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# Cartographies of Difference: Territory, body and Armed Conflict in Colombia

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## Abstract

This article offers an interdisciplinary reflection on the relationship between body and territory, understood as inseparable spaces traversed by pain, memory, and resistance. In the Colombian context, territory ceases to be a mere geographical space and is conceived as a symbolic and emotional construct, marked by the traces of conflict and community ties. The body is proposed as the first inhabited territory, where violence and gestures of resistance are inscribed, while territory itself functions as a living entity that harbors both suffering and hope. The discussion unfolds through the following key points: (1) Territory as an unfinished map; (2) From territory to body; and (3) Territory and body: geographies of suffering. The conclusions suggest that accompanying these territorialities marked by the wounds of the past and processes of violence requires much more than the application of methodological tools. It requires greater sensitivity, a capacity for deep listening, and an ethical commitment that allows us to interpret what is not explicitly written and to feel what is unspoken.

## Keywords

Territory; body; politics; violence; armed conflict.

## Registration

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# Cartografías de la diferencia: territorio, cuerpo y conflicto armado en Colombia

## Resumen

El artículo ofrece una reflexión interdisciplinaria sobre la relación entre cuerpo y territorio, entendidos como espacios inseparables atravesados por el dolor, la memoria y la resistencia. En el contexto colombiano, el territorio deja de ser un mero espacio geográfico para concebirse como una construcción simbólica y emocional, marcada por las huellas del conflicto y los vínculos comunitarios. El cuerpo se propone como el primer territorio habitado, donde se inscriben la violencia y los gestos de resistencia, mientras que el territorio mismo funciona como una entidad viva que alberga tanto sufrimiento como esperanza. La discusión se desarrolla a través de los siguientes puntos clave: (1) El territorio como mapa inacabado; (2) Del territorio al cuerpo; y (3) Territorio y cuerpo: geografías del sufrimiento. Las conclusiones sugieren que acompañar estas territorialidades marcadas por las heridas del pasado y los procesos de violencia requiere mucho más que la aplicación de herramientas metodológicas. Requiere una mayor sensibilidad, una capacidad de escucha profunda y un compromiso ético que permita interpretar lo no escrito explícitamente y sentir lo no dicho.

## Palabras clave

Territorio; cuerpo; política; violencia; conflicto armado.



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## 1. Introduction

"We all have the same skin at birth, and yet, as we grow up, fate delights in molding us as if we were made of wax."
(Camilo José Cela, 2002)

To speak of territory in the Colombian context is not simply a matter of geography, nor of its representation on a map. It is a notion charged with symbolism, above all because of the meaning that society itself has attached to it. When the concept of territory is invoked, then, what is really being summoned is everything that runs through it: histories, conflicts, resistances, and a whole web of relationships that constitute what might be called "historical memory." Yet this memory does not reside in the territory as such, but in the bodies that inhabit it. To address this topic, then, is to confront the indelible marks left there, as well as the violence and the deeply historical processes endured by its inhabitants.

To illustrate the point, consider a tree whose roots reach into arid ground, ground battered by recurring storms and long droughts. And yet the tree endures and stands tall, sustained by its deep connection to the soil beneath it. Colombia can be understood in much the same way: as a living organism that carries the accumulated pain and wounds of its history, while also harboring a remarkable capacity for resilience and hope. In this sense, the scars of the territory reveal the tension between devastation and resistance, configuring a reality in which the wounds left by armed conflict, dispossession, and forced displacement seem impossible to close, leaving deep traces on both the land and its inhabitants (Rojas and Cuesta 2021).

And yet, even amid these scars, a path toward healing opens: an opportunity to reconnect with the land through the care and recognition of its memories. This reflection article does not aim to offer an academic definition, nor a cold or technical account of what territory means. Its purpose, rather, is to approach the concept as one approaches an open wound: with sensitivity, empathy, and respect. To speak of territory, in truth, is to speak of memory, of bodies that carry history inscribed upon their skin, and of a persistent struggle for dignity and life. It is to give voice to communities that, despite adversity, continue to weave bonds, to resist, to make themselves visible, and to claim what is rightfully theirs.

