

## The Constructions of Telluric Peace: Experiences of Resistance in-from the Embrace of Environmental Thinking and Organizational Theory

Leonardo Ramírez Martínez<sup>1</sup>

<sup>1</sup>Fundación Universitaria Comfamiliar Risaralda  
Email ID: lramirez@uc.edu.co

### ABSTRACT

en una cultura construida para engendrar la guerra, la primera víctima es la naturaleza." With this expression, the environmental thinker Augusto Ángel Maya makes an opening for the central reflection of this research: it is essential to build a telluric peace from the relationship between culture and ecosystem. In addition, the Abyssal Thought allows the inclusion of the territory as an expression of foundation. This is how the general objective of the doctoral thesis is proposed: To unveil the constructions of the Telluric Peace from academic and territorial conceptions. In accordance with an epistemic-ethical stance oriented towards sensitivity and inhabitation, a methodesthesia is proposed as the paths of the sensible for the deployment of research, paths that allow biographical, experiential and territorial expressions in constant dialogue and interaction. As for the expected results, it is intended to occlude in a conceptualization of the telluric Peace that emerges from the dialogue between the academic and the territory, which contributes directly to the reconciliation of culture with its ecosystem from the Nature that we are. Additionally, the conception of organizations, including business, is essential in the intentions of deploying the Teluric Peace, therefore, this article is linked to a reflection within the framework of organizational theory..

### 1. INTRODUCTION:

This article is based on the author's doctoral research proposal and emerges with the strength to propose a reconciliation between culture and ecosystem, since "en una cultura construida para engendrar la guerra, la primera víctima es la naturaleza." (Ángel Maya, 1996, p. 66). Likewise, as Julio Cortázar (1962) proposes in the story "Cronopio y flor", it is necessary to understand Nature expressed in a flower to learn to live with it in great peace. As for the approach to the problem, it takes place in the Environmental Sciences as a place for the enunciation of the Doctorate, then it addresses the territory as a concrete expression of the reflections based on what Boaventura de Soussa Santos calls Abyssal Thought (2010); Together, Environmental Thought is expressed Latin American/South as a philosophical proposal that cements the epistemic, ontic, aesthetic and ethical meditations of the research. Finally, the war against nature is proposed to glimpse the need to propose a Teluric Peace.

Now, it is essential to begin by framing the present discussion in the tensions of Environmental Sciences, since the way of understanding the environment is in itself "Un Campo de Lucha Semántica" as Professor León Felipe Cubillos states in his book "Interdisciplinarity in Environmental Sciences". Although from the institutional framework the concept of environment predominates as a scientific definition, as a "resource", and, therefore, as "a good and a service"; There are other expressions that question this reduction of the environment, introducing the value of history, knowledge, heritage, ideologies, and social rights that try to resist any hierarchy based on knowledge, heritage, practices, powers, and interests of the different social agents that are part of each territory.

Likewise, A Critical Position requires continuing to vindicate and locate the role of cultures in environmental relations." (Cubillos, 2020, p. 66).

Similarly, the Colombian Environmental Training Network – RCFA in the text "Las Ciencias Ambientales como Nueva Área de Conocimiento" (2007) states that it is not possible to understand the environment from the perspective of classical science because it is not an empirical object that can be measured and delimited. It is, rather, a field of interrelations between factual and theoretical objects, which require different and complementary approaches for their understanding (Colombian Network of Environmental Training, 2007). In addition, as stated in the text "Environmental Affectivity" (Toro & Giraldo, 2020), the epistemic problem of what we call "the environmental" consists of understanding that there is no separation but dynamic entanglement, a pregnancy of proliferations that follows aesthetic patterns, but, at the same time, understanding that among the multiple we are different.

Therefore, it is possible to glimpse that the conceptions of the environment different from the scientific context of the "environmental sciences" are based on an explicit and often radical critique of modern science and its dichotomies/separations. For the vast majority of authors who develop critical approaches to classical science, environmental studies, knowledge or thinking go far beyond scientific knowledge and overcome their limitations in understanding and addressing the serious environmental problems of contemporary societies. (Colombian Network of Environmental Training, 2007).

