», to «continue their efforts to promote and support humanitarian agreements and dialogue as a way out of armed confrontation» (641)⁷⁶.

I wish to look at one final 2nd level thematising passage, taken from the last section of the Introduction to *Recomendaciones*, where the Report summarises its main recommendations in a set of synthetic, overarching texts. The relevant passage – slightly longer than the ones previously quoted – is the following:

To embrace, as a society, a shared civic and public ethic that allow us to transform the values, principles, and the narratives that are part of our culture and have contributed to the persistence of violence, so that we may build new societal forms of living that are based on equal dignity, the recognition of others in all their forms of diversity, safeguarding life, respect for human rights, and fostering the capacity for dialogue and reasoned deliberation. Colombia needs to put an end to the entrenched perception of «the enemy» that has extensively fuelled both war and politics and has even altered social relations. This substantive cultural change requires institutional and regulatory transformations alongside a personal and everyday dimension; subsequently, reforming the educational system is vital to cultivate individuals that are adept at peaceful coexistence and capable of learning from historical experiences as part of a shared narrative and a collective memory. It involves carrying out campaigns, creating meeting spaces, and promoting cultural initiatives that permeate the territories with respect for life and for diversity; and it also requires involving media, churches, and religious communities in transforming perceptions and dismantling narratives of hate, discrimination, and stigmatization deeply embedded in our culture (631)⁷⁷.

⁷⁵ «Las recomendaciones analizadas fueron propuestas por víctimas, organizaciones de la sociedad civil, organizaciones de mujeres, de disidencias sexuales y de género, niños, niñas, adolescentes y jóvenes, pueblos étnicos, excombatientes de todos los grupos, iglesias, integrantes de la fuerza pública, empresarios y empresarias, periodistas e instituciones del Estado de todo el territorio nacional».

⁷⁶ «A la comunidad internacional y a las iglesias, a continuar sus esfuerzos por promover y apoyar acuerdos humanitarios y el diálogo como salida a la confrontación armada».

⁷⁷ «Asumir como sociedad una ética ciudadana y pública compartida que nos permita transformar los valores, los principios y las narrativas que hacen parte de nuestra cultura y que han contribuido a la persistencia de la violencia, de manera que podamos construir nuevas formas de vivir en sociedad basadas en la igualdad de dignidades, el reconocimiento del otro en todas sus diversidades, el cuidado de la vida, el respeto de los derechos humanos y la capacidad de diálogo y deliberación argumentada. Colombia necesita acabar con la visión del enemigo que ha sido en buena parte el sustrato de la guerra y la política y que ha alterado incluso las relaciones sociales. Este cambio cultural, sustantivo, requiere transformaciones en lo institucional, lo normativo, incluyendo una dimensión personal y cotidiana, por lo cual es necesario realizar transformaciones en el sistema educativo para formar sujetos capaces de vivir en paz y aprender las lecciones del pasado como parte de la historia compartida y memoria colectiva; llevar a cabo campañas, espacios de encuentro y promover la gestión cultural para que el respeto por la vida y la diversidad permee los territorios; e involucrar a los medios de comunicación, las iglesias y comunidades religiosas en la transformación de percepciones y la desinstalación de narrativas de odio, discriminación y estigmatización que permanecen enquistadas en nuestra cultura».

In a sense, much of what this passage discusses here whilst mentioning churches and religious communities is further developed in the body of *Recomendaciones*, especially in the first level passage of R8 where Recommendation 66 – which we have already engaged with – makes an appearance. There are clear parallels between the two passages, both in terms of how cultural transformation is understood, and with regards to the relevance that the devices of cultural re-edition have for the whole process. A new component, however, is this mention of «cultivating individuals» and of a «personal and everyday dimension» that should complement the more institutional and normative dimension of cultural transformation. Even beyond organizational and prescriptive affairs, not only is this recommended cultural shift a matter of modifying the regent imaginaries in a *macro* level, then, but it also requires paying attention to how these interrelate with their grassroots counterparts – or to put it cosmopoietically, it requires us to be mindful of how the communal and individual aspects – poles of tension – of our imaginaries (§1.2.4; §3.3.2) are all relevant intrinsic elements of any imaginary form that is in need of transformation.

Lastly, I cannot avoid pointing at how the words «equal dignity, the recognition of others in all their forms of diversity, safeguarding life, respect for human rights, and fostering the capacity for dialogue and reasoned deliberation» appears once again. It is also used –almost literally– in the CEV’s pedagogical material for *Hallazgos y Recomendaciones* (Legado CEV 2022e, 32) and in its website synthesis of *Hallazgos y Recomendaciones*’s cultural recommendations⁷⁸ and, as I pointed out whilst exploring the first level thematising passages, this short list of criteria also appears as part of Recommendation 66. Although there are other analogous passages where concrete criteria is offered regarding the transformation that the CEV is suggesting with regards to religious imaginaries –e.g. the reference to compassion, siding with the poor and seeking social integration and peaceful coexistence (578), also quoted in the previous section of this chapter, as desirable objectives for communities of faith–, the mantra-like frequency in which these other elements are mentioned, as well as the meaningful contexts in which they are brought up, will be relevant for us here as a benchmark phrase and a potential cosmopoietic criterion for the CEV’s transformation of religious imaginaries.

Level 3:
Thematisation of Religious Imaginaries in Vol. III
and in Fr de Roux’s Clarification

Beyond *Hallazgos y Recomendaciones*, the other volumes of the Report offer valuable insights and detailed accounts of various topics and issues that the CEV’s Mandate required as key points of analysis. Amongst them, Volume III represents the CEV’s historical account of the armed conflict: it aimed to articulate the already existing prolific bibliography on the subject (cf. §4.1.1.1.), complement it with the numerous testimonies the commissioners had access to throughout their work, and produce a nuanced and worthwhile interpretation of the country’s complex history (Legado CEV 2022d, 2–3).

⁷⁸ <https://www.comisiondelaverdad.co/hallazgos-y-recomendaciones/datos-recomendaciones>

The descriptive and analytic objectives of the Volume required a chronological periodization of the years of conflict, for which the CEV's teams agreed to focus roughly on the years between 1958 –the end of the bipartisan struggles of *La Violencia*– and 2020 (Legado CEV 2022a, 96). The final version of the Volume modified this slightly, however, initiating its narrative with historical antecedents as early as 1920, and suggested five historical periods for the chronology of the conflict, closing with the signing of the Peace Accords in 2016.

Amongst these five divisions, the second section covered the years between 1958 and 1978, a historical period beginning with the end of the Liberal-Conservative wars, but during which the momentary peace that followed gradually gave way to the insurgent warfare that would burden the country for decades. This is significant for us here, since it is precisely in this section that we find relevant thematising passages on religious imaginaries, particularly in the context of the growing debate during those years about whether weapons or reforms were the preferable path forward for the country (Legado CEV 2022a, 96; CEV 2022, III, 122–34).

Although the roles of faith communities as victims of violence, performers of violence or peacebuilders also appear here, the historically-driven approach of Volume III allows it not only to offer static historical descriptions, but also to describe diachronic transformations – the most significant being the changes the Catholic Church went through during the period mentioned above. According to the text, after the passing of Stalin in the 1950s and the subsequent reduction of Christian persecution in the USSR, and especially after the Second Vatican Council in the early 60s, the Church significantly reduced its anti-communist sentiment – «the hammer and sickle met with the cross for the first time: symbols of universes that were irreconcilable until then» (CEV 2022, III, 128) – and also voiced more energetically its preferential option for the poor. Both things are true regarding the Universal Church, but they also apply to the reappropriations of the Council that the Latin American bishops suggested for the continent in their 1968 Conference in Medellín (CEV 2022, III, 129). The Report calls this a «transcendental change», one that also led to pastoral work being strongly redirected «towards the political formation of communities, especially *campesino* and indigenous communities, as well as marginalised populations in urban areas at a time when slums and informal housing were growing rapidly in the slum areas of the cities» (CEV 2022, III, 129)⁷⁹.

In addition to this more dynamic approach to religious imaginaries, there is yet another novel contribution in these thematising passages of Volume III. Whilst relating these transformations and how they echoed throughout the Catholic community, the text illustrates the drama of those who suffered even to the point of death: examples of this were the assassination of Fr Ignacio Betancur Sánchez and Fr Tiberio Fernández –both of whom died whilst helping *campesinos* and indigenous

⁷⁹ «[...] este giro generó un cambio trascendental. El trabajo pastoral se encaminó hacia la formación política de las comunidades especialmente campesinas e indígenas, así como las poblaciones marginadas en zonas urbanas en una época en que crecían aceleradamente los tugurios y las viviendas informales en los cinturones de miseria de las ciudades».

groups —, alongside at least 48 other murders «of religious occurred among priests, catechists, nuns, committed lay people, ministerial leaders, pastors, and church assistants» between 1972 and 2013 (CEV 2022, III, 130). Furthermore, the text also highlights how the struggles and disagreements did not exclusively happen between the churches and the various political actors engaged in the conflict: they also took place between members of the same church. Thus, once some of these aforementioned initiatives emerged after the 2nd Vatican Council and its concretions in Medellín, «the Colombian ecclesiastical hierarchy issued counter-documents that spelled out the differences between the two currents», one which the Report represents as being more grassroots level and prone to these new post-conciliar initiatives, and the other closer to the majority of bishops and more sceptic and actively adverse. The affair of these «two currents» was not a thin matter of dissimilarities in theological opinion *ad intra Ecclesiam*: it is well known that the different approaches to how —and if— Vatican II and Medellín should have been interpreted and reappropriated in practice sparked major debates (Garzón Vallejo 2020, 46–49; Morandé 1990, 46). In addition to this, the report mentions sectors of the Church needing to «organise themselves as a form of defence against the persecution of their bishops», and it also hints at the clash between the two currents as somehow contributing to the harsh modes of violence and stigma that some of the survivors reported to the CEV:

They took on the task of discrediting us, along with landowners and *gamonales* from Tarso and Pueblorrico. Everything bad that happened in the surroundings was blamed on us: if the guerrillas painted notices on the road, it was us; if a rich man was attacked, we were to blame; if there was blackmail of the kind that common criminals carry out, they said it was the people of La Arboleda. They even went as far as claiming that we had large quantities of the guerrilla's weapons stored, which led to a humiliating and malicious raid on us (CEV 2022, III, 130)⁸⁰.

Surpassing the boundaries of *Hallazgos y Recomendaciones sensu stricto*, but still within this third level of passages, we now venture into the Report's first Annex, specifically to the clarification written by the President of the Commission, Fr Francisco de Roux SJ (Annex 1a).

The Clarification is an extremely short text (just above 1,500 words) in which Fr de Roux publicly acknowledges his full support of the CEV's Report, and extends his invitation —referenced before in this chapter (§4.1.1.1)— to consider the text as «a starting point to continue a collective form of inquiry, taking into account the contribution of the Report and the diverse points of view within the conversation» (CEV 2022, Annex 1a, 1)⁸¹. Having done that, Fr de Roux points at three topics he

⁸⁰ «Se dieron a la tarea de desprestigiarnos, junto con hacendados y gamonales de Tarso y Pueblorrico. Todo lo malo que ocurría en los alrededores nos lo achacaban a nosotros: si la guerrilla pintaba avisos en la carretera, que éramos nosotros; si un rico era atacado, que nosotros teníamos la culpa; si había un chantaje de los que hacen los delincuentes comunes, que era la gente de La Arboleda. Incluso, llegaron a asegurar que nosotros teníamos guardadas grandes cantidades de armas de la guerrilla y por eso nos hicieron un allanamiento humillante y bellaco».

⁸¹ «Invito a considerar el Informe de la Comisión y el acumulado de comprensión surgido del diálogo social y de los encuentros con la verdad y reconocimientos, como el punto de llegada de un proceso de reflexión riguroso al lado de quienes han luchado por la verdad y la justicia durante décadas, y al mismo tiempo como punto de arranque

wishes to clarify: first, regarding his views about the place of the Catholic Church in the Report and indeed in the whole of the internal armed conflict; second, regarding the «false positives» scandal; and third, a public recognition of his not speaking loudly and clearly against the guerrilla's resource to violence, especially at the beginning of the conflict. Considering the role of Fr de Roux as President of the Commission and given the explicit topic he touches in the first part of his Clarification – regarding the Catholic Church –, I have included this text as part of the Report's contributions to thematising passages on religious imaginaries.

Some of the thematising passages of the Clarification point out previously visited tropes now recurrent in our combing through the Report, i.e., the multifarious roles and consequences of religious presence –specifically Catholic, in this case– in Colombia. Thus, echoing what the 2nd level passages from H1 state as well, Fr de Roux signals the existence of «some members of the Church who, during the time of the Violence of the first half of the last century, encouraged hatred against liberals and communists», but together with this, he recognises the existence of positive contributions as well, and even mentions a few examples:

there is an ample testimony on the many ways in which the Church, since the beginning of the internal armed conflict, accompanied communities hit by massacres and displacements, welcomed suffering families, received guerrillas and paramilitaries who put down their weapons, held humanitarian dialogues to protect life, raised corpses in mountains and rivers to bury them, received orphans; supported humanitarian spaces and Peace Communities, made pilgrimages in rivers and regions calling for reconciliation [...] (CEV 2022, Annex 1a, 1)⁸².

In addition to these references, the Clarification also mentions how the CEV received the book *Huellas de Paz* from the Episcopal Conference of Colombia, which spoke of 168 significant peacebuilding processes happening from 1962 onwards, all of which somehow involved Catholic initiatives and actors (CEV 2022, Annex 1a, 1). Furthermore, the aforesaid role of believers as victims of the conflict is also referenced: the Clarification mentions that «between 1947 and 2015, 85 priests were murdered (78 of them since 1970), 2 bishops, and a significant group of religious men and women, seminarians and, above all, hundreds of lay people»⁸³.

However, the most interesting contributions of Fr de Roux to our thematisation of religious imaginaries come from two short but unique excerpts, one at the beginning of the Clarification's section on the Catholic Church and one at its close, each of which is a *hapax legomenon* in the overall landscape of religious references within the official written document of the Report.

para continuar la búsqueda colectiva, teniendo en cuenta el aporte del Informe y la diversidad de los puntos de vista en la conversación».

⁸² «[...] hay la multitud de testimonio sobre las muchas formas como la Iglesia, desde el inicio del conflicto armado interno, acompañó a las comunidades golpeadas por masacres y desplazamientos, acogió el sufrimiento de familias, recibió a guerrilleros y paramilitares que dejaban armas, hizo diálogos humanitarios para proteger la vida, levantó cadáveres en montañas y ríos para sepultarlos, recibió a huérfanos; apoyó espacios humanitarios y Comunidades de Paz, hizo peregrinaciones en ríos y regiones llamando a la reconciliación».

⁸³ «Entre 1947 y 2015 fueron asesinados 85 sacerdotes (78 de ellos a partir de 1970), 2 obispos, y un grupo significativo de religiosos, religiosas y seminarista y sobre todo centenares de laicos».

At the beginning of the Clarification, de Roux points at how scarcely the Report mentions the Catholic Church and its works. As a way to clarify why this is the case, he says the following: «as commissioner I did not want to emphasize this work because I am a member of the Church that does its best good when in silence, and also to avoid distinctions with the peacebuilding efforts of other churches and of the spiritual traditions of our ethnic peoples» (CEV 2022, Annex 1a, 1)⁸⁴. Because it is meant as a clarification, the passage invites us to see the scant references to the Catholic Church not as a matter of priorities – although I have already pointed out that the conflict was not fundamentally religious –, but a matter of political fairness and of shielding the whole of the Report from being seen as a work led by someone with more personal or institutional interests than he should. However, it does beg the question as to the approach of the CEV to religions in general, and of the possibility of having included more references of Catholic work *alongside* the work of other Christian denominations, and even of non-Christian peacebuilding efforts – such as those led by indigenous groups –, in case they found they were sufficiently relevant.

Closing the section regarding the Catholic Church, and speaking unprecedentedly in the context of the Report, the other relevant passage reads thus:

I know, value, and appreciate [the Catholic Church's] good work; at the same time – and **this is the meaning of this clarification** –, in the face of the multitude of millions of victims of the armed conflict within a national community of the baptized, and as a member of the Church, I cannot help but wonder, in the face of truth, about what we could have done as a Church, but didn't. Alongside peacebuilding efforts, defending life, and fostering reconciliation, **there was a collective failure to exercise the public ethical authority that the Church could and should have exercised –in my view–** to expose the intolerable reality, rally the responsibility of a predominantly Catholic population, and the collaboration of other churches and individuals committed to human dignity and environmental stewardship, to halt the war and its sustaining causes and initiate concrete national community-based strategies to prevent its recurrence. Given the seriousness of what was happening, **the Church, in my view, could have taken a much deeper, riskier stance**, without fear, at all costs, to push citizens beyond indifference and denial, to expose racism, stigmatization among believers themselves, injustice against excluded sectors, complicity with evil, corruption and impunity, and above all, the hundreds of thousands of deaths among brethren. It would have been a non-partisan, profoundly human action, reflecting God's passion for all of humanity (CEV 2022, Annex 1a, 2: emphasis is mine)⁸⁵.

⁸⁴ «Como comisionado no quise enfatizar esta labor por ser miembro de la Iglesia que hace el mejor bien en el silencio, y también por evitar distinciones con el trabajo por la paz de las demás iglesias y tradiciones espirituales de nuestros pueblos étnicos».

⁸⁵ «Conozco, valoro y agradezco este bien obrar; al mismo tiempo y es el sentido de esta aclaración, ante la multitud de millones de víctimas del conflicto armado al interior de una comunidad nacional de bautizados, como miembro de Iglesia, no puedo dejar de preguntarme, de cara a la verdad, sobre los que hubiéramos podido hacer como Iglesia y no se hizo. Pues, al lado de las obras de paz, defensa de la vida y reconciliación, no se ejerció colectivamente la autoridad ética pública que la Iglesia podía y debía ejercer – en mi sentir – para poner en evidencia la realidad intolerable, movilizar la responsabilidad de la población en gran mayoría católica y la colaboración de las otras iglesias y de los hombres y mujeres comprometido con la dignidad humana y el cuidado de la naturaleza para detener la guerra y las causas que la mantienen y poner en acción caminos serios, de comunidad nacional, para la

Speaking not only as a member of the Catholic Church – who already had a widely recognised pastoral and political activity in the country even before the CEV – but also as the president of a commission that invested significant time and energy to listening to different sides of the conflict and to systematising what was found, Fr de Roux's institutional *mea culpa* is an outstanding text. In addition to the previously mentioned roles that communities of faith have had as victims, contributors to violence, or peacebuilders, both this passage and his acknowledgment of silence regarding the guerrilla's resort to violence point at yet another kind of role – a form of silent complicity that represents a collective sin of omission that is highly relevant and certainly worth considering if one is to grasp the Colombian religious ethos and understand the grounding imaginaries therein.

Level 4:

Thematisation of Religious Imaginaries in the CEV's Transmedia

As part of the CEV's efforts to facilitate the dissemination and multi-sectorial reappropriation of the Final Report, the Commission's Transmedia was designed and its 22 sections were uploaded to a website which includes the Report's complete volumes, a multimedia synthesis of key sections, methodological clarifications on how the Commission worked and the way various institutions offered their support along the way, etc. Among, these sections, an Archive on the Clarification of Truth was incorporated so that the origins of the information could be better known, the official story could be expanded, and the public might «explore and interact with information resources that may support the social dialogue and clarification processes»⁸⁶ the Report is meant to prompt across the country.

From this Archive's abundance of resources, a certain cluster of files stands out: a single-page text documenting a set of 7 meetings – 6 in 2020 and one in 2021 – that took place between the CEV and representatives of various religious communities (Legado CEV 2022c); a video recording of the 7th of those reunions (Legado CEV 2022f) in which Fr de Roux's initial greeting is particularly pertinent for us here; two videos that were produced by the CEV and used during that 7th event (Legado CEV 2022g; 2022h); and a public declaration signed by the assisting community members and presented as a result of the conversations that took place that day (Legado CEV 2022b). A number of things could be said regarding this material, but perhaps the most relevant in the context of our current analysis are the following:

no repetición. Ante la gravedad de lo que estaba ocurriendo la Iglesia, a mi juicio, pudo haberse jugado mucho más a fondo, sin miedo, a todo riesgo, para que los ciudadanos superaran la indiferencia y el negacionismo, para poner en evidencia el racismo, las estigmatizaciones entre los mismos creyentes y la injusticia contra los sectores excluidos, la connivencia con el mal, la corrupción y la impunidad y sobre todo los centenares de miles de muertes entre hermanos. Se trataba de una acción no partidista, radicalmente humana, propia de la pasión de Dios por el ser humano».