To understand that healing the territory is equivalent to healing bodies, memories, and hopes invites us to rethink our relationship with this space altogether. Territory long ago ceased to be merely a geographical area; it acquires meaning through human relationships, through encounters with history, and through the everyday construction of ways of life that honor both the land and those who inhabit it (Escobar, 2010).

The body, in turn, is not simply something "natural"; it is a historical, social, political, and aesthetic construct. The philosophical ambiguity surrounding the body reflects a series of theoretical and practical tensions that underpin the very conception of the human subject: humanity and animality, body and soul, interior and exterior, artifice and nature, face and mask, among others. As Sartre observes, "the body could be defined as the contingent form that the necessity of my contingency takes" (1986, p. 336), or as Heidegger answers when asked whether tears are somatic or psychic: "Neither one nor the other" (2013, p. 139). The dangers of any philosophical struggle against dualism become readily apparent once one turns to the question of the body.

A brief historical detour helps clarify this complexity. Although the face is, by definition, exclusively human, from the sixteenth century onward portraiture began "copying" its expressions from those of animals (Giambattista della Porta and his Physiognomy). In the seventeenth century, philosophical treatises combined with portraiture to articulate a new approach to the "passions of the soul" (Simon Vouet, Baroque painter), inverting the very meaning of passion: once considered "pathological," it became the engine of existence, helping to make sense of the emotions visible in bodily features. By the eighteenth century, however, this had hardened into a hypocritical vocabulary of the passions, inscribed within Cartesian coordinates

(Charles Le Brun, the painter who embodied the splendor and political prestige of Louis XIV's France), serving as the perfect counterpart to the etiquette of courtly society. The nineteenth century witnessed the lasting penetration of physiognomy  the fantasy of reading character, even one's most intimate thoughts, on the face into scientific projects such as eugenics and the creation of the "new man," always premised on a denial of the singularity of facial features. The rupture of Renaissance pictorial space under Cubism opened the possibility of treating body and facial expression as a model of expression in itself, where a few brushstrokes could suffice. From there, the twentieth century took a different turn: distortion as a mark of madness (Francis Bacon, Gilles Deleuze), and the world that looks back at the subject, the gaze that turns us into "beings who are looked at" (Jacques Lacan). This historical trajectory matters for the Colombian context because it shows how the face and body have always been sites of political inscription—a dynamic that, under conditions of armed conflict, becomes charged with violence, erasure, and the struggle for recognition

The twenty-first century that great melting pot of mixtures calls for new points of reference. Hence the question: how can we hold together a double philosophical tradition that is at once tempted by the fantasy of beauty, which idealizes and de-singularizes the body (the very foundation of the cosmetics industry), and by an ethics grounded in the gaze of the other? The first tendency leads to the aesthetic fanaticism that feminist movements have long combated; the second underscores the importance of the gaze in the encounter with the other to look only at the pupils of the eyes, where we see nothing, yet from where the other looks back at us (Emmanuel Levinas, Jean-Luc Marion).What bodily or facial politics, then, is required in an age that, alongside ancient phenomena such as ritual masks, death masks, Byzantine icons, tattoos, and physiognomy, now confronts new ones Photoshop, cosmetic surgery, selfies, webcams, implants, transplants before which thought seems powerless and philosophy falls silent? These artistic and psychoanalytic perspectives are not merely aesthetic detours; they illuminate the political stakes of the body as a site of distortion, surveillance, and contested meaning stakes that are acutely visible in territories marked by armed conflict.