In this sense, Patricia Noguera affirms that environmental sciences and theories of complexity have a profound relationship. Complexity theories contribute to the

environmental sciences the dissolution of the concept of the "object" of research. Instead, environmental sciences speak of interactive fields, problem nodes, networks, but in any case, not "objects" (Noguera P., 2007, p. 58)

Science as an institution and as a practice must collaborate in the construction of a thinking-thinking-rethinking, which allows the dissolution of power relations, that is, the dissolution of all types of subjects and all types of objects, and the construction of an ecology of thinking, where and from a complex environmental philosophy, with Heideggerian and Spinozist resonances, the split between nature and culture dissolves: I am things and things are me, according to Heidegger; Nature is a body in permanent expansion, from which reason, culture, human beings, ideas, the multiple (multi-tudo) whole, is emergence. (Noguera P., 2007, p. 62)

Additionally, Arturo Escobar in his chapter "Epistemologies of nature and coloniality of nature" expresses how knowledge of nature is not a simple matter of science, empirical observation or even cultural interpretation. To the extent that this issue is a central aspect of how we think about the current environmental crisis, it is important to have a view of the variety of positions on this issue. Providing this view, even in a very schematic form, is not a simple endeavor, since what lies at the heart of the matter—besides political and economic issues at stake—are contrasting epistemologies and, ultimately, foundational myths and ontological assumptions about the world. (Escobar, 2011, p. 50).

However, for these questions raised so far it is important to take into account what Boaventura de Sousa Santos calls abysmal thinking, this thought operates by the unilateral definition of radical lines that divide experiences, actors and social knowledge between those who are visible, intelligible or useful (those who remain on this side of the line) and those who are invisible, unintelligible, forgotten or dangerous (those on the other side of the line) (Santos, 2010, p. 8) which highlights the need to collate other voices in academic discussions and the importance of territory as a matter of Environmental Sciences. For example, the need for the presence of voices that come from literature or from native communities and their contributions to academic reflections on concepts such as territory, environment or knowledge.

In addition, this approach by Boaventura de Sousa Santos entails the urgency of dialogue between academia and territory, since "la ceguera de la teoría acaba en la invisibilidad de la práctica y, por ello, en la subteorización, mientras que la ceguera de la práctica acaba en la irrelevancia de la teoría". (Santos, 2010, p. 18). Due to the above, the dialogue between the academy expressed in Latin American Environmental Thought from the life history of Patricia Noguera and the Juntanza Chinchiná Resiste as a territorial expression becomes relevant for this research.

This is how relationality the relational way of being, knowing, and doing, defined as those socio-natural configurations that arise from the recognition of the radical interdependence of all living things, where nothing pre-exists the relations that constitute it is the great correlate of autonomy and communal; The above

unfolds in the understanding of the common. This can be seen in many peoples' worldviews, such as the African philosophy of the Muntu or conceptions of Mother Earth such as Pachamama, Ñuke mapu, or Uma Kiwe, among many others. It is also implicit in the concept of civilizational crisis, as long as one assumes that the current crisis is caused by a particular model of the world (an ontology), the modern civilization of separation and disconnection, where humans and non-humans, mind and body, individual and community, reason and emotion, and so on are seen as separate, self-constituted entities. (Escobar, 2018, p. 63)

With what has been stated above, it is possible to glimpse how war is a framework present in the culture-ecosystem relationship. But to address what concerns war, and as an expression of a precedent to this question, it is relevant to bring up the question: Why war? (Freud & Einstein, 2001) that Einstein and Freud try to address at a crucial moment in humanity. Is there a way to free human beings from the fatality of war? This is for Albert Einstein the "most important question posed to civilization"; it goes to the heart of the problem of our culture, it cannot be forgotten or avoided. It has forced us to think about the paths that we must all open together to free ourselves from the slavery of war; not of this or of a war, but of war. In Freud's reply to Einstein he states that "Quizá tenga usted la impresión de que nuestras teorías forman una suerte de mitología que, en ese caso, ni siquiera sería grata. Pero ¿Acaso no se orientan todas las ciencias de la naturaleza hacia una mitología parecida? ¿Acaso se encuentra usted en la física en distinta situación?"

As far as this culture-ecosystem relationship is concerned, Augusto Ángela Maya proposes, from the interpretation of the environment, that a third "C" relationship can be given to the Greeks, the name of *Nemesis*. It is nature's revenge against non-adaptive cultures. When a culture has crossed boundaries, environmental impacts begin to pressure the cultural system to change or disappear. When the cultural system fails to find the way to modify its erratic behaviors, nature buries it in the cemetery of history (Angel Maya, 1996, p. 119).

In this war against Nature, Patricia Noguera expresses that today this continues with new names and new faces, but perpetuating Francis Bacon's idea in the New Atlantis, that nature must be violated in order to extract all its secrets from it, like women, (Noguera P., 2007, p. 58). Therefore, it is understood that the way in which culture organizes its social relations will have to do with the way in which it develops its relationship with nature. "The slavery of man means the subjection of nature. Man can only act within culture, and in a culture built to engender war, the first victim is nature." (Ángel Maya, 1996, p. 66).