⁸⁶ <https://archivo.comisiondelaverdad.co/>

First, in addition to the previously considered passages, these Archive files also underscore the tripartite typology of roles assumed by communities of faith as victims (Legado CEV 2022c, 1; 2022f, 04:32-04:47; 2022b, 2; 2022g, 00:25-01:00, 02:48-03:06; 2022h), contributors to violence (Legado CEV 2022c, 1; 2022b, 2), or peacebuilders (Legado CEV 2022c, 1; 2022f, 06:09-06:37; 2022g, 00:07-00:25, 01:00-01:35, 03:06-03:30).

Second, the files introduce a conception of spirituality —of God’s grace for virtuous endeavours, and of the overall consequences that divine action has on human relationships and social life— as an active and relevant element for believers involved in peacebuilding processes. In that line, Fr de Roux’s greeting at the 2021 event speaks of the Colombian problematic not as a religious issue but as «a huge spiritual crisis», one that has led to the grievous «destruction of human beings» in the country and the «fracture of humanity within us» (Legado CEV 2022f, 08:23-09:09); in addition to this, the public declaration points at truth and justice as «the reflection of a genuine encounter between God and us», and quotes Scripture to say that they are «not something that comes solely from heaven, nor [are they] something that emerges as an exclusive result of human effort (Psalm 85, 11)» (Legado CEV 2022b, 1), and that peace, in their eyes, should be actively sought after but also understood «as a gift from God» (Legado CEV 2022b, 3).⁸⁷

Third, there are fragments in these files where the existence of «different spiritualities» and different «ways of understanding life» are acknowledged as significant and positive realities (Legado CEV 2022f, 05:20-05:45), despite the fact that pluriculturality has not always been a positive experience for religious Colombians. Supporting this, and in that addition to the conflicting dynamics taking place within communities —mentioned in our revision of Volume III of the Report (cf. Level 3)—, the public declaration also highlights the existence of tensions between different Christian denominations:

We acknowledge the historical tensions among churches within the framework of the growing socio-political conflict over the years, and how they contributed to prolonging social conflicts; today, we view this past reality with hope and a sense of responsibility to build a path of dialogue to understand what divided us and what now brings us closer in political, social, theological, ideological, and ethical terms (Legado CEV 2022b, 2)⁸⁸.

As a fourth observation: one of the videos brought to the 2021 meeting mentioned that, whilst taking on a negative role that contributed to perpetuating the conflict, there were believers within the communities of faith that took up violence as a legitimate means for social transformation, whilst assuming partisan and ideological

⁸⁷ «La verdad y la justicia son el reflejo de un encuentro genuino entre Dios y nosotros, no es algo que viene solo del cielo ni tampoco algo que emerge por mero esfuerzo humano (Salmo 85, 11). [...] Debemos dejar caminos trazados para generar espacios de convivencia pacífica, condiciones equitativas e incluyentes, actuando diligente y responsablemente frente a la violencia y sus causas, buscando la paz como don de Dios que nos lleve a construir sobre la base de la justicia y continuar ejerciendo nuestro rol profético».

⁸⁸ «Reconocemos las tensiones históricas entre iglesias en el marco del conflicto sociopolítico creciente a través de los años, que contribuyeron a prolongar las conflictividades sociales; hoy ese pasado lo vemos con esperanza y responsabilidad de construir un camino de diálogo para entender lo que nos dividió y lo que nos acerca en términos políticos, sociales, teológicos, ideológicos y éticos».

stances from diverse flanks of the political spectrum; thus, Bishop Miguel Ángel Builes was known to have preached in 1938 more towards the right, encouraging violence against communists; and on the left side, a famous case was Fr Camilo Torres and his taking up arms in 1965 as part of the ELN *guerrilla* in the name of Jesus (Legado CEV 2022g, 01:35-02:32).

Finally, and somehow echoing the *mea culpa* included by Fr de Roux in his clarification (cf. previous Level), the public declaration states how fears, uncertainties, and various forms of damage sometimes «led to passivity in denouncing events that we might have known about but did not report due to intimidation by different armed actors», and how the dynamics of war sometimes «prevented [them] from acting according to [their] principles» (Legado CEV 2022b, 2)⁸⁹.

4.2.1.2. Overarching Themes

Overall, the four levels of thematising passages offer a rich tapestry of references and topics regarding the CEV's understanding and treatment of religious imaginaries in the context of its Report. A summarised view of the key points is the following:

- Churches, religious communities, and communities of faith in general are relevant actors in Colombia, especially as devices of cultural re-edition (cf. §4.1.2.2.).
- For the Report, religious imaginaries are an important element in the CEV's understanding of the cultural transformation required for peacebuilding and reconciliation in the country, both in terms of transforming general narratives (cf. Level 1) and in terms of having a positive impact in individuals' spiritual life (Level 2). These changes include the cultivation of more dialogical forms of conflict resolution (Level 2), and the transformation of violent and othering imaginaries, especially against women and LGBTQIA+ people (Level 1).
- A benchmark proposition that seems to serve as a frequent criterion for the kind of transformation the CEV seeks with regards to culture in general, but also regarding the contribution of religious imaginaries in the process, is the reference to «equal dignity, the recognition of others in all their forms of diversity, safeguarding life, respect for human rights, and fostering the capacity for dialogue and reasoned deliberation» (Levels 1 and 2).
- When assessing the roles that religious imaginaries and institutions have played, there are three main categories throughout the thematising passages that we have revisited:
 - o They have had a negative impact during the conflict

⁸⁹ «Reconocemos los miedos que nos han tocado debido al impacto que el conflicto armado ha producido en nuestras iglesias, comunidades de fe y organizaciones basadas en la fe y que, en ocasiones, generaron pasividad en la denuncia de hechos que tal vez conocimos y no denunciábamos debido a la intimidación producida por los diferentes actores armados. En muchas ocasiones fuimos presa de una vorágine de incertidumbre, sufrimiento, desplazamientos, daños físicos, psicológicos y materiales que nos afectaron, nos impidieron actuar de acuerdo a nuestros principios».

- They have encouraged violence against Communists, Liberals, women, and LGBTQIA+ people
 - They have encouraged violence towards other denominations (Level 4) and within their own communities (Level 3)
 - They have taken up violent stances from both the left and the right side of the political spectrum (Level 4)
 - They have sometimes committed a sin of omission, lacking a more forceful condemnation of the country's issues and of the resource to violence (Levels 3-4)
 - They have been victims of the conflict in numerous ways, even to the point of death (Level 2)
 - They have had a positive impact during the conflict at various stages, but especially after the 2nd Vatican Council (Levels 1,2,3) and also in the context of the CEV's efforts (Level 2)
- A unique trait that religious imaginaries have that should always be taken into account is their ability to substantially impact the nation's spiritual life and believers' motivations, in terms of both consolidating or diminishing our sense of humanity towards ourselves and others (Level 4).

4.2.2. A Cosmopoietic Reading of the Report's Religious Imaginaries

4.2.2.1. Two forms of analysis

The previous section offered a general approach to the Report's religious imaginaries and included several references to how a theory of cosmopoietic imaginaries resonates closely to themes and approaches that appeared therein. This section, however, will have said theory not as a side commentary, but at its heart; its purpose will be to take up the various thematising passages that have been already identified and use the theory of cosmopoietic imaginaries as a lens through which they can be seen in a different light.

In order to do that, there are two readings that I will make use of. Both will highlight the presence of cosmopoietic elements in the thematising passages; however, whilst the first will look at each of the levels of thematisation *independently*, the second will approach the set of passages as a whole, i.e., comprising the entirety of levels from a unified viewpoint. Due to this difference of approach, the first reading will be called *katalogical*; the second will be referred to as an *analogical* reading.

Perhaps my choice of names for these two readings requires a minor clarification. The adjective *analogical/analogic* does exist in the English language and refers to anything characterised by or pertaining to analogy or analogies; the word *catalogic* exists as well but refers exclusively to catalogue-related affairs, and *katalogical* only has a minor 19th Century mention in the Oxford English Dictionary (OED Online 2023a; 2023b). In light of such variances, it is important to clarify that I am taking the liberty of using the

words *analogical* and *katalogical* as a form of neologisms, as I have done elsewhere (Gutiérrez González 2015), echoing their original etymologies and using the semantic connotations they enable.

In Attic Greek, the particles *ἀνά*- and *κατά*- were both used to describe two forms of **directionality**⁹⁰ – the first referring to upward movements and the second to downward movements. However, they were also used to accentuate one of two particular **perspectives** from which a movement may be observed, and more specifically, perspectives from which a set of elements involved in a movement may be viewed: thus, *κατά*- emphasises the movement as a process, and accentuates each of the component-parts that define it, whilst *ἀνά*- sees the movement as a whole, as a totality, and emphasises the final result reached (Crane, n.d.). Putting aside directionality and echoing this second set of more perspective-related interpretations, then, I use *katalogical* to describe a reading focused on multiplicity, and *analogical* to describe a more unitarian approach; hence the convenience of using them here to characterise a reading of how cosmopoiesis appears *in each level of passages*, and a subsequent reading of cosmopoiesis *in the set of passages as a unit*.

One last clarification: given the fact that all of the passages chosen in the last section include thematisations of imaginaries in general, and religious imaginaries in particular, and due to their clear framing in an effort to carry out a cultural transformation, a theory of cosmopoietic imaginaries can be used as an interpretative tool especially via its three main categories of visualising, assessing, and adapting, especially by means of the various aspects that these three categories require for an effective transformation to take place – double exposure, consilient assessment, and imaginary game –. Ultimately, the two readings offered in the next section can be seen as ways to answer the question about whether or not the Report provides the necessary means to answer the threefold challenge of imaginary transformation, i.e., if it can be seen as an effective platform of coincidence.

4.2.2.2. Katalogical reading of Cosmopoietic transformation in each level of thematising passages

Cosmopoiesis in Level 1 Thematising Passages

As we saw before (§3.1.), a useful way of addressing the challenge of **visualising** imaginaries is by enabling spaces of double exposure, i.e., spaces where one can become aware of (a) one's own – and others' – imaginaries, and (b) how all of them are cosmopoietically structured.

⁹⁰ The directionality imparted by *-ανά* and *-κατά* can be observed in other pairs of verbs in which a particular movement acquires directionality. Some examples include *ἀναπέμπω* (to send upward) and *καταπέμπω* (to send downward); *ἀνάγω* (to lead upward) and *κατάγω* (to lead downward), among others (Crane, n.d.). Other authors even refer to the term *κατάλογια* as well to describe an opposition – historical or hypothetical – to analogy, so that, as proposed here, the former characterizes metaphoric or literal descensions, while the latter describes ascending movements (Sayés 2005, 345).

In that sense, it is safe to say that various forms of imaginaries are visualised throughout the passages from Level 1. Two forms of references stand out: on the one hand, imaginaries of the role played by religious imaginaries in the context of cultural transformation, and on the other, various forms of religious imaginaries that have had a positive or negative impact throughout the history of the internal armed conflict in Colombia. Thus, H10 speaks of the need for a cultural transformation in the country, and the importance of the aforementioned devices of cultural re-edition, which include communities of faith in their midst (575); R8 also refers to the relevance of communities of faith in the context of the Report's cultural recommendations (722). As to the two sets of imaginaries, there are some that the Report signals as troublesome or damaging; a special mention is given to those that have historically moved communities of faith «on the side of those in power, those with privileges, and above all, [to] supporting the restriction of individual freedoms, their role being very decisive in the stigmatisation of those who do not share their creed, those not acting under their norm» and which, ultimately, might prevent the development of the public ethic that the Report supports (578)⁹¹. Included here as well, of course, are the imaginaries of hate against women and the LGBTQI+ population (726). Others, however, are imaginaries that are presented as being more in line with the Report's project and have moved religious communities «on the side of compassion, of the poor, of seeking social integration and peaceful coexistence» (578), and more importantly for us here, those that may foster the value of «people's dignity; the respect for human rights and dialogue; and the acknowledgment and respect for diversity» (726)⁹².

Regarding the challenge of **assessment**, Level 1 also presents us not only with a descriptive account of religious imaginaries, but also with a normative view; as we have just stated, the religious imaginaries that have been visualised are not seen in the Report as neutral or morally aseptic but are clearly presented in the context of an assessment: they have either moved for or against peace in the past, and thus, still face the possibility of taking any of the two paths in the future. However, we have seen before that a consilient assessment also requires us to identify the degree to which the imaginaries in question are grounding or non-grounding, and depending on what we find, human consilience can serve as a powerful criterion for an evaluation to be carried out, albeit in different ways (§3.2).

It is clear that, at least in this first level of thematising passages, religious imaginaries are deeply grounding in the context of the Colombian conflict: the Report's understanding of what the devices of cultural re-edition are (575, cf. §4.1.2.2.) and the fact that religious imaginaries are included there, is perhaps the strongest argument for this. As to how human consilience comes in, and in which levels, the question is a bit more complex. Where exactly is cosmopoietic desire striving to find human

⁹¹ «Unas veces han estado del lado de la compasión, de los pobres, de la búsqueda de la integración social y de la convivencia pacífica, y otras veces del lado de los poderes, de los privilegios y, sobre todo, de la restricción de las libertades individuales, siendo muy determinante su papel en la estigmatización del otro que no comparte su credo, que no actúa bajo su norma».

⁹² «A las iglesias, comunidades religiosas y comunidades de fe, promover desde su prédica congregaciones e instituciones educativas, narrativas y prácticas que fomenten el valor de la dignidad de las personas, el respeto de los derechos humanos, el diálogo y el reconocimiento y respeto de la diversidad».

consilience here: is it between the damaging imaginaries and their intrinsic or extrinsic cosmopoietic elements? Is it between these imaginaries and a more global experience of lack of inner peace (cf. 2.3.2.2.)? Or is it, perhaps, a clash between two entire ecosystems of imaginary forms, both of which need to coexist in the same country but without necessarily sharing the same grounding imaginaries?

As always, the question of criteria is key to understand the situation, and it is here where the aforementioned mantra-like phrase comes up as a potential aid, as it seems to be a clear reference to a set of values that lie at the core of the Report's project of cultural reform, and thus, appears to be a key criteria for this assessment of religious imaginaries – and perhaps, throughout the Report, for the valuation of other forms of imaginaries as well. I am referring to the mention of «dignity», «diversity», «life», «human rights», and «dialogue and reasoned deliberation» (726; cf. 631, cited in §4.2.1.1., Level 2). The previously mentioned question about the kind of human consilience that the Report is striving for here, and this last question regarding this set of values and whether or not they can be deemed as being universal or shared by the whole nation, or if they even serve – or not – as grounding imaginaries for some of the communities of faith, will not be addressed here, but for the time being, they are certainly important questions to point out in the context of a cosmopoietic reading of this level's assessment.

Finally, regarding **adaptation** and the degree to which this level of passages allows the necessary imaginary game to take place (§3.3). In a sense, the context in which religious imaginaries are thematised in these sections of the Report may serve as a space for consilient resonance and contingent projection to take place; a reader might find the ideas being discussed here and have a vicarious experience – and even contingent projection – of the imaginaries that are being exposed. However, the way in which the texts are written here seems to aim elsewhere: at least in terms of adaptation, the text's purpose is not to serve as a platform of coincidence, but to point at potential *means* for imaginary game to take place. Thus, the passages reference the the objective of cultural transformation we have discussed before (§4.1.2.2., especially regarding H10), phrased in terms of a public ethic and an inclusive democracy and the way communities of faith can contribute to said project as devices of cultural re-edition (575-578). In light of this, the Report might seem frail as a platform of coincidence (§3.4.1.) in itself; however, it is explicitly presenting a project of cultural transformation and identifying the key cultural devices that can serve – to phrase it cosmopoietically – as platform of coincidence catalysers, or even as platforms of coincidence themselves.

* * *

Ultimately, in terms of visualisation, Level 1 passages have a strong accent in double exposure, although more towards the existence of various religious imaginaries in the Colombian landscape than towards their cosmopoietic structure; regarding assessment, they signal religious imaginaries as grounding elements, but leave several questions open as to the criteria used and the levels of human consilience that is being sought after; and in terms of adaptation, these passages do not represent spaces for an

adequate imaginary game to take place, but do point at communities of faith as powerful stances where said game may occur.

Cosmopoiesis in Level 2 Thematising Passages

Much in line with what was said concerning **visualisation** in the previous level of thematising passages, Level 2 is also rich in efforts towards a double exposure of religious imaginaries. In addition to the various historical mentions of religion playing a peaceable role, a warring role, or a victimised role (cf. §4.2.1.1., Level 2), one of the passages does visualise a novel element for us to consider here – the problem of polarisation:

In contexts of strong social polarization, such as those that characterise Colombia, the question or consideration of «which side are you on?» has often replaced that of «what are you saying?». The responses have been marked by a strong emotional reaction of acceptance or rejection directed against an entire group that is identified as being responsible. In this way, even social or community institutions, such as churches, families, schools, or communities, have been compelled to position themselves at one pole of the conflict instead of opening spaces for dialogue and the shared pursuit of solutions (61)⁹³.

The passage I am referring to appears in H1 and has already been pointed out in the previous section as the first example of passages where communities of faith are portrayed in the Report as victims. However, in the context of a cosmopoietically-driven reading of the text, it is pertinent to signal how the Report mentions that polarisation seems to be an important cultural trait in the Colombian political landscape, and how religious imaginaries – among others in the country – frequently fell prey to it.

Another significant aspect in which this level's passages contribute to enable a double exposure of religious imaginaries is by highlighting relevant cosmopoietic elements that constitute them. One of them has already been mentioned in the previous section, i.e., the importance that the Report gives to a «personal and everyday dimension» (631) of the cultural transformations that are being sought after. In addition to broader and more institutional reforms, then, a more individual aspect of cultural experience is also key for the Report's agenda; in that sense, a cosmopoietic awareness of the various elements that intrinsically structure imaginaries – especially the individual-social line of tension – can serve as a means to ensure that both dimensions are kept in view as equally necessary and complementary components, and none are left on the side. In a different register, but also as an interesting contribution to the exposure of cosmopoietic elements structuring the religious imaginaries being thematised here,

⁹³ «En los contextos de fuerte polarización social, como los que caracterizan a Colombia, la pregunta o consideración sobre de «qué lado estás» ha sustituido muchas veces a la de «qué dices». Las respuestas han estado marcadas por una fuerte reacción emocional de aceptación o rechazo que se dirige contra todo un grupo al que se identifica con los responsables. De esa forma, incluso instituciones sociales o comunitarias, como iglesias, familias, escuelas o comunidades, se han visto obligadas a posicionarse en un polo del conflicto en lugar de abrir espacios para el diálogo y la búsqueda compartida de salidas».

there is a reference in this level –in that same passage, in fact– to how «Colombia needs to put an end to the entrenched perception of “the enemy” that has extensively fuelled both war and politics and has even altered social relations» (631)⁹⁴. In addition to the various forms of violence properly speaking, then, the Report highlights a particular imaginary that seems to play an important role in terms of motivation and drive. Once again: an awareness of cosmopoietic elements within all imaginaries, including cosmopoietic desire and how it fuels and motivates the assumption of particular cultural configurations –such as this «othering» that infiltrates even into religious frames –, can serve as a useful tool in the process.

As to **assessment**, there is not much to add to what has been said regarding the previous level: beyond the more historically-focused portions of the Report, and the introduction to the Recommendations –where the four devices of cultural re-edition are announced, later to be developed (631)–, the thematising passages here do not make substantial references that allow us to infer more about the grounding character of religious imaginaries in Colombian culture. As to the kind of human consilience that the cultural transformations seek, or regarding the levels in which said consilience might appear, or the criteria being used to identify its presence or absence, there are various questions that remain open. Could the issue of polarisation amidst religious circles (61) be cosmopoietically interpreted as a lack of human consilience between the practices of socially-driven institutions –including churches and communities of faith– and the religious imaginaries that ground the participation of believers in said practices? In order to address and transform the various warring attitudes of communities of faith throughout Colombian history (63, 251, 282, etc.), should these be seen as instances of a lack of human consilience between these communities’ historical attitudes and their own grounding imaginaries? Or are there elements within the Report’s core value ecosystem which might seem foreign to religious imaginary ecosystem, and if that is so, could the lack of human consilience that the Report signals be a matter of measuring religious thought using non-religious criteria, or in any case, criteria that is not entirely common to communities of faith?

Finally, regarding the challenge of **adaptation** and the presence of imaginary game in this level of thematisation; it seems that the same can be said as was mentioned before. It is possible, of course, that the findings and recommendations that have been referenced here allow some degree of consilient resonance and contingent projection for the reader who engages with them; however, the main objective of the passages is more inclined towards identifying key actors and suggesting ways in which they may contribute to the transformations the Report is moving forward. In that sense, the various references to religious imaginaries all point in the same direction as the passages of the first level, i.e., towards characterising the relevant cultural role of communities of faith in Colombia, the way said role has historically played out in diverse manners, and how the CEV sees they can contribute for peacebuilding in the future. As was said before, this somehow implies that the Report in itself does not aim to offer itself as a place for imaginary game to take place, but to identify potential

⁹⁴ «Colombia necesita acabar con la visión del enemigo que ha sido en buena parte el sustrato de la guerra y la política y que ha alterado incluso las relaciones sociales. Este cambio cultural, sustantivo, requiere transformaciones en lo institucional, lo normativo, incluyendo una dimensión personal y cotidiana [...]»

platforms of coincidence –like religious communities– and suggest ways in which they may contribute by serving as spaces for the transformation of the nation’s imaginaries.