These contemporary phenomena (far from being trivial) reflect the same logic of bodily discipline that, in extreme form, manifests as territorial violence: in both cases, external forces attempt to shape, define, and control the body. The danger lies in reducing the corporeal to the merely visible, when it is equally rooted in the invisible: the role of the mask remains central today to the constitution of the very idea of the person, per-sonare. Attending to the gaze and learning to read the face is certainly a way of learning from the other, but it is not enough. Largely unchallenged, the cosmetic surgery industry promotes eugenic ideals under the guise of aesthetic models defined by marketing. Many video artists have undertaken reflective analyses of the body and the face, deconstructing both artistic and political stereotypes; others, however, employ the technique of morphing without regard for the troubling legacy of its predecessor, composite photography.

Slogans such as "Our body belongs to us," "My body, my choice," and "We are not dolls"(central to what is called postfeminism) reveal the centrality of the body to contemporary struggles, demands, and reflections. Whether the issue is the right to contraception and abortion, body image, sexuality, or violence and femicide, bodies (especially women’s bodies) have remained at the center of the historicizing and consciousness-raising strategies of social movements that, since the 1960s, have sought to show that "the personal is political" (Dorlin 2009, p. 13). Yet these struggles continue, since alongside threats to reproductive rights, sexual violence, and moralizing discourses, recent years have seen growing visibility for other attacks on bodily autonomy including the lack of recognition and inclusion faced by other bodies, such as those of trans people. In Colombia, these struggles over bodily autonomy intersect with the territorial violence of armed conflict, making the body not only a site of gender politics but of armed and geopolitical contestation as well.

Questions therefore proliferate: what is the corporeal? What does the face mean, both literally and symbolically? What is the social significance of the face for self-realization, or for social recognition in the double sense of that term? And, ultimately, how does the body shape the construction of identity? What does it mean to "wear" a face? How does the body participate in social codes, both as a means of forging

bonds and as a vector of discrimination? Further avenues for reflection emerge as well: the body and the face as historical, social, political, or artistic constructions; the body and the problem of dualism (the dialectics of the face); what remains invisible and hidden within the corporeal; the future of the face as a marker of identity; the body as fetish and the taboos surrounding it; the politics of the female and male body; and the face in psychoanalysis recognizing oneself in one's own face, and recognizing oneself in the eyes of others. This article, then, engages with ethical, aesthetic, and political questions concerning all bodies produced by gender as a hierarchical system of binary classification (Bereni, Chauvin, Jaunait, and Revillard, 2012).

Territory and body are deeply intertwined, and they acquire new meaning once territory is approached from other horizons precisely what complex thinking allows when applied to everyday life. As Zarta, Urrutia & Cuero (2024) argue, " complex thinking fosters a comprehensive and fair vision of society, contemplating the disparity of needs and perspectives, which cooperates to combat inequality, promoting the inclusion of all members of society" (p.15). It is from this epistemic standpoint that this article is written, with the aim of weaving together and bringing into dialogue territory as body and body as territory, revealing their respective politics, interrelations, tensions, and modes of expression.

## 2. Reflection

### *The territory as an Unfinished Map*

Territorialization is a concept drawn from the philosophy of Deleuze and Guattari (1980) that accounts for the flows that encode a territory a kind of storm of power relations that converge without necessarily following any established order, and that can therefore become chaotic. In any case, the flows these philosophers describe break with multiple structures, discourses, and identities, meaning that to deterritorialize is precisely to open new pores, to interrupt what has already been established in other words, a constant becoming.

From this emerge what Deleuze and Guattari call "intensities": forces that set a territory in motion. Within this framework, a territory cannot be conceived as a flat or smooth space, but rather as a kind of "dynamic field of synergies." This is closely related to what Deleuze and Guattari (1980) call the "body without organs-nothing" other than a surface across which diverse intensities circulate without following any structure or hierarchy. Territory, then, is understood here as a canvas on which intensities and flows converge, transcending the merely geographical sense of the term.

Following this line of thought, territory must be understood across its ethical, aesthetic, and political dimensions. The question is not simply who lives in a territory, but how it is lived, what is felt there, and what is resisted. To think about a territory, then, is also to think about its struggles, its historical memory, its dead, its pain. It can equally be a stage for commemorations, celebrations, and the unfolding of strategies of resistance.