This war has had different variations over the years, which leads us to ask ourselves: How can sustainability and environmental sustainability be possible, within the logic of development, even that of development that has been adjectivized with the words "sustainable" and "sustainable"? Johannesburg has shown us that this is not possible. The efforts of economists, technologists, politicians, sociologists, anthropologists, ecologists, urban planners and even philosophers to bring together

two practices: that of development and that of sustainability and sustainability, expressed their failure or, at least, their insufficiency in the face of the symbolic dimension that the idea of development still has for the West. This imaginary has been so powerful that it is not possible to remove it from the language of science, technology, the city and, in general, from the world of contemporary daily life. Very few environmental thinkers can think of renouncing development and embarking on processes of construction and reconstruction of the webs of life. It could be said, without fear of being wrong, that the driving idea and matrix of modernity is the idea of development. (Noguera P., 2007, p.. 65)

The main justification, which is addressed from the importance of research, is to reveal, perhaps to later collide, those lines of abysmal thought that are configured in the environmental sciences from the conceptions in the theory-practice relationship, the presences of the communities in the academic and the vision of the academic with respect to the communities and their territory. the theoretical and practical construction of telluric peace, among other relationships that surely emerge in the research process. In addition, it is a proposal that implies a questioning of the constructions of thought, the opening to new epistemes and alternative methods in scientific discussion.

It is new to highlight that the investigation of these tensions will be made through the life story of Ana Patricia Noguera de Echeverri as an academic expression framed in Latin American Environmental Thought. Going through the life of Patricia Noguera will allow us to reconstruct the academic efforts that have been presented in the construction of a Southern Environmental Thought that emerges in-from the National University of Colombia; In contrast, the approach to the Juntanza Chinchiná Resiste emerges as a territorial expression that helps in the understanding of resistance in-from the territory as a place of enunciation-construction, specifically in the expression of the orchard located in the Bella Vista neighborhood of the municipality of Chinchiná, as a specific territory of the research. It should be clarified that these distinctions are not presented as a rigid dichotomy, since the academy is present in the dialogues of the Junta and the grassroots communities are part of Patricia Noguera's reflections.

Thus, the relevance is glimpsed from the epistemic, ethical, aesthetic, methodological contributions of the results of the research proposal, lies in the decolonizing position, the vision from the struggles of the feminine and the territory, which implies a field of interest for studies in environmental sciences that will surely be of great use for the relationship between University - State -Civil Society.

The Formulation of the Problem of the Doctoral Thesis: What Are the Constructions of Telluric Peace from Academic and Territorial Conceptions? Accompanied by the general objective: To unveil the constructions of the Telluric Peace from the academic and territorial conceptions and three specific objectives: To relate the academic expression of the Telluric Peace from the life story of Patricia Noguera, To expose the territorial

expression of the Telluric Peace from the experience of the Chinchiná Resiste Juntanza and, finally, To contrast the conceptions of telluric peace from the academy and the territory.

In order to approach the organizational theory and Corporate Social Responsibility component of this article, it is essential to understand that classical management is governed by economic and engineering reasoning to determine its results and criteria, both at a theoretical and practical level. Moreover, the rationalization professed by this mechanistic view of management becomes a frightening term when it designates Taylorism and the other methods of organizing work that undermine the professional autonomy of workers and subject them to supposedly scientific rhythms and mandates that are nothing more than instruments placed at the service of profits. indifferent to the physiological, psychological, and social realities of work (Touraine, 2000).

In addition, talking about the environment in management has very often led to misunderstandings regarding the restrictive conception of this concept, that is, to the widespread perception that "green" concerns are outside the framework established in this discipline and are not of interest to managers. These two kinds of misunderstandings. In fact, they are related to the same cause: reflections on management were developed ignoring, most of the time, the rootedness of the organization in the material and ecological reality that conditions its existence, like that of each one of us (Aktouf, 2009).

This leads to a profound environmental crisis that emerges from the civilizational crisis and that finds an echo in the crisis of administrative-organizational thinking. In short, a time of crisis. Imbalances in the culture-nature relationship, a blindness to the ideals of development and an administrative discipline that is rooted in the assumptions of modernity. (Ramírez, 2017)

## Theoretical Framework

As a Theoretical Framework of this research, three main components are woven: The first, confronts the Environmental Crisis to cement the understandings of the war against Nature. The second, following a propositional logic, expresses Environmental Sentiment as an alternative to found and unveil the Teluric Peace. The third component displays some positions regarding Peacebuilding and, finally, the fourth component reflects the relationship between the doctoral proposal and organizational theory

## Crisis Ambiental (Guerra contra la Naturaleza)

"Todo lo que libera nuestro espíritu, sin darnos dominio de nosotros mismos, es destructivo" (Goethe, 2000, p. 44)

One of the fundamental questions that emerge in the paths of research is: If Telluric Peace is proposed, against what/who is War? And, therefore, civilizational expressions read from the Culture-Ecosystem relationship become relevant. Since, as Patricia Noguera (2004) states, as long as the views on the relationships between

ecosystems and culture are a view of domination and the discourses of development, even sustainable development, continue to prevail, we will continue to be an ungrateful species, and inhabit the earth - that symbolic-biotic world of life of which we are part - as if it were a warehouse full of resources available and forever. Likewise, Michel Serres (1991) invites a change in the direction of this culture, since war is waged in and against the world.