* * *

Although the religious imaginaries that are thematised in this Level 2 passages have slight differences in terms of scope and topics, a cosmopoietic interpretation of their approach is remarkably similar to the previous level. A few parallels start to appear in our katalogical readings, somehow announcing what a subsequent analogical reading might look like: there is a strong line of double exposure to religious imaginaries (more to their existence than to their cosmopoietic structure); there is a general understanding of their grounding character, but not ample clarity regarding the criteria used to identify human consilience (or the lack thereof); and although they seem insufficient as a space for imaginary game, they aim to identify social actors and spaces that can serve as strong platforms for it to take place.

Cosmopoiesis in Level 3 Thematizing Passages

The two texts we revisited for the 3rd level of thematising passages offer interesting inputs for a cosmopoietic analysis of the religious imaginaries that they engage with.

Volume III of the CEV’s Report is focused on developing a historical account of the Colombian internal armed conflict. In that context, and seeking to understand ways in which the text allows forms of cosmopoietic **visualisation**, efforts on double exposure are particularly strong in terms of showcasing diverse imaginaries, especially regarding the changes the Catholic Church underwent in the 1960s. Overall, the text highlights how there seems to have been considerable shifts in the Church’s attitude towards communists in general, towards the poor, and towards the reforms that the Second Vatican Council proposed and the Latin American Bishops later reappropriated (CEV 2022, III, 128–29). Further, and in light of how these changes were received, the text also mentions a strong difference between those who supported the Council and those who did not, and how this also sparked considerable debates and even harsh modes of violence between members of the Church (CEV 2022, III, 129–30).

The visualisation of other imaginaries in Fr de Roux’s Clarification is also worth noting. A simple but meaningful gesture –in a predominantly Catholic country– is his mention «of other churches and of the spiritual traditions of our ethnic peoples» (CEV 2022, Annex 1a, 1). Further, and in a different context but somehow confirming Volume III’s visualisation of the role played by religious communities, Fr de Roux’s Clarification also mentions the violent attitudes displayed by the Church and locates them in the period of *La Violencia* –i.e. before Second Vatican Council (CEV 2022, Annex 1a, 1)–; he does not explicitly refer to the historical transformations that Volume III addresses, but it is interesting to note that most of his references to the Church’s peaceable contributions –in general terms, but also those appearing in the aforementioned book of *Huellas de Paz* (CEV 2022, Annex 1a, 1)– correspond to events

taking place in post-conciliar times. Fr de Roux's Clarification has an additional interesting contribution; the aforementioned institutional *mea culpa* can serve as a means to visualise yet another level of imaginaries, i.e., those that arise within the Church's own efforts to look back and evaluate its own past. Although his Clarification is a first person writing, it does open the question as to how contemporary communities of faith estimate their historic contributions to war and peace, and to how the imaginaries involved also make an appearance in these communities' projection towards the future of the country (CEV 2022, Annex 1a, 2).

Whilst signalling these differences, the texts in this third level also offer insights into particular cosmopoietic elements that structure the imaginaries being referred to. On one hand, Volume III's references to the Cold War, the Second Vatican Council, and the conciliar reappropriations of Medellín, all provide significant insights to the complex theological and political features of the overall cosmopoietic *field* in which these religious imaginaries were mapped out, and the various *territorial components* that are required to gauge them – the Gospel and the guidelines of the universal Church, regional and local retrievals of said guidelines, regional and local geopolitical coordinates, the safety of the Christian peoples both in Colombia and abroad, etc. –. On the other hand, Fr de Roux's text also allows the reader to identify novel aspects of the cosmopoietic *desire* behind the imaginaries being discussed, and how both political silence and eloquence can play different roles and motivate various attitudes that render either valuable contributions to peace –e.g. the consideration and reverence Fr de Roux expresses towards other spiritual traditions– or regrettable episodes of cowardice and fear-driven inaction –e.g. the «collective sin of omission» discussed in the previous section –.

What kind of **assessment** is taking place in these thematising passages? A first thing to mention is that, given the social relevance that the Report ascribes here to communities of faith in general, and to the Catholic Church in particular, it seems safe to say that the imaginaries being portrayed are more grounding than non-grounding, i.e., they have a significant role upholding other imaginaries. However, the matter is slightly more complicated for a number of reasons that have to do with the localisation of the human consilience that is being sought after, and all of which should be taken into account at this point. First, these imaginaries have what I might call different «strata of expression», i.e., levels in which they operate either globally, regionally, or locally, and thus, different cosmopoietic fields. Second, the fact that both Volume III and Fr de Roux's Clarification have a strongly historic argument immediately begs the question (a) as to whether or not these imaginaries were grounding *only in the past* or if they still are in present times, and (b) as to the nature of their grounding character, i.e., the way in which the imaginaries respond more strongly to theological grounding imaginaries (Scripture? Catholic Social Teaching?), to the aforementioned strata in which these imaginaries move, to the political and economic elements that condition these strata and the manner in which theological constructions respond to them, or even to much elementary yet challenging elements to acknowledge as relevant political criteria, such as fear (CEV 2022, Annex 1a, 2).

As to the kind of **adaptation** some of these texts support, and to the degree in which they allow the reader of the Report to undergo an experience of imaginary game, there

are two things to be said. First, much in line with the two previous levels, the passages here may allow an interesting degree of consilient resonance, and even open the door for it to take place in multiple ways, depending on how the reader approaches the text, be it as a Colombian –a victim? a perpetrator? a peacebuilder? a regular citizen?–, as someone academically interested in the history of the country, as a Christian or indeed a Catholic, etc. Second, if there is any kind of contingent projection that these passages aim to procure, it is strongly branded by the historic approach of the texts. Volume III in particular has the objective of offering «an account for the historical complexity that underlies the conflict» and «answering questions regarding its origins» (CEV 2022, III, 24), its «political violence, its transformations and degradation, as well as its persistence» (CEV 2022, III, 25)⁹⁵; it aims to explain how «the protagonists of the conflict and the victims read certain contexts, made decisions and executed actions» (CEV 2022, III, 25)⁹⁶ and, above all, to understand why has there been such an enduring violence throughout Colombia's democratisation process (CEV 2022, III, 28).

However, said objective is not limited within the boundaries of an academic interest in history alone: it is understood by the same Volume –sharing the broader view of the Report it is part of– as a means to «build a democracy and a rule of law where human rights prevail for all individuals, acknowledging its contradictions, obstacles, and power struggles» (CEV 2022, III, 27); it is an exercise based on «the premise that we are not condemned to war and perpetual violence» and that the fate of Colombia «is not sealed» (CEV 2022, III, 30). In that sense, it can reasonably be understood, alongside the thematising passages in the previous two levels, as an effort towards a deep –cosmopoietically grounding– transformation in Colombian culture:

Acknowledging that violence is something that responds to multiple factors, and not to the natural character of our society, enables us to investigate the past, to examine ourselves, to offer context, and act towards the future. *No Matarás* [Volume III] is a halt in the journey that conveys us to regard life as a sacred pillar, and to institute a taboo on death. Once we arrive to the end of these pages, we aspire to reach an agreement to never again turn to killing one another among compatriots (CEV 2022, III, 31)⁹⁷.

Reading these ideas as a set of interpretative keys for Volume III as a whole, and applying them to our cosmopoietic reading of how religious imaginaries in particular are thematised in this level, renders significant lights further to understand the kind

⁹⁵ «La Comisión de la Verdad busca dar cuenta de la complejidad histórica que subyace en el conflicto armado colombiano, de su origen y desarrollo, de las iniciativas para ponerle fin, de las corrientes que mueven el reciclaje de la violencia y de la profundidad del dolor que esta ha ocasionado. [...] Atendiendo a su mandato, en este Relato histórico del conflicto armado interno en Colombia, la Comisión de la Verdad intenta responder a las preguntas sobre el origen del conflicto, su desarrollo y la actuación de los diferentes grupos e instituciones involucrados. Busca la comprensión de la violencia política, sus transformaciones y degradación, así como su persistencia [...]».

⁹⁶ «A estas fallas la Comisión de la Verdad suma la importancia de conocer cómo los protagonistas del conflicto y sus víctimas leyeron ciertos contextos, tomaron decisiones y ejecutaron acciones en momentos determinados».

⁹⁷ «Reconocer que la violencia responde a múltiples factores y no a la naturaleza de nuestra sociedad nos permite mirar al pasado, examinarnos, ofrecer un contexto y actuar de cara al futuro. No matarás es un alto en el camino que clama por considerar la vida como un pilar, sacralizarla e instaurar un tabú sobre la muerte. Al final de estas páginas, queremos llegar al acuerdo de nunca más volvernos a matar entre compatriotas».

of transformation the Report is suggesting. Although most of the religious imaginaries that have been visualised and assessed in Level 3 have to do with the Catholic Church and its past transformations, they are also presented in such a way as to convey a shift towards the future. Once again, Fr de Roux's Clarification is meaningful inasmuch as it critiques adverse silences of the past and the fears that motivated them, but it is also meaningful because of the way it suggests these problematic silences lack human consilience with grounding theological principles; in that sense, it is implicitly inviting the Church – and, in a way, all communities of faith – to reject that kind of fearful attitudes in the future. Read under that light, the overall contributions of the passages in this level seem particularly strong in contingent projection, allowing Colombians in general, and religious believers in particular, to understand the past in a different way, to integrate new territorial information to their understanding of themselves and their communities, and thus, to reimagine the future in a different, more peaceable manner.

* * *

A cosmopoietic reading of how these Level 3 passages thematise religious imaginaries is very much in line with the previous two levels, but it also renders particularities. Historical imaginaries are visualised, focusing mostly on the transformations that the Catholic Church underwent during the 1960s, and highlighting various cosmopoietic elements that allow a deeper comprehension of how they took place; a generally grounding view of these imaginaries is complemented with an acute awareness of the various levels – globally, regionally, locally – in which they operated, and how the criteria used to assess the presence or absence of human consilience seem to be of a hybrid, theological-political nature; as to adaptation, not only are communities of faith signalled as spaces where imaginary game has already taken place in the past, but they are also presented in such a way as to question imaginaries that see violence as an intrinsic – ontological? – trait of Colombian culture. In this particular sense, these texts do provide a powerful means to question and transform imaginaries; if the set is seen as a whole, it is in itself a platform of coincidence where consilient resonance and contingent projection may happen.

Cosmopoiesis in Level 4 Thematizing Passages

In a sense, a cosmopoietic reading of this last level of thematising passages builds upon the description that has already been offered in the previous section (§4.2.1.1.); however, it also provides new insights and suggests novel ways in which the different aspects of the thematisation may be woven together – cosmopoietically articulated – in a meaningful whole.

Regarding the double exposure as a key for the **visualisation** of imaginaries, the passages in this level add up to the already generous list of examples showcasing the tripartite typology mentioned in the previous section (§4.2.1.1., Level 4). In addition to this, as we saw, alongside these visualisations are references to other spiritual traditions (Legado CEV 2022f, 05:20-05:45), to the existence of a genuine «spiritual crisis» in the country (Legado CEV 2022f, 08:23-09:09), and to the active role that some

communities of faith consider God has in the country's peacebuilding efforts (Legado CEV 2022b, 1, 3). Furthermore, there are two additional significant visualisations in these passages. The first has to do with the idea of communities of faith being important social references (Legado CEV 2022g, 00:07-00:25), something that has come up before whilst explaining the Report's concept of devices of cultural re-edition (§4.1.2.2.); the second pertains to the presence of fractured relationships and the calling «to contribute to restoration [and] to participate in ensuring access to rights and the construction of peace with justice» (Legado CEV 2022b, 2)⁹⁸.

The visualisation in these thematising passages also offers views into some of the cosmopoietic elements that structure these religious imaginaries. As part of their intrinsic elements, the cognitive-affective line of tension (§1.2.2.) and the way cosmopoietic desire motivates particular imaginary forms (§2.3.1.3.), both make an important appearance in several passages. Thus, whilst portraying the positive role that communities of faith have had, Fr de Roux mentions how deep forms of suffering have been accompanied by communities of faith (Legado CEV 2022f, 05:20-05:45); in that sense, a profound and complex understanding of what suffering is and the kind of social response it should elicit, especially from a faith-inspired perspective, is a powerful structuring element of the religious imaginaries being discussed. However, there are also references in which this line of tension has been relevant, albeit not for positive reasons. Exemplifying this, the fractured relationships in need of healing (Legado CEV 2022b, 2) include not only those that have been damaged as a result of the main actors of the conflict – seen as agents coming from without the communities of faith –, but also those relationships affected by the conflict actively taking place in the cosmopoietic field shared between believers (Legado CEV 2022h, 02:32-02:48), and even more significantly, in the cases previously mentioned where the emotional charge of fear, intimidation, «uncertainties, physical, material, and psychological damage» have led to passively allowing evil and «prevented [communities of faith] from acting according to [their] principles» (Legado CEV 2022b, 2)⁹⁹.

How are these imaginaries **assessed** in this level of thematising passages? In general terms, it is safe to say that the description of the country's spiritual crisis (Legado CEV 2022f, 08:23-09:09), the social relevance of communities of faith (Legado CEV 2022g, 00:07-00:25), and the historical and long-standing structural roots of religious imaginaries – both positive and damaging – (Legado CEV 2022b, 2) all point at these imaginaries as deeply grounding components of Colombian culture. As to the criteria against which the imaginaries are being assessed in this level, it seems clear that the main lack of human consilience fundamentally takes place as a form of othering, and that the dissonance that such a lack of consilience introduces takes place in *a number* of levels and against *various* forms of criteria. Thus, Fr de Roux's description of the country's crisis – as well as one of the videos used for the aforementioned 2021 meeting – seems to move in an almost anthropological level; here, the othering of fellow countrymen and countrywomen is perceived as a lack of consilience between

⁹⁸ «Estas enseñanzas nos recuerdan que estamos involucrados activamente en esta historia y que somos llamados a contribuir con la restauración de relaciones rotas en medio del conflicto y ser partícipes en el acceso a derechos y a la construcción de la paz con justicia».

⁹⁹ «En muchas ocasiones fuimos presa de una vorágine de incertidumbre, sufrimiento, desplazamientos, daños físicos, psicológicos y materiales que nos afectaron, nos impidieron actuar de acuerdo a nuestros principios».

our actions and our most basic humanity (Legado CEV 2022f, 08:23-09:09) and its spiritual architecture (Legado CEV 2022g, 02:48-03:06). In the communities' public declaration, the issue takes place in a more customary and explicitly agreed level of imaginaries; here, the othering of victims and members of various communities of faith is perceived as a lack of consilience between our actions and «our [religious] principles» (Legado CEV 2022b, 2), on the one hand, but also the «political, social, theological, ideological, and ethical» criteria between us, on the other (Legado CEV 2022b, 2).

Finally, with regards to the **adaptation** of imaginaries, the public declaration seems particularly eloquent. According to how the transformation of imaginaries is understood in a cosmopoietic theory, the purpose of both visualisation and assessment is to serve as gateways towards an adaptation of imaginaries – one which requires spaces for imaginary game to take place, and thus, for consilient resonance and contingent projection. In that sense, the cluster of Transmedia sources that have been chosen to review the thematisation of religious imaginaries in this level all aim towards the public declaration as its ripe fruit, its final product: the text documenting the various CEV meetings with communities of faith contextualises it as part of a broader effort (Legado CEV 2022c); the CEV's two auxiliary videos served as significant inputs during the meeting (Legado CEV 2022g; 2022h); the longer video recording shows how the discussions took place during the meeting itself (Legado CEV 2022f).

As a colophon to the whole process, then, the public declaration bears witness to the attending members' key reflections and conversations alongside a series of commitments that they decided to publicly subscribe. If *Hallazgos y Recomendaciones* lies at the heart of the Report, summarising the findings and recommendations that resulted of the CEV's overall work, the declaration lies at the heart of this cluster for the same reasons. In that sense, it can also be seen as evidence of how these events served as a powerful platform of coincidence for those who participated; their pledge to «continue looking for dialogical scenarios» and to «imagine a shared future», to «receive and welcome the Report», to work to «implement and protect» the Peace Agreement, to advance «humanitarian agreements in the territories», and to «find paths for peaceful coexistence [...] for the good of future generations» (Legado CEV 2022b, 3)¹⁰⁰ are just a few examples of the kind of cultural transformation that the CEV and the Report can catalyse among Colombians in general, but more relevant for us here, among communities of faith. The way the event's «findings» and «recommendations» are registered in the declaration, especially the participants' willingness and assurance towards «prioritising reconciliation without erasing the differences between [them]» (Legado CEV 2022b, 3)¹⁰¹, is a clear sign of how religious

¹⁰⁰ «Nos comprometemos a seguir buscando escenarios de diálogo, caminar la otra milla (Mateo 5, 41), que implica hacer lo que está incluso más allá de nuestro alcance para procesar nuestras divergencias, imaginar un futuro compartido [...]. Nos comprometemos a proteger y darle seguimiento a la implementación del Acuerdo Final de Paz firmado entre la ex guerrilla de las FARC-EP con el Estado Colombiano. [...] Insistiremos en avanzar con acuerdos humanitarios territoriales para brindar alivio humanitario a las poblaciones que sufren el rigor de la violencia».

¹⁰¹ «Nos comprometemos a recibir con esperanza y visión de futuro el informe final de la Comisión; que este paso de conocer la verdad del conflicto nos ayude a todos y todas a iniciar una nueva etapa de nuestras historias, a

imaginaries – and the way they structure certain communities’ experience of the country – can be transformed to make way to new, more peaceable, more consilient forms of interaction.

* * *

This 4th level of thematising passages offers a final cosmopoietic reading of religious imaginaries in the CEV’s Report – a reading which largely remains in consonance with the previous levels whilst also providing new insights. Its visualising efforts include a generous double exposure, both in terms of the aforesaid typology of religious contributions, but also showcasing other spiritual traditions, the existence of a spiritual crisis in the country, among others. This visualisation also includes references to cosmopoietic elements that structure these religious imaginaries, especially with regards to their cognitive-affective line of tension and their cosmopoietic desire. This level’s assessment of these imaginaries generally concurs in their grounding character, and offers useful insights with regards to the kind of human consilience that is being involved in the assessment process – hence the reference to various forms of othering and to the anthropological, theological, and socio-political imaginaries against which these forms of othering clash. Finally, regarding adaptation, the cluster of passages reviewed here can be seen as a cosmopoietic unit, as a powerful platform of coincidence that culminates in the communities’ public declaration as a witness to the kind of spaces that the Report seeks to open and to the kind of cultural transformation it aims towards.

4.2.2.3. Analogical reading of Cosmopoietic transformation throughout the whole set of thematising passages

The previous section (§4.2.2.2.) took up the passages of the CEV’s Report where religious imaginaries were thematised and analysed them through the lens of a theory of cosmopoietic imaginaries that was developed in the first three chapters of this thesis. The reading there was of a katalogical nature, looking at how cosmopoietic elements made an appearance in each of the levels of thematisation independently.

As was previously announced, the following section will develop an analogical reading, offering a broader account of how each of the elements of the threefold challenge of imaginary transformation – visualisation, assessment, and adaptation – can also be useful hermeneutical keys to interpret the set of passages as a whole. This will allow us to look at the Report’s overall understanding of religious imaginaries from a unified viewpoint, one which builds upon the findings of the general – non-cosmopoietic – reading with which we began (§4.2.1.) and the insights raised by the subsequent katalogical reading. In that sense, this portion of the text seeks to complement both readings not only by categorising and reconfiguring their

fortalecer la memoria histórica sin simulaciones ni mutilaciones y a poner como prioridad la reconciliación sin borrar las diferencias entre nosotros y nosotras».

conclusions, but also enriching the palette of elements they offer to respond to the fundamental questions that have motivated this thesis from the start.

Analogical Reading of the Visualisation of Religious Imaginaries in the Thematising Passages

In the context of a cosmopoietic reading of how the Report understands religious imaginaries and suggests ways in which they could contribute to peacebuilding in Colombia, efforts on visualisation are undoubtedly one of the strong sides of the text. As we saw before, double exposure is the resource that a cosmopoietic theory offers as a means to respond to this particular challenge of visualisation, and it does so by providing a *breadth* of existing imaginaries and a *depth* into the cosmopoietic elements that structure them and reveal their contingent character (§3.1.). In that sense, katalogically combing through the various levels of thematisation has provided a clearer view of how the Report offers a considerable degree of double exposure – one which will undoubtedly serve as a valuable starting point for anyone wishing to contribute to the cultural transformations the CEV aims to encourage.