Territory, in this sense, cannot be reduced to a map; it requires a perspective capable of encompassing a multiplicity of subjects, cries, sufferings, affections, and memories. It is something living, a space where flows and intensities converge, holding within it experiences, voices, and emotions. But not everything within this field of intensities lies on the surface: there are buried, encoded matters that must be investigated and deciphered silences and cries still waiting to be unearthed.

Territory thus takes the form of an "active archive": a canvas marked by individual and collective experience. Put differently, territory can be described as a shared space inhabited by a multiplicity of histories, testimonies, and ancestral struggles. Zarta (2025a) has shown in her research that territory carries memory, and that this is one of the ways communities resist state neglect, the exclusions generated by capitalism, and the ongoing dispossession and displacement that mark Colombia. According to what has been stated, for Deleuze and Guattari, territory is a kind of field of intensities, rather than a fixed space; it is an affective but also political act that claims land and identity through eternal return.

In short, territory must be conceived as something more than a sketch. For a country like Colombia, it is necessary to move beyond this purely disciplinary notion of territory and instead consider actions capable of grasping the sensitivity of everything described above what might be called the "effects of territory" (Hooks, 1994). These effects return us to the root, and from there allow for the construction of a new beginning grounded in equality, equity, and social justice.

At the same time, territory can become the stage for imposed silences and repressed cries among those who have been victims of violence, forced displacement, or marginalization. Silences, in this sense, tell stories as powerful as words, and cries take forms that are not always visible but are nonetheless deeply significant. Through my own practice, I have observed how people carry wounds in their relationship with the territory that go far beyond the material: bodies marked by painful memories that cry out for truth and justice as conditions for healing and peace. Therefore, This Deleuzian understanding of territory as a living archive resonates with my own practice: I have observed how people carry wounds in their relationship with territory.

As Estévez (2025) points out, territory becomes a space of mourning and resistance, where collective memories intertwine with an unwavering will to rebuild. This can be seen clearly in those communities in Colombia that have been ravaged by armed conflict, where the territory itself becomes the site of repeated attacks. As a result, its inhabitants live under constant risk, marked by uncertainty and fear. This sets in motion a form of geographical necropolitics, with its own reverse side: the dichotomy between citizen struggle and resistance. Citizens thus bear the task of denouncing the “invisible networks” that Sassen (2002) describes, since doing so is what enables the development of concrete policies to prevent such injustices and, ultimately, to redefine the hegemonic concept of territory in favor of one that is creative and transformative.

## *From territory to the body*

Here we turn to the relationship between territory and body. To do so, we must understand that the body is never simply "a body"; it must be considered beyond its anatomical dimension. Once this is granted, we can say that the body is the first territory we inhabit, and (returning to the previous section) a canvas on which diverse flows converge: memories, experiences, emotions. The body can also be described as the first truth the subject comes to know. With this in mind, we are led to interrogate the body’s own records, its collective history, recognizing it as a territory that equally warrants ongoing reflection.

Given this, we might ask: are there marks upon this body, our first territory? The answer, however obvious, must still be stated: yes, marks of injustice, of violence, of words heavy with silence. For Butler (2011), the central issue is precisely the impossibility of treating the body as a fixed entity. For her, corporeality is a battlefield where symbolizations, laws, and meanings converge meanings that others continually attempt to impose on our identity. Yet as political subjects, nothing is given in advance: identity, like the body, remains fluid, transforming again and again until death. Throughout life, then, power relations and subjectivities are constantly negotiated. In the Colombian context, where territorial violence is often directed against those who challenge normative identities, trans bodies become doubly marked as political subjects resisting both gender norms and the armed logics that claim to define who belongs to a territory. The trans people exemplify this clearly, as they continually challenge norms of every kind hegemonic, biological, political, moral, ethical. This is what, in this text, I have called "cartographies of existence." In this sense, trans embodiment constitutes a genuine act of rebellion, of vindication, and of resistance against any biopolitics that seeks to "discipline" bodies by dispossessing them of their own territory. By "Cartographies of existence" refers to the traces (bodily, emotional, and political) that individuals leave on the territories they inhabit and that they receive from them. These cartographies are never neutral: they record both the violence imposed on bodies and the forms of resistance that those bodies manifest and are therefore inherently political.