Likewise, in the book "Environmental Affectivity" the conception of how ecocide, the depredation of the earth, the mistreatment of the world, are not separate from homicide, femicide, genocide, since every "cide" hides behind it a contempt for life, indifference to suffering, suppression of empathy and disconnection with otherness. (Toro & Giraldo, 2020).

However, in order to unveil the war against Nature, it is imperative to understand that possibly the first environmental effect of modern development that must be considered is the impact on culture. It is an invisible effect, difficult to pin down, but it is perhaps the one with the deepest consequences. The submission of cultures to a single purpose of accumulation means the progressive loss of cultural heterogeneity. So far it is an irreversible fact. Culture has gradually lost its meaning as a model adaptive to local or regional circumstances, to become a unified clothing and an articulated system of exploitation of the natural environment. Identical symbols respond to similar instruments. Social relations are not organized according to the demands of common work that guarantees the survival of the tribe or the village, but according to the rigid lines of accumulation. Even the political organization around the national state, which began with the emergence of the bourgeoisie and was consolidated with competitive capitalism, is losing its *raison d'être* (Angel Maya, 2015).

### **Sentipensar Ambiental, the telluric in deployment**

After proposing the war against Nature, the essential proposal "Sentipensar lo ambiental" emerges. To this end, complexity emerges as an opposition to modern rationality and allows for an epistemological alternative. However, as it is not enough to replace one rationality with another, even within the framework of Environmental Sciences, other discourses are woven from aesthetics, ontology from the body-earth, feeling-thinking as an expression that collides these proposals and the essential reconciliation between culture and ecosystem. The foregoing cements the construction of the Telluric Peace.

Within the framework of Environmental Sciences, it is necessary to be aware that ontology configures the ways of constructing scientific reflections derived from epistemic-methodical proposals. This research bases its ontology on the Earth-Body (Noguera & Pineda, 2014) and relational ontologies. These proposals are interwoven from the positions of Latin American Environmental Thought, which manages to resist the modern split between subject and object, since "No puede haber pensamiento ambiental cimentado en la dicotomía sujeto-objeto, sujeto dominante, explotador, ambicioso y objeto

dominado, explotado, reducido a capital" (Noguera, 2004, p. 89). The proposal is based on the contribution of Patricia Noguera, who in her book *The Reenchantment of the World* provides an understanding through the body-world-conception of life-symbolic-biotic as a philosophical proposal. Additionally, as Maturana and Varela (2003) put it, Love and knowledge are not alternatives, love is a foundation while knowledge is an instrument.

In these senses, the words of the master José Luis Grosso are brought up, which allow us to understand the notions of the telluric in terms of reflection on the territory and the interterritorial. In the dominant Western civilizational model, "development", "language" and "critical thinking" constitute the common-sense fabric of a linear, vertiginous energy metabolism, of a growing and accumulative, anthropic extractivism, which operates under an absolute and self-performative logic, in the biopolitical regime of an agonizingly infinite crisis. Faced with this, Carlos Walter Porto-Gonçalves, starting from Geography and hand in hand with social and community struggles, has moved to the other inhabited territories in human-non-human coexistence. In the strength of this impulse, I slide the feeling of thinking from the territorial to the inter-territorial (Grosso, 2024)

Likewise, perhaps the most important source of inspiration for learning about possible non-dualistic ways of living are the worldviews of the native peoples of many parts of the world (Australian Aborigines, indigenous people of the Americas, the African cosmology of the Muntu, animistic cosmologies, and shamanic traditions, among many others). In the West, we know them mainly through anthropology and geography. From these we have learned many interesting things about ways of existing based on radical interdependence; these are embodied in territorial, family, spiritual, ritual, artistic and environmental practices. (Escobar, Another Possible is Possible, 2018) Relational ontologies are those that avoid the division between nature and culture, between individual and community, and between us and them that are fundamental to modern ontology (Escobar, 2014, p. 35)

For a Culture-Ecosystem Reconciliation, it is essential to listen to Hölderlin's words "... *A ser uno con todo lo viviente, volver en un feliz olvido de sí mismo, al todo de la naturaleza*" (Hölderlin, 2007). Forgetting the I-subject-reason. Dissolve into the whole of nature. To renounce the power established in the subject as I-think, as I-reason, over nature-object, in order to accept, understand and comprehend that we are nature, body-earth, and that this radically transforms our ways of inhabiting the earth. But it is not enough to understand the world. You have to feel it. A fundamental chapter in any philosophy must be aesthetics. Hegel rightly understood that one of the traps of culture is the castration of "jouissance." It will not be possible to rescue nature until we learn to vibrate with it. (Ángel Maya, 2002)