Our katalogical reading has rendered a series of conclusions we have enunciated independently and which we now aim to articulate. The first one to note is how, although the religious imaginaries that were identified refer to a wide array of elements – the social role of religious values in cultural transformation; the Catholic view of communists and liberals in the 1960s; the Latin American reception of Vatican II; the inter-religious view of God's action in peacebuilding processes; the existence of other spiritual traditions; etc. –, the bulk of the references in the Report (1) move in a specifically Christian register, and (2) they are mostly focusing on how churches and communities of faith are institutionally understood, perceived, experienced, studied, and assessed – be it by believers themselves, by specific cultural sectors, or by society at large. In that sense, the door is clearly open for research in fields like sociological studies of religion as relevant sources of information and as prospective collaborators in the processes the CEV wishes to catalyse. However, given the fact that the Report refers to communities of faith not only as historical objects that should be studied, but as potential colleagues and active subjects in the ongoing peacebuilding efforts the country is currently going through, the door is also open for other disciplines such as the philosophy of religion, religious phenomenology, and even ecclesiology as a branch of theology. Disciplines like these can help fill an epistemic and methodological gap and thus contribute to a wider understanding of how believers understand *themselves*, not by means of an external evaluation, but from within the experience of believing, i.e., the experience of a life structured by religious imaginaries. In this sense, opening honest conversations with believers and communities of faith in spaces with sufficient theological literacy can provide access to how believers personally and institutionally account for their own existence, their past achievements and failures, their present efforts, and their social and cultural projection into the future.

In light of this, it makes sense to stress the presence of at least two forms of religious – ecclesiological – imaginaries that the Report offers. On the one hand, there is a more

atemporal visualisation of religious communities as being culturally relevant (Level 1) and of communities of faith playing an important role and being called to contribute to peace (Level 4). On the other hand, there is a more *diachronic* visualisation of the roles that communities of faith have had throughout the Colombian internal conflict: this visualisation includes the threefold typology of cases where communities have either been victims of the conflict (victimized role), sponsors to violence (negative role), or peacebuilding succours (positive role). Using the description offered in §4.2.1.2. as an initial baseline and complementing it with the katalogical reading of passages in §4.2.2.2., a more developed synthesis of said typology can be drafted thus:

- Victimized Role

- Suffering violence of armed actors (Levels 2, 3, 4)
 - The Public Declaration talks about «human, material, and symbolic losses» (Legado CEV 2022b, 2)¹⁰²
 - Regarding human loss:
 - Fr de Roux's Clarification offers a shorter summary: «between 1947 and 2015, 85 priests were murdered (78 of them since 1970), 2 bishops, and a significant group of religious men and women, seminarians and, above all, hundreds of lay people» (CEV 2022, Annex 1a, 1)¹⁰³.
 - A more detailed summary focuses on religious leaders and is found in one of the videos produced by the CEV and used for the 2021 event (Legado CEV 2022g, 00:25-01:00). It states that between 1982 and 2012, 284 religious leaders were victims of the armed conflict:
 - 121 selective murders
 - 44 forced disappearances
 - 43 massacres
 - 73 kidnappings
 - 3 cases of sexual violence
 - Suffering violence by other denominations and within their own communities (Level 3)

- Negative Role

- Encouraging violence against Communists, Liberals (Level 3), women, and LGBTQIA+ population (Level 1)
- Encouraging violence towards other churches and communities (Level 4) and within their own communities (Level 3)
- Taking up violent stances –in opposition to non-violent ways to resolve conflicts– on both the left and the right side of the political spectrum (Level 4)
- Committing a sin of omission, lacking a more forceful condemnation of both the country's issues and resorting to violence as a response to said issues (Levels 3-4)

¹⁰² «[...] Debido a la acción de la violencia padecimos la desestructuración de muchas de nuestras comunidades, se produjeron pérdidas humanas, materiales y simbólicas que son vitales para la comprensión de nuestra existencia y supervivencia individual y colectiva».

¹⁰³ «Entre 1947 y 2015 fueron asesinados 85 sacerdotes (78 de ellos a partir de 1970), 2 obispos, y un grupo significativo de religiosos, religiosas y seminarista y sobre todo centenares de laicos».

- Positive Role
 - Having a positive impact during the conflict at various stages, but especially after the 2nd Vatican Council (Levels 1,2,3) and in the context of the Commission's peacebuilding efforts (Level 2)
 - The video mentioned above also offers a catalogue of key actions with which communities of faith have actively contributed to peace in the country (Legado CEV 2022g, 01:00-01:35):
 - prevention of youth re-conviction
 - development of humanitarian missions
 - mediation and good offices in the release of hostages
 - assistance to displaced population
 - strengthening the social fabric
 - conducting pastoral dialogues

Looking at these visualisation efforts in the context of the Report and its peacebuilding purpose of cultural reform, it is natural to focus on the negative roles that communities of faith have assumed and ask a set of questions. Are these historically accurate? Are these ecclesiological attitudes still active, or do they exclusively belong to the past? Are the religious imaginaries that grounded these attitudes in the past still present in Colombian culture today?

As part of the Report's efforts in visualisation, the passages have also provided an exposure to key cosmopoietic elements that structure these imaginaries. The Report is particularly keen on highlighting the historical contexts that structure these imaginaries' cosmopoietic field, and by doing so, it clearly signals their contingent character (Level 3). Further, the Report also highlights that the cosmopoietic territories that are articulated in said imaginaries include social, political, and economic aspects *alongside* an intrapersonal array of psychological and spiritual elements (Levels 2 and 4) that are part of these forms of violence and othering; this resonates with various internal cosmopoietic elements of these imaginaries –especially the cognitive-affective and the individual-social lines of tension– and highlights their relevance in any effort to transform them.

Analogue Reading of the Assessment of Religious Imaginaries in the Thematising Passages

It is sufficiently clear that throughout the four levels that have been discussed, the thematising passages are almost unanimous in the grounding character that religious imaginaries have played in the Colombian armed conflict. This immediately leads us towards an exosystemic form of assessment, and thus, to ask about the criteria being used here (§1.4.2.): do these assessments present a lack of consilience with one or various cosmopoietic elements that structure the imaginaries in question? Or is this lack of human consilience being perceived as an absence of inner peace in the context of the broader experience of an ecosystem of imaginary forms (§3.2.1.)? Or is it a case of lack of consilience between two different ecosystems entirely (§3.2.2.)?

In order to address these questions, the Report does provide information regarding how this grounding character of religious imaginaries operates in global, regional, and

local strata of expression (Level 3). In that sense, depending on which particular case is being assessed, the kind of human consilience and the level in which it is lacking will render different answers.

Some of the passages in Level 4 are also useful, inasmuch as they provide an insider's view on the assessment of the negative religious imaginaries that have already been visualised. In light of these passages, it seems that we might be looking at grounding imaginaries lacking human consilience with particular elements of their theological, political, and social structure; the possibility of overall lack of inner peace is also a viable option, and can be seen with particular clarity in Level 3's references to fear as a potential cause of violence (or absence of active peace-seeking), or in its references to a lack of what seemed to Fr de Roux, e.g., «a non-partisan, profoundly human action, reflecting God's passion for all of humanity» (CEV 2022, Annex 1a, 2)¹⁰⁴.

However, we have also pointed out that the Report frequently mentions a set of values as a goal towards which its cultural efforts are directed (Levels 1 and 2), and in that sense, it also implicitly points at them as a key criterion for the assessments that it presents. This immediately begs the question as to whether communities of faith share these criteria, have analogous equivalents within their own ecosystems of imaginary forms, or altogether oppose them. If this question is not addressed, the assessment offered by the Report will be lame in one leg and will only be reappropriated by communities of faith and translated onto an effective adaptation of their imaginaries with much difficulty... *unless* it is explicitly seen as an engagement between two different ecosystems, in which further efforts are required to establish said engagement in the context of an adequate platform of coincidence.

Analogical Reading of the Adaptation of Religious Imaginaries in the Thematising Passages

There are perhaps two ways to account for the kind of adaptation that the Report suggests for negative religious imaginaries. One has to do with the recommendations that are explicitly put forth by the text and involve churches and communities of faith as key actors for the transformation of imaginaries and for cultural reform. The other has to do with the additional information that a cosomopoietic reading of the various levels of thematising passages reveals.

Regarding the first form of account, we have already pointed out how, amongst the 67 recommendations that *Hallazgos y Recomendaciones* includes in its official nomenclature, only five – recommendations 62 to 66 – are put forth as a means to carry out R8 and attain a peaceable culture (§4.1.2.2.). Within these, only Recommendation 66 is properly directed at churches and communities of faith; as we saw before (§4.2.1.1.), the recommendation's specific action is phrased in terms of using «their preaching, congregations, and educational institutions» to promote a set

¹⁰⁴ «Se trataba de una acción no partidista, radicalmente humana, propia de la pasión de Dios por el ser humano».

of «narratives and practices» (726)¹⁰⁵ that are in line with the CEV's values and its overarching project of promoting a public ethic and a more inclusive form of democracy in the country (575-578).

When read by itself, this recommendation could be interpreted as seeing religious communities exclusively as allies, i.e., as cultural agents whose role is fundamentally aimed towards the transformation of imaginaries throughout Colombian society. However, a reading of the Recommendation in the context of the whole Report – especially in light of the approach that a cosmopoietic reading has provided – shows that these communities are also in need of transformation *themselves*; having also sometimes been victims and even perpetrators, they cannot be seen only as active agents and allies, but must also be approached as a social group in need of accompaniment in the envisioning, assessing, and adapting of its own imaginaries. Communities of faith are allies in the CEV's project of cultural transformation, but it would be irresponsible to miss the fact that they are also in themselves needing an honest revision of some of the religious imaginaries that have structured – and might still be structuring – their presence in the country.

As part of the second form of account, two distinct groups can be delineated. On the one hand, the passages in Levels 1 and 2 provide insufficient space for imaginary game, but they point at communities of faith as places where said game may take place; thus, Level 1 highlights their role as devices of cultural re-edition, and Level 2 emphasizes their high cultural relevance, their various historic roles, and their enormous potential for peacebuilding in the future. On the other hand, Level 3 and Level 4 include passages where religious imaginaries are thematised in a different manner; not only do they point at the potential that communities of faith have for imaginary game, but actually offer texts which enact this potential in themselves, consequently opening a powerful space for consilient resonance and contingent projection. Thus, Level 3 suggests a new reading of the country's history, one in which violent imaginaries – including those sometimes assumed in religious circles – are not seen as intrinsic to our nature, but as past decisions whose present can be revised to alter the future. Level 4 enacts this even more powerfully; the cluster of files selected from the Transmedia illustrate a whole peacebuilding process which is technically not part of *Hallazgos y Recomendaciones*, but is an important component of the CEV's strategy, and is also a mature result of the Report's objectives. A cosmopoietic reading of the cluster shows that the experience they register is a perfect example of the kind of platforms of coincidence that the CEV was aimed to promote; further, the Public Declaration at the heart of said cluster reveals how the process was understood from within religious communities, and stresses the importance of what has been said before regarding theological and religious literacy, regarding the quality of effective platforms of coincidence, and the potential they have not to transform religious imaginaries from without, but to enable and accompany that transformation in dialogue with the epistemic communities in which they are embedded.

¹⁰⁵ «A las iglesias, comunidades religiosas y comunidades de fe, promover desde su prédica congregaciones e instituciones educativas, narrativas y prácticas que fomenten el valor de la dignidad de las personas [etc]»

4.3. A Conversation with Key Figures

The previous chapter has taken up the Colombian Truth Commission's Report, offering an overarching context for its efforts and an account of how it thematises social imaginaries in general, and religious imaginaries in particular. After a general reading of this latter group, a cosmopoietic reading rendered a wider and richer series of elements to reflect upon, allowing us to conclude with a broader analysis of how the transformation of religious imaginaries –their visualisation, assessment, and subsequent adaptation– is recommended by the Report.

This analysis should be translated into a clearer set of suggestions; however, before that happens in the final section of the thesis, it is worth remembering how a segment of the «General Introduction» contained a revision of a triple State of the Art, which closed with a series of topics that the thesis aimed to contribute to. It seems clear how the chapters that have been developed so far have made a case for the political relevance of philosophy and theology, and how imagination, peace, and religion have all been woven together in the argument about the CEV's Report, the role communities of faith in the Report's treatment of religious imaginaries, and the cultural transformation it suggests for them.

However, the way these ideas somehow connect *in practice* with the literature is yet to be explained. In that sense, this section will approach two key figures and illustrate how this thesis' understanding of a cosmopoietic transformation of imaginaries, and its application to the Colombian case, may contribute to the discussions they have participated in. These two figures are John Paul Lederach, and Pope Francis; why I have decided to offer a closer interlocution with each of them, and why the thesis' link with their ideas is relevant, will be clearer as I develop the argument that follows.

4.3.1. Lederach

4.3.1.1. Retrieving Lederach

Lederach is not only a frequently cited author in the field of peace and conflict studies¹⁰⁶ in general; as we saw in the State of the Art, he is also regularly quoted in academic discussions specifically involving peacebuilding and imagination, and still takes part in countless peacebuilding initiatives and events, both as a theorist and as a practitioner. Further, the religious inspiration he draws from his Mennonite faith has not only been explicitly manifested in some of his texts (Lederach 1999b), but it

¹⁰⁶ Just to illustrate the point, Lederach is referenced in more than 30 entries in the *Oxford International Encyclopedia of Peace* (Bock 2010b; Bock et al. 2010b; Bolling and Bolling 2010; Bonde 2010; Christie 2010; Crews 2010; Dietrich 2010; Ginty et al. 2010; Gormley-Heenan 2010; Hampson, Hampson, and Hampson 2010; Hendrick 2010a; 2010b; Higgins 2010; Hutchinson 2010b; Hutchinson and Inayatullah 2010; J. Young 2010a; 2010b; Kriesberg 2010; Kriesberg, Sandole, and Pruitt 2010; Kurtz 2010; Montiel, Fröhlich, and Brand-Jacobsen 2010; Mouly 2010; Muñoz 2010; Pim et al. 2010; Pugh 2010; Redekop 2010; Rhodes 2010; Senehi 2010; Smith-Höhn 2010; Walters 2010; Wehr 2010; Wessner 2010; Wirmark, Wessner, and Nikolov 2010; Yamin 2010).

has also made him a natural interlocutor for the interplay between peacebuilding and religion (Omer, Appleby, and Little 2015, 541–69). Finally, his close involvement in peacebuilding initiatives in Colombia is also well known – be it through Mennonite initiatives, contributions to activism in the Northern region of Montes de María, academic collaborations with Universidad Javeriana’s work on peace studies and peacebuilding, or more recently with his work as Director of the Peace Accords Matrix at the Kroc Institute and as Consultant for the Truth and Reconciliation Commission, among others.

Overall, Lederach is clearly located as one of the few authors who can easily be referenced for all of the key themes of this thesis – peacebuilding in Colombia; peacebuilding and religion; peacebuilding and the imagination; etc –. In that sense, the purpose of engaging once again with him in this section is to show how, having developed the main arguments that were announced from the beginning, this thesis is capable not only of engaging with the political challenges that the CEV’s Report puts forth for the transformation of religious imaginaries, but that it is also capable of engaging with academic themes –like Lederach’s moral imagination– that are relevant for the thesis’ general purpose.

4.3.1.2. Lederach and Cosmopoiesis: A Conversation

I have already explained how Lederach’s moral imagination is structured around four skills or «disciplines», as he calls them:

Stated simply, the moral imagination requires the capacity to imagine ourselves in a web of **relationships** that includes our enemies; the ability to sustain a paradoxical **curiosity** that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the **creative** act; and the acceptance of the inherent **risk** of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence (Lederach 2005, 5-emphasis is mine).

In a sense, these four key ideas Lederach refers to are skills or traits, *attitudes*, for anyone trying to contribute to effect social change by means of peacebuilding initiatives. However, there are a number of ways in which these four attitudes may come together: throughout his book, Lederach offers a wide array of situations and possibilities in which various kinds of actors find numerous ways to focus on the relationships that worry them, allow themselves to avoid simplifying dualities and be curious about the paradoxical and complex, open space for creativity, and take the risks that effective transformations require.

Might there be a way to characterise the contexts in which these four attitudes come together? Are there any particular configurations or specific kinds of situations that enable the four attitudes to come forth? In his book, Lederach does hint at the concept of «platforms», which he describes thus:

[Platforms are] **ongoing social and relational spaces**, in other words, **people in relationship** who generate creative processes, initiatives, and solutions to the deeper-ingrained destructive patterns and the day-to-day ebb and flow of social conflict. As such, a platform has a continuous generative capacity that is responsive to longer-term relational patterns and is adaptive to changing environments. The focus of a platform is to create and sustain a foundation capable of generating responsive change processes that address both the immediate expression of the conflict and the deeper epicenter of the conflictive relational context. A platform is like a moving sidewalk in an airport combined with a trampoline. The sidewalk continuously moves across time and the trampoline has the capacity to spring forward new ideas in response to unexpected and emerging problems while sustaining the long-term vision of constructive change (182 – emphasis is mine)¹⁰⁷.

Lederach's idea of a «platform» is very rich, and it includes several interesting elements to consider. However, the questions remain: how are these «creative processes» carried out? What endows the configuration of these various «relational spaces» with their capacity to generate «responsive change processes»?

I want to propose that this is the place where the present thesis can contribute by suggesting the following idea: **platforms of coincidence** – which we introduced at the beginning of Ch. 3 – **are the «relational spaces» that allow Lederach's four attitudes to deploy, and thus, for the moral imagination (as a case of the cosmopoietic imagination) to transform imaginaries.** Just as «map», «territory», «desire», and «field» are categories that allowed us on Chapter 2 (§2.3.1.) to understand the structure of the moral imagination as a case of the cosmopoietic imagination, so too can the categories that respond to the threefold challenge – and characterise all platforms of coincidence – allow us to view the dynamics of the moral imagination as a case of cosmopoietic transformation of imaginaries. In other words: I will defend the idea that Lederach's moral imagination disciplines are the *attitudes* required for platforms of coincidence to work, and that these kinds of platforms, in turn, are the *contextual spaces* where the moral imagination can deploy its disciplines.

This idea is grounded on the understanding of the moral imagination as a case of the cosmopoietic imagination. It not only provides a bridge for lessons to be learned across academic subjects –by focusing on how the imagination works in each of them–; it also connects the moral imagination with the cosmopoietic imagination's structures, both intrinsic and extrinsic, thus offering a wide palette of elements to be considered as potential tools in any peacebuilding effort.

Perhaps an explanation focused on the categories that the two theories offer may prove useful at this point. On the one hand, the threefold challenge of imaginary transformation –visualisation, assessment, and adaptation– has already been

¹⁰⁷ Henceforth, and unless stated otherwise, all quotes in this portion of the Chapter, dedicated to Lederach, come from the same official version of *The Moral Imagination*, published in its original English by Oxford University Press (2005). Since the text of origin will always be the same, I will only point out the page number in order to reference the place where the quoted passages appear.

described, and platforms of coincidence have already been characterised as spaces that respond to this challenge by allowing double exposure, consilient assessment, and imaginary game. By looking at what each of these three elements brings to a platform of coincidence, the link with Lederach's four disciplines will appear in a clearer manner.

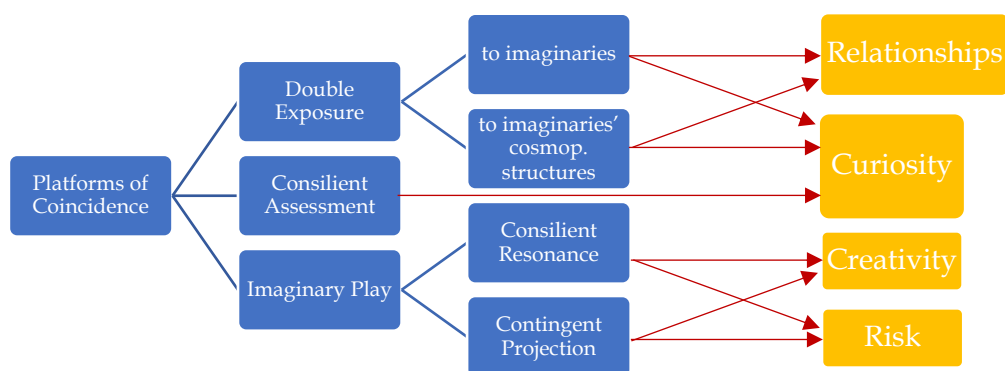
First, double exposure is a platform of coincidence's response to the challenge of visualising an imaginary. By facilitating the exposure to a number of imaginaries, both similar and dissimilar, and to these imaginaries' cosmopoietic structure – including the awareness of how grounding a role it plays in an ecosystem of imaginary forms – , a platform of coincidence allows one to gain awareness of both the existence of an imaginary and its contingent nature. These two actions pave the way to the possibility of focusing on **relationships**, and of sparking a form of **curiosity** that takes distance from unnecessary polarities. In other words: by allowing myself to come in contact with others, and by perceiving how complexity is a necessary trait of both my own imaginaries and theirs, I can envision the «web of relationships» –to use a Lederachian term– between us, the various ways in which we are alike and different, and perceive the need to question, to inquire, and thus, to be paradoxically curious.