For Veena Das (2016), by contrast, the body can be understood as a space upon which (much like paper) the experiences a subject undergoes are inscribed. The body becomes a repository of pain, violence, and

suffering that are not always expressed verbally but are instead absorbed and processed bodily. This is especially true in contexts of armed conflict, particularly for those living in Colombia's most remote regions. Thus, the body becomes a narrative in its own right (containing words) while words and body merge to give voice to experiences that often exceed verbal expression, encoded in the body just as they are encoded in the territory.

Even so, the body, as our first territory and our first inhabited truth, cannot be reduced to the figure of the victim. This matters because, after a series of painful experiences, individuals may fall into a victim-centered identity that consigns them to the shadows, effectively curtailing the flows and intensities of that body-territory. It becomes necessary, then, to reaffirm oneself through ancestral practices, cultural rituals, or forms of care that foster an intense reconnection with the body (with ourselves) and thereby enable its re-territorialization.

Milán (2017) offers a particularly compelling perspective, viewing the body-territory as a space in constant transformation. This body-as-territory is shaped not only by laws but also by social stereotypes and exclusions; understanding this condition allows local and national governments to design more responsive and effective social policies and interventions policies attuned to the territorial needs of the subject, while also providing tools for improving the living conditions of bodies as they move through the world as narratives, narratives too often confined to institutional discourse.

### *Territory and Body: Geographies of Suffering*

As we have explored so far, the concept of territory has already moved beyond its common, disciplinary sense, giving rise to the idea of a body-territory endowed with historical memory. This means that the body bears the inscription of diverse traumatic experiences accumulated through encounters with contexts that challenge the subject in daily life. Territory, in turn, becomes deeply embodied: a body marked by pain, desire, resistance, clarity, and scars, forging a profound, almost visceral link between these two categories. This is the point at which we can speak of a "geography of the body" since every part of the body carries its own story. Where have my feet taken me? What places has my mind traveled to? How many battles do the scars on my hands recall? What has my chest lived through?

For Deleuze and Guattari (1980), suffering is not a matter of the palpable alone. As noted earlier, for them territory is a body without organs a surface across which diverse intensities the subject produces or experiences (hope, pain, rage) converge, operating without law or order, governed by chaos. This brings into play cartographies of suffering: what is felt and lived exceeds anatomical limits, and when the body escapes these limits, it refuses to yield to the pressures exerted upon it by apparatuses of knowledge and power laws, discourses, norms. It is important to clarify that for Deleuze and Guattari, the body without organs does not imply absolute chaos or the dissolution of all structure. Rather, it names a surface traversed by intensities that coexist with strata and lines of flight a productive tension between organization and becoming.

It is worth noting that a territory, however much conflict it endures, is never eliminated or erased; rather, it transforms itself as a way of resisting disappearance. From this emerges what can be called "living memory": the conflict may attempt to erase people and territory again and again, but it will never fully succeed, because living memory persists in the sound of the river, in the characteristic scents of a place, in the particular names of its inhabitants, even in the aroma of coffee. All of this is where the body-territory resides. And now, "living memory" should be understood as a form of collective remembrance that is not archived, but embodied, transmitted through sensory and affective records (the sound of the river, the aroma of a place) that resist the erasure that violence attempts.

