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# Art for Reconstruction



**Prolongar**<sup>®</sup>

Creatividad estratégica para el cambio social

## FINAL REPORT

Award No. 72051418FA00003

**PROLONGAR FOUNDATION**

September 27, 2019

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## Abbreviations

|                 |   |
|-----------------|---|
| <b>ARN</b>      | Agency for Reincorporation and Normalization  |
|                 | National Historic Center for Historical Memory                                      |
| <b>CCOET</b>    | Strategic Joint Command for Transition  |
|                 | The Historical Memory and Context office of the Department of<br>Transition Support |
| <b>DATRA</b>    |   |
| <b>FARC</b>     | Revolutionary Armed Forces of Colombia  |
| <b>MM&amp;E</b> | Monitoring, Measuring & Evaluation  |
| <b>MOMA</b>     | Museum of Modern Art  |
| <b>MAPP-</b>    | The Organization of American States Mission to Support the                          |
| <b>OEA</b>      | Peace Process in Colombia   |
| <b>PPR</b>      | People in Process of Reintegration  |
| <b>UPB</b>      | Pontifical Bolivarian University  |
| <b>PwD</b>      | People with Disabilities  |
| <b>UARIV</b>    | Unit for the Victims Assistance and Reparation                                      |
| <b>USAID</b>    | United States Agency for International Development                                  |
|                 | United Nations  |

## Introduction

Civilian, retired veterans and People in Process of Reintegration (PPR) landmine victims register the highest number of People with Disabilities (PwD's) due to the armed conflict. They are a minority compared to other conflict affected victims in the country, which has led to a low prioritization of their needs and very inadequate services for their assistance and reparation, particularly in the case of civilian victims. On the other hand, they may be perceived as enemies and need to heal trauma, increase understanding and trust, and discover shared identities.

Art for Reconstruction used art-based approaches that enable emotional and cognitive awareness, empathy, and understanding for three main purposes: i) to increase understanding and decrease grievances among civilian, PPR and retired veterans; ii) to decrease the stigmatization coming from the private sector and other citizens of Medellin towards PPR and people with disabilities; and, iii) to increase understanding among local and national officers from the government towards victims and their experienced disability.

The central art-based practice was the Kintsugi Japanese technique, which invites us not to discard the objects that have been broken, but rather to repair them and to enhance the damaged areas by filling the cracks with gold. Joining the pieces and highlighting the scars enable reflection on the beauty of imperfection, resilience, connection and reconciliation.



Photograph: Santiago Vallejo

Art for Reconstruction also engaged key society mobilizers from the private and public sector, and other audiences, such as social organizations and universities, through an art exhibit and an outreach launch event. The project was implemented by Prolongar Foundation<sup>2</sup> from September 26, 2018 to September 25, 2019 and took place in the city of Medellin.

The final report presents the main activities and results of “Art for Reconstruction” according to the agreed outcomes between USAID and Prolongar Foundation in the Award number 72051418FA00003. Since the monitoring and evaluation results are presented across the report, the first section presents the methodology used for these purposes. In the second section, activities carried out and results for Outcome 1 are portrayed, regarding reduced grievances and reconciliation between civilian, retired veterans and PPRs. In section 3, activities for Outcome 2 are portrayed, regarding the collaborative exhibit design between the three groups. In section 4, activities for Outcomes 3 and 4 are portrayed, regarding the decreasing stigmatization of key society mobilizers and the increasing understanding of local and national officers towards civilian, retired veterans and PPR landmine victims. In section 5, activities for Outcome 5 are portrayed, regarding networks of sustainability that support People with Disabilities and advance in their advocacy. In section 6, Monitoring, Measuring & Evaluation (M, M&E) final results are presented, along with unexpected results. Finally, the conclusions session closes the report, with final remarks, lessons learnt and best practices.

## 1. Evaluation methodology

The project’s main purpose is to promote reconciliation and bring together different groups that have been involved (directly and indirectly) in Colombian armed conflict through dialogue and reflection strategies at the individual and group level. The challenges of measuring the impacts of these activities are enormous given the complexity of this very heterogeneous group of participants (civilian victims, PPR and retired veterans). Additionally, it is a methodological challenge to measure the results of strategies focused on behavioral and attitudinal transformations at the individual level in the short and medium term.

As a way to address those challenges, the project has designed and implemented a monitoring and evaluation component. The approach of this component is not only useful for monitoring purpose, but also for developing new ways for measuring transitional justice and peace building interventions.

The methodology is a multi-method strategy that was specifically designed to measure the complexity and potential effects of mindfulness and other art-based techniques. One advantage of the design is that the methodological instruments are sensitive to the diverse population the project is working with. Severe injuries such as amputations and blindness are common characteristics of the participants, and the multi-method strategy adapts traditional measurement instruments to deal with some of these features.

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<sup>2</sup> <https://fundacionprolongar.org/en/home/>

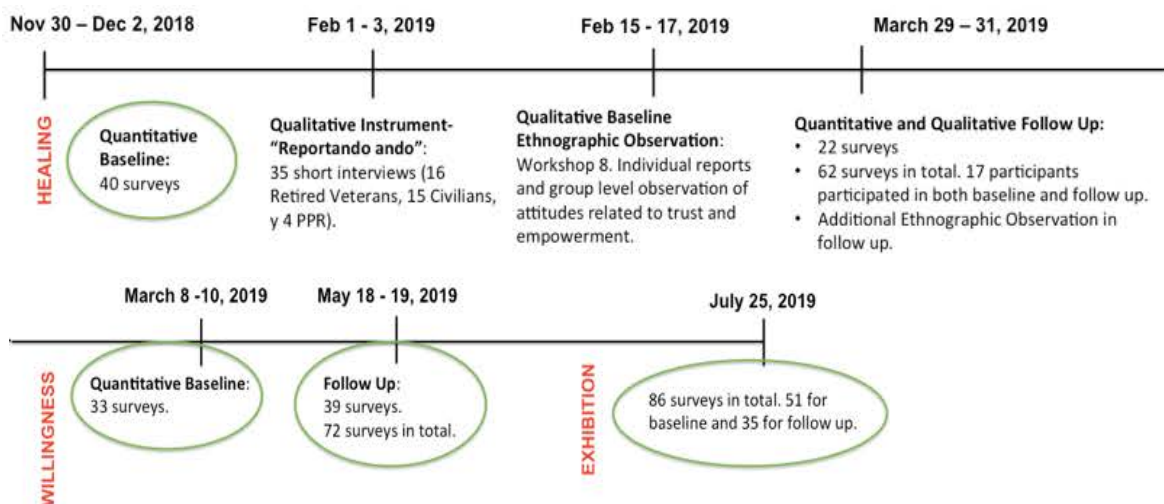
Additionally, the designed methods are appropriate to analyze the transformation of daily interactions at the micro level. This purpose entails the understanding of different dimensions of individual development such as emotions, cognition and even spiritual components. It is important to say that the monitoring component includes the analysis of the three main stages of the project: healing processes, willingness and constructive dialogue and the Exhibition. The first two stages entail the measurement of participants' attitudes and behavior, while the third one refers to visitors' perceptions about the Exhibition.

The methodological design is based on the hypothesis that the achievement of reconciliation is conditional on healing processes that start at the individual level. The project develops a multi-method strategy including both quantitative and qualitative components. By using a consistency matrix method, we articulated components, indicators, instruments and collection data methods in order to analyze the project hypothesis. The main dependent variable is perceptions towards reconciliation and the predictor categories are level of consciousness, resignification of memories, empowerment, destigmatization, empathy and trust.

Regarding the instruments, the quantitative component was developed through surveys, which measured standardized categories related to attitudes and behaviors of participants.

On the other hand, the qualitative component included ethnographic observation and interviews that seek to understand the profound reasons of participants' change of behaviors. The baseline was conducted on November 2018 and March 2019, and the follow-up measurement was completed by March 2019 and May 2019 depending on the component (healing or willingness). The data from Exhibition were collected on July 2019. In total, 220 surveys were applied in the entire project. Qualitative activities were also conducted in between these moments. Figure 1 shows timeline of the monitoring component:

**Figure 1. Timeline of monitoring component**



The participants' demographic composition indicates that 69% of them are men and 31% women. The average age is 41 years old, and the individuals live in households with an average of 4 people. Almost half (49%) of the group is formed by veterans and their family, 38% are civilians and 13% are PPR. In terms of education, 48% of the people have completed a secondary or high-school level of education; 20% completed elementary school; 20% have a technical career; 7% have a professional career and 5% have no formal education. The participants mostly came from Antioquia (85%), the region where Medellín is located. In total, 62 surveys were collected for healing component (40 surveys for baseline and 22 surveys for follow up) and 72 surveys for willingness component (33 surveys for baseline and 39 surveys for follow up).

Regarding the Exhibition, the baseline and follow-up were conducted during the same session. The baseline survey was applied before people visited the Exhibition, and the follow up instrument just right after they did it. In total, the project collected 51 surveys in the baseline and 35 surveys in the follow up moment. Overall, 34% of respondents were women and 66% were men. In the baseline survey, 35% of participants were women and 65% men. In the follow-up, 31% were women and 69% men. The average of age is 30 years old. In terms of occupation, 31% of visitors were military, 14% professional soldiers, 12% students, 6% designers and the rest 37% has other jobs (lawyer, architect, assistant, biologist, singer, chef, scientist, social communicator, consultant, Museum workers, engineer, independent worker and operator)<sup>3</sup>.

A methodological warning is that the results should be analyzed carefully because the sample is small. In the case of regression models the findings are indicative because the sample size does not allow robust causal inferences.

## 2. Outcome 1

In the following section, the implemented activities and results of Outcome 1– Reduced grievances and increased understanding among 80% of civilian, retired veterans and PPR landmine victims – are outlined. Section 2.2. will present the evaluation results for Outcome 1.

### 2.1. Implemented activities

- Work plan delivered and approved

During the established timelines in the Final Award, Prolongar delivered the Work plan –first product of Art for Reconstruction–. A project overview, along with the milestones, timeline, main activities and stages, was provided. The Work plan was approved by USAID.

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<sup>3</sup> In order to avoid bias because of missing observations in the follow-up measurement, this socio demographic information is based on baseline surveys.

- Call for participants

The call for participants was made through partner organizations at the national and local level. As it will be explained, the initial convening restrictions were modified to include both landmine survivors and PwD's due to the armed conflict. It is important to state that the participant people had suffered from different effects due to the armed conflict and had different levels of disability, ranging from physical to sensorial or socioemotional disabilities, such as paraplegia, blindness or Post Traumatic Stress Disorder (PTSD). In addition, indirect female and male victims, as well as afro and rural population, attended the sessions, making the project diverse in terms of inclusion and enabling reconciliation in broader terms.

**Retired Veterans:** The call for retired veterans was completed according to the intended number of participants in the final award. The Historical Memory and Context office of the Department of Transition Support (DATRA) of the Strategic Joint Command for Transition (CCOET) of the Military Forces led this call.

**Civilians:** The call for civilians was completed according to the intended number of participants in the final award. For this purpose, Prolongar contacted local landmine victims' leaders, reaching "ADESOVI Association" which supported the call for participants.

**PPRs:** The call for PPRs involved multiple challenges, and despite numerous efforts, only six participants were convened. As it was informed to USAID, since September 2018 Prolongar contacted the Agency for Reincorporation and Normalization (ARN) at the national level to establish contact with ARN in Antioquia. Initially, only two participants were convened, as many PPRs had already finalized their reintegration process and were additionally being required for other projects in the department.

As an alternative solution, on October the 30th a database of the PPR landmine survivors who had participated in Prolongar National report "The Hidden War" was sent to the ARN, in order to match their IDs and provide their phone numbers. Thanks to this work a third PPR survivor was added to the project. Additionally, the ARN Antioquia coordinator was contacted by Prolongar, achieving a meeting with the field officers who have direct contact with PPRs. Thanks to this coordination meeting, a total of 6 PPRs were convened.

- 9 trauma healing sessions implemented with each group

In this stage, a process of self-understanding and personal exploration to enable trauma healing was successfully developed. In order to pave the way for the reconciliation and understanding between the three groups, the implemented sessions strengthened each participants' possibility to reconcile with themselves. A total of 27 sessions, between the 12th of November and the 27th of February, were implemented— in each visit to the city of Medellín a session was held with each group —.



Photographs: Federico Mejia

Body and movement awareness were mainly used to reach individual healing, applying somatic memory through different techniques, such as Mindfulness and Somatic Practices, and routinely performing exercises that participants could learn and embrace. In every session, an opening activity of corporal disposition was carried out, in which active breathing, stretching and ground work was achieved and improved over time. Likewise, life memories and its resignification was explored, deeply focusing on the relationship between memories, pain, selfcare, and management and regulation of emotions. The team paid special attention to the needs of participants with disabilities, constantly taking into account their inclusion into the performed activities. Thus, it is important to state that all the exercises and shared experiences during the sessions were shaped to fully enable PwD's participation and maximize the positive outcomes according to their needs.