Second, consilient assessment is a platform of coincidence's response to the challenge of assessing an imaginary. By enacting an assessment that responds to a particular imaginary's degree of «groundness», and by using a suitable set of criteria, a platform of coincidence clarifies the kind of path that is required to evaluate if an imaginary is adequate –if it contributes to the preservation or the strengthening of human consilience in a particular ecosystem–, or if it doesn't and requires an adaptation. This kind of exercise, once again, can contribute to embracing paradoxical **curiosity**, inasmuch as it complexifies, enriches, and widens the approach to one's own imaginaries. Put simply: once I encounter other imaginaries and I have gauged the complex ways in which they are linked with mine, a platform's consilient assessment motivates me to be curious about my own imaginaries and take the risk to question them and inquire their efficacy, their ability to bring peace.

Last, an imaginary game is a platform of coincidence's response to the challenge of catalysing the adaptation of an imaginary. On the one hand, this is done by providing a safe space for consilient resonance, i.e., for one to not only conceptually understand an imaginary, but also affectively gauge its dynamics in others' ecosystem of imaginary forms. On the other hand, this is also possible thanks to the contingent projection that a platform of coincidence allows, i.e., the context in which one may re-imagine one's own ecosystem of imaginary forms and how the new imaginaries that have been found may contribute –or not– to human consilience there. Put succinctly: having encountered other imaginaries in the way that has been described, and allowing the experience to question my own imaginaries, an imaginary game is a key feature of the process, a «what if?» moment. *What if* I were to assume or embrace this new imaginary, or these new imaginary features that I have only now encountered? *What if* I were to live differently; how would my ecosystem of imaginary forms, how would my way of life change if I were to make these adjustments: would I have a better life? Would I have more peace? Would *we* be able to live better lives? The link with both **creativity** and **risk** is clear: such questions immediately bolster our

ability to be creative, to allow new ways of structuring an imaginary – including new territorial components? Articulating them into a different kind of map? Retrieving hitherto ignored poles or lines of tension, or accentuating them differently? –, and to take the risk of looking at the world from new angles, and perhaps even make the changes required to live differently.

A graphic instrument at this stage may help by providing a different visualisation of the connections I have been highlighting so far¹⁰⁸. Blue boxes show my platforms of coincidence and their key elements, yellow boxes refer to the moral imagination's four disciplines or attitudes, and the red arrows are the links that have been the focus of the argument here:



Although the theoretical and the graphic explanations I have offered here seem sufficient, I would like to include here a *narrative* explanation before closing this conversation and moving on to the second key figure. Aware of how narratives can sometimes serve as «little windows into the complexity of multiple worlds» (138), Lederach begins *The Moral Imagination* with stories from four different countries: one from Ghana, one from Wajir, a Colombian story, and a story from Tajikistan. These guiding stories precede the development of his theory in the book and act as «evidence of the moral imagination» (page x of the Preface); I will now revisit these guiding stories next – albeit very briefly, and thus, not doing them justice as I should –, with the sole purpose of narratively exemplifying how the links I have theoretically and graphically depicted make an appearance there. Since Lederach has already explained how his four disciplines and his overall understanding of the moral imagination make an appearance in these stories – indeed, that might be one of the thematic threads and key narrative objectives of the entire book –, I will limit myself to highlighting how each of the stories can be read as accounts of a transformation of imaginaries transformation, and thus, as examples of the various forms of consilience, and of how the cosmopoietic imagination can bolster the visualisation, assessment, and adaptation of imaginaries.

¹⁰⁸ I would have to clarify that the dynamics of neither the moral imagination nor the cosmopoietic imagination are necessarily linear, nor do their elements function as isolated compartments, so the links that are graphically represented here are not in any way exclusive

*

The first story takes place in the West African country of Ghana, where an intense conflict between the Konkomba and the Dagomba tribes had been brewing for years. After a team of mediators «begin the process of creating a dialogue» (8) [a first space for visualisation is enabled], the atmosphere in one of the meetings became tense, as the well-respected chief of the Dagombas, a senior figure, mocked the Konkombas for not having a leader amongst them.

The Konkomba spokesman, a young man, asked to address the chief [thus opening a second space for visualisation] and said the following:

You are perfectly right, Father, we do not have a chief. We have not had one for years. You will not even recognize the man we have chosen to be our chief. And this has been our problem [a self-assessment begins on the young Konkomba's side]. The reason we react, the reason our people go on rampages and fights resulting in all these killings and destruction arises from this fact. We do not have what you have. It really is not about the town, or the land, or that market guinea fowl. I beg you, listen to my words, Father. I am calling you Father because we do not wish to disrespect you. You are a great chief. But what is left to us? Do we have no other means but this violence to receive in return the one thing we seek, to be respected and to establish our own chief who could indeed speak with you, rather than having a young boy do it on our behalf? (9).

Lederach describes the reaction saying that «the attitude, tone of voice, and use of the word “Father” spoken by the young Konkomba man apparently so affected the chief that he sat for a moment without response» (9-10) [an assessment and a deep level of consilient resonance takes place on the senior chief's side]. The words of the chief are deeply touching [and also portray a decision to take a risk, a contingent projection that is projected from the imagination onto discourse and action]:

I had come to put your people in your place. But now I feel only shame. Though I insulted your people, you still called me Father. It is you who speaks with wisdom, and me who has not seen the truth. What you have said is true. We who are chiefly have always looked down on you because you have no chief, but we have not understood the denigration you suffered. I beg you, my son, to forgive me (10).

*

The second story takes place in Wajir, in Eastern Kenya. The context is war, once again, this time between different clans. Among the many victims, Dekha is «one of the key women leaders in Wajir» (11); she recalls a shooting in the early 1990s, and how «she ran for her first-born child and hid for several hours under the bed while bullets crisscrossed her room» (11). The events that followed portray a double shift process; unlike the Ghanaian story, which is mostly centred on the transformation of the Dagomba chief's change of heart, at least *two* processes of imaginary transformation are described here:

In the morning, discussing the events of the night before, her mother recalled days in 1966 when Dekha was a child and her mother held her under the bed. They were reflecting that morning and feeling sad that the violence had not come to an end. As mothers, they were tired of the violence. Dekha was so affected by her mother's statement that she determined to find a way to make Wajir a place where her daughter would enjoy a violence-free life. She found other women with similar stories. Fatuma tells how at a wedding the women worried about how they would get home and had to leave early. They lamented the rising violence, the thievery along the highways, the guns that were everywhere carried by their young boys, and the fear of abuse and rape with which young girls lived even in their home villages. So the women quietly gathered, fewer than a dozen of them at first. «We just wanted to put our heads together», they said, «to see what we knew and could do. We decided the place to start was the market» (11).

On the one hand, Dekha's dialogue with her mother is a first space for visualisation; a platform of coincidence is inaugurated, and the sharing narratives *coincides* with the recent events. Lederach tells how they «were reflecting that morning and feeling sad»; an assessment of the events takes place, and the exercise resonates with Dekha's own experience of consilience (or lack thereof). This immediately generates a contingent projection, a moment of envisioning a different future and the clarity of how such a future offers more space for consilience than the present: Dekha takes the risk «to find a way to make Wajir a place where her daughter would enjoy a violence-free life».

In the same paragraph, and as a consequence of what has just been described, a second experience of imaginary transformation follows. Dekha meets with other women, thus inaugurating yet another set of spaces for visualisation, as they all share their experiences and realise they have «similar stories». The conversations reveal they are all «worried» and «sad», a sign that an assessment has taken place; these imaginaries of a violent, secluded, limited form of life are important for them – grounding –, and they are not providing human consilience for them or for their families. Bravely, they «put their heads together», contingently projecting alternative paths for a better future, and decide that «the place to start was the market». The risk has been taken, and transformation is well on the way.

*

The third story takes place in my home country of Colombia, in the valley that surrounds the mighty Magdalena River, where an area called La India is torn by the presence of numerous violent groups, each of which strives to win the local's loyalty by all means necessary – this in the context of the decades-long conflict I have frequently referred to throughout this thesis.

Amidst this challenging setting, «a notoriously violent captain of the Colombian army convened more than 2,000 peasants from La India [thus opening a space for the visualisation of imaginaries] and offered them forgiveness in the form of an amnesty if they would accept his weapons and join the ranks of local militia to fight against the guerrillas» (14). In response to this offer/threat, middle-aged Josué speaks up, sharing his thoughts and thus opening yet another space of visualisation. The speech is a memorable read:

You speak of forgiveness, but what do you have to forgive us? You are the ones who have violated. We have killed no one. You want to give us millions in weapons paid for by the state, yet you will not facilitate even the minimum credit for our farming needs. There are millions for war but nothing for peace. How many men in arms are there in Colombia? By rough calculation I would say at least 100,000, plus the police, plus 20,000 guerrillas, not to mention the Paras, the drug lords and private armies. And what has all this served? What has it fixed? Nothing. In fact Colombia is in the worst violence ever. We have arrived at the conclusion that weapons have not solved a thing and that there is not one reason to arm ourselves. We need farm credits, tools, tractors, trucks to make this little agricultural effort we try [to] make produce better. You as members of the National Army, instead of inciting us to kill each other should do your job according to the national constitution, that is, you should defend the Colombian people. Look at all these people you brought here. We all know each other. And who are you? We know that some years ago you yourself were with [the] guerrilla[s] and now you are the head of the paramilitaries. You brought people into our houses to accuse us, you lied, and you switched sides. And now you, a side switcher, you want us to follow your violent example. Captain, with all due respect, we do not plan to join your side, their side or any side. And we are not leaving this place. We are going to find our own solution (15).

The speech reveals a transformation of imaginaries that Josué has gone through alongside his fellow *campesinos* –perhaps in a platform of coincidence not unlike Dekha’s?–; it also seeks to transform the Captain’s own imaginaries on what the people of La India think and feel about their situation and his «offer». However, and perhaps more importantly, it is an invitation for a subsequent transformation of imaginaries to take place, to be enacted in the daily life and the cultural practices in La India. Josué’s speech includes signs of an assessment –«we arrived at the conclusion»–, a profound consilient resonance –discernible in the overall tone of the speech–, and a contingent projection that has been previously discerned –Josué speaks in first person plural motivation–, is announced in the speech, and will be later assumed by the community: «later that week a group of twenty campesino leaders decided to play the ultimate card: They would pursue civilian resistance without weapons» (15).

*

The fourth and last story takes place in the landlocked country Tajikistan, at the heart of the Asian continent, in the midst of war. It is technically a story inside a story inside a story inside a story: my own account here [story 1] is an interpretation of Lederach’s written narration [story 2], which is based on «notes from a trainer’s journal» (16) [story 3] on a conversation with a translator [story 4] interpreting a Tajik university professor’s tale [story 5]. The multi-layered structure is itself a point worth noting, as it highlights not only the enormous potential stories can have as platforms of coincidence, but also the way they can sometimes act as narrative Trojan horses, disclosing platforms within platforms, thus multiplying their power to transform imaginaries in numerous stances.

Professor Abdul was «tasked by the government to approach and convince one of [the] warlords, a key Mullah-Commander located in the mountains, to enter negotiations» (18) [a first space for an encounter and a bidirectional visualisation is announced]. The professor not only arrives to the encampment, but is surprised to find that the warrior is also interested in philosophy and Sufism: «our meeting went from an agreed twenty minutes to two and a half hours. In this part of the world you have to circle into truth through stories» (18) [and so, a second, story-centred, very powerful platform is inaugurated for the visualisation of imaginaries to take place].

After some time visiting and conversing with the philosopher warlord friend, the professor «wanted to persuade him to take the change on putting down his weapons». The response to the professor's question was yet another question: «if I put down my weapons and go to Dushanbe with you, can you guarantee my safety and life?» (18). The professor's assessment of imaginaries is met by the warlord's own assessment, explicitly manifested in his inquiry.

The way the dialogue concludes is both narratively intense and cosmopoietically powerful to read:

I told my philosopher warlord friend the truth, «I cannot guarantee your safety». In the hallway Professor Abdul swung his arm under mine and came to stand fully by my side to emphasize the answer he then gave the commander: «But I can guarantee this. I will go with you, side by side. And if you die, I will die».

The hallway was totally quiet.

«That day the commander agreed to meet the government. Some weeks later we came down together from the mountains. When he first met with the government commission he told them, "I have not come because of your government. I have come for honor and respect of this professor"» (18-19).

The effect the professor's pledge — «I will go with you» — resonates with enough strength and efficacy, alongside the various relational threads woven between them in previous conversations, to finally change the warlord's mind. His imaginaries regarding who the professor is and what the negotiation he suggests might entail change, and a contingent projection towards a different future takes place once he decides to agree to the meeting, and later go down the mountain together with his newly found friend.

4.3.2. Pope Francis

4.3.2.1. Retrieving Pope Francis

The international pertinence of a Pope in the 21st Century is a matter that hardly needs arguing for. In the case of Pope Francis, his political relevance has been widely recognised (Caicedo and Manrique 2023, 163), and the interest of academics in his teachings, particularly in peace and conflict studies, has already been referenced in this thesis (Christiansen and Sargent 2023).

In addition to this, important texts have been published during his pontificate that strongly support the international role of peacebuilding and conflict resolution: the encyclical *Fratelli Tutti* (2020) has a meaningful reflection on the desirability of peace and the spiritual structuring of peacebuilding efforts, and the recent publication of the declaration *Dignitas Infinita* (2024) contains a significant number of references to the importance of human dignity as a grounding principle for defending human rights and achieving lasting peace in the world.

At the beginning of this thesis, my revision of the State of the Art signalled how an important line of work for this thesis would be to engage more closely with communities of faith, trying to grasp their way of experiencing religious imaginaries from within; this opens the door for revisions of grey literature that may provide a closer approach to this angle that the thesis has developed on religious imaginaries, and by doing so, contribute to the aforementioned shift from inter-religious conversations to intra-religious efforts in imaginary transformation (Ramsbotham, Woodhouse, and Miall 2021, 400).

For these various reasons, it makes sense for this thesis to approach the various statements and discourses of the Pope's public appearances during his Apostolic Visit to Colombia between the 6th and the 11th of September 2017. Not only were academics expecting the visit to be of particular significance for the country (Guerrero Guevara 2017); the Conference of Bishops also saw the Pope's visit as an opportunity for an important shift towards peace:

Pope Francis' visit is a moment of grace and joy to dream of the possibility of transforming our country and taking the first step. The Holy Father is a missionary for reconciliation. His presence will help us discover that it is possible to unite again as a nation, looking at each other again with eyes of hope and mercy (Suescún 2017).

Further, a few months before, the Pope himself had explicitly commented on the subject of his visit. According to ACI Prensa –the Catholic News Agency's Spanish branch–, during a meeting with the World Jewish Congress at the Vatican in September 2016, the Pope pledged a visit and linked it with the subject of peace in the country: «I have to say that President [Juan Manuel] Santos is risking everything for peace, but I also see another part that is risking everything to continue the war. This hurts the soul. [...] I promise that when this agreement is protected by the plebiscite and international recognition, I will go to Colombia to teach peace» (ACI Prensa 2016).

Colombian media not only referenced the same comment by the Pope, but also mentioned how President Santos officially announced the visit saying His Holiness was coming «at a unique moment in our nation to invite us, as he has always done, to unity, reconciliation, forgiveness, and above all, [to foster] encounter»; they also politically contextualised the visit, highlighting how previous efforts –like the meeting he facilitated between adversary political leaders (Santos and Uribe)– also evidenced the Pope's interest in fostering peace in the country (Semana 2017).

It is clear, then, that a revision of the Pope's public appearances and of how the subject of peace comes up in them is pertinent for us at this point of the thesis.

With that purpose in mind, I will very briefly offer an account of the material that is currently available online at the official website of the Vatican¹⁰⁹, describe the themes that come up when combing through the discourses' references to peace, and finally suggest a cosmopoietic approach to the subject.

4.3.2.2. Pope Francis and Cosmopoiesis: A Conversation

Pope Francis' visit to Colombia was structured around 21 main events, 18 of which included speeches, discourses, or public interventions with openly available transcripts. Of those 18 texts, 13 refer to the subject of peace.

Before plunging into the content of said texts, I will offer here a table with the dates and locations (cities) in which these public appearances took place, a reference name for the event, a bibliographic reference, and more importantly, a number I will be using to quote from each of the texts. Consequently, for example, a quote from the Holy Father's «Greeting to Journalists» on the 6th of September won't be referenced as «Francis 2017a», but simply thus: (Text 1).

No.	Date	City	Public Intervention	Reference in bibliography
1	09 06	Rome	Greeting From The Holy Father To Journalists During The Flight To Bogotá	(Francis 2017k)
2	09 07	Bogota	Meeting With Authorities, The Diplomatic Corps And Representatives Of Civil Society. Address Of His Holiness Pope Francis	(Francis 2017i)
3	09 07	Bogota	Greeting To The Colombian People Address Of His Holiness Pope Francis	(Francis 2017a)
4	09 07	Bogota	Meeting With The Colombian Bishops. Address Of His Holiness Pope Francis	(Francis 2017c)
5	09 07	Bogota	Meeting With The Executive Committee Of CELAM. Address Of His Holiness Pope Francis	(Francis 2017d)
6	09 07	Bogota	Holy Mass. Homily Of His Holiness Pope Francis	(Francis 2017e)
7	09 08	Bogota	Words from the Holy Father to the Armed Forces and Police of Colombia	(Francis 2017l)

¹⁰⁹ https://www.vatican.va/content/francesco/en/travels/2017/outside/documents/papa-francesco-colombia_2017.html

8	09 08	Villavicencio	Holy Mass. Homily Of His Holiness Pope Francis	(Francis 2017g)
9	09 08	Villavicencio	Reconciliation Liturgy Address Of His Holiness Pope Francis	(Francis 2017j)
10	09 08	Bogota	Words of the Holy Father in the Apostolic Nunciature	(Francis 2017m)
11	09 09	Medellin	Holy Mass. Homily Of His Holiness Pope Francis	(Francis 2017f)
12	09 09	Medellin	Saint Joseph's Home Address Of His Holiness Pope Francis	(Francis 2017b)
13	09 10	Cartagena	Holy Mass. Homily Of His Holiness Pope Francis	(Francis 2017h)

When looking at how peace appears as a subject-topic in each of these discourses, a number of common themes come up. I would like to point out four regarding the **context** for peace, the **motivations** behind peace, the **prerequisites** for peace, and the **key features** of a peaceable experience.

The first theme has to do with the **context** in which the Pope is addressing the subject of peace in Colombia; to use the vocabulary that has already been developed in this thesis, we could say the Pope is developing a cosmopoietic map on peace, and thus, this first theme has to do with the *cosmopoietic field* in which the Pope's conversations about peace take place. Although we have already offered an initial contextualisation of great expectation, Pope Francis explicitly says his visit is taking place in a «particularly important moment in [the nation's] history» (Text 1). Further, the way the Pope salutes his audiences and explicitly points at the objective of his visit to Colombia leave no doubt about peace playing a central role of the Pontiff's agenda for the country: he announced to journalists that his is a journey «to help Colombia to move forward in the road towards peace» (Text 1), and later that day greeted the crowds – and then the Colombian bishops – for the first time with a word very much for peace:

I greet you with great joy and I thank you for this warm welcome. “Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you” (Lk 10:5-6). Today I enter this house of Colombia, saying to you: Peace be with you! This was the way of greeting of every Jew, and of Jesus too. **I offer this greeting because I wanted to come here as a pilgrim of peace and hope**, and I desire to experience these moments of encounter with joy, giving thanks to God for all the good he has done in this nation, in every one of your lives (Text 3).

«Peace be with you!» This was the greeting of the Risen Lord to his little flock after he triumphed over death. Let it be my own greeting to you at the beginning of my visit. [...] **I have come to proclaim Christ, and to undertake a journey of peace and reconciliation in his name. Christ is our peace! He has reconciled us with God and with one another!** (Text 4 – emphases on both quotes are mine).

In addition to this, the Pope also referred to peace as a way to describe not only the role of Christ in the country, but also to characterise the calling that God makes to the

Colombian people. Thus, he talks about Christ as «the Messenger of Peace» (Text 3), and then refers to Colombians as being called to be «artisans of peace, promoters of life» (Text 6), and even uses that phrase to entitle his homily in the Eucharist celebrated with the crowds in Bogotá.