As stated at the outset, speaking of territory in Colombia is never simple, since the context in which we live carries multiple implications and complexities, as Zarta, Urrutia & Cuero (2024) note. These complexities

are rooted above all in forced displacement, in homes left empty, in absences across entire spaces, and in the fact that even something as ordinary as wishing to visit a territory can be rendered impossible by the presence of illegal armed groups anyone who dares to do so will inevitably confront necropolitics in its starkest form. Speaking of territorial peace, then, is far from a simple act in this context, since it demands reconstruction across multiple dimensions: emotional, structural, ethical, and political.

According to the Comisión para el esclarecimineto de la verdad (2023), displacement in Colombia fractured the social fabric, leaving a collective mark on the inhabitants of many regions of the country what has come to be called "deep Colombia." In these territories, countless people were forced to abandon their homes without explanation, stripped of their lives, left with nothing but their bodies for those who survived. The body, too, can be dispossessed, violated, and abused. The wider world must therefore understand that returning to a territory is never simply a personal or voluntary act; it involves enormous challenges social injustice, state abandonment, and a structural and historical inequality deeply rooted in Colombia.

To speak of territory, then, is also to speak of bodies that resist, of voices that refuse to be silenced, and of spaces that, however battered, continue to beat with the urgent need for recognition and healing. The land in Colombia is never simply a place to walk; it is a space for feeling, remembering, and healing. The return of displaced communities is thus never merely a physical act, but a gesture charged with meaning, a reclaiming of dignity and life. Within this complex reality lie not only open wounds but also the strength to imagine a different future one in which the land can come to symbolize a full life and justice.

Finally, Harvey's (2008) observes that territory cannot be reduced to what has been emphasized here alone. This particular notion of territory carries special significance in Colombia, where violence and everyday life remain deeply intertwined. To speak of territory, then, is immediately to speak of bodies that resist being violated, mistreated, or controlled bodies-territories attentive not so much to recognition by the state as to recognition by the Other, understood in the sense given to that term by philosophy and psychoanalysis: the other who recognizes us as neighbor. It is in that recognition that healing resides the healing of wounds and deaths we have not yet been able to symbolize, owing to the trauma left by the conflict. Only when we learn to forgive will we find a full life, together, in social justice. For Harvey's (2008) account of territory as constituted through capital accumulation and spatial dispossession extends the relational conception developed here: it reminds us that in Colombia, the body territory is not only a site of affective and symbolic contestation but also of concrete economic and political power struggles.

## 3. Conclusions

Within the framework of this reflection, it is not possible to speak of the Colombian territory without linking it tothe body, nor of the body without acknowledging the territory that runs through it. Both are intertwined like two dimensions of the same wound, like two voices that desperately seek each other in the midst of noise. The territory, far from being a neutral surface, becomes a body that remembers, suffers and resists. In turn, the body is territorialized in every gesture, every scar, every gaze that defies oblivion. For this reason, this journey has not only been conceptual, but also deeply affective.

We have crossed geographies of suffering that do not appear on maps but that beat in memories, faces and daily struggles. As Deleuze puts it, territory is not simply a place, itis a ritornello, a melody capable of ordering chaos and giving meaning to lived space or, as Zarta (2025b) puts it, "a tension between the simple and the complex" (p. 175). In this light, the body and in particular the face become territory of encounter, dispute and possibility. It is there that the politics of desire, recognition and dignity are inscribed, as Guattari and Rolnik (2006) point out.

Conceiving the territory as an unfinished map is not only a poetic metaphor but is constitutes a recognition of its dynamic and living nature. What happens in the territory, what is lived,remembered, what is resisted, transcends the limits established by technical cartography. In contexts such as Colombia's, the territory

emerges as a collective body endowed with vitality, susceptible to pain, change and constant transformation. It is a space where memories are not relegated to static archives, but are embodied in lived practices; where silences do not necessarily signal absence but can take the form of an expectant waiting; and where thecries, although sometimes silenced, persistin their demand for justice. If territory, in Deleuze and Guattari's sense, is a field of intensities rather than a fixed space, then Hooks's notion of returning to the root becomes a practice of re-territorialization: an affective and political act of reclaiming both land and selfhood.