Far from being a machine, nature in general is much more like the human condition: unpredictable, sensitive to the outside world, influenced by small fluctuations. Consequently, the appropriate way to approach nature to

learn about its complexity and beauty is not through domination and control, but through respect, cooperation and dialogue. In fact, Ilya Prigogine and Isabelle Stengers gave their popular book *Orderout of Chaos* the subtitle "Man's New Dialogue with Nature." (Capra, 1996)

### Peace building

After proposing the war against nature and cementing the epistemic-ontic-aesthetic positions in-from the Environmental Feeling-Thinking, the construction of Peace is constituted. To begin with, the awareness prevails that, as Byung-Chul Han puts it, understanding the violence of a blind appropriation, the violent economy, would necessarily attack the ecumenical. The ego that behaves like an appropriator in front of the thing and nature will not be able to become loving at once. The hand that violently appropriates nature would not be capable of "caressing" without more. Being turned to the other is not a beyond than being turned to nature (Han, 2022, p. 213). Likewise, Friedrich Nietzsche addresses peace by mentioning that, apparently, the time has not yet come when all men will be able to have the fate of those shepherds who saw the sky illuminate above them and heard these words: "Paz en la tierra, buena voluntad para con los hombres". (Nietzsche, 1972, p.. 148). In addition, peace can also be understood from the approaches of a Faustian longing since que "Todo el que en la paz echa de menos la guerra renuncia a la esperanza" (Goethe, 2004, p. 153).

In addition, since Sigmund Freud in his book "The Malaise of Culture", it is argued that the individual citizen sees with horror in this war something that he already glimpsed in peace; he verifies that the State has forbidden injustice to the individual not because it wants to abolish it, but because it intended to monopolize it (Freud, 1999). In addition, Paulo Freire from "The Pedagogy of the Oppressed" enunciates that peace is not bought, peace is lived in the act of solidarity and love, which cannot be assumed, nor can it be embodied in oppression. (Freire, 2005, p. 190)

The word "Peace" only has concrete meaning – in my opinion – for those who know what war is, because if I can thank war for anything, it is precisely for having taught me the meaning of the word "peace". (Evtushenko's poetic ideology) (Arango, 2019, p. 178).

Peace is a product of justice, and justice is a postulate of love for man, and this love is only possible because of the right that man is recognized to possess what he deserves for his life: work, bread and shelter, freedom of the spirit, equal opportunities to fulfill himself. If these rights are denied to the Colombian man, what peace and what justice and what love can we expect from him? Only violence, hatred and death. (Arango, 2016).

Territories are the product of deterritorializations and reterritorializations; they are always abandonment and conquest. In the territories there is the sign of violence, the paradox of identity and difference; the permanent struggle for cultural appropriation. For this reason, urban life is a plethora of contradictions that express the spaces of indifference: streets, squares and public spaces in general,

are places or territories of difference, where diverse communities struggle to build their identities based on differentiating processes in which the territory is the structuring and structural thread that weaves these processes. always conflictive and in many cases violent. It is the struggle for different territorial strata, from the biophysical to the intangible, where each community wants to place its mark. The difficulty in building peace lies in the fact that peace processes have not been greened. We think of peace negotiations, where ecosystem and cultural territories are not taken into account as actors, as alterities full of complexity. (Noguera P., 2004, p. 137)

For the construction of the telluric peace, the constructions of Arturo Escobar are resorted to, especially in the approaches of the book "Otro posible es posible", from these provocations an inescapable corollary emerges: *No podemos construir el posconflicto con las categorías que crearon el conflicto*, tales como 'progreso', 'desarrollo', 'competitividad', 'eficiencia', megaproyectos, globalización de mercados, etcétera. Opening space for the collective and the communal, for example, is a beginning to elaborate a lexicon for the post-agreement that does not depend on the categories of the past. Perhaps the greatest need in this regard is an in-depth discussion of the development model, starting from the hypothesis that 'development', at least as we know it, will not bring peace but will perpetuate the social, economic and cultural conditions responsible for the conflict. (Escobar, 2018)

To consolidate the territorial vision of peace, expressions such as those of the Nasa People (2016, 2019) emerge who identify themselves by expressing that "We are the good together, the life that is below, that always flourishes between earth and smiles of the people, between the hands that in minga we build FREEDOM" "it is from that school that is said authority and that is said religion and that oppression is felt where we stop feeling the heart of the earth"