The second theme has to do with the **motivations** that lie behind the topic of peace in Colombia. Speaking of the cosmopoietic desire behind peace would not be inadequate here. On the one hand, the Pope characterises peace as something desired by God: He «is not selective, he does not exclude anyone», and so he wants to «embrace all» and «all are important to him» (Text 3); He is «the only one who inspires us to contribute to reconciliation and Peace» (Text 3); He is the one who calls us into the deep to be «artisans of peace» (Text 4); through Jesus, He offered his life for peace and wants us to do the same (Text 7); He «teaches us to transform pain into a source of life and resurrection, so that, with him, we may learn the power of forgiveness, the grandeur of love» (Text 9); and He desires us to live «in harmony and solidarity» and to be «builders of peace» (Text 9). For these reasons, He always takes the first step towards peace, but also encourages us all to have courage and take that first step as well, and shun the fear of erring (Text 4).

On the other hand, he also addresses Colombians by reminding them that they themselves also desire peace: it is an endeavour that challenges us «not to weaken our efforts to build the unity of the nation» (Text 2), «forces us to rise above ourselves», above war and fear (Text 4), and it is something the Pope also wishes for young and old, alongside love and happiness (Text 12). Ultimately, both God and human beings desire peace and are motivated to seek it for the world and its communities: God's love brings joy, and that commonly shared joy unites us all in peace (Text 3).

The third theme has to do with the kind of requirements or **prerequisites** that peace entails. Continuing with our cosmopoietic line, this theme would refer to the territorial components that are being articulated in peace: what are the different constituents – social, spiritual, etc – that we should have at hand to later articulate into a peaceable and meaningful whole?

The Pope points at a few:

1. Peace moves against a series of damaging phenomena: it opposes structural violence, corruption, disintegration, exploitation, and it involves actively denouncing social injustice, and defending human rights (Texts 2 and 13).
2. Peace requires *effort*: it is not easy and it will not come about spontaneously:
 - This effort involves everyone in society (Texts 2 and 8), it incorporates both Christian and secular values (Text 4), and it includes a contextualised effort to join with others «for the defence and care of human life» (Text 6) with hope, heroism, and vulnerability.
 - Because it truly involves everyone, this effort also implicates the Church (Texts 2, 4, 5, 6): the community of the baptised has a unique task, as it is charged with «the power to proclaim [the Word] in the inner sanctum of [people's] consciences, where they hope to hear the heavenly voice that proclaims: "Peace to those whom God loves" (Lk 2:14)» (Text 4):

- For this reason, the Pope highlights the importance of continuity with the Second Vatican Council (Text 4); the value of synodality (Text 5); recognising existing divisions within the Church and the call to dialogue between them (Text 4); and the importance of humility and not being «afraid to touch the wounded flesh of your own history and that of your people. Do so with humility, without the vain pretension of self-serving activism, and with a heart undivided, free of compromise and servility» (Text 4).
- Among the members of the Church, laymen and laywomen have a particular calling, especially regarding the evangelisation of important cultural elements which include among them the defence of peace (Text 5).
- The Pope makes a particular note on young people and invites them, as part of the Church, to a series of cultural values he believes are vital for peace: «recognising and perceiving the suffering of others», «understanding [our brothers'] mistakes» and their «mitigating factors», «meeting one another», «forgiving those who have hurt us», «healing wounded hearts», «discovering the country behind the mountains» – that is, unveiling the riches both in the lands but also in others' hearts –, and cultivating the «potential to build the nation we have always dreamed of» (Text 3).

Finally, the fourth theme does not have to do with prerequisites for peace, but with its key traits or **features**. If peace is a cosmopoietic map, what does that map look like in Colombia? What are its main characteristics?

For Pope Francis, peace is fundamentally centred around human beings: it focuses not on structures or institutions as its end goal, but on the human person and on relationships marked by closeness and encounter (Text 5), particularly with «those that have often been overlooked» (Text 13). Further, political peace has a strong link with spiritual peace, both in terms of people's relationship with God, but also of spiritual leaders' inner peace:

Maintain your serenity. [...] Imitate the patience of the Lord of the harvest and trust in the good quality of his grain. Learn from his patience and generosity. He takes his time, because his loving gaze sees far into the distance. If love grows weak, the heart becomes impatient, anxious to be busy about many things, hounded by the fear of failure. Believe above all in the smallness of God's seeds. Trust in the power hidden in his yeast. Let your hearts be drawn to the great beauty that leads us to sell everything we have in order to possess that divine treasure (Text 4).

Another key feature: peace begins with an inter-personal dialogue. Francis points out that «peace is not achieved by normative frameworks and institutional arrangements between well-intentioned political or economic groups», and how Jesus frequently «finds the solution to the harm inflicted through a personal encounter between the parties» (Text 13). Further ahead, on the same text, the Pope says the following:

We Christians are required to generate «from below», to generate a change in culture: to respond to the culture of death and violence with the culture of life and encounter. We have already learned this from your own beloved author whom we all benefit from: «This cultural disaster is not remedied with lead or silver, but with an education for peace, built lovingly on the rubble of an angry country where we rise early to continue killing each other... a legitimate revolution of peace which channels towards life an immense creative energy that for almost two centuries we have used to destroy us [...]» (Gabriel García M., Message About Peace, 1998).

It is worth noting how the Pope's quote points at inter-personal relationships as the ultimate groundwork for peace. In addition to this, he also insists on encounter as an important category; but it is a unique form of encounter. Genuine encounters and *dialogues* (Texts 4, 5, 13) require a certain art or technique, a series of habits which include things like the ability to take the first step, taking the risk of leaving «behind all that we were, in order to become something we were not» (Text 5), but also having the readiness to adjust our language, our forms of communicating, so that they are adequately pedagogical (Text 4) and make suitable use of concepts alongside powerful images:

To speak to this deepest soul, to speak to the most profound reality of Latin America, the Church has no other way than to continually learn from Jesus. The Gospel tells us that he spoke only in parables (cf. Mk 4:34). He used images that engaged those who heard his word and made them characters in his divine stories. God's holy and faithful people in Latin America understand no other way of speaking about him.

We are called to set out on mission not with cold and abstract concepts, but with images that keep multiplying and unfolding their power in human hearts, making them grain sown on good ground, yeast that makes the bread rise from the dough, and seed with the power to become a fruitful tree (Text 5).

Although peace usually begins —or is grounded in— that more 1-1 experience, it usually widens to encompass more people in the community: when yearning for peace, «two sides approaching each other to dialogue is not enough; it has also been necessary to involve many more actors in this dialogue aimed at healing sins. The Lord tells us in the Gospel: “If your brother does not listen to you, take one or two others along with you” (Mt 18:16)» (Text 13). In that sense, a wider space is required for dialogue and for the enactment of various values that the Pope mentions as key aspects of peace and: faith and hope (Text 2); mercy, fidelity, and forgiveness (Text 9); the sacrality of all life (Text 13); reconciliation (Text 8); etc. Overall, both the quest for peace and the experience of peace are transformative processes that renew us, send us back to that which is essential, and require a deep involvement on our end (Text 11).

* * *

Pope Francis' discourses have been presented and analysed here by means of a set of four themes; these, in turn, have been interpreted as the extrinsic elements of a cosmopoietic endeavour —field, desire, territory, and map—. However, as was noted in the last theme, the Pope's call to peace is fundamentally a call for a spiritually

grounded form of political transformation. His words aimed to somehow contribute to the *changes* that peace requires, i.e., to help Colombians approach our experience with enhanced awareness and a wider gaze, to evaluate it in light of the Gospel, and to seek ways to live in a better way. Concurrently, this process could be translated as an effort to visualise, assess, and adapt our imaginaries on a religious register in such a way that they may have consequences on a wider and more political arena, enabling political peace to flourish as a consequence of spiritual peace. On that line, the Pope's words at the closing of the Liturgical Address in Villavicencio were particularly eloquent:

Colombia, open your heart as the People of God and be reconciled. Fear neither the truth nor justice. Dear people of Colombia: do not be afraid of asking for forgiveness and offering it. Do not resist that reconciliation which allows you to draw near and encounter one another as brothers and sisters, and surmount enmity. Now is the time to heal wounds, to build bridges, to overcome differences. It is time to defuse hatred, to renounce vengeance, and to open yourselves to a coexistence founded on justice, truth, and the creation of a genuine culture of fraternal encounter. May we live in harmony and solidarity, as the Lord desires. Let us pray to be builders of peace, so that where there is hatred and resentment, we may bring love and mercy (cf. Prayer attributed to St Francis of Assisi) (Text 9).

On the one hand, it is clear that the transformation the Pope is calling for is, ultimately, a call for conversion: it is a transformation desired by Jesus (Texts 3, 4, 7, 9), closely involving the Church (Texts 2, 4, 5, 6), centred on the human person (Texts 5, 13), and seeking to heal sin and bring about spiritual peace (Text 4) and closeness and encounter to human relationships with God and the world at large (Texts 4, 5, 13), but especially the poor and the excluded. On the other hand, and although there is a wider – social – aspect to this transformation, this conversion fundamentally has to do with a change that happens within. In fact, in Scripture, a word commonly used to describe conversion processes is the Greek *μετάνοια* – *metánoia* –, which generally refers to a «spiritual change of heart», but can be more literally translated as a «transformation of the mind» (Perseus Project and Tufts University 2000a). As the general theological understanding of what a conversion is, and the Pope's call to a peaceable reform, are both deep-seated re-configurations of the human person, it makes sense that both can be interpreted as a transformation of key aspects of the human experience, and thus, as a transformation of imaginaries.

Reading the Pope's messages from this more dynamic perspective also reveals a final set of noteworthy aspects of his approach to peace, and it connects him with the categories that this thesis has previously developed to describe the cosmopoietic transformation of imaginaries.

First, the Pope shows an enviable awareness of how cultural imaginaries are key references for effective discourse. How he mentions the Colombian Nobel Prize winner Gabriel García Márquez in his speeches to political authorities, Bishops, and the Colombian people at large (Texts 2, 4, 13); his frequent references to coffee and «[meeting for] a good drink», soccer teams (Text 3); the fact that he quotes the famous Brazilian singer João Bosco when speaking to the authorities of CELAM – the Episcopal Conference of Latin America –: these are all signs of a preacher who is

aware of the audience he is speaking to, of what their imaginaries are, and of the importance of using said imaginaries to generate bonds beyond mere conceptual explanations, thus strengthening genuine connections and conveying messages more effectively.

Second, there are various ways in which the Pope's sensitivity towards imaginaries is manifest. Perhaps the easiest way to signal them is by looking at them through the lenses of what this thesis has already pointed out regarding both cosmopoiesis in general, and Lederach's own ideas in particular:

1. Not unlike Lederach's insistence on the focus on relations as the first discipline/attitude required for the moral imagination, the Pope also insists on focusing on relationships: with God, with Jesus, between Bishops and their priests, between every Colombian and excluded minorities, etc.
2. Among the many relational stance in which the Pope suggests a transformation of imaginaries, he includes a call for a transformation within the Church herself, enciphered in terms of acknowledging the existence of an unwanted divisions and the need to go beyond them – much in line with what I have pointed out the CEV's Report signals, regarding divisions within communities of faith.
3. The Pope offers each discourse, ultimately, as a platform of coincidence; it is a bespoke space where each social sector finds a tailor-made language and set of themes (pedagogical and relatable for youths; scriptural and pastoral for Bishops; etc), where the Pope speaks to a crowd but addresses them in an inter-personal register – «don't forget to pray for me!» –, and at the same time, he bridges different sectors in the process – one *political* end of the spectrum with the other; Christians with non-Christians; various races and socio-economical strata; etc –. This is particularly evident in Text 3, in his first greeting to Colombian people at large, but mostly to the Colombian youths present that day.
4. In a similar vein, the list of cultural values that the Pope offers in Text 3 encompasses what could be called a developed pedagogy of re-imagination; very much in line with Lederach's moral imagination, it invites Colombian youths to avoid polarisation, looking at the world from an enemy's perspective, etc.
5. Faith is understood as a key means to take the first step and avoid fearing mistakes (Text 4); in a Lederachian register, this could be interpreted as a view of faith as a means to cultivate paradoxical curiosity, avoiding the fear of the unknown, but also as a source for the courage required to take desirable risks (cf. the fourth discipline for the moral imagination).

Third, the Pontiff's discourses and their approach to peace can also be read in terms of their contributions to the particular steps that are to be taken in the transformation of religious imaginaries, i.e., in their visualisation, assessment, and adaptation:

1. Regarding **Visualisation**, the Pope brings up a number of positive religious imaginaries, but also points at some that he believes require revision. Among the latter group are any that encourage fear towards those that are different, indifference towards the suffering, partisan divisions, excessive (vicious) economic interests, resentment towards those who have hurt us, lack of understanding towards those who acknowledge having erred, cold suspicion

towards those who ask for forgiveness, etc. He recognises the existence of deeply-rooted social problems (Text 6), and he points at humility as a key virtue to approach the «wounded flesh of [our] own history» (Text 7).

2. As to **Assessment**, Francis' discourses and homilies all move on grounding levels of imaginaries and are an invitation to embrace diversity as a positive value: on a sociological level, he frequently refers to Colombian *mestizaje* (the multiracial composition of the country and most of its individuals) as a source of riches and cultural wealth; theologically, he mentions the plurality of voices at Pentecost as a positive sign of spiritual iridescence within the Church. This, among others, is an example of his ability to articulate Christian and secular values, to translate one onto the other, and by doing so, to also open the conversation with other cosmopoietic efforts of assessment, like the one carried out by the CEV's Report and its aforementioned values – equal dignity, the recognition of others in all their forms of diversity, safeguarding life, respect for human rights, and fostering the capacity for dialogue and reasoned deliberation (Legado CEV 2022e, 32; cf. also Recommendation 66 of the Report) –. In addition to these, the Pope's discourses also include two large series or clusters, one directed towards the youth (Text 3), another towards Colombians at large (Text 9). These include values that could technically be shared by non-believers; in that sense, he proposes them as criteria for all the country, but given his context, he offers theologically rich reflections and arguments for them.
3. Lastly, on **Adaptation**, I would like to mention how the Pontiff's speeches during his visit to Colombia highlight both a series of prerequisites and a number of features he believes are important for experiencing peace in the country – the two of which I have already pointed out here. These can hint at the kind of cosmopoietic adaptation the Pope aiming for: the creation of spaces where, beyond the legal and the institutional, encounters of true dialogue and forgiveness between people can take place. On that line, it is particularly relevant for us here to note his insistence on the continuity with his predecessors and with the Second Vatican Council, but also on the value of Synodality – the act of *walking together* at the crossroads: the brotherly spirit through which «the whole People of God [participate] in the life and mission of the Church», as it was described by the International Theological Commission (2018) – as a key feature of the kind of spaces (platforms of coincidence) that the Church needs right now:

Four years ago, in Rio de Janeiro, I spoke to you about the pastoral legacy of Aparecida, the last synodal event of the Church in Latin America and the Caribbean. I stressed the continuing need to learn from its method, marked in essence by the participation of the local Churches and attuned to God's pilgrim people as they seek his humble face revealed in the Virgin fished from the waters. That method is also reflected in the continental mission, which is not meant to be a collection of programmes that fill agendas and waste precious energies. Instead, it is meant to place the mission of Jesus at the heart of the Church, making it the criterion for measuring the effectiveness of her structures, the results of her labours, the fruitfulness of her ministers and the joy they awaken. For without joy, we attract no one (Text 5).

4.3.3. Closing Remarks on Lederach and Pope Francis

As was announced earlier, the purpose of this section 4.3 was to take up the State of the Art offered at the beginning of the thesis and show how the ideas developed throughout the subsequent chapters – i.e. Chapters 1, 2, 3, and §§ 4.1-4.2 – not only have the potential to engage with key figures and actively contribute to ongoing conversations, but whilst doing so, they can also fruitfully advance in the two main research lines of the thesis.

Both Lederach's theory of the moral imagination and Pope Francis' discourses have the topic of peace at their core, and they approach it in different ways; whilst Lederach has a theoretician's and a practitioner's approach to peace and conflict studies, Pope Francis also has both a theoretical and an applied – pastoral – approach to spiritual theology. Although there are both countless parallels and numerous dissimilarities that could be drawn between the two authors, my objective here has been to (a) approach them due to their relevance to peacebuilding in Colombia – one more academic, another more pastoral, both highly political –, and (b) inaugurate a conversation between them, on the one hand, and between the two and my cosmopoietic reading of the CEV's Report, on the other.

As I have shown, I believe that both Lederach's ideas on the moral imagination and the Pope's discourses during his 2017 visit can be read through the lens of the cosmopoietic imagination; doing so has allowed me not only to interpret them in a different way, highlighting novel aspects – e.g. seeing Lederach's four disciplines as the key attitudes required for platforms of coincidence; reading the Pope's call for peace as a spiritual conversion, and that, in turn, as an invitation to transform the religious imaginaries in the country –, but also opening the door for a wider conversation with my analysis of the CEV's Report.

Seen under this light, the Pope's call can be interpreted as a call for the transformation of religious imaginaries in the country, and it seems such a call is much in line with the initiatives of both a cosmopoietic reading of Lederach's moral imagination, and my cosmopoietic approach to the CEV's project of cultural transformation and the role that religious imaginaries play in it. In other words: if the CEV's Report presents a – much yearned for – national project in peace, Lederach presents a theoretical, empirically-grounded support of how the imagination can contribute to that, and the Pope's discourses evidence the existence of a unique sector within the community of believers – not the only one, but certainly a significant one – willing to engage with peace and the kind of spiritual changes that might help bringing it about. The synergy between all of these sources is not only brought to the surface, made explicit, by a cosmopoietic reading; it also reveals the key lines in which further steps can be taken. In other words: *translating* each of these authors into cosmopoietic categories not only re-configures them in ways that reveal new possibilities for analysis and interpretation; by structuring them using the same categories, it also enables new conversations between them. The translation in itself, then, serves as a platform of coincidence, a space where the various theories come together and can more easily find points in common and engage in fruitful conversations; similarly to how the cosmopoietic reading of Tolkien, Lewis, Lederach and Gould enabled us in Chapter 2

not to ignore their disciplinary differences, but to go beyond them and discover common grounds and parallel structures they share.

4.4. Conclusions

This chapter began with a bird's-eye view of the Colombian conflict and of the purpose of establishing the Truth Commission and tasking it with the responsibility of a Final Report. After describing the overall text and structure of the Report, Section 4.1.2. made a distinction between thematising and non-thematising passages and explained how the former, being those where imaginaries are front and centre of the discussion, would be the focus of our analysis.

Section 4.1.2. analysed how imaginaries are thematised in *Hallazgos y Recomendaciones* by focusing on H10 and R8. For the CEV, culture refers to «the set of distinctive, spiritual and material, intellectual and emotional features that characterize a society or a social group» (538)¹¹⁰; in that sense, its Report and its project of cultural reform are both framed not only in the context of the entire Comprehensive System for Peace, but also in an understanding that adjustments in «legislation or institutions are not enough if our behaviours, values, and relationships with others are not transformed as well» (539)¹¹¹. In that sense, the so-called devices of cultural re-edition – which include communities of faith – take on great importance; whether they are used henceforth as beneficial platforms of coincidence or as the means to perpetuate structural forms of violence depends on the imaginaries Colombian society decides to envision, assess, and adapt for its future.

Although section 4.2.1. narrowed down the focus to specifically religious imaginaries, it also broadened the number of revised passages and organised them in 4 different Levels, depending on the degree of importance or protagonism that these imaginaries have in various passages. After a look at each level, the section arrived at a set of overarching themes. Among them are the cultural relevance of religious imaginaries in the context of the Colombian armed conflict, even when its divergences are not of a fundamentally religious nature; the importance the CEV gives to them in the context of its core values and the cultural transformations it seeks, especially regarding individuals' spiritual life, the cultivation of dialogical forms of conflict resolution, and the transformation of othering practices – all this in full awareness of the historical complexities surrounding the victimising, perpetrating, and peacebuilding roles these communities have played in the history of the country.

The overarching themes are already a useful source of information for anyone trying to understand the role of religious imaginaries in the Report; however, Section 4.2.2. moved forward and developed a novel reading. This new set of insights illustrate how

¹¹⁰ «Siguiendo la definición de la Unesco, la Comisión de la Verdad entiende la cultura como “el conjunto de los rasgos distintivos, espirituales y materiales, intelectuales y afectivos que caracterizan una sociedad o un grupo social”».

¹¹¹ «No son suficientes los ajustes en la legislación o en la institucionalidad si no hay una transformación de los comportamientos, valores y relaciones con los demás».

a theory of cosmopoietic imaginaries (cf. Ch. 3) can serve as a hermeneutic lens through which the focus on imaginaries and their transformative processes renders new tools and elements for anyone wishing to contribute to the implementation of the Report's recommendations, especially in dialogue with communities of faith. This was done following two different readings.

