

Gil, L. y Ricaurte, D. (2017). Peasant Reserve Zones -ZRC- (PRZ) in the midst of the armed conflict and the search for a peaceful solution. In: Copal (Ed.) Paz en el territorio. Intercultural dialogue and social justice. Bogotá: Universidad Nacional de Colombia. Pp. 19-74.

To present the role that the National Association of Peasant Reserve Areas Anzorc has had in building rural peace in Colombia, since its creation in 2010 in Colombia.

It presents a bivalent conception of justice as a starting point on the rights of peasants over the territory, the land problem in Colombia, the complexity of the territory from the identities and rights of peasants, as well as some conclusions.

The Anzorc has consolidated itself as a national organization whose main objective is to promote the ZRC as a strategy for the improvement of the conditions of the peasants in the country. Within the framework of this social mobilization, the Anzorc understands the peasant as a historically excluded political subject and the ZRC as a tool towards integral agrarian reform and peace with social justice. In this sense, the work of Anzorc and the other organizations for the promotion of the ZRC has exposed the necessity of a transversal and integral policy and not the monolithic one that has been imposed historically in the country in front of the countryside.

The constitution of the ZRC as a pilot project on the redefinition and redistribution of land allows for the identification of several of the virtues highlighted by the peasant movement itself in these processes, consisting of the intervention of rural users in decision-making regarding their territories, their participation in environmental protection measures for environmental protection areas, the strengthening that the experience represents for the organizations when training themselves in the identification of their needs and possible solutions and the possibility of thinking about the functioning of the peasant economy.

In the national history the peasants have been excluded from the distribution of the land where no real forms of recognition have taken place, assuming with respect to their problematic situations of injustice that were only concerning their economic needs. This did not generate a two-dimensional response to the problems of the peasant community, that is, there is still no real inclusion since the starting point is the acceptance of the redistribution dimension, eminently economic, forgetting the recognition dimension. The lack of some of these components leads to the rejection of diverse cultures, such as that of the peasants.

The construction of territorialities on the basis of the peasant cultural model is a form of resistance by opposing homogeneous forms of modernity, which only accept one way of living. The difference of dual ontology that is identified with the division of what is and makes part of man and which is not part of him, such as nature, which by not being part of the first, destroys the second. In this aspect, the relational ontology is understood from other experiences, characterized by the formation of many ethnic-territorial peoples, such as peasants, indigenous people and afro-descendants.