As it has already been mentioned in the past, exercises laying in horizontal position were especially powerful to stimulate the somatic memory of the body. This allowed the participants to open paths of confidence and security, releasing unnecessary and accumulated tensions related to trauma. To complement the movement activities, other artistic methodologies were implemented, encouraging the creativity of participants.



Photographs: Federico Mejia

During the implemented sessions, the personal healing process was always mediated by the possibility of participants to express their inward journey through diverse artistic languages. Scrambling, drawing, claywork, collage, among other, were important means to convey feelings of the present and its relationship with the past. Furthermore, the sense of smell was enhanced

through herbal essences, allowing deeper connections with breathing. This meant an opportunity for participants to get to know new sensitive experiences of connection with their bodies and with other participants.



Photographs: Federico Mejia

- 5 Willingness and dialogue skills sessions implemented with each group

Interpersonal reconciliation began during this stage, exploring the willingness of participants to start a process of diversity appreciation, active listening and empathy towards the face-to-face engagement. Respect for difference was a main drive to encourage conflict resolution, developing

useful strategies and skills for the interaction between the three groups. A total of 9 sessions of willingness and 6 sessions of constructive dialogue, between the 8th of march and the 28th of April, were implemented– in each visit to the city of Medellin a session was held with each group –.

To keep implementing the award’s people to people approach, Prolongar strengthened the abilities and resources achieved by participants during the trauma healing stage, encouraging deeper transformations and ritual engagement with the Kintsugi metaphor and practice. The technique’s metaphor was a gateway to express long-held emotions in some participants, allowing them to reflect on old pains and to strengthen their processes of resilience, faith and growth. This allowed an understanding of what has been broken in their lives and how it is possible to repair it, effectively recognizing what has allowed them to learn and get ahead in their lives. In addition, the reconstruction through Kintsugi allowed them to address the relationship with themselves– in their inwards bodily reconciliation– or with other close people– such as family members–.





Photographs: Santiago Vallejo

After this first Kintsugi experience, the sessions included exercises and reflections to overcome prejudices and stereotypes which were essential to start exploring the willingness to participate in the face-to-face engagements. Thus, participants had the opportunity to reflect on the meaning of stereotypes and to recognize its main characteristics, then identifying the prejudices they have about the others and the ones other people have had about them.

The following photograph illustrates the result of the prejudice exercise:



Photograph: Santiago Vallejo

The process was complemented with activities focused on developing or strengthening skills for constructive dialogue, active listening, and empathy. Especially relevant were the “filters” exercises, where participants engaged in storytelling dynamics through narrations of their past, having the opportunity to highlight the positive outcomes or perspectives of previous painful experiences.

A shared identity activity was carried out to strengthen empathy. In this exercise, every person had to choose and identify with a quote said by the other groups participants’ without knowing beforehand where it came from (e.g. civilian chose testimonies said by PPR and Retired Veterans). Since most of the testimonies spoke of forgiveness, reconciliation, understanding and recognition of errors, this activity had deep effects in persons. It prompted questions about the other groups, and reflections around forgiveness, reconciliation and dialogue as a new path to forge.



Photographs: Santiago Vallejo

- Face-to face engagement sessions implemented

After promoting willingness and constructive dialogue, the face-to-face engagements stage created new and better relationships between the three populations. A total of four engagement sessions, between the 3rd and the 25th of May, were implemented. All the participants worked together in two general sessions– the first and the third encounter. It is important to state that a session of collaborative exhibition design, which will be explained in detail in section 3.1., was also implemented during the last half of the third face-to-face encounter. For the second face-to-face engagement, two sessions took place with the group divided in half. The Prolongar team decided to divide the group for this encounter due to the challenges faced during the first meeting, where over 50 participants met in a single space. By dividing the group, it was possible to effectively implement the desired activities in a smaller space, where participants interacted closely with each other and met their peers in a more intimate way. In addition, it was easier to assist all the needs required by the PwD’s population.

An important goal was to foster a safe and trustful environment among the participants. Thus, the Prolongar team developed a series of rituals for the encounters based on Lisa Schirch book

“Ritual and Symbol in Peacebuilding”. For instance, for the first face-to-face engagement the facilitators personally introduced each participant to the encounter through a ceremony. Every person was carefully welcomed to an adorned lobby, where they wrote their expectations for the session. Before entering the main space, the facilitators washed the participants hands in vessels filled with water, scents and flowers. In the main space, which was adorned with flowers and candles, another facilitator was playing music with a traditional Colombian musical instrument. Overall, a peaceful atmosphere was conveyed to participants in the face-to-face engagement, creating a sense of comfort, respect and trust.



Photographs: Santiago Vallejo

During the first encounter, preceding the collective reconstruction of Kintsugi, the participants of the three groups recognized each other through playful exercises and simple challenges, following

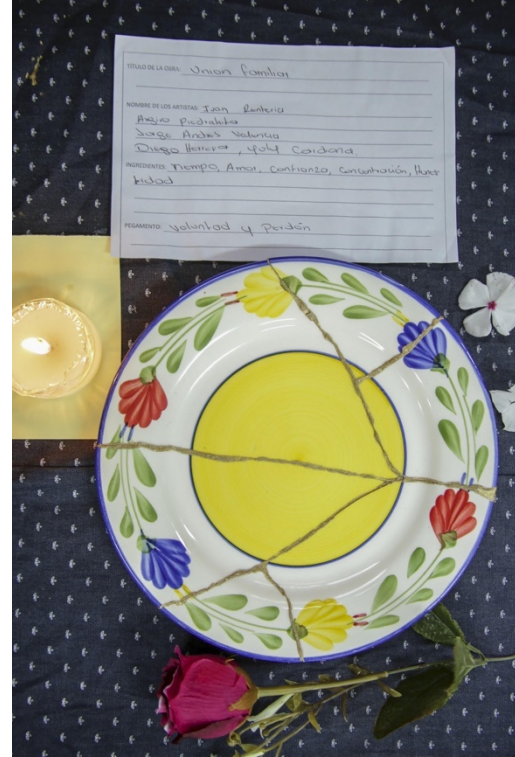




Photographs: Santiago Vallejo

During the second encounter, a Kintsugi exhibit was arranged for people to see, as in a museum, the pieces that they had rebuilt in the first meeting. Participants effectively reflected on the teamwork effort required to achieve the reconstruction of the ceramic pieces, deepening into the Kintsugi metaphor. Thus, it was possible to delve into shared humanity and the relevance of reconciliation. In addition, participants successfully recognized the importance of rebuilding their relations despite the collective and individual fractures, understanding that the scars remind them of the past, but are woven with gold (as in Kintsugi) for their value, for their potential to be reminders of mistakes but also of the possibilities that open when it is possible to reconcile with others.

After finding connectors and bonds among them through Kintsugi, participants engaged in a constructive dialogue regarding various shared identities, and specifically, their condition as PwD's. This was achieved through exercises that emphasized the recognition of barriers and limitations in their life, which allowed both PwD's to manifest their personal constraints and physical pains, and other participants to identify what they perceive holds them back.



Photographs: Santiago Vallejo

During the third encounter, the knowledge learned by participants throughout the process was successfully strengthened, closing with important reflections on the possibility of creating alternative stories where the participants can assign new meanings to facts, and if they want, name them differently.

It is important to highlight that participants successfully recognized the possibilities and challenges inherent to reconciliation. In an initial exercise, each participant was asked to recall painful memories of their past and to nurture it with a feeling of transformation and forgiveness. Furthermore, each person was recognized as an agent of change through the category: “agent of reconciliation”. This term, proposed by Prolongar, created a new identity for the participants, where they recognize that they now have power over their lives and also the possibility to transform society.

Afterwards, the MM&E coordinator conducted a “mental malleability” activity, emphasizing mental plasticity, which expressed the possibility of the brain, the mind and all the human beings to change behaviors and beliefs. At last, to close the face-to-face encounters and the workshop sessions of the project, the facilitators acknowledged the participants transformations and a closing ritual was carried out, in which participants had to identify qualities of one of their peers and give them a "wristband of reconciliation" (provided by the Prolongar team).





Photographs: Prolongar team

- Unit for the Victims Assistance and Reparation attended one of the sessions

The articulation and coordination with key institutions in Medellín reinforced the activities carried out during Outcome 1, such as the Unit for the Victims Assistance and Reparation (UARIV). This institution delivered a “service fair” for civilian participants, which provided assistance and reparation measures to the victims of the internal armed conflict. Each person received personalized attention, with an update of their processes as registered victims of the armed conflict and their effective inclusion in the reparation system. In addition, they all had the opportunity to meet with an officer of the institution to review the received subsidies as victims. PwDs had the possibility to execute effective claims to the state for their prostheses.

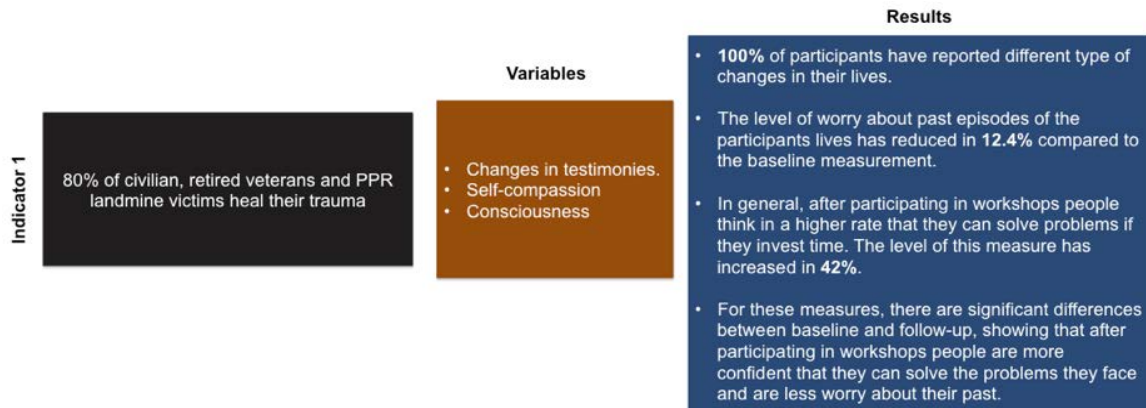
## 2.2. Evaluation results - Outcome 1

- Trauma healing sessions results

The healing activities of the first stage of the program reveal that participants are more conscious about their own body and emotions. From a qualitative perspective, researchers observed that most of the individuals were more open and tolerant at the end of the workshops. This finding is particularly explicit when observing veterans and civilians.

The indicator for this component refers to the extent to which participants were able to heal their trauma. The way to operationalize this process is related to self-compassion and consciousness indicators as well as changes in the testimonies of the participants themselves. Figure 2 shows the indicator, variables and results. Those results will be explained in this section.

**Figure 2. Healing processes Indicators and Results**



Overall, notes from the field show that participants have learned how to deal with emotions such as anger and sadness. Although participants have not forgotten what they have been through, they have given another meaning and have a different attitude about the violent events of their past.

This is a fragment of one of the researchers' qualitative report about one participant who is a former member of Armed Forces in Colombia:

*"It is difficult for him to be in the present and to communicate with other people during the workshop. When there is meditation or relaxation, he always opens his eyes. In other moments, he stood up and left the room. He seems to be uncomfortable"* (02/2019).

After the workshops, this is the report from our researchers about the same participant:

*"He listened to others with a lot of attention. His posture shows attention and focus"* (03/2019).

Similarly, positive changes were observed among the civilians:

*"During all the workshop, he was moving his body, and he was uncomfortable and unfocused. He says he feels anger with others that do not understand his situation"* (02/2019).

At the end of the workshops, this participant demonstrated a notorious individual change:

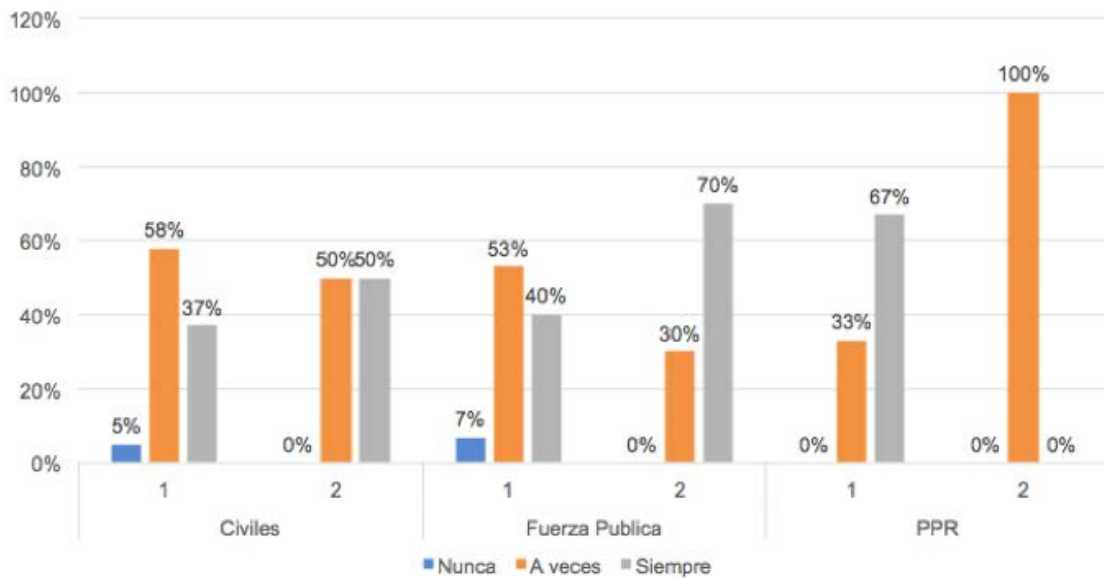
*"He likes to share his opinions. He does the breathing activities with great enthusiasm"* (03/2019).

We found observable differences among groups. Specifically, in interviews conducted with participants about the resignification of their memories, there is a change in the way that former members of the Public Force (Retired Veterans) describe their experience even when feelings of sadness persist. In this group, the stories show a transition, beginning with a description of the

fact and then a story that gives a new meaning to their memories including elements such as hope, resistance and resilience. This progress was also notorious in the group of Civilians.

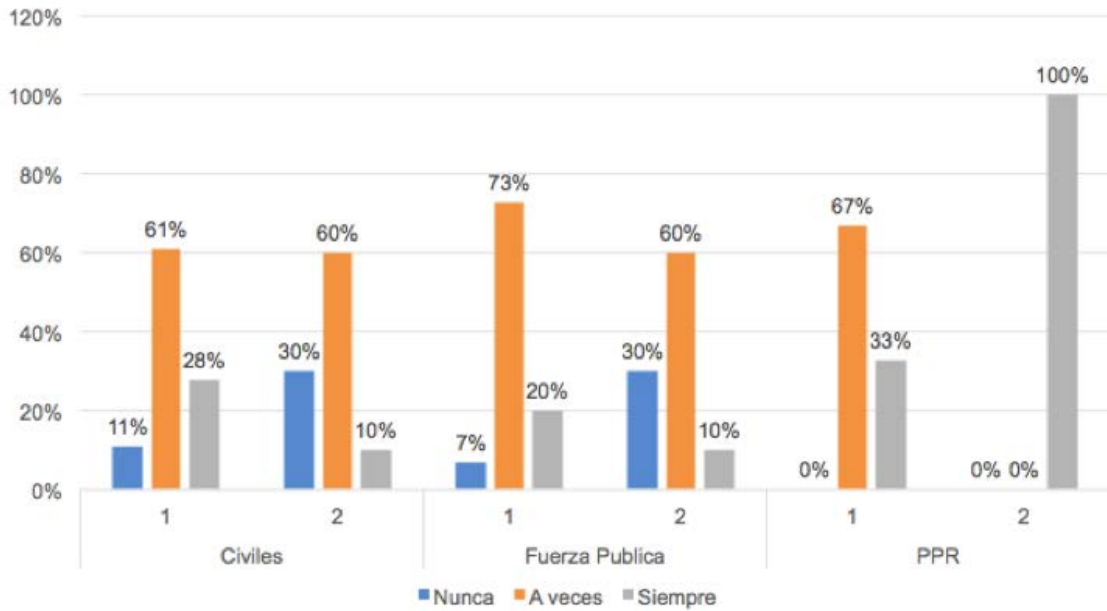
As a way to understand why civilians and veterans showed more progress in their healing processes, the project also implemented a quantitative strategy that measured consciousness, empowerment, and trust. Specifically, Figure 3 shows the findings of the question “When I am going through a very difficult time, do I take care of myself?”. The comparison is between the base line (number 1) and the following up measurement (number 2). Blue color is “never”, orange is “sometimes” and gray is “always”. Among the participants of the group of Retired Veterans and Civilians, there is a rise in the percentage of people that say that they took care of themselves in these situations when comparing baseline and follow up. This pattern is not observable for PPR who show less progress.

**Figure 3. Comparison Baseline and Follow-up Self-Care variable**



In line with this last finding and also with qualitative data, PPR are the group that still has more negative perceptions regarding their healing processes. For instance, in Figure 4 we asked them to tell us if they keep thinking about episodes in their life that they shouldn't worry about anymore. All PPR show signs of worry about these episodes.

**Figure 4. Comparison Baseline and Follow-up Worry variable**



In addition to descriptive statistics, the project developed different means and tests in order to confirm whether this variance between baseline and follow-up is significant.

Table 1 shows the results of parametric and non-parametric difference in means tests (ttest and anova) for the variables that result significant at the individual-level of the healing processes component. There are significant differences between baseline and follow-up measurement. In particular, people are less worried about their future and past experiences. In general, they are also more confident that they can solve the problems they face.

**Table 1. Baseline vs. Follow - up individual measurement**

|  | Mean Base line (scale 1-3) | Mean Follow-Up (scale 1-3) | Diff in means Base line vs. Follow - Up |
|--|----------------------------|----------------------------|---|
| I keep thinking with past episodes of my life        | 2.17                       | 1.90                       | 0.0987*                                 |
| I can solve the problems of my life if I invest time | 1.92                       | 2.73                       | 0.0000***                               |
| If I am in trouble, I can find a solution            | 2.45                       | 2.78                       | 0.0219**                                |

Level of significance: \* p < 0.10, \*\* p < 0.05, \*\*\* p < 0.01

We run additional OLS regression models that point out that people who participate in the workshops are more likely to implement self-care activities in their lives. They tend to worry less

for unexpected situations and in general they have more positive attitudes towards life. These statistical models also show that it is more likely to feel more frustration when people are younger ( $p=0.027$ ) and more educated ( $p=0.053$ ). Additionally, more satisfaction with life is associated with a higher probability that people tend to believe that problems can be solved ( $p=0.000$ ) and less probability to worry less about what will happen in the future ( $p=0.048$ ).

Overall, strategies and tools from the project were well-received among the participants. The qualitative and quantitative information confirm their active participation as time went by in the workshops. One powerful way to illustrate this is when we asked them about what they did when they had a painful memory.

*"I try to breathe to calm down, think before speaking or acting" (Retired Veteran).*

*"I take a deep breath, I go to work, I go for a walk to distract myself, I call my children" (Civilian).*

*"It makes me laugh, happiness to know what I am living, how beautiful life is" (Retired Veteran).*

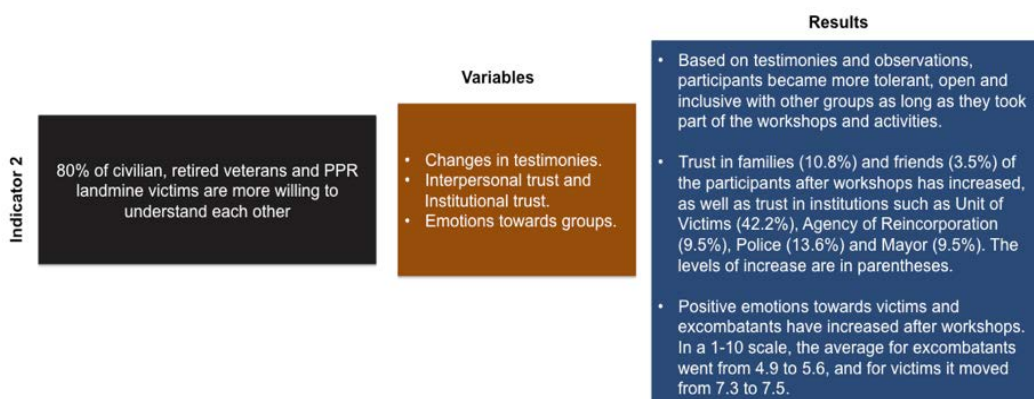
*"I cry, because I feel alone, without family, sometimes I look for my friends, I go to the workshops and I feel happy with my friends from the workshop" (Civilian).*

- Willingness, constructive dialogue and face-to-face engagement results

Program monitoring evaluated not only the individual dimension of the healing component, but also how implemented strategies may impact interpersonal relationships and broader perceptions about reconciliation processes. Therefore, several indicators were designed to measure the willingness of participants to recognize and accept people from other groups in their daily interactions. The categories that were measured are social norms about discrimination and beliefs, distributive justice, emotions and empathy, trust as a measure of social capital and reconciliation.

Figure 5 shows the indicator, variables and results. Findings demonstrate the positive effect of workshops on trust and positive emotions towards PPR's and victims.

**Figure 5. Willingness and constructive dialogue processes Indicator and Results - Trust**



**and Emotions**

Empirical evidence from quantitative data shows that there is more trust after participating in the program. For this purpose, we compared attitudes measured in November of 2018 and May of 2019. Table 2 shows that participants have significantly increased their trust in their families after the first two stages of the project. Trust in the Unit of Victims (the Colombian public agency for reparations) has also increased and it is significant. Although trust in the Public Agency of Reincorporation of PPR is higher after the workshops, this result is not significant. The results for other groups such as Mayor and Police are also higher in the most recent measurement, but it is not significant.

**Table 2. Baseline vs. Follow - up Means difference tests  
inter-personal measurement**

|                                    | Mean Base line (scale 1-3) | Mean Follow-Up (scale 1-3) | Diff in means test Base line vs. Follow - Up |
|------------------------------------|----------------------------|----------------------------|--|
| Trust in their families            | 2.51                       | 2.78                       | 0.0654*                                      |
| Trust in their friends             | 2.00                       | 2.07                       | 0.6313                                       |
| Trust in Unit of Victims           | 1.92                       | 2.73                       | 0.0000***                                    |
| Trust in Agency of Reincorporation | 1.79                       | 1.96                       | 0.3374                                       |
| Trust in Police                    | 1.69                       | 1.92                       | 0.1662                                       |
| Trust in Mayor                     | 1.69                       | 1.85                       | 0.3591                                       |

Level of significance: \* p < 0.10, \*\* p < 0.05, \*\*\* p < 0.01

The transformations at a collective level are not only visible in the social capital component. Results in Figure 6 show that positive emotions towards victims and PPRs have improved after the implementation of the Willingness component<sup>4</sup>.

We can observe these improvements also in the interactions during workshops. Based on testimonies and observations from the researchers of the project, participants became more tolerant, open and inclusive with other groups as long as they took part of the workshops and activities. Based on these observations, we can interpret that participants are using the tools and skills from the program, and this might be facilitating the interactions with other people in workshops. Precisely, another intermediate indicator of the project is related to the extent to which participants are learning skills for constructive dialogue.

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<sup>4</sup> The scale takes 0 as a value of “very negative emotions” and 10 as “very positive emotions”.

Figure 6. Comparison Willingness Baseline and Follow-up Emotions scale

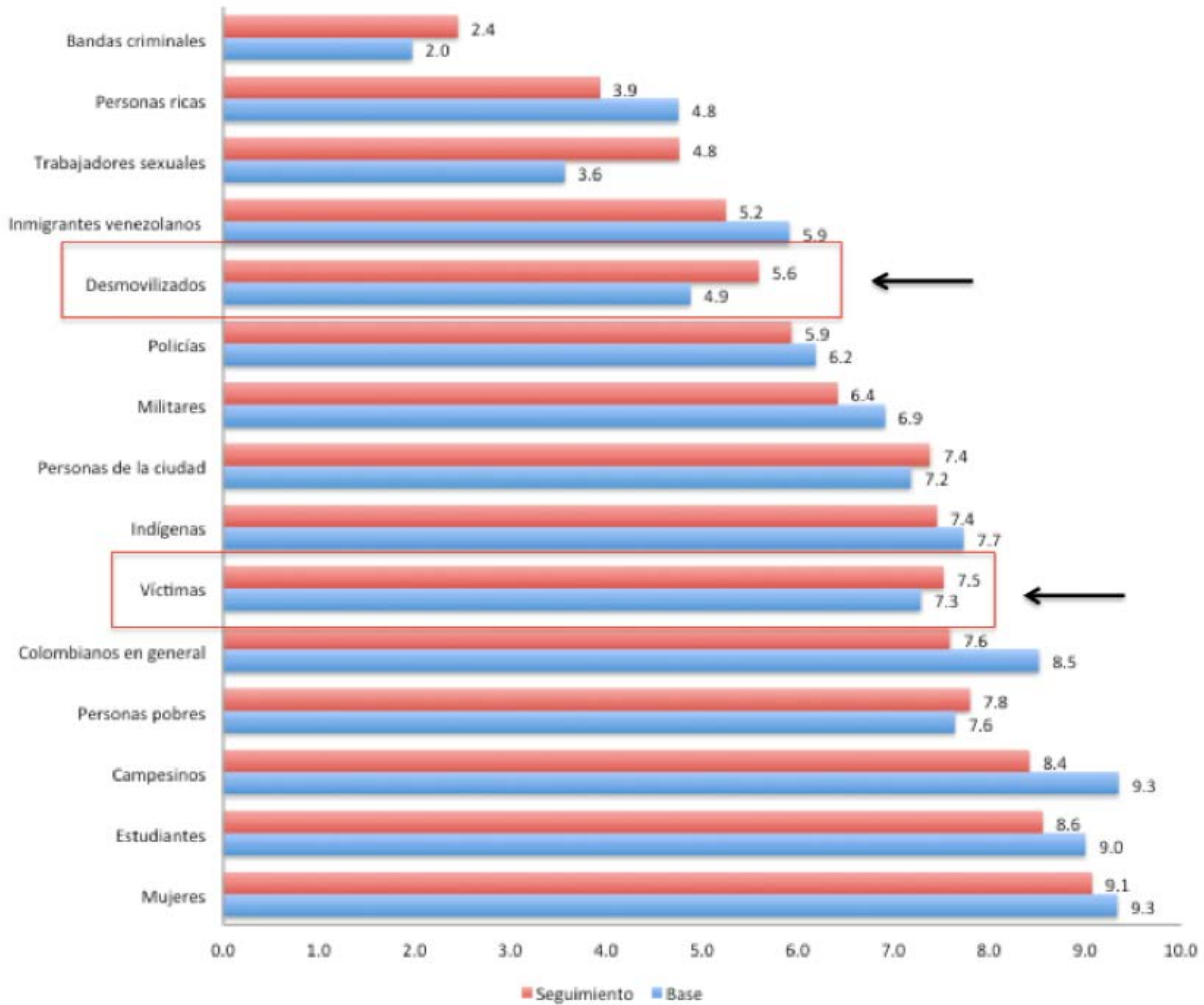
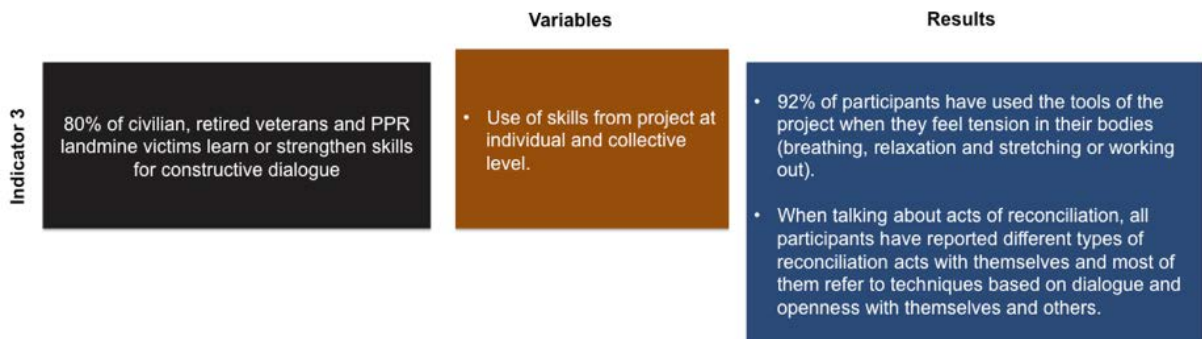


Figure 7. Willingness and constructive dialogue processes  
Indicator and Results - Skills



Qualitative evidence indicates that participants became more tolerant, open and inclusive with other groups as long as they took part of the workshops and activities. In their words:

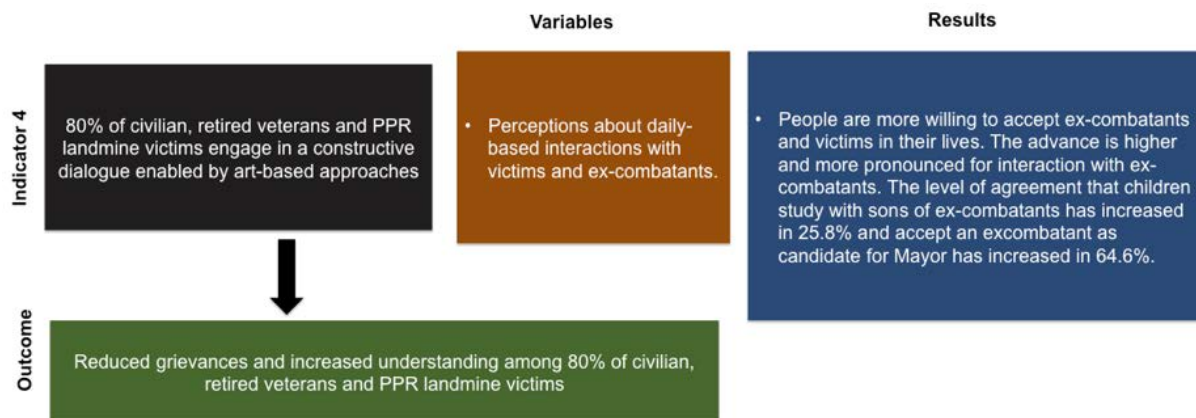
*“I have learned to be more tolerant, more human, more sensitive” (05/2019)*

*“I have forgiven myself for my actions and feelings of the past” (05/2019)*

One of the main findings is that participants have included techniques from the program as part of his/her daily activities, specially when they face tension or strong emotions. In fact, 92% of the participants do one or more actions when they feel tension in their bodies. These actions mainly include breathing, relaxation and stretching or working out.

The link between that individual dimension and a change in a collective level is essential for the program. Another intermediate indicator for this component is related to how participants engage in a constructive dialogue. Figure 8 shows the variable and summary results.

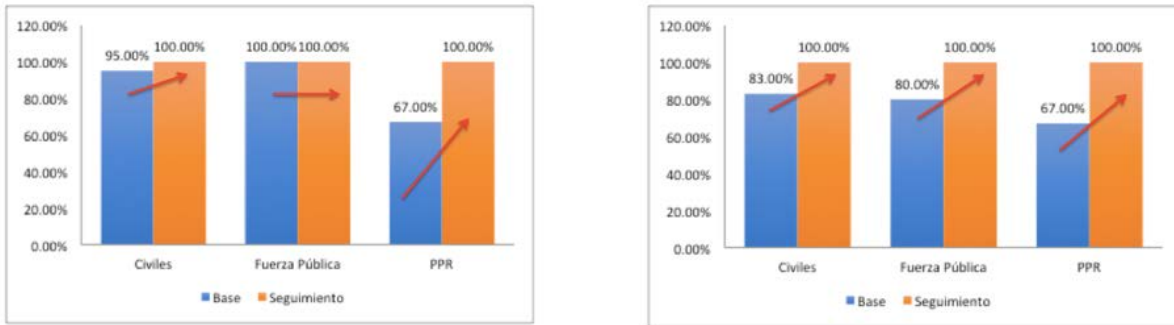
**Figure 8. Willingness and constructive dialogue processes**  
**Indicator and Results – Perceptions about other groups**



Observations from staff and researchers from the project describe that people are willing to talk about other groups in a setting of tolerance and open dialogue. It was possible to identify prosocial attitudes and behaviors that have changed between baseline and follow up.

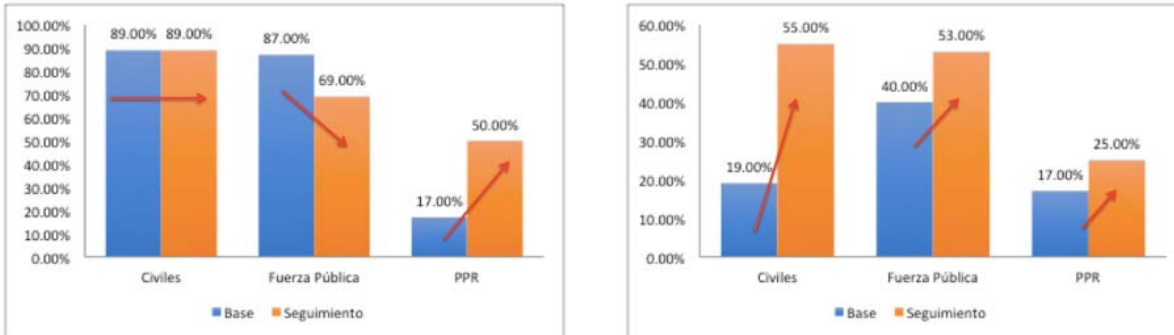
Specifically, we asked participants to tell us what would they do when dealing with some social dilemmas at daily-based interactions. We observe, in general, more prosocial actions in the groups of Retired Veterans and PPR. Figure 9 shows the percentage of participants that agree with the fact that a son of a victim (left figure) and PPR (right figure) study at the same school as his/her son or daughter. At the follow up measurement, 100% of the participants accept this possibility.

**Figure 9. Comparison Baseline and Follow-up Son studies with son of victim (left) or PPR (right)**



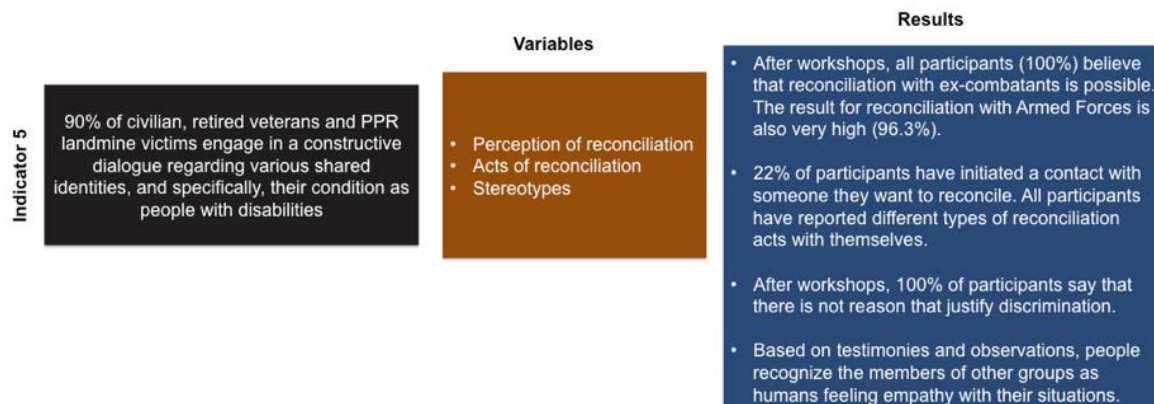
Similarly, Figure 10 shows that participants are more open with the possibility that a PPR runs as a candidate for mayor in the city. Each of the three groups (Civilians, Retired Veterans and PPR) is more likely to accept a candidacy of a PPR in the follow up measurement. This is not the case for victims (who by the way already have a high percentage of support) among civilians and veterans, and only showed progress in the group of PPR.

**Figure 10. Comparison Baseline and Follow-up victim (left) or PPR (right) run for office as mayor of the city**



Finally, the project has a positive effect on perceptions about reconciliation. This is related to another intermediate indicator related to constructive dialogue in a setting of diversity in terms of identities. Figure 11 shows variables and results.

**Figure 11. Willingness and constructive dialogue processes  
Indicator and Results – Reconciliation**



By using a vignette question, we asked people if they believe that more people of their communities think that reconciliation with PPR's is feasible. In the baseline, 50,7% agreed with this scenario while 62,3% agreed in the follow up measurement. When asking the feasibility of reconciliation with Armed Forces the result is 57,5% for baseline and 67,5% for follow up.

We applied means difference tests for these questions. As previously discussed, it is more likely that participants are willing to accept that their children study with sons of PPR's ( $p=0.0197$ ).

Additionally, people have increased their perception that reconciliation with PPR's is possible ( $p=0.0869$ ). In a greater proportion, they believe that more people of their communities think that reconciliation with PPR's is feasible ( $p=0.0825$ ). The result for perceptions of reconciliation with veterans is also positive but not significant.

**Table 3. Baseline vs. Follow - up Means difference tests Emotions and Reconciliation**

|  | Mean Base line (scale 1-3) | Mean Follow-Up (scale 1-3) | Diff in means test Base line vs. Follow - Up |
|--|----------------------------|----------------------------|--|
| Accept son of Ex-combatant                 | 79.5%                      | 100%                       | 0.0197**                                     |
| Accept son of Victim                       | 92.5%                      | 100%                       | 0.1576                                       |
| Accept victim as candidate for Mayor       | 77.5%                      | 77.7%                      | 0.9791                                       |
| Accept Ex-combatant as candidate for Mayor | 27.0%                      | 44.4%                      | 0.1521                                       |
| Reconciliation with Ex-combatants          | 90%                        | 100%                       | 0.0869*                                      |
| Reconciliation with Armed Forces           | 87.5%                      | 96.3%                      | 0.2222                                       |

People's opinions confirmed this finding when they talked about other groups:

*“They are people like anyone else and we can all be useful and part of society. We should look at where they come from, but instead what they want to do” (05/2019)*

*“They are ordinary people and have gone through situations similar or worse situations than myself” (05/2019).*

Reconciliation has not only initiated at the level of perceptions, but also at specific actions. A total of 22% of participants have initiated a contact with someone they want to reconcile.

*“He is a co-worker and we had an inconvenience, but I approached him and proposed to make amends.”*

*“On Mother's Day with my sister, while we prepared lunch for my mother we talked for a while”.*

*“I forgot the grudge, I felt that we were all the same, without judging anyone.”*

*“I wrote to that person saying that I wanted to talk to her, we met and talked.”*

Additionally, all participants have reported different types of reconciliation acts with themselves.

*“With myself, I have tried to be a better person with others, accepting others as they are their defects and their virtues” (Man, Retired veteran).*

*“More tolerant, more human, more sensitive” (Man, Retired veteran).*

*“With the people in the neighborhood I started talking again, because before I didn't talk” (Woman, Civilians).*

*“Being more understanding, believing, self-confident, responsible, knowing how to listen, expressive, loving (Man, Civil)”.*

*“I breathe and think, I no longer act by instinct” (Woman, Civil).*

## 3.Outcome 2

In the following section the implemented activities and results of Outcome 2 – 90% of civilian, retired veterans and PPR landmine victims work together on a common goal: the exhibit – are outlined. Section 2.2. will present the evaluation results for Outcome 2.

### 3.1. Implemented activities

- Two collaborative exhibit design sessions implemented

After the face-to-face encounters, the three populations worked on the exhibit planning as a common goal that fostered the links created during the face-to-face engagement. Two sessions for collaborative design of the exhibit were implemented. During these sessions:

- Participants gave important inputs to the final exhibit through various participative activities. They suggested key features of the exhibit, messages about disability, interactive activities to develop with the visitors, among others.
  - Participants selected, in a democratic way, the eight persons to be the exhibit guides (two weeks later, two workshops took place to train them and strengthen their abilities to communicate).
  - According to the work plan of the project, media outlets such as Teleantioquia, Telemedellín and Red+ visited the first of these sessions to magnify the results and support the invitation to the exhibit. The Museum of Modern Art (MOMA) in Medellín hosted this session and offered to all the participants and their families free tickets to visit the museum.
  - In the second session of collaborative design of the exhibit, and according to the work plan of the project, we facilitated a dialogue between the participants and the REDDIS network. REDDIS is an important network of organizations for people with disabilities. In this session, ideas and perceptions were exchanged on the needs, challenges, achievements and strategies of assistance for the population with disabilities in Medellín. REDDIS also talked about what they do and its mission.
- Exhibit scrip design process

After the collaborative exhibit design sessions, the coordinator of the project organized a “Content committee” to elaborate the content of the exhibit. Certainly, this group considered the important outputs of the previous sessions, but also elaborated the storytelling of the exhibit script. The main activities to achieve this objective included:

- Key messages definition.
- Text writing and editing.
- Testimonies’ transcription and selection.
- Photography selection.
- Voice recording for blind people and guiding exercises.
- Interactive activities design.
- Graphic design guidance and approval.

To see the final script, please go to the PDF file in Annex 1: Exhibit sections and panels. To listen to some audio recordings of the exhibit, please go to Annex 2: Audio recordings 1 and Annex 3: Audio recordings 2.

In addition, the coordinator of exhibit designed various proposals according to the budget, the suggestions of the participants and the disability approach. She designed the exhibit's circuit around the concept "We are" ("Somos" in Spanish). The Prolongar team collectively chose "Encuentros Improbables" (Unlikely Encounters) as the name of the exhibition. These are some of the features of the exhibit:

- ❑ Total accessibility for people in wheelchairs.
- ❑ Various devices for blind people to be touched or listened.
- ❑ A very innovative way to show the kintsugi pieces through a kaleidoscope.
- ❑ Interactive exercises so that visitors can participate in the exhibit.



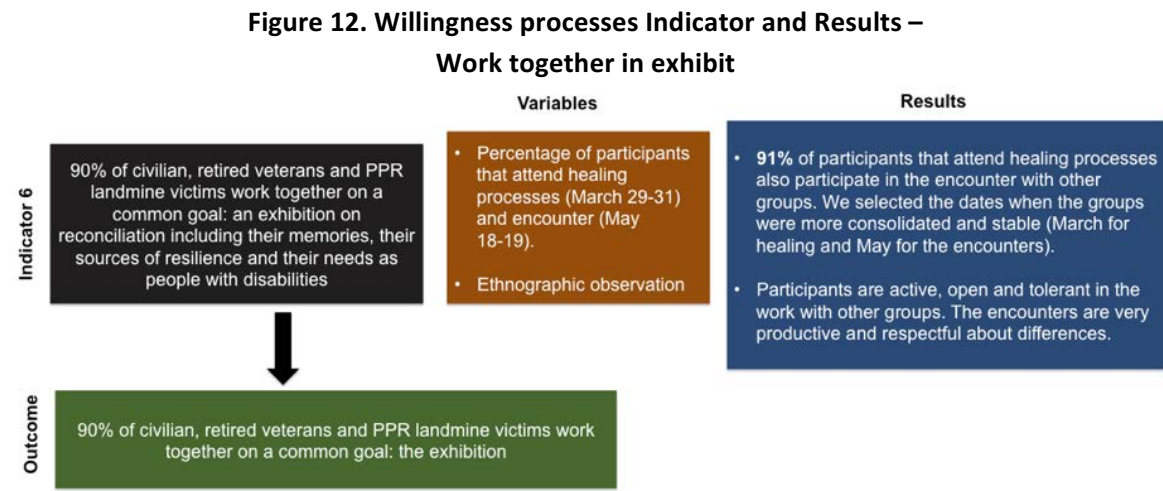


Photographs: Santiago Vallejo & Prolongar team

To see the exhibit model and concept, please go to the PDF file in Annex 4: Exhibit model and concept.

### 3.2. Evaluation results - Outcome 2

In outcome 2 the results of the preparation for the conditions that enable participants to work with other groups was measured. Figure 12 illustrates this indicator and shows the variables and results:



The main way to estimate this indicator is to identify the number of participants who attended meetings of Collaborative Curatorship and preparation of exhibition. Those sessions were conducted in May 25th and June 8th. In total, 85 people attended these scenarios. Out of this number, 51 participants were male and 34 were female.

Additionally, this outcome also considered the dynamics of the previous face-to-face encounters that aimed to build trust among participants. From a quantitative perspective, 91% of participants that attend healing processes also participated in the encounters that were design to meet and work with other groups. We selected the dates for measurement based on when the groups were more consolidated and stable (March for healing and May for the encounters).

In these sessions, participants were active, open and tolerant in the work with other groups. The encounters were very productive and respectful about differences. Different testimonies illustrate these situations and the positive conditions for working around the Exhibition. In particular, when we asked about their perceptions about PPR before and after the workshops. They said:

*Civilians*

**Before**

*"I was very afraid to meet these people and also a bit of resentment".*

*"I didn't like them because they hurt me so much in the past".*

**After**

*"That they are ordinary people and have gone through similar or worse situations than myself".*

*"One is surprised many times to see the very special human being that that person is".*

*"They are people who have the right to equality and non-discrimination. Many were forced".*

**PPR**

**Before**

*"That we are people who want to change and be better people and educate our children".*

*"Many do not participate in changing their lifestyle".*

**After**

*"That some of us want to change and be good people".*

*"They are more brave, being here when the civilian population was not prepared to receive them".*

**Retired veterans**

**Before**

*"They were not sincere".*

*"That they were different people, who don't want to change their way of being, of thinking. I thought they couldn't change those ideologies they had".*

**After**

*"They are people who deserve a new opportunity to see good things for a better tomorrow".*

*"That they are people who are dedicated to change their lives and improve a social reality that was previously very violent".*

*"They need forgiveness and be forgiven".*

*"They are like me, with failures and imperfections".*

To sum up, this component also shows increased dispositions of participants to interact and accept other groups not only inside the workshops, but also in their daily life. Therefore, these findings reflect more open and tolerant attitudes at a collective stage. This stock of social capital and willingness to dialogue was essential for the development of the next component: the Artistic Exhibition.

## 4. Outcome 3 and 4

Section 4.1. outlines the implemented activities for Outcome 3 – 50% of key mobilizers of the private sector, the retired veterans and other citizens of Medellín that attended the exhibit decrease their stigmatization towards PPR and people with disabilities – and Outcome 4 – 80% of local and national officers from the government (including armed forces) that attended the exhibit have an increased understanding of civilian, retired veterans and PPR landmine victims–. Section 4.2. presents the evaluation results for Outcome 3 and 4.

### 4.1. Implemented activities

- Communication and reach out strategy

To convene diverse actors to the exhibit, such as private sector mobilizers, military officers and students, a communication strategy was successfully implemented to the launch event of the exhibit and its three showings.

- ❑ An expectancy campaign was developed in Facebook, Twitter and Instagram.
- ❑ For the three showings of the exhibit the site and opening hours were shared online, and the launch event was live streamed in Facebook Live.
- ❑ Prolongar sent over 150 invitations to key social mobilizers for the launch event of the exhibit, such as important public officers, private sector representatives, and local mass media managers. After sending the invitations, personal calls were made to ensure a proper attendance.

The following design was the official invitation to the exhibit:



Special attention was put to reach regional and local institutions, Antioquia Governor's Office and Medellin Mayor's Office were insistently convened. The Prolongar Foundation also sent invitations to important national institutions and organizations, such as:

- Bogota Mayor's Office
- UNICEF
- Presidential Office
- The Unit for the Service and Reparation of Victims (UARIV)
- The Agency for Reincorporation and Normalization (ARN)
- Public Forces representatives
- The Saldarriaga Concha Foundation
- The Arcangeles Foundation
- The Organization of American States Mission to Support the Peace Process in Colombia (MAPP-OEA)

In addition, COMFAMA and the University of Antioquia were key partners to spread the invitations through their databases. COMFAMA sent invitations to their database of members, reaching all the private sector affiliates of this family welfare fund, which includes numerous important companies of Medellin and the largest companies of the Business Group of Antioquia<sup>5</sup>. The University of Antioquia sent invitations for the showings to their students body and staff.

To reach diverse audiences, Prolongar contacted and held interviews with radio stations, tv channels and online press, which published reports sharing the project experiences, the process of the participants and the invitation to the launch event.

Click on the following links to see the most relevant published reports of the project:

- [El Espectador](#)
- [Red Mas](#)
- [El Colombiano](#)
- [W Radio](#)

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<sup>5</sup> [https://en.wikipedia.org/wiki/Grupo\\_Empresarial\\_Antioque%C3%B1o](https://en.wikipedia.org/wiki/Grupo_Empresarial_Antioque%C3%B1o)



The communication and reach out strategy also included posters in the public space to raise expectations and invite Medellín's society to reflect and assist to the exhibition. The posters were published in several metro stations, universities, theaters and cultural spaces.



Photographs:  
Prolongar team

- Private ceremony previous to the launch event

During the same day of the launch event, a private ceremony between the Prolongar team, USAID officers and the participants was held to highlight the relevance of people engagement in the process. All participants received a personal certificate acknowledging their attendance to the sessions and their active participation during the project. A t-shirt with the name of the exhibit, sponsored by COMFAMA, was handed to participants and their closest relatives as well.



Photograph: Federico Mejia

- Exhibit launch event

To launch the exhibit's first showing, a public ceremony was held in the "Comfama Warehouse", with the participation of USAID program officer Cara George, the Prolongar Foundation executive director María Elisa Pinto, COMFAMA Peace Building director Camilo Arango and the participant of the project Sergio Arango, as speakers. Overall it was a special moment to acknowledge the effort invested in the project and its relevance in contemporary Colombian society.



Photograph: Santiago Vallejo

In total, 105 people attended to the launch event from a different array of organizations, including the Military Forces, the MAMM, the House of Memory Museum, COMFAMA, the Social Inclusion, Family & Human Rights Affairs Mayor's Office, and the Pontifical Bolivarian University (UPB).



Photographs: Santiago Vallejo

In the exhibit launch, visitors relate with the work done by the participants of the three groups, the process lived during the project and the Kintsugi pieces that were reconstructed by them. In addition, the participants started their guidance, exchanging their experience, views and perceptions with the different visitors. Overall, it was an opportunity to exchange different points of view regarding reconciliation and the situation of PwD's.



Photographs: Santiago Vallejo

- Leisure day / Trip to Arvi Park

The day after the launch event, COMFAMA donated a small trip to the “Arvi Park”, near to Medellín. This was a beautiful way to close the project with the participants, who shared in other settings different to the project's sessions. The differences between veterans, civilians and PPR were hardly visible. COMFAMA also considered very carefully the needs of people with disabilities and organized all the logistics so that they could circulate around the park without any problem. In this activity, COMFAMA also provided trees for each participant so that they could plant them as a symbol of reconciliation and peace in the park.



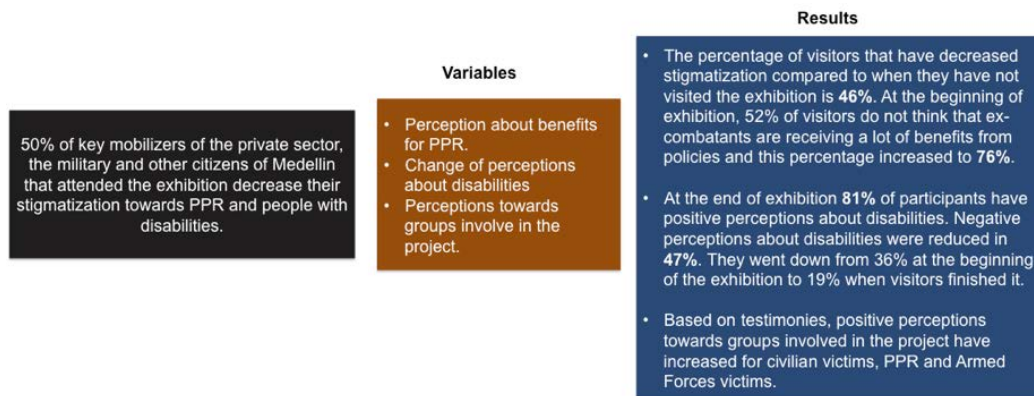


Photographs: Prolongar team

## 4.2. Evaluation results - Outcome 3 & 4

This section corresponds to the results of the development of the artistic exhibition. In the museographic performance visitors were exposed to participants<sup>6</sup>. The latter showed their stories through the use of the Kintsugi technique and by offering perspective through their testimonies to the former. One of the indicators for this component (Figure 13) is related to the potential effect of the artistic exhibition on decreasing stigmatization towards groups involved in the project.

**Figure 13. Exhibition processes Indicator and Results – Stigmatization**

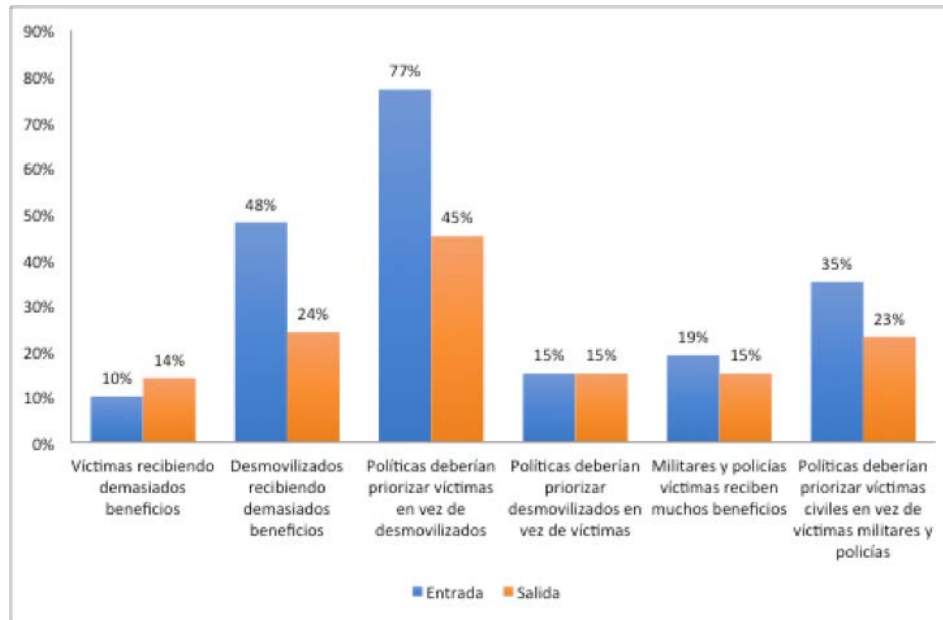


At the beginning of Exhibition, 52% of visitors did not think that PPR's are receiving a lot of benefits from policies. This percentage increased to 76%, which shows less stigmatization about this population. Specifically, the percentage of visitors that have decreased stigmatization compared to when they have not visited the Exhibition is 46%.

<sup>6</sup> Take into account that most urban Colombians have not interacted with a person with a disability produced by the armed conflict, PPR's or wounded veterans of the armed forces.

Additionally, we can identify that after visiting the Exhibition people think less that policies should prioritize victims rather than PPR's (77% in baseline vs. 45% in follow up). This does not mean that victims are not important, but it contributes to equality in terms of distribution preferences. This decrease is also observable when comparing whether policies for civilian victims should be prioritized instead of policies for victims from the Armed Forces (35% in baseline vs. 23% in Follow Up).

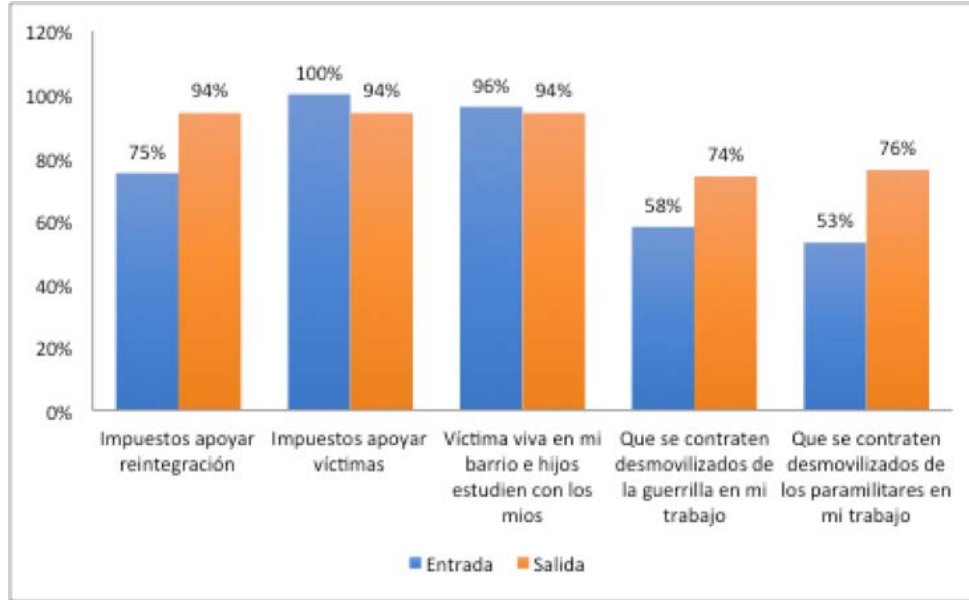
**Figure 14. Comparison Exhibition Baseline and Follow-up Policy Attitudes**



Besides these questions about distribution in an abstract way, the project also asked people about daily situations that might happen in a future related to distributive dilemmas. Figure 15 shows that people after the Exhibition are more willing to support taxes for PPR (75% in baseline vs. 94% in follow up).

Findings also show that visitors are more tolerant to accept that PPR's (from guerrilla groups and paramilitares) will be hired in their workplace. For guerrilla Ex-combatants the percentage went from 58% to 74% and for paramilitaries from 53% to 76%.

**Figure 15. Comparison Exhibition Baseline and Follow-up Policy Attitudes**



Parametric and non-parametric means in difference tests (Table 4) identify that these differences related to visitors' perceptions about PPR's are significant. This is not the case for victims. Results show that attitudes towards them were already very positive before the Exhibition and there is no significant increase among them. Perceptions about armed forces do not show any significant change either.

In terms of multivariate analysis, logistic regression models on these variables were conducted. They show that more age is a predictor of higher support for taxes for PPR programs ( $p=0.085$ ) and taxes for victims' programs ( $p=0.099$ ). Similarly, people after the Exhibition have more attitudes that support taxes for programs delivered to the PPR population ( $p=0.073$ ).

In general, after attending the Exhibition, visitors are less likely to believe that PPR's are receiving more benefits ( $p=0.044$ ). This insight is based on models that controlled for age, sex, occupation and place of work.

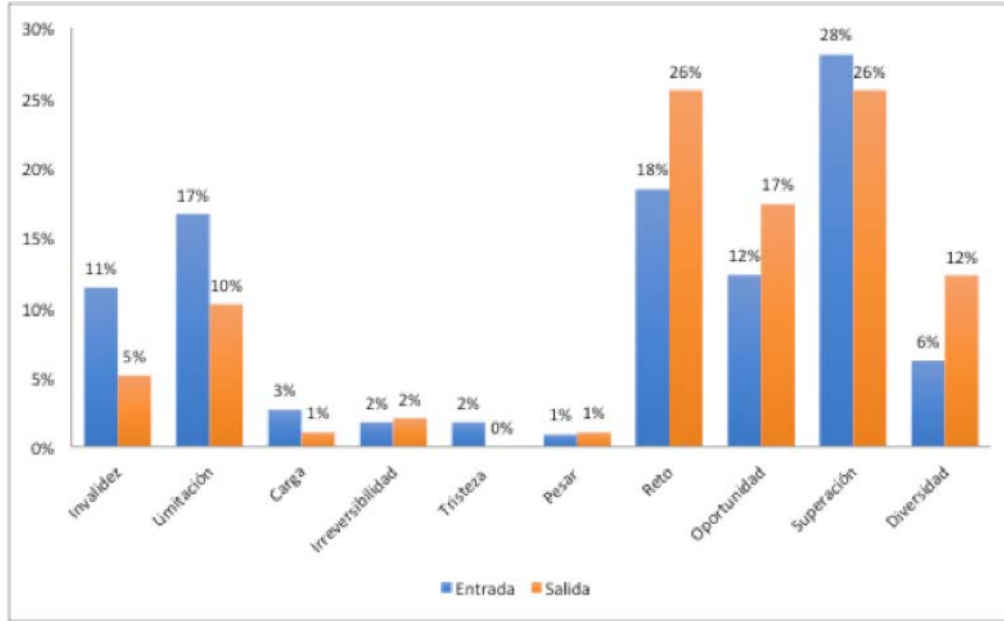
**Table 4. Baseline vs. Follow - up Attitudes about distribution**

|   | Mean Base line (scale 1-3) | Mean Follow-Up (scale 1-3) | Diff in means Base line vs. Follow - Up |
|---|----------------------------|----------------------------|---|
| Taxes Ex-combatant                        | 74.5%                      | 94.1%                      | 0.0200**                                |
| Taxes victims                             | 96%                        | 94.3%                      | 0.7173                                  |
| Neighborhood victim                       | 100%                       | 94.3%                      | 0.0959*                                 |
| Hire Ex-combatants guerrilla              | 58%                        | 73.5%                      | 0.1483                                  |
| Hire Ex-combatants paramilitares.         | 53.1%                      | 76.5%                      | 0.0303**                                |
| Victims too many benefits                 | 10.4%                      | 14.3%                      | 0.5981                                  |
| Ex-combatants too many benefits           | 48%                        | 24.2%                      | 0.0314**                                |
| Armed Forces too many benefits            | 18.8%                      | 14.7%                      | 0.6366                                  |
| Policy should prioritize victims          | 76.6%                      | 45.2%                      | 0.0042***                               |
| Policy should prioritize Ex-combatants    | 14.9%                      | 15.2%                      | 0.9750                                  |
| Policy should prioritize civilian victims | 34.8%                      | 22.6%                      | 0.2570                                  |

Level of significance: \* p < 0.10, \*\* p < 0.05, \*\*\* p < 0.01

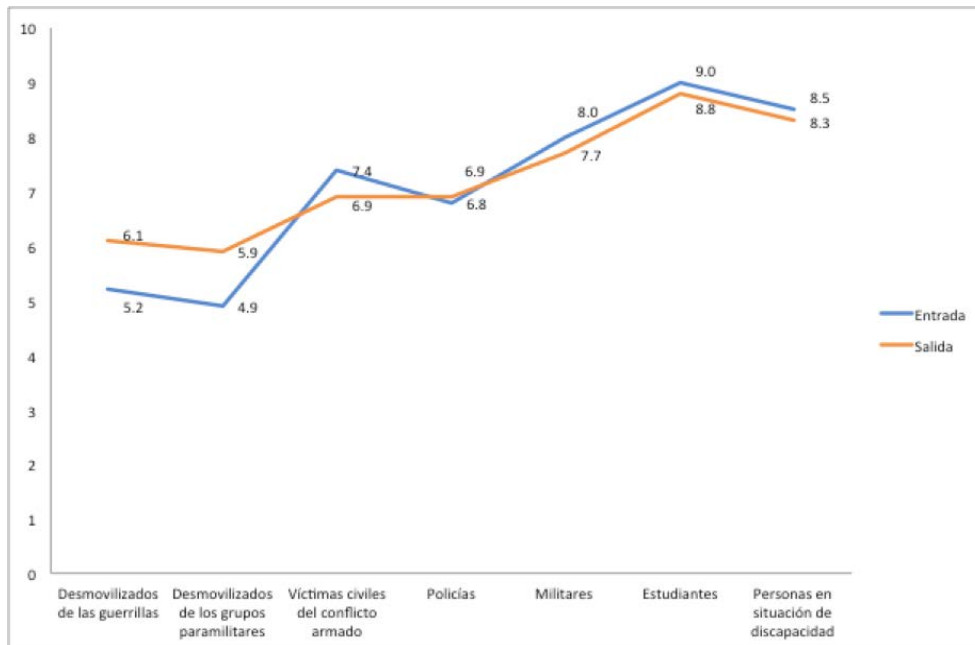
We also asked visitors before and after Exhibition about those words that they associate disability with. The words were disability, challenge, limitation, burden, irreversibility, opportunity, sadness, overcoming, diversity and sorrow. The words with a negative implication were placed to the left in Figure 16 and the ones with positive emphasis are located to the right. It is possible to observe that the rates of responses for all positive words such as challenge, opportunity, overcoming and diversity increased after the Exhibition. Specifically, at the end of Exhibition 81% of participants have positive perceptions about disabilities. Negative perceptions about disabilities were reduced in 47%. They went down from 36% at the beginning of the Exhibition to 19% when visitors finished it.

**Figure 16. Comparison Exhibition Baseline and Follow-up Policy Attitudes**



Regarding PPR's, visitors increase their positive emotions towards them after the Exhibition. In a 1-10 scale were 10 is very positive emotions and 1 is very negative emotions, the baseline average for Ex-combatants from guerrilla was 5.2 and for Ex-combatants from paramilitaries was 4.9. After the Exhibition this coefficient increased to 6.1 for guerrilla and 5.9 for paramilitaries. Although some of the rest of the groups reported a decrease in positive emotions, the only difference that is significant ( $p=0.0782$ ) is emotions towards ex-combatants from paramilitary groups, which raise from 4.9 to 5.9.

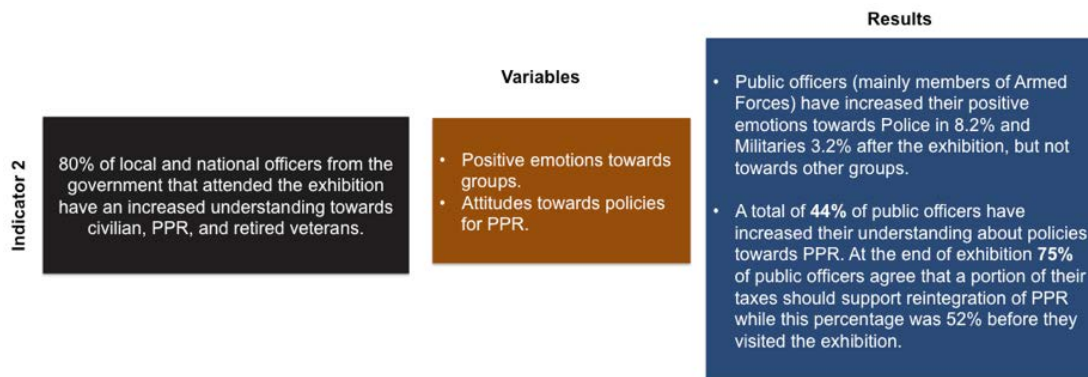
**Figure 17. Comparison Exhibition Baseline and Follow-up Emotions scale**



Based on testimonies from the day when the Exhibition was launched and the rest of the days when it was opened to the public, positive perceptions towards groups involved in the project have increased.

The last indicator for the Exhibition component refers to specific results for Public Officers. In particular, it addresses the extent to which this group increases understanding towards civilian, PPR and retired veterans.

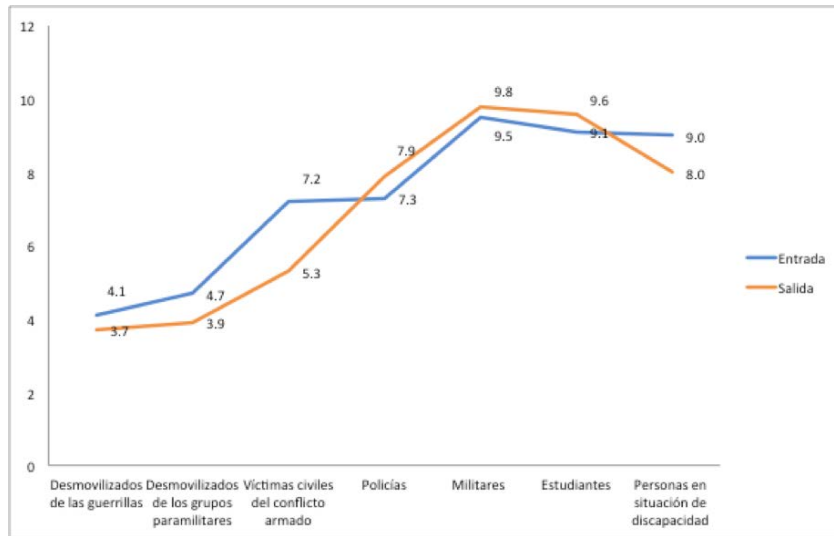
**Figure 18. Exhibition processes Indicator and Results – Public Officers**



For this analysis, we segmented the database in order to study public officials’ perceptions. In a first step, we compare their attitudes before and after the Exhibition and in a second step we analyze how their perceptions are different from other people that do not work at the public sector. It is important to say that this public officials’ group of visitors is almost equivalent to members of Armed Forces. This is because all but one public officer are soldiers or police officers from the sanitation brigade of Medellín, one of the largest in the country. It is the perfect population to observe since they have been wounded in combat and have never been in activities such as the one offered by Prolongar. In addition, they have not seen other veterans involved in this type of activities side by side with former PPR’s.

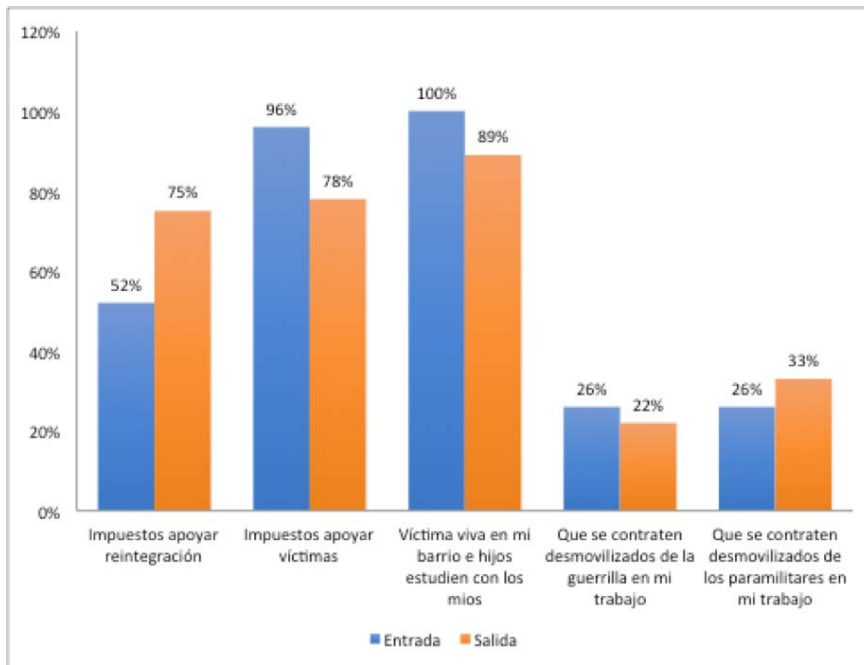
Regarding emotions, public officers have increased their positive feelings towards Police in 8.2% and Militaries 3.2% after the Exhibition, but not towards other groups (Figure 19). Part of these findings might be explained by the fact that public officers are mainly members of Armed Forces.

**Figure 19. Comparison Exhibition Baseline and Follow-up Emotions scale Public Officers**



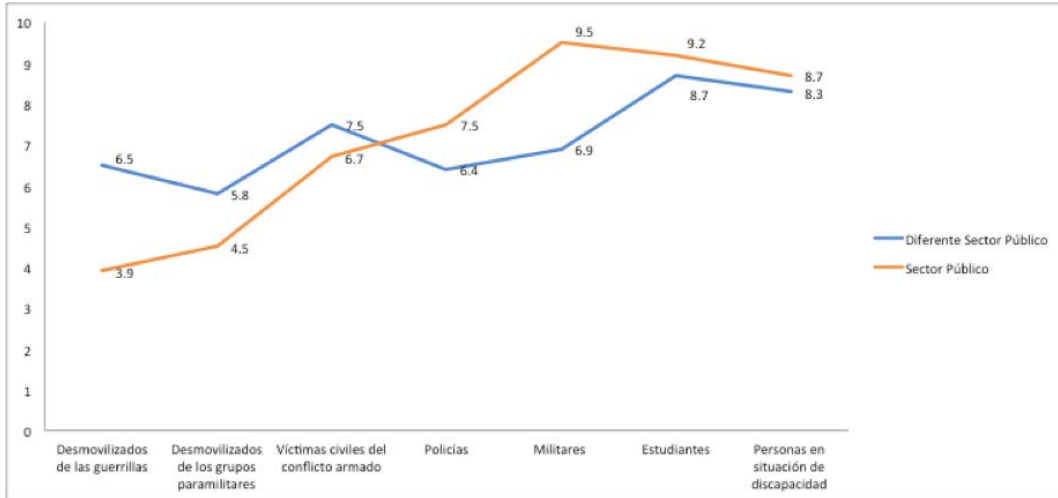
On the other hand, 44% of public officers have increased their understanding about policies towards PPR. At the end of Exhibition, 75% of public officers agree that a portion of their taxes should support reintegration of PPR while this percentage was 52% before they visited the Exhibition. Figure 20 also points out that the level of tolerance about hiring a PPR in their workplace is not the same for guerrilla and paramilitaries. In general, there is more sympathy with PPR's from the paramilitaries.

**Figure 20. Comparison Exhibition Baseline and Follow-up Policy Attitudes Public Officers**



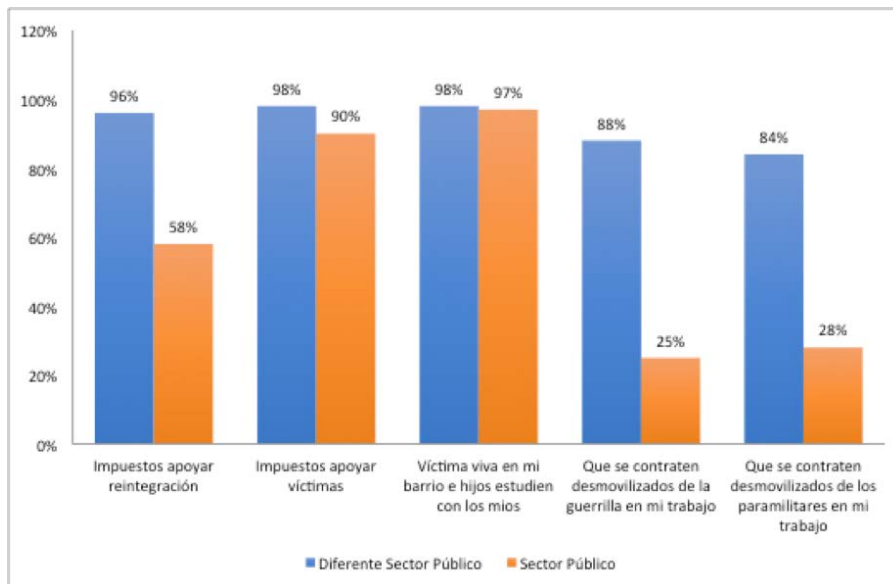
The analysis is based on a disaggregated dataset by visitors from public sector vs. visitors from non-public sector confirms the strong and positive effect of being member of Armed Forces on positive emotions towards Policemen and Militaries. People that do not belong to Armed Forces have more positive emotions towards PPR's and victims.

**Figure 21. Comparison Exhibition Emotions scale Public vs. Non-Public Sector Visitors**



Similarly, people that do not work in the public sector (Armed Forces) are more willing to support taxes for PPR than militaries and policemen (96% for non-public sector visitors vs. 58% for public sector visitors). Additionally, they are more open with the possibility that a PPR is hired in their workplace. This percentage is almost three times higher for non-public sector visitors.

**Figure 22. Comparison Exhibition Policy Attitudes Public vs. Non-Public Sector Visitors**



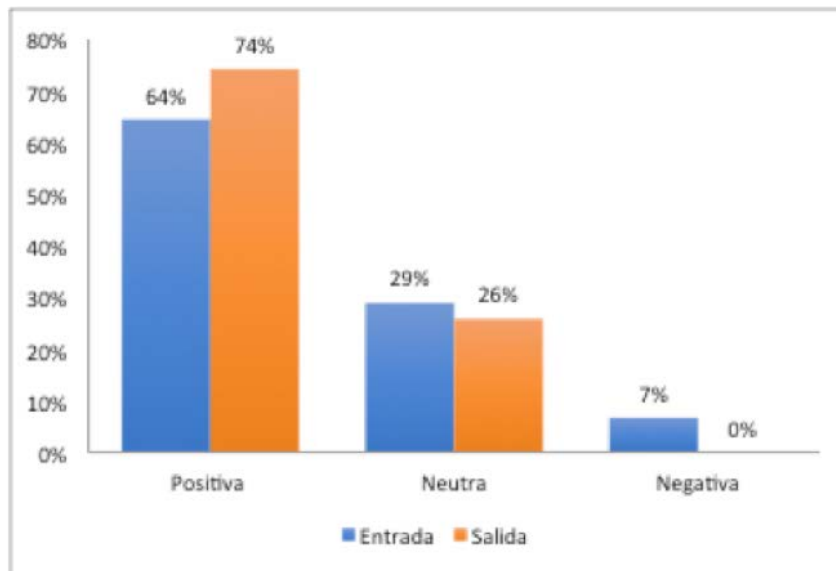
In terms of multivariate analysis, OLS Regression Models show that women tend to have more positive emotions about Ex-combatants from guerrilla ( $p=0.007$ ) and paramilitaries ( $p=0.061$ ). On the other hand, visitors that are public officers (almost all of them part of armed forces) tend to have more negative emotions towards Ex-combatants from guerrilla ( $p=0.058$ ). No significant difference was found for Ex-combatants from paramilitaries.

Regarding other groups, public workers (armed forces) ( $p=0.001$ ), members of the private sector ( $p=0.046$ ) and women ( $p=0.022$ ) tend to have more positive emotions towards the police. Similarly, members of public sector (armed forces) have more positive emotions towards militaries ( $p=0.000$ ).

Finally, being a woman ( $p=0.014$ ) or a member of public sector (armed forces) ( $p=0.093$ ) are strong predictors of more positive emotions towards handicap population. Women tend to have more positive emotions towards civilian victims ( $p=0.003$ ).

The last part of the Exhibition evaluation is related to beliefs and stereotypes about different groups involved in the project. We asked them about what they think about PPR's. Based on coding qualitative evidence from surveys, we observe that positive perceptions about PPR have increased after people visited the Exhibition. Specifically, the percentage went from 64% to 74% as we can see in Figure 23.

**Figure 23. Comparison Exhibition Baseline and Follow-up Perceptions about PPR's**



This aggregation was based on the own words of visitors. Table 5 shows the frequencies of broader categories that were created based on people's responses.

**Table 5. Baseline vs. Follow - up Attitudes about distribution Retired Veterans (Frequencies)**

| <b>PPR</b>  | <b>Baseline</b> | <b>Follow-up</b> |
|---|-----------------|------------------|
| <b>False, they will continue to be the same way, it is not on their own will,</b>           | 3               | 0                |
| <b>Complex, difficult process</b>   | 4               | 3                |
| <b>It's an opportunity</b>  | 2               | 5                |
| <b>I think <u>it's</u> good, good decision, excellent decision</b>                          | 7               | 3                |
| <b>They must be supported, welcome, deserve opportunity</b>                                 | 11              | 6                |
| <b>Fighters, brave, strong, warriors, overcoming</b>  | 5               | 6                |
| <b>They have a big responsibility with the country</b>                                      | 1               | 1                |
| <b>Let's see if they really change, you have to see it person to person, some suspicion</b> | 7               | 3                |
| <b>Nothing</b>  | 1               | 0                |
| <b>Willing to understand them as people</b>   | 1               | 0                |
| <b>They must be integrated</b>  | 0               | 1                |
| <b>Good for the country's security</b>  | 1               | 1                |
| <b>They have rights</b>   | 2               | 2                |

The following responses illustrated the findings and the impressive and positive reactions from most of the visitors:

“They are people who should be supported and provided better opportunities” (Man, Military, 34 years old).

“They are very brave to face this hard process” (Man, Student, 21 years old).

“They want something different for their lives, no longer the uncertainty of War” (Woman, Biologist, 37 years old).

“For something you start, but I keep looking suspiciously”. (Man, Military, 35 years old).

We also asked visitors what they think about civilian victims. Given that all answers were positive, there is no significant change between positive and negative perceptions before and after Exhibition. Most responses are related with the fact that these victims are strong, they should be repaired and that what happened to them it was not their fault. In Figure 24 we observe more responses that mentioned forgiveness and reconciliation.

**Figure 24. Comparison Exhibition Baseline and Follow-up Perceptions about Civilian Victims**

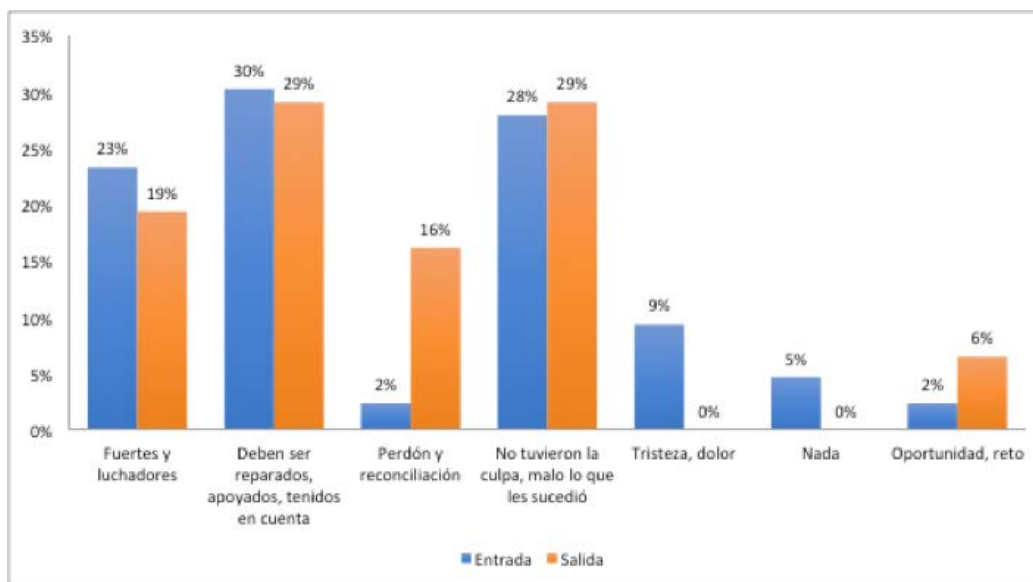


Table 6 shows the frequencies of the words that were mentioned.

**Table 6. Baseline vs. Follow - up Attitudes about distribution Civilian Victims (Frequencies)**

| <b>Civilian victims</b>   | <b>Baseline</b> | <b>Follow-up</b> |
|---|-----------------|------------------|
| <b>Strong, fighters, brave, have done a lot to overcome, will move forward</b>                    | 10              | 6                |
| <b>We must support them</b>   | 9               | 2                |
| <b>They must be protagonists</b>  | 1               | 1                |
| <b>They must be repaired, compensation, pension</b>   | 1               | 3                |
| <b>They must take them more into account, respected, solidarity</b>                               | 2               | 2                |
| <b>We are all victims</b>   | 0               | 1                |
| <b>Forgiveness might take long time but it can be done, reconciliation</b>                        | 1               | 3                |
| <b>Change stereotypes</b>   | 0               | 1                |
| <b>We have to talk</b>  | 0               | 1                |
| <b>Very bad what happened to them, they shouldn't have been in the war, it is not their fault</b> | 12              | 8                |
| <b>Nothing</b>  | 2               | 0                |
| <b>Opportunity, cathartic potential, challenge</b>  | 1               | 2                |
| <b>Sadness, poor people, sorrow</b>   | 4               | 0                |
| <b>They do not receive necessary help</b>   | 0               | 1                |

These are some of the responses that support victims in different dimensions:

*"They must be supported, integrated, included in all dimensions of being" (Man, 37 years old, scientist).*

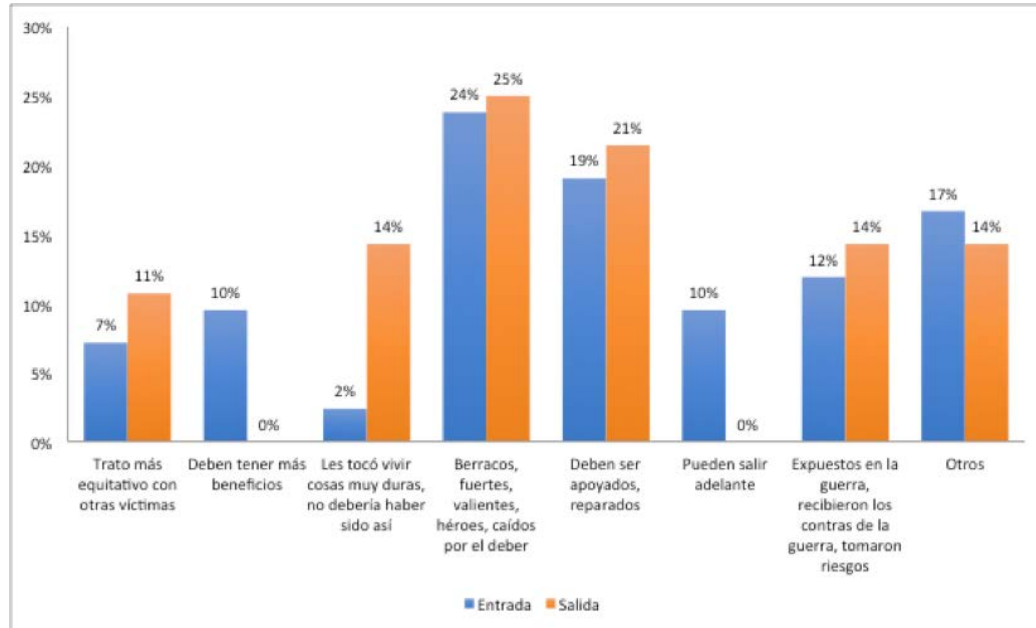
*"They can move forward" (Female, 19, student).*

*"They are the greatest tragedy of this conflict" (Man, 28 years old, engineer).*

*“I think they are people who have had to start from scratch” (Man, 21, professional soldier).*

Finally, we asked visitors about the perceptions towards Retired Veterans. All of the responses are also positive and full of appreciation to them for their service to the country. People agree that they are heroes and should be repaired (Figure 25).

**Figure 25. Comparison Exhibition Baseline and Follow-up Perceptions about Retired Veterans**



The frequencies in Table 7 illustrated these findings with people’s own words.

**Table 7. Baseline vs. Follow - up Attitudes about distribution Retired Veterans Victims (Frequencies)**

| <b>Retired Veterans Victims</b>   | <b>Baseline</b> | <b>Follow up</b> |
|---|-----------------|------------------|
| <b>They had to live very hard <u>things</u>, it shouldn't have been like that</b> | 0               | 3                |
| <b>Strong, brave, brave</b>   | 4               | 2                |
| <b>Fallen in fulfillment of duty, for a cause, for the country, heroes</b>        | 6               | 5                |
| <b>Exposed in the war, they received the cons of the war, they took risks</b>     | 5               | 4                |
| <b>We are all victims</b>   | 0               | 1                |
| <b>Civilians and them should be treated more equally, same rights</b>             | 3               | 2                |
| <b>They must be supported, repaired</b>   | 6               | 5                |
| <b>They must be protagonists, be recognized</b>                                   | 2               | 1                |
| <b>They must have more benefits</b>   | 4               | 0                |
| <b>They can move forward</b>  | 4               | 0                |
| <b>Injustice faces them, the State forgets them</b>                               | 2               | 1                |
| <b>Respect</b>  | 1               | 0                |
| <b>Nothing</b>  | 1               | 1                |
| <b>Opportunity</b>  | 2               | 0                |
| <b>Forgive</b>  | 0               | 1                |
| <b>We have to talk</b>  | 1               | 0                |
| <b>Challenge</b>  | 0               | 1                |
| <b>Pain, tragedy</b>  | 1               | 1                |

The responses illustrate the findings and the majority support to Retired Veterans victims:

*“They are as victims as civilians” (Female, 39, student).*

*“They fight for the country and for a fair cause” (Man, 30 years, military).*

*“They have suffered the decisions of others and deserve reparation”. (Woman, 35 years old, employed).*

*“They are and were aware that that it would happen, they should move forward ... God gave them another chance of life” (Man, 30 years, military).*

Based on the qualitative and quantitative evidence from the measurement, the project has accomplished the goal for this stage related to decrease the grievances and advance in reconciliation in Medellin through an increased understanding, reducing stigma and generating advocacy between participants and other key actors towards prosocial goals.

To conclude, we asked visitors to give us any comments about the exhibition. In total, 27 people gave comments to the exhibition. All of them expressed something positive and in 6 cases some recommendations for improvement. These are some of their responses, which are in general a positive and motivating evaluation of the activity:

*“I liked it a lot, I think the exhibition should visit more places and then people can feel more empathy and be open to these interactions that are necessary” (Woman, 28 years old, architect).*

*“The message reached my heart, sometimes we hold a grudge in our hearts and wounds must heal. Amazing message” (Man, 25 years, singer).*

*“An excellent proposal, it helps a lot to break the prejudices that exist and through empathy to understand the situation that the other is going through” (Woman, 18 years old, student).*

*“It was wonderful to be able to perceive that my mother and her peers had the opportunity to be in such a beautiful project, where they are taught to heal, forgive and move forward” (Woman, 26 years old, employed).*

*“It seems to me a good beginning to the change of hearts battered by the pain of the absurd war that we have lived. Everything starts with something and the bigger plants start with a seed, without a doubt, everything with a little effort, heart and will, can be done” (Man, 35 years old, military).*

At the end, we asked people in a voluntary way to say something they would like to tell the participants of the project. These are some of their testimonies:

*“Speak louder about this meeting process, replicate it in many places, in many institutions. Colombia needs you to recognize that it is possible to meet to make peace. Thank you” (Woman, 42 years old, professor).*

*“Thanks for the effort in showing your process, you are now multipliers of an experience to heal wounds. They are very good because, despite their situation, they continued and did not lose their objective, I might not have achieved it because I am very fatalistic, but they taught me that when there is a desire, you can move forward” (Woman, 37 years old, biologist).*

*“Thank you very much, you have put a grain of sand to this longed-for peace. Thank you” (Male, 31 years old, military).*

*“I feel and live their stories, I am willing to give all my energy so that we live in peace and harmony. This Exhibition is the best example of whether peace and reconciliation