First, a more katalogical reading of cosmopoiesis approached each of the levels of thematising passages. Subsequently, the way the threefold challenge of imaginary transformation appeared in each of these 4 levels was later used as the fundamental input for a subsequent analogical reading of cosmopoietic transformation; one looking not at each level independently, but at the set of thematising passages as a whole. A synthesis of this analogical reading, structured in terms of the threefold challenge for imaginary transformation – visualisation, assessment, and adaptation – is offered in the section below.

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In the examination of how the Report addresses religious imaginaries within Colombia's peacebuilding context, the focus on **visualisation** emerges as a notable strength. Double exposure serves as a vital tool within a cosmopoietic framework, offering a comprehensive view of existing imaginaries and their underlying cosmopoietic elements. This depth aids in understanding the contingent nature of these imaginaries and provides a valuable foundation for fostering cultural transformations, aligning with the CEV's objectives. Additionally, the Report predominantly reflects Christian perspectives on religious imaginaries, emphasizing the institutional roles of churches and faith communities. While sociological studies offer insights into these dynamics, interdisciplinary approaches from fields such as religious phenomenology and ecclesiology could enrich understanding by exploring believers' internal experiences and perspectives.

A closer examination reveals two primary approaches to religious imaginaries depicted in the Report: an atemporal view of faith communities as culturally significant and a diachronic perspective on their roles during Colombia's internal conflict. These visualisations prompt critical questions about the accuracy and relevance of past ecclesiological attitudes and their impact on present-day Colombian society. Moreover, the Report underscores the cosmopoietic elements embedded within these imaginaries, highlighting their multidimensional nature encompassing social, political, and psychological aspects. Understanding and transforming these elements is crucial for advancing peacebuilding efforts and addressing issues of violence and othering within Colombian culture.

As to **assessment**, the analysis of the revised passages across the four levels once again underscores the significant role of religious imaginaries in Colombia's armed conflict, but more interestingly, it also prompts inquiries into the criteria used for assessment, particularly regarding the alignment with cosmopoietic elements and the presence of human consilience. The Report offers insights into how religious imaginaries operate at global, regional, and local levels, suggesting that the lack of consilience may vary depending on the specific context being evaluated. In particular, Level 4 passages

provide an insider's perspective on the assessment of negative religious imaginaries, indicating potential discrepancies in theological, political, and social structures, and opening the question about the absence of inner peace as a potential contributing factor to violence.

Moreover, the Report emphasises a set of values as cultural goals – «dignity», «diversity», «life», «human rights», and «dialogue and reasoned deliberation» (726; cf. 631, cited in §4.2.1.1., Level 2) –, implicitly suggesting them as criteria for assessments. This raises questions about the alignment of these values with those held by communities of faith and whether there exists compatibility or opposition within their respective ecosystems of imaginary forms. Addressing these questions is crucial to ensure the effectiveness of the Report's assessments and to facilitate meaningful engagement between different ecosystems, potentially leading to the establishment of adequate platforms of coincidence for further dialogue and effective adaptation.

Finally, regarding the subject of **adaptation**, the strategies proposed by the Report for negative religious imaginaries can be understood in two ways. Firstly, explicit recommendations within the text involve churches and faith communities as pivotal actors in transforming imaginaries and fostering cultural reform. Among these recommendations, only one – Recommendation no. 66 – specifically targets religious communities, emphasizing the utilization of their platforms for promoting narratives aligned with the CEV's values and broader goals. However, a cosmopoietic reading suggests that these communities are not only allies but also in need of their own transformation, having been both victims and perpetrators in Colombian society. Thus, while they play a role in cultural transformation, they also require support in revising their own imaginaries.

Secondly, the Report's passages across different levels offer varying insights into the potential role of faith communities in imaginary transformation. Levels 1 and 2 highlight their overall cultural significance and peacebuilding potential but provide limited space for imaginative game. In contrast, Levels 3 and 4 present passages that actively engage with religious imaginaries alongside the past and present experience of the communities in which they are embedded, offering spaces for consilient resonance and contingent projection. A cosmopoietic reading reveals these passages as exemplifying the platforms of coincidence the CEV aims to promote, emphasising the importance of engaging with religious communities to facilitate meaningful dialogue and transformation within their epistemic frameworks.

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Finally, section 4.3 is a space to retrieve findings on the State of the Art and show how the theory developed in Chapter 3 and applied in Chapter 4 can engage with ongoing discussions in relevant circles there. For that purpose, this section engages with two key figures: on the one hand, J. P. Lederach, who stood out in the revision of the State of the Art as an author significantly contributing to the various themes of this thesis; on the other hand, Pope Francis, especially due to his public discourses during the apostolic visit to Colombia in 2017. This section engaged with Lederach's moral imagination and the Pontiff's discourses, highlighting their theoretical and political

relevance, their approach to peace in the country, and opening a conversation involving both authors alongside the theory of cosmopoietic imaginaries and its application to the CEV's Report in preceding sections of this chapter.

* * *

In the overall context of the thesis, this chapter has engaged with the second line of research (cf. General Introduction) and sought to respond the question about how a particular understanding of the role of human imagination in belief formation and transformation can contribute to current peacebuilding efforts in Colombia. The means to do so was the theory of cosmopoietic imaginaries – developed in Chapter 3 as a synthesis of the first two chapters of the thesis –, and the spaces where said theory can land in the particular political context of Colombia were those inaugurated by the CEV's Report, its overall understanding of imaginaries and culture, and its treatment of religious imaginaries.

Having gone through these different authors, texts, and theories, we can now have a much clearer conversation between them and identify how the arguments developed throughout these 4 chapters and their key findings can render a clearer set of suggestions to contribute to peace in Colombia. This will be the heart of the next chapter, dedicated to the General Conclusions of the thesis.

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GENERAL CONCLUSIONS

This thesis has advanced throughout numerous topics, academic disciplines, authors, and forms of argumentation. However, the overall journey has been supported by two fundamental questions which have served as hinges for the whole conceptual apparatus, providing both a starting point for the various discussions and an ultimate goal for them to look forward to. The first question guided a line of research concerned with the role of imagination in belief formation and transformation; the second inquired about how an understanding of such a role of the imagination might contribute to peacebuilding efforts in Colombia, particularly from the point of view of the country's religious imaginaries and their depiction in the CEV's Report. This being a closing section to the entire thesis, then, it seems reasonable for it to offer a synthesis of the attained results.

In addition to these syntheses, this section on General Conclusions will also illustrate a set of questions «beyond the thesis». These will be interrogations that are technically outside the scope of the thesis, but seem to run parallel to it, somehow arising naturally while developing the text's argument; it also incorporates themes that appear as a natural next step to take, outlining the possibilities and pathways that the thesis inaugurates beyond it for subsequent research in the short or medium term.

Conclusions on the Role of Imagination in Belief Transformation

An Overview of the Chapters

Chapter 1 delved into Kathleen Lennon's concepts regarding imagination and imaginaries (2004; 2015), which are the frameworks our imagination constructs to facilitate our understanding of the world. This exploration focused on two main aspects. Firstly, it identified *intrinsic elements* within our imaginaries, delineating a set of lines of tension that characterise their inner structure. Secondly, the chapter addressed a question left partially unexplored by Lennon concerning the transformation of imaginaries, pinpointing three essential challenges: visualising imaginaries, assessing them, and facilitating their adaptation.

In an effort to complement this perspective, Chapter 2 proposed viewing imaginaries as cosmopoietic maps, i.e., configurations which emerge from our imagination's

capacity for world-building. This approach expanded the scope of analysis by recognising *extrinsic elements* that define our imaginary experiences as a cosmopoietic activity and which include the motivating desires, contextual fields, operational territories, and resultant maps shaped by our imaginative processes.

Building upon the theoretical foundations established in the preceding chapters, Chapter 3 utilised these insights to confront the threefold challenge of imaginary transformation. By integrating both the intrinsic and the extrinsic elements of our imaginaries, it offered a broader and more nuanced theory of cosmopoietic imaginaries, addressing the complexities of transforming imaginaries and navigating the associated challenges.

An Overview of the Key Conclusions

Once a theory of cosmopoietic imaginaries has been developed, looking back does allow us to envision the diverse scenarios and the multiple ways in which it might be useful.

First, it is clear that such a theory can aptly serve as a natural bridging device for interdisciplinary conversations. If it is true that one of the many ways our human experiences can be interpreted is by reading them in terms of the imaginaries that structure them, then the various questions to which subjects and disciplines respond to might find a common ground, precisely, in the cosmopoietic imagination. This could be the principle grounding Mary Midgley's map and aquarium metaphors (cf. General Introduction, Milestone No. 3); it could also be the reason why different authors coming from diverse backgrounds –e.g. Chapter 2's engagement with Tolkien, Einstein, Lederach, and Gould– could be put one next to the other, and their ideas –or more precisely, the imaginative experiences that structured the genesis of their ideas– found to be less dissimilar than suspected.

Second, even within academic fields that are inter-disciplinary in themselves, such as the field of science and religion, an awareness of the role imagination plays in our experience of the world, and of how such a role can be framed in terms of our cosmopoietic imagination, already opens the door to a number of applications. Understanding both science and religion as particular forms of imaginative experiences, each seeking to provide us with human consilience in their own particular regions of our ecosystems of imaginary forms, not only enables the «consilience of equal regard» that Gould suggested in his later texts (cf. §2.2.1.); it also allows us to see that form of consilience as a case-example of human consilience, and thus, as a notion that runs parallel to other sister-concepts that play analogous roles within other fields –e.g. Lederach's peaceful coexistence with enemies; Tolkien's consistent articulation of literary themes into a secondary world; Einstein's coherent integration of previous data and theories into a broader, richer theory; etc. –.

As the authors and disciplines visited in Chapter 2 were just case-examples, the door is left open for cosmopoietic explorations of other disciplines and forms of thought; at least in principle, any form of dialogical exercise –intercultural, interreligious, inter-

personal, intra-personal, international, etc.— has the potential of being cosmopoietically mapped, and thus, to render the opportunities that have been described so far. I say «in principle» just to clarify the theory does not respond to an essentialist claim —I cannot say I have unlocked the secrets of the overall human experience—, nor does it aim to be a normative framework of any kind; the theory is simply conceived as a tool —it is, in itself, a cosmopoietic map—, a conceptual instrument that makes sense of various experiences I have had, and despite its nascent state, it has already started to give fruit. In that sense, and despite the fact that it may or may not be useful for specific questions, there are few interesting pathways that can be envisioned. Studies of the cosmopoietic imagination, studies of particular cosmopoietic elements, studies of how a cosmopoietic element is present in a particular setting, studies of how cosmopoiesis as a theory can engage in dialogue with other conceptualisations of the human experience in general or of the human imagination in particular (in sociology, in psychology, philosophy, pedagogy, anthropology, theology, political sciences, etc.)... these are all novel and interesting lines of inquiry that can be explored in the future, both for the theoretical and the practical possibilities they inaugurate.

As yet another case-example, and to show how the cosmopoietic imagination seems to be able to provide useful lights for all sorts of antagonising scenarios, even in the epistemic levels of discourse with the highest forms of complexity (cf. §2.3.2.1.), the thesis has also engaged with the topic of peacebuilding in Colombia. Although I hope that the thesis does somehow contribute to peaceful coexistence in my country, even if to a small degree, I would also hope there are doors that open in the future for my understanding of cosmopoietic imaginaries to be theoretically strengthened, and for new cases to rise where its potential may be explored – this with the purpose to aid in the attainment of peace in other conflictual contexts, but also in the broader attainment of human consilience in the various scenarios and levels in which we yearn for it.

Conclusions on the Contributions for Peace in Colombia

An Overview of the Chapters

Chapter 4 provided an outline of the Colombian conflict and the establishment of the Truth Commission, highlighting the CEV's Final Report's thematising passages and their significance in analysing imaginaries. The chapter delved into how the Report addressed cultural transformation in general, and focused its lens on the country's religious imaginaries, emphasizing the importance of visualising these imaginaries and assessing their alignment with cosmopoietic elements for effective peacebuilding.

Whilst exploring the role of religious imaginaries in Colombia's peacebuilding context, the chapter emphasised the predominance of Christian perspectives and the need for interdisciplinary approaches to understand believers' experiences. It scrutinised the assessment criteria used in the Report and raised questions about consilience and the compatibility of values held by faith communities, essential for

meaningful engagement and adaptation. Overall, the chapter underscored the importance of engaging with religious communities to facilitate dialogue and transform imaginaries within their cultural frameworks, thus advancing peacebuilding efforts in Colombia.

A First Overview of the Key Conclusions

As an adequate stage for a theory of cosmopoietic imaginaries to contribute to current peacebuilding processes in Colombia, this thesis has focused on the CEV's Final Report. The text's massive +6000 pages are not only a politically relevant effort for the country at the moment; its core volume entitled *Hallazgos y Recomendaciones* (CEV 2022, II) nests an explanation of how the CEV understood what culture is and how its various components have a deep connection to the internal armed conflict and its complex dynamics.

Within these developments, the Report refers to structural forms of violence, persistence factors, and a series of devices of cultural re-edition, which include religious communities. Although religion is not a central aspect of the conflict *per se*, it does appear to have importance and relevance in any revision of the country's history, the development of its culture, and the possibilities for peacebuilding today.

As has been said before, these devices are understood as having a key role to play in the CEV's overall project of cultural reform, especially in identifying a minimum set of core values that may help the country to embrace dialogue as a pathway for conflict resolution and transformation, identify a public ethic that is culturally shared by the country, and strengthen a more inclusive form of democracy throughout our territories.

The idea of these core values has been frequently mentioned, not only due to its relevance as a point of orientation for many of the CEV's efforts, but also because of how, by looking at these efforts as a cosmopoietic work — i.e., as an endeavour seeking to transform a set of problematic imaginaries in the country —, these values stand out as an important criterion for the assessment of imaginaries, both in general terms, but also when it comes to the text's engagement with religious imaginaries.

If one is to line up with the CEV's project and invest energy in the dissemination of its findings, the discussion of its work, and the implementation of its recommendations, a cosmopoietic reading signals a first important question to be asked: are these core values, in effect, commonly shared? Are the imaginaries that structure the experience of religious circles and communities of faith in line with the CEV's project, or does an engagement with said communities — and the complex array of roles they have historically assumed in Colombia — require a more nuanced approach?

Looking at the whole affair through a theory of cosmopoietic imaginaries, using it as a hermeneutic lens, allows us to translate the CEV's cultural project in terms of a quest requiring the transformation of imaginaries to attain a greater degree of human consilience throughout the country. This, in turn, broadens the spectrum of elements

to be considered – an exercise which might seem to theoretically ramify the approach and make it more difficult, but actually enriches the conversation and facilitates it by providing a wider palette of tools that may be used in the process. It is reasonable for us to not only look at the general conclusions that have already been summarised in the previous chapter, but more importantly, to also revisit the various questions that arose along the way and inaugurate a conversation which engages them in light of the overall questions that have guided the thesis, especially by structuring them using the threefold challenge of imaginary transformation.

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As we have said before, the **visualisation** of imaginaries is a stronghold of the CEV's Report. There are multiple forms of religious imaginaries in the text, some of them being imaginaries churches have about themselves or others, and there are also the imaginaries the CEV has about these communities and their lights and shadows. In general terms, the imaginaries being visualised here are mostly related to how the churches and religious communities of faith are institutionally conceived, and they include both positive and negative varieties (cf. §4.2.2.3.). It is important to include here *both* the positive and the negative imaginaries; the simultaneous presence of both is a powerful means to kindle the awareness of imaginaries as important components of religious experience in the country, to broaden an awareness of the intrinsic and extrinsic elements that comprise them, and to highlight these imaginaries' fundamentally contingent character, thus enabling the consideration of potential transformational pathways.

Another important point to make here concerns the way the Report depicts the positive and negative roles of communities of faith. Specifically regarding the Catholic Church, there is a strong tendency to represent the pre-Vatican II Church predominantly assuming negative stances, and the post-Vatican II Church mostly assuming positive and peaceable attitudes (CEV 2022, III, 128 ff). Although we have referred to the significant shift within Catholic circles from just war approaches to peacebuilding discourses (cf. §4.2.1.1., Level 3), it is also important to ensure that these tendencies do not allow undue generalisations that caricaturise communities of faith in unhelpful ways. Yes, there is a strong Christian – especially Catholic – influx, but not all communities of faith are limited to them. Yes, religious communities and their imaginaries have changed in time, but they should not be seen as consistent monoliths within each era. On the one hand, they have also had important *positive* contributions before the 1960s: one only needs to think of the substantial influence of Bartolomé de las Casas in the whole of Latin America in the 16th century (Mayer 2014), and how his thought set strong precedents for the modern understanding of human rights (M. Delgado 2007) and is still referenced in public spaces (Gómez Isa 2019); or in peaceable figures that have moved closer to Colombia, like Saint Peter Claver in the 17th century, mentioned by Pope Francis during his aforementioned visit to the country (Texts 2, 11, 13); or in the way the Second Vatican Council understood itself as an effort in *aggiornamento*, in *renovating the Church in continuity* (Gudiel 2011), and how this had roots in initiatives and theological movements that preceded the Council itself; etc. On the other hand, there have also been problematic approaches *after* the 1960s – some of which have been mentioned previously in the thesis (Beltrán and Creely 2018; Ortega

2018; Caicedo and Manrique 2023, 160) – . These are all important elements to take into consideration, even if one is aware of the limited time that the CEV had to carry out its colossal task, and of how it had to focus on the victims’ voices, and thus, in the negative and problematic imaginaries that may have been silenced in the past.

If the efforts inaugurated and encouraged by the CEV are to be taken a step further, this requires the country to have a broader and more equitable understanding of the situation surrounding our religious imaginaries. This entails a cognizance of how the problematic imaginaries are precisely *that* – imaginaries. In opposition to a partial view of two historical stages, bluntly divided by a single decade, an awareness of the imaginary structure of these attitudes and all their complexities not only enables a more honest approach; it also opens the possibility of engaging with other imaginaries – e.g. religious imaginaries throughout Latin America; social and political imaginaries in contemporary Colombia; etc –, thus broadening spaces for mutual enrichment and deeper understanding. Further, this awareness of our religious imaginaries also opens the door to recognising the existence of an imaginary iridescence, i.e., a multiplicity of imaginaries *within* the various communities of faith. This isn’t fully recognised in the Report, and it needs to be addressed for communities of faith to contribute to the CEV’s project, but also for communities of faith not to move *against* it, as they have sometimes done in the past (cf. footnote n. 15 on §2.2.2.2. regarding the role of certain Christian denominations in the «No» campaign during the 2016 plebiscite in Colombia).

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Regarding the **assessment** of imaginaries, there are number of things to consider. A first thing that is apparent in a close reading of the Report and its depiction of religious imaginaries is the fundamentally grounding role with which they are attributed. Cosmopoietically speaking, this immediately raises the question about which kind of human consilience is being missed and sought after here: are these imaginaries problematic due to a lack of consilience between them and a particular set of intrinsic or extrinsic elements? Are we facing an absence of inner peace when it comes to the overall experience of the religious ecosystem of imaginary forms? Or is this a case of lacking consilience between two ecosystems altogether? In other words: if one looks at the religious imaginaries the Report flags, is the problem a lack of coherence in the imaginaries themselves, or is there simply an overall experience – of the CEV or of the communities themselves – of dissatisfaction and lack of tranquility surrounding them, or is the dissatisfaction coming from an external assessment?

Strictly speaking, from the Report’s perspective, it seems more adequate to talk about a lack of human consilience between the communities of faith and a set of core values which should be, in the eyes of the CEV, embraced by the country at large. However, this is not *necessarily* the case from the perspective of communities of faith themselves; a closer look at the thematising passages in Level 4, for example, suffices to see how the religious ecosystems of imaginary forms have their own sets of criteria, and how this immediately requires us to understand both cultural actions and the imaginaries that structure them *in their own terms*, i.e., with a minimum sense of religious awareness, theological literacy, and spiritual empathy. In that sense, the CEV seems

to be missing an important step in the process – or at least leaving it open for future reappropriations and developments of its project –, as has been briefly pointed out before. Communities of faith can be allies for peaceable cultural transformation – and indeed have been so already in the past –; however, they must also be understood as a portion of the country also needing to review its own imaginaries as part of the overall peacebuilding processes currently taking place.