### Organizational Theory and Corporate Social Responsibility

To briefly unveil the relationship between organizational theory and Corporate Social Responsibility, the philosophical clarification of the following fundamental assumption must be made explicit: according to the way in which the business organization is understood, it is also managed. The advances between the episteme and the *techne* of administrative thought must go in the same environmentalized direction, hence the importance of emerging conceptions of the organization-company. In this sense, the epistemological stance of the program's field of study is based on the need to contribute to organizational reflection as a field of knowledge of Business Administration and administrative theories as the practical component, in response to *techné*. The above, expressed as the theoretical and epistemological foundation of Business Administration (Ramírez, 2022)

Likewise, environmental feeling-thinking must be coherent with complexity as thought, expanded aesthetics as feeling, inhabiting as ethos, the body as the ontic, and the culture-nature relationship as the environmental. In

short, it is to combine reason and feeling on earth. Therefore, the configuration of an organization-company proposal in the key of environmental feeling-thinking is reflected in a living social system that is composed of deep interconnections mediated, not only by a complex rationality, but also by an aesthetic experience in constant realization with nature. (Ramírez, 2017)

In contrast, the book "Organizational Reputation and Competitiveness in Organizations Adhering to the Global Compact Colombia – Risaralda Chapter. Pereira: Technological University of Pereira" (Arias, Calderón, Losada, Ramírez, 2022), especially in the chapter entitled "From CSR to CVC or the adaptation of organizations to the civilizational crisis" it is stated that corporate social responsibility arises as a response of companies to the serious problems generated by the development model and evolves to propose that the creation of value that is promoted by the directives and is operationalized in front of the interest groups in daily practices and in each phase or stages of the production cycle or life cycle of companies, is the best strategy to be competitive in the long term. The concept has been transformed as a result of the profound dichotomies and inconsistencies between theory and practice, and the deep and important criticisms that force us to review and reconfigure its essence and scope. In the administrative field, this entails the move from a philanthropic vision of corporate responsibility to considering it as a strategy that leads to generating competitive advantage and sustainability to the extent that it creates value for the stakeholders with whom it relates in its life cycle. In this sense, as part of the conclusions of the research, it is argued how the proposition that emerges from the exercise of building the state of the art states that the CVC strategy has a positive influence on the performance of the organization and generates a mutual benefit for business and society, reflecting mainly on its reputation and image. This situation is more evident in emerging economy contexts, as the findings show, because the history of the organization plays a preponderant role as a generator of confidence in the face of the inefficiency of the institutional environment and strict regulations.

## 2. METHODOLOGY

This article expresses some aspects of the methodological approach to doctoral research, for which aesthetic-ethical-ontic relationships must be established for the construction of knowledge and feelings that are intertwined in reflection by methods-paths. Initially, it is addressed, as an awareness of a Doctorate in Environmental Sciences, that, since the book "Unusual Wisdom" (Capra, 2003), it is typical of any research at the frontier of knowledge that one never knows where it will lead, but, in the end, if everything goes well, one often manages to discern a consistent evolutionary pattern in one's ideas and thought

Additionally, as Ingrid Toro and Omar Felipe Giraldo express, "we did not want to do a bibliographic research stripped of the sensitive experience, because we are sure that it is only possible to enter the affective world from one's own sensitivity, including one's own participation; *Advances in Consumer Research*

opening up to one's own intimate experience, and investigating in the first person one's own senses and the power of aesthetics". (Toro & Giraldo, 2020, P. 85). The above, as an expression of an epistemosethesis – methodesthesis.

In contrast, some approaches that provide methodological coherence must be briefly revealed; the thesis is configured in its vocation to advance in the theory from the qualitative expressed in The Construction of Social Research: Introduction to methods and their diversity (Ragin, 2007) and in a deep-rooted emancipatory interest (Habermas, 1982).

Moreover, if the thoughtless consciousness enunciates observation and experience as the source of truth, its words might well be interpreted as if they were exclusively about taste, smell, touch, hearing, and sight; carried away by the zeal with which taste, smell, etc., are recommended; he forgets to say that in reality the object of this sensation has also been essentially determined by it, and that for it this determination is at least as valuable as that sensation (Hegel, 1994), therefore, reality is not presented exclusively by sensory perception, but by the dialogue and tensions between phenomena, by the interaction between systems.

According to a brief review of positions proposed by Mardones (1991), it is presented from the phenomenological, hermeneutical and linguistic position which affirms that knowledge is framed in the fabric of life, in the everyday, in communicative interaction and common language. The world is meaningful and intentional given the researcher's link with his reality, and, consequently, science is a historical product of the human being. The method is understanding and is shaped by a consensual process (Calderon, 2010).

Likewise, research must be correct as a social practice and, therefore, it is conditioned by the historical moment in which it is developed, by the dominant ideas at that historical moment, as well as by the ideological position of the researcher. In addition to this, the institutions where the research is carried out (academic, governmental or private sphere) will also make their influence felt (Fassio, Pascual, & Suarez, 2004), which shows the need for a critical position in the face of social reality, research should help to question what is accepted and not to continue in its reproduction.

The paths that imply the word method are given by an answer that emerges from the ontic-epistemic position. Complexity allows us to understand the necessary object-subject dissolution to build from the body. In addition, it involves the need to transition from paradigms to the enigmas of life. This entails the abandonment of the efficacy of knowledge and allowing the emergence of the joy of knowing, as a journey along paths that are made in the journeys of those who interrogate, requires an epistemic-ethical-aesthetic-political rupture with the disciplinary, instrumental and teleological apparatus of the modern school (Noguera, 2007) But complexity would be exhausted in being one more rationality if we are not aware that the paths of research are crossed by a posture from expanded aesthetics that emerges as a Methodesthetic (Noguera, Ramírez, & Echeverri, 2020).

In these senses, it is not possible to establish "objective criteria" to "select" the life story of Patricia Noguera and the territorial experience of the Juntanza Chinchiná Resiste, they are decisions that are made measured by the feeling of thinking of the vital paths that are interwoven and that will be reflected in the final thesis.

In contrast, as a formal response to the methodological component, it can be argued that according to (Arias, 2012), the research proposal is configured as pure or basic because it aims to produce new knowledge that is aimed at enriching the theoretical postulates of a certain science, in this case Environmental Science. The level of the research is descriptive because it consists of the characterization, life history and participant observation that are transformed into the research population and, finally, the information collection technique will be the in-depth interview and semi-structured interview.

### 3. CONCLUSIONS

This research will allow, at first, to relate the academic expression of Telluric Peace from the life story of Patricia Noguera, which contributes to the conceptualization of peace from the efforts of the academy. In a second moment, to expose the territorial expression of Telluric

Peace from the experience of the Chinchiná Resiste Juntanza, contributes to the expressions in-from the territory as a field of reflection for environmental sciences and, finally, in a third moment, to contrast the conceptions of telluric peace from the academy and the territory to collide the Abyssal Thinking and achieve the general objective that is to Unveil the constructions of Telluric Peace from academic and territorial conceptions. This allows an understanding of the meanings of the war against nature expressed from modernity for the construction of a telluric Peace that achieves culture-ecosystem reconciliation. In addition, the research will have other results in the academic order, such as scientific articles, presentations, participation in events and other expressions of the Social Appropriation of Knowledge.

The above can be framed in the relationship between Organizational Theory, as a field of study of business administration, and Corporate Social Responsibility that migrates towards the conceptualization of the Creation of Shared Value as an organizational strategy. In short, business organizations, including MSMEs, that create shared value from organizational strategy contribute to the construction of a telluric peace.

### REFERENCES

1. Ángel Maya, A. (1996). *El reto de la vida*. Bogotá: Editorial Ecofondo.
2. Ángel Maya, A. (2002). *El retorno de Ícaro. La razón de la vida*. Bogotá: PNUD, Asocars, IDEA, y PNUMA.
3. Ángel Maya, A. (2015). *La Fragilidad ambiental de la cultura. Historia y medio ambiente*. (segunda ed.). Manizales: Universidad Nacional de Colombia.
4. Arango, G. (2016). *Cartas a Aguirre*. Fondo Editorial Universidad EAFIT.
5. Arango, G. (2019). *El oso y el colibrí*. Editorial: EAFIT.
6. Arias, F. (2012). *El proyecto de investigación, introducción a la metodología científica* (Sexta ed.). Caracas: Editorial Episteme.
7. Arias, A. Calderón, C. Losada, M. Ramírez, L. (2022). *Reputación organizacional y competitividad en las organizaciones adheridas al Pacto Global Colombia – Capítulo Risaralda*. Pereira: Universidad Tecnológica de Pereira.
8. Calderón, G. (2010). *La investigación en administración en Colombia*. Medellín: Asociación Colombiana de Facultades de Administración.
9. Aktouf, O. (2009). *La administración: entre tradición y renovación* (cuarta ed.). Cali: Artes Gráficas del Valle.
10. Capra, F. (1996). *La trama de la vida*. Barcelona: Editorial Anagrama.
11. Capra, F. (2003). *Sabiduría Insólita*. Barceló: Kairós.
12. Consejo Regional Indígena del Cauca. (22 de agosto de 2012). *Si todos fuéramos Toribío*. Obtenido de Consejo Regional Indígena del Cauca (CRIC): <https://www.cric-colombia.org/portal/si-todos-fueramos-toribio/>
13. Cubillos, L. F. (2020). *La Interdisciplinariedad en las Ciencias Ambientales: La Problemática Ambiental del Territorio como Categoría de Investigación para los Estudios Ambientales*. Pereira: Editorial UTP.
14. Escobar, A. (2011). *Epistemologías de la naturaleza y colonialidad de la naturaleza. Variedades de realismo y constructivismo*. En Leonardo Montenegro Martínez (ed.), *Cultura y Naturaleza*. Bogotá: Jardín Botánico de Bogotá, José Celestino Mutis.
15. Escobar, A. (2014). *Sentipensar con la tierra: Nuevas lecturas sobre desarrollo, territorio y diferencia*. Medellín: UNAULA.
16. Escobar, A. (2018). *Otro posible es posible*. Bogotá: Ediciones desde abajo.
17. Fassio, A., Pascual, L., & Suárez, F. (2004). *Introducción a la Metodología de la Investigación*. Buenos Aires: Ediciones Macchi.
18. Freire, P. (2005). *Pedagogía del oprimido*. Siglo XXI.
19. Freud, & Einstein. (2001). *¿Por qué la guerra?* Editorial Minúscula.
20. Freud, S. (1999). *El malestar en la cultura*. Madrid: Biblioteca Nueva.
21. Goethe. (2004). *Fausto*. Editorial Sol 90.
22. Goethe, J. (2000). *Fragmentos del Saber Superior*. Buenos Aires: Longseller.
23. Grossó, J. L. (2024). *Entre otros territorios. De lo territorial a lo inter-territorial*. Utopía y Praxis Latinoamericana, 121-131.
24. Habermas, J. (1982). *Conocimiento e Interés*. Madrid: Taurus Ediciones.
25. Han, B.-C. (2022). *Caras de la muerte: Investigaciones filosóficas sobre la muerte*. Barcelona:

Herder Editorial.

26. Hegel, G. (1994). Fenomenología del espíritu. México: Fondo de Cultura Económica.
27. Hölderlin, F. (2007). Hiperión o El eremita en Grecia. Madrid: Ediciones Hiperion.
28. Maturana, H., & Varela, F. (2003). De Máquinas y Seres Vivos: Autopoiesis, la organización de lo vivo. Buenos Aires, Argentina: Lumen.
29. Nietzsche, F. (1972). El viajero y su sombra. Medellín: Editorial Bedout.
30. Noguera, A. P. (2007). De los paradigmas a los enigmas: Aportes del pensamiento ambiental complejo a la administración. Manizales: Universidad Nacional de Colombia.
31. Noguera, A. P., & Pineda, J. (2014). Cuerpo-Tierra: epojé, disolución humano-naturaleza y nuevas geografías-sur. *Geograficidades*, 20-29.
32. Noguera, A. P., Ramírez, L., & Echeverri, S. (2020). Métodoestesis: Los caminos del sentir en los saberes de la tierra. Una aventura geo-epistémica en clave sur. *Cosmotheoros*, I, 87-112.
33. Noguera, P. (2004). El reencantamiento del mundo. México: PNUMA.
34. Noguera, P. (2007). Emergencia de una episteme-ético-estética-política que constituye un nuevo concepto de ciencia desde el pensamiento ambiental complejo. En Sáenz et al, *Las Ciencias Ambientales como Nueva Área de Conocimiento*. Bogotá: RCFA: Colciencias.
35. Ragin, C. (2007). La construcción de la

investigación social: Introducción a los métodos y su diversidad. Bogotá: Siglo del hombre/Universidad de los Andes.

36. Ramírez Martínez, L. (2017). Organización Ambiental, emergencias desde cronopios. Manizales: Universidad Nacional de Colombia. Tesis de maestría.
37. Ramírez, L. (2022) Conceptualización teórica y epistemológica del programa administración de empresas En Hurtado, O. L., Ramírez Martínez, L., & Vargas, P. A. (2022). Fundamentación epistemológica y teórica de programas académicos en administración: Reflexiones introspectivas para la Fundación Universitaria Comfamiliar Risaralda. Pereira: Universidad Tecnológica de Pereira.
38. Red Colombiana de Formación Ambiental. (2007). Las Ciencias Ambientales como un Área de Conocimiento. En Sáenz et al, *Las Ciencias Ambientales como Nueva Área de Conocimiento*. Bogotá: RCFA: Colciencias.
39. Santos, B. (2010). Descolonizar el saber, reinventar el poder. Montevideo: Ediciones Trilce.
40. Serres, M. (1991). *El Contrato Natural*. Valencia: Pre-Textos.
41. Toro, I., & Giraldo, O. (2020). Afectividad Ambiental: Sensibilidad, empatía, estéticas del habitar. México: Ecosur.
42. Touraine, A. (2000). *Critica de la modernidad*. Bogotá DC: Fondo de Cultura Económica Ltda