In this sense, accompanying a territory marked by repeated processes of violence requires far more than the simple application of state methodologies. What is truly needed is sensitivity, together with an ethical and political commitment capable of grasping what remains unwritten or invisible at first glance. Territory can also be a space shaped by love and community though this love is neither innocent nor simplistic. It is a love forged amid of losses, defended against dynamics of dispossession, and sustained in collectively constructed gestures of tenderness (Hooks, 1994). This does not imply that institutional approaches, such as those of the Truth Commission, are inadequate; on the contrary, their emphasis on memory, listening, and symbolic reparation aligns closely with the framework developed here. What is criticized are the methodologies that reduce territorial support to technical or administrative procedures, neglecting the affective and relational dimensions explored in this article.

The body without organs, as invoked here in its most productive sense distinct from the earlier emphasis on its chaotic dimension names a space of dynamic intensities and becoming. Conceiving of territory as a "body without organs," in Deleuze and Guattari's terms, opens new possibilities for imagining it not as a rigid or predetermined structure but as a vibrant surface in constant becoming, where intensities interact, dissipate, and reinvent themselves. From this perspective, territory resembles an infinite canvas in which each new trace does not erase the marks of the past, but coexists with them, forming an ever-unfinished network of memories and transformations (Deleuze and Guattari, 1980).

The body understood as territory transcends a simple analogy;it constitutes a profound recognition of the marks that lived experience imprints on it. It is not only a biological entity composedof skin, muscle, or organic functions: it is the first space we inhabit, the point of intersection where emotions, losses, silences and gestures converge that, on many occasions, cannot be translated into words. In this sense, as he has observed,, the body embodies an experiential truth. Considering the body from the perspective of social work implies going beyond addressing physical needs or establishing protocol guidelines. It is to approach with sensitivity and respect that living archive that each individual carries with them, an archive where the dynamics of exclusion have left indelible traces, but also where the rituals of care, the forms of resistance and the affective bonds that sustain life even in persist even in contexts of adversity (Comisión para el esclarecimiento de la verdad, 2023).

It is as though entering a home eroded by the passage of time, but in which a fire still burns, voices recount stories and hands capable of offering comfort persist. Recognizing the body as a territory also requires a critical reflection on the normative categories through which we interpret it. The experience of trans people offers one striking example: here, the body itself becomes a radical territory of self-affirmation, as individuals seek to shape their bodies beyond the stereotypes imposed by social norms. In every sense, this becomes a political act the construction of identity and subjectivity from one's own standpoint, acknowledging pain and loss along the way. In this way, trans people become transformative agents, generating their own forms of resistance.

The body becomes a map when it bears the scars of dispossession, when it trembles at what has been lost, when it clings to what remains. The territory, in turn, is humanized and filled with voices, steps and rituals of resistance. It is as if each tear had a precise location, and each embrace reterritorialized what violence tried to erase. Thinking of territory as a body without organs, in terms of Deleuze and Guattari (1980), opens the possibility of conceiving it as a field of indomitable intensities. Fear, anger, hope... All

these emotions circulate without permission or control, without a defined center. And in the midst of that vibrant chaos arises the opportunity to rebuild, not by repeating what was, but by creating what does not yet exist. These two forms of violence the territorial violence of armed conflict and the violence directed at gender and sexual identities converge in the body-territory: both seek to discipline, displace, and erase. Recognizing this convergence is essential for any process of integral territorial reparation.

To conclude this article, it is necessary to encourage future generations to continue investigating the relationships between body, territory, and armed conflict. Above all, because describing the horrors of a country's violence in another language, for some reason, feels like a political act within a different aesthetic framework; in any case, future research will still explore a reflection whose main category is the body as territory and the territory as body.

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***Data Availability***

The author declares that the article contains all the data necessary and sufficient for understanding the research.

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