In light of this, yet another pending task is the development of an honest and open conversation between the CEV's Report and the communities of faith – much like a continuation of the exercise depicted in the 4th level of thematising passages –, but even more importantly, a conversation amongst the various churches and even amongst the communities and groups which, in the midst of a particular community, strive to articulate their imaginaries within a single faith. This could be an initiative sparked by the CEV's Report or those currently working to support the CEV's Legacy, but it can have an enormous potential if it comes from the communities of faith themselves, if it is developed in their own language and in light of the grounding imaginaries and the various criteria with which they assess their own cosmopoietic processes. The reason for this: although it is difficult to change an imaginary from without, enabling the environment for a transformation to take place is – by contrast – an achievable enterprise. Adequate forms of platforms of coincidence can be inaugurated if those who structure their lives by means of a particular system of imaginary forms are willing to enter it with honesty; unsurprisingly, the passages in which better tools for assessment and adaptation are offered – where a more adequate assessment of human consilience and a more effective imaginary game take place – are those in Level 4, which is precisely where an actual conversation with communities of faith takes place, allowing their voices to be heard. Here, the riches of their religious ecosystems of imaginary forms and all their formation and transformation processes appear more transparently.

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Finally, regarding the **adaptation** of religious imaginaries: as a whole, the revised passages in the Report do offer a limited form of consilient resonance, as they include these various imaginaries in the common space of their pages; the real question, however, is whether or not the text truly opens a dialogue with the sources of said imaginaries *from the believers' perspective*, taking into account how they are embedded in the religious ecosystem of imaginary forms. This, in turn, requires a similar exercise when it comes to efforts of contingent projection, and so renders several relevant questions. In other words: how do the various depicted religious imaginaries resonate in the ecosystems within the communities of faith? In what measure do they question other imaginaries that have already been established and assumed? What sort of interaction takes place when non-religious ecosystems – e.g. the value system the CEV suggests – come in contact with religious ecosystems? Or when religious imaginaries from different ecosystems engage each other?

Seen by itself, the Report is limited as a platform of coincidence; however, it carries within it the necessary germ to catalyse diverse and potent forms of platforms of coincidence throughout the country; this also applies to the type of cultural

transformations in which the Report frames the contributions of communities of believers and their religious imaginaries. In that sense, the pending task for those wishing to continue the CEV's task in these lines is to protect and strengthen existing platforms of coincidence and inaugurate new ones which may enable spaces for transformational encounters between various forms of religious imaginaries, both between those subsisting within a single religious current and between those belonging to entirely diverse spiritual traditions. This seems like a reasonable and feasible way to support communities of faith in their contributions to dialogue (Recommendation 6.4), and to the development of an ethical and democratic culture more prone to peace (cf. H10; Recommendation 66).

A Second Overview of the Key Conclusions

The first overview I have offered of the conclusions is highly technical, as both its structure and its vocabulary are meant to highlight how their content comes directly from using the theory of cosmopoietic imaginaries as a lens to read and interpret the CEV's Report and its approach to religious imaginaries. In that sense, I include here a second overview, one which conveys the same fundamental ideas than the first, but focuses less on the cosmopoietic technicalities and more on the comprehensibility and applicability of this thesis' response to the second line of research – ultimately, its contributions as a practical proposal for peace in Colombia.

The thesis has developed three main categories – visualisation, assessment, and adaptation – and has evaluated how each of these comes about in the CEV's Report and its engagement with religious imaginaries. The key questions to ask, then, have been: how does the CEV's Report visualise religious imaginaries, esp. those it considers problematic? How does it assess them? How does it propose to adapt them? Although the broader, much richer answers to these questions have been portrayed in the previous section, a shorter summary – less laden with cosmopoietic jargon – could be the following:

1. The Report **visualises** a wide array of religiously-inspired cultural practices – and the imaginaries that uphold them –. It focuses on those that it considers harmful, given the way they have contributed to preserve warring dynamics in the country; interestingly, it also recognises the potential that communities of faith have as «devices of cultural re-edition», i.e., as important allies in peacebuilding efforts.
2. Although the criteria that the Report uses to **assess** these imaginaries is not always evident, a closer reading of the text reveals it has «translated» the warring contributions by framing them in terms of a particular cultural project. In other words: the negative religious imaginaries that the Report visualises as damaging are, ultimately, those that go against what seem to be the CEV's core values – «dignity», «diversity», «life», «human rights», and «dialogue and reasoned deliberation» (CEV 2022, II, 726; cf. 631, cited in §4.2.1.1., Level 2) – and against the Report's own project of cultural reform towards the configuration of a secular ethics and the development of a more inclusive democracy
3. The Report's suggestions for the **adaptation** of imaginaries is thin; the Report by itself is a long, complex, conceptually-heavy text which, *by itself*, would not suffice as the means for cultural transformation. However, understanding how the Report sees itself as part of a wider system – which include the Comprehensive System for Peace, the CEV's

Transmedia, the numerous initiatives that civil society had before the CEV existed, the articulation of many of those initiatives in what is now called the *Legado* (the CEV's Legacy), etc. – reveals it has never intended to be seen as a compartmentalised initiative, but as a guideline and as a blueprint catalyser for present and future peacebuilding initiatives.

There are many ways in which this cosmopoietic reading of the Report I have developed in this thesis – and briefly summarised here – can be further discussed and more fully developed towards a set of recommendations or suggestions that may be implemented by whoever wishes to work alongside communities of faith toward peace in Colombia. However, there is a train of thought I wish to convey in the following lines, as I believe it is of particular importance and it moves in the direction of much that has been said so far in the thesis.

This line of work starts by recognising there being somewhat of a caricature in the Report's portrayal of religious imaginaries. As I have said before, if one follows the main lines of the Report's arguments and tendencies, it seems as if there was a «bad», mostly-warring community – or communities – of faith in Colombia before the 1960s, and then a «good», mostly peaceable community of faith after that decade. Although there was indeed a major cultural shift during that decade, taking place in all cultural strata – including the Catholic Church –, it is important to note how there were peacebuilding initiatives and peaceable religious imaginaries in Colombia before the 60s, and that there are warring mindsets that have been nurtured by religious imaginaries after that decade, and even today. Broadening the perspective of the Report's reading is not just a matter of academic honesty, historical accuracy, and political justice; it allows us to complexify and enrich our understanding of communities of faith in the country and reveal an important fact that seems not to have much light in the overall landscape of the Report – namely, the existence of a fracture within communities of faith.

In other words: the contrast between the warring community of faith and the peaceable community of faith that the Report points at is not – and should not – be interpreted as a historical divergence, i.e, as a conflict between two historical stages, but as a clash between two imaginaries that have been present in the past and, I suspect, are still present today. I believe said clash is worrying, not because I would prefer a homogenous community of believers, but because of the violence that is engrained in it. In other words: I am convinced that having a wide variety of ideological differences and approaches, even within communities of faith, is desirable. In fact, I have spoken in the General Introduction about the need for a *tertia via*, a new path that may shield us from unnecessary extremes both in univocity and equivocity, one that allows us to identify and assume «a set of practices, perhaps, that enable us to preserve strong identities, whilst providing a context in which their grounding principles, the individual and communal identities they foster, and the social practices they ground, can all be revisited and discussed» (cf. Milestone 1). In addition to this, I have also mentioned a «spiritual iridescence» as a desirable trait to foster within communities, both when referring to Pope Francis' discourses (§4.3.2.2.), and in the preceding section, when reporting on the First Overview's account on visualisation.

The problem I seek to address now, then, lies not in the diversity which subsists within our communities, but in the violence with which it has frequently been assumed.

On that line, it is worth remembering that Section 4.2.1.2. offered a general reading of religious imaginaries in the Report and concluded with a series of «overarching themes»; these included a list of the negative roles that communities of faith have played in the country, according to the CEV's findings. I believe it is relevant for us to retrieve said list here:

- They have encouraged violence against Communists, Liberals, women, and LGBTQIA+ people
- They have encouraged violence towards other denominations and within their own communities
- They have taken up violent stances from both the left and the right side of the political spectrum
- They have sometimes committed a sin of omission, lacking a more forceful condemnation of the country's issues and of the resource to violence

In addition to synthesising this list – alongside the ones that focus on the victimised and the peacebuilding roles communities of faith have played –, and having clarified that the key issue lies in terms of communities' religious imaginaries, and not in the diversity of imaginaries but in the violence with which said diversity is sometimes assumed, this thesis is now in a position to suggest a series of steps or concrete tasks as a contribution to peace in the country:

1. We need to ask about the **visualisation** of these imaginaries: is the Report's visualisation of damaging imaginaries adequate?
 - Is the historical diagnosis of these violent cultural practices an acceptable one?
 - Have those damaging imaginaries really been present in the history of Colombian communities of faith?
 - Are there other damaging imaginaries that the Report may have missed that are relevant for a description of the roles that communities of faith have played in the history of the country's conflict?
 - Are these imaginaries still present in Colombian communities of faith today?
2. We need to ask about the **assessment** of said imaginaries: how do the Report's criteria contribute or hinder to the conversation we need to have?
 - I believe the Report's assessment recognises the grounding character of Colombian religious imaginaries, but it offers an assessment using criteria that do not correspond to believers' ecosystem of imaginary forms. Put more simply: we are in dire need of theological criteria that allow us to engage in a conversation with religious communities.
 - The task here, then, is to find ways in which the CEV's core values and its cultural project can be translated into theological terms –and also seek ways to translate theologically-laden criteria to secular terms–, or in

broader terms, to find ways in which the CEV's project can genuinely and effectively engage in dialogue with a theologically savvy community

3. We need to ask about the **adaptation** of said imaginaries: how does the Report suggest we move forward?
 - The thesis has already developed the idea of «platforms of coincidence» as the means to provide spaces for the visualisation, assessment, and adaptation of imaginaries. The question, then, can be redirected towards the kind of platforms of coincidence that may help us in the transformative process that we require.
 - The CEV's worked has taken root in the numerous peacebuilding experiences that preceded its mandate, and it also fostered new experiences and spaces of encounter (cf. the cluster of Transmedia files revised in §4.2.1.1., Level 4). Some have allowed the CEV to meet communities of faith; others have bridged encounters between victims and perpetrators. However, in light of what has been said here, the questions that arises is the following: are there any currently existing platforms of coincidence that allow dialogical encounters between the different sides of the aforementioned divide within communities?
 - If there are such platforms, a key step would be to strengthen them and to enhance their ability. If such platforms do not currently exist, the key step would be to seek ways to design new platforms and support them.
 - Whichever way the question is answered, this thesis has developed ideas that may contribute to the process that follows:
 - Art is an important ally in the process; finding ways in which art may offer platforms of coincidence for these kinds of encounters, fostering transformational encounters between these imaginaries (e.g. my account in §3.3.1. of Jesús Abad Colorado's artistic exhibition), could be a way to move forward. Lederach's theoretical reference to the arts and his performative use of them throughout his book can give us an idea of how such artistic platforms of coincidence might be encouraged and why.
 - Opening more explicit conversations in a theological register could also be beneficial. In that sense, echoing Pope Francis' discourses at this point seems adequate, especially due to his interest in synodality as a key feature of the kind of platforms of coincidence that communities of faith require: the Pope has referred to synodality in the past as expressing «the nature of the Church», and it is also meaningful that the 16th Ordinary General Assembly of the Synod of Bishops (2021-2024) is precisely on synodality and is entitled «For a synodal Church: communion, participation and mission» (Vatican News 2021). In a sense, the fundamental traits of what a theological platform of coincidence should be are somehow structured in the concept of synodality itself; opening synodal platforms of coincidence as spaces for theological dialogue of an improbable nature (to use a Lederachian concept) between groups within the various communities of faith in Colombia, particularly amongst

those of differing theological positions, seems like an apt way to move forward.

Although there are numerous directions in which a cosmopoietic reading of the CEV's Report may lead, I have developed a particular line of action that retrieves fundamental aspects of that reading and lands them onto practical suggestions or tasks. They are the result of developing a theory of cosmopoietic imaginaries, using it to read and interpret the Report's understanding of religious imaginaries, and landing that interpretation – «distilling» it, to quote from Lennon – down to more concrete terms and in feasible dimensions. It is also worth noting how, during the process, the two key figures at the end of the previous chapter – Lederach and Pope Francis – have come up throughout several times. Having previously read both authors through a cosmopoietic lens immediately allows a fluent interaction between their ideas and the suggestions being put forth here. On the one hand, the four disciplines that characterise Lederach's moral imagination can be seen as the attitudes that are required for platforms of coincidence to work, and in turn, platforms of coincidence – even those theologically and synodically structured – are the ideal spaces for such attitudes to come forth, and thus, to transform imaginaries. On the other hand, Pope Francis' understanding of the context, motivations, prerequisites, and key features of peace in Colombia, alongside the specific call for conversion – spiritual transformation of imaginaries – to which he invites believers in the country, as well as his own example of engaging with different audiences, are all rich with resources that seamlessly align with the kind of transformative spaces this thesis aims to motivate for the transformation of religious imaginaries and the call to peace.

A final word before moving on to the last section of these General Conclusions: as I have said before, I am entirely aware of the numerous peacebuilding initiatives that have been active in the country in the past decades, and I am fully conscious of how both in terms of artistic spaces and even religiously-inspired associations, there are many with vast experience in the field who might already be enacting the values, attitudes and inspirations this thesis has pointed at. In that sense, there are three things I would like to add. First, I want to recognise and honour the country's victims, as well as the tireless work and struggles of so many who have toiled for years to bring about peace in the country; academically engaging with peacebuilding by means of this thesis is nothing but an effort to make the field, the country, the CEV's Report, and their own efforts as visible and noticeable as possible. Second, I would hope that in any way, what has been said so far contributes to broaden the discussions, nurture the conceptualisations, and clarify the pathways through which peacebuilding initiatives – especially those involving communities of faith – may continue supporting peace in Colombia. Third, as I stated in the General Introduction (cf. Milestone 1), I am also aware of how the country is in dire need of every hand available for peace, be it for the ongoing negotiations of future agreements with warring groups still in conflict, or for the pending implementation of the agreements that were signed in 2016; not only do I fail to see how there might be a contradiction between both, but I firmly believe that one is inextricably linked with the other. True peace cannot contradict true peace, and if there is any way in which this thesis

contributes, it will have fulfilled the purpose stated at the beginning of the General Introduction – it is a text fundamentally understood as a means to serve.

Questions Beyond the Thesis

Foreseeing the steps that might be taken beyond the thesis entails an interesting exercise which requires memory for the past process the thesis has gone through, awareness of its present state, and articulating both with sufficient [cosmopoietic] imagination to project how it might inaugurate new routes for relevant research and interesting discussions in the future. For now, there are three pathways that I would like to include here: the possibility of conversing the thesis with relevant interlocutors; different stances to contrast its contents with other relevant theories; and finally, taking the thesis a step further and aiming for a more developed methodology of imaginary transformation.

Conversing with Relevant Interlocutors

There are many potential interlocutors for a thesis like the present one. Although it is not technically necessary to engage with any of these conversations for the strict purposes of the thesis as such, said conversations open up as eventual complements to the argument; thematic digressions that could enrich, contextualise, or simply broaden the conversation.

The first and perhaps more natural possibility is to reach out to the communities of faith, whose involvement in peacebuilding this thesis seeks to somehow aid. As I pointed out in the previous section, an appropriate implementation of this thesis' suggestions would necessarily require reaching out to communities, and developing a trustworthy environment – a suitable platform of coincidence – that allows a mapping exercise of their approach towards peace in the country, to peacebuilding initiatives, to the Commission and its Report, and finally, to the thesis' own understanding of religious imaginaries and its processes. This would have to include factions of the religious spectrum that may not be as favourable towards peacebuilding initiatives, but I would probably start exploring with institutions more akin to the project, like the Colombian Conference of Bishops, CELAM, Caritas Colombia, Dipaz (Diálogo InterEclesial por la Paz), Mesa Ecuénica, Justapaz, Comisi3n Intereclesial Justicia y Paz, etc.

A second possibility is to open a closer conversation with those who used to work in the Colombian Truth Commission, and with those who are currently working with the Committee established to follow-up and monitor the implementation of the Report between 2023 and 2030. Confirming the thesis' readings, closely analysing the way the implementation of the Report's recommendations has been assumed by various social sectors – including civil society, the Unidad de Implementaci3n del Acuerdo de Paz, the President's office and the Colombian High Commissioner for Peace, among others, the various institutions that are part of the CEV's Legacy Project, etc. – would be

mandatory. Alongside this, the aforementioned Committee would be a key element, and I suspect a conversation with the Office for Religious Affairs (Dirección de Asuntos Religiosos, Ministerio del Interior) would also be fruitful.

A third and final possibility within this category would be to reach out to international cooperation and those who might be interested in generally following up on the Commission's recommendations in the country, but also those interested more particularly in the link between the recommendations and religious circles. As part of the first, I would include the Barometer Project and the Kroc Institute for International Peace Studies; as part of the second, I would mention the Catholic Peacebuilding Network, and Pastoral Social Caritas, once again.

Contrasting with Similar Theories

I have already pointed at how the present thesis inaugurates a series of academic possibilities for potential research in the future. In addition to the ones that have been mentioned before, there are a few others who might have analogous –or at least similar– approaches to any of the various subjects and topics –imagination, religion, peace, etc. – this thesis engages with.

An interesting possibility would be to engage with the various Carter School Peace Labs at George Mason University: the Peace Engineering Lab; the Reconciling Conflicts and Intergroup Divisions Lab; the Narrative Transformation Lab; the Transforming the Mind Lab; and the Transitioning Justice Lab. All of them somehow engage with interesting crossroads between themes that are relevant for the thesis. I would be particularly interested in the Root Narratives theory, developed by Dr Solon Simmons, which develops an analysis of key features of narratives with the purpose of contributing to managing radical disagreements; the possibilities of a conversation between my cosmopoietic approach and Solon's Root Narratives theory seem wide. In a similar vein, Dr Tamara Niella has also been doing academic research on radical disagreements from a strictly psychological perspective and is currently working as part of the Cognition Values and Behaviour Lab at the Ludwig Maximilians Universität München.

Yet another possibility would be to engage with scholarship in Sociology of Religion in Latin America. Although studies in that field have been going on for a while (Blow 1954), more recent work has been published that engages with the diverse forms in which experiences of citizenship and religion are intertwined, how post-conflict and religion respond in the Andean region, and how diverse forms of faith and revolution have engaged in projects of cultural transformation in the country. Understanding these topics and drawing parallels with the Colombian experience, especially in light of the CEV's project of cultural transformation, could also render interesting possibilities for research (Bradbury 2023; Wood 2014; Gamarra 2000).

In a register closer to the religious themes of the thesis, there are authors working on narrative theology, i.e., the focus on narrative structures as the foundation for the

development of systematic theologies. In addition to authors like George Lindbeck and Hans Frei, who were foundational, some references in the field include Lindbeck's own *The Nature of Doctrine: Religion and Theology in a Postliberal Age*, and more recently, James William McClendon Jr's *Biography as Theology: How Life Stories can Remake Today's Theology* (Lindbeck 1984; McClendon 2002). The way narrative theologians – or post-liberals, as they are also referred to – avoid reducing theology both to romantic emotivism and to excessive rationalism, and their interest in narratives, both seem like natural pathways for conversations with a theory of cosmopoietic imaginaries, especially via Lennon's structuring of imaginaries.

Lastly, a very interesting option would be to engage more closely with the scholars working in Universidad de los Andes, in Bogotá, who have been studying Religion and Peacebuilding. Two of the academics who have been directing this group are Alhena Caicedo Fernández and Carlos Andrés Manrique, whom I have quoted several times throughout the thesis, especially in Chapter 4. Although I am not aware of particular theories that may serve as a conversational bridges or points for investigative engagement with them, their academic proximity to authors like Angelika Rettberg – whom I have also referenced, especially at the beginning of the thesis – and their interest in subject topics that are close to this thesis provide me with sufficient motivation to include them in this section.

A Step Further: A Developed Methodology

Having developed a theory of cosmopoietic imaginaries, and having applied to a number of authors and disciplines – the CEV's Report and its treatment of religious imaginaries being the most arduous –, I have pointed out the various ways and the diverse case scenarios in which it might prove useful. However, going beyond the purely academic, I suspect the overall architecture of the theory is yet to be translated into a much simpler, practical, modular form of methodology that may allow its fundamental intuitions to structure and enable efforts directed towards the transformation of imaginaries, especially those related to peace and conflict.

In that sense, a subsequent project that seems worthy of attention would be one which allowed this thesis to engage with peacebuilding practitioners, who have had experience in the field and know, first-hand, the kind of challenges that peacebuilding faces in the country today; confirming the thesis' more theoretical reading with their approaches would be truly enriching.

In addition to that, conversations with scholars in the fields of pedagogy and psychology would also be fruitful for the purpose of re-configuring the contents of the thesis for wider, less academically driven publics. Alongside the possibility of conversing with communities of faith as relevant interlocutors – which I mentioned above –, this idea of eventually drawing up a pedagogical methodology inspired in the thesis – a methodology for imaginative transformation? a cosmopoietic pedagogy? – is perhaps one of the most interesting pathways I believe the thesis opens for potential avenues of future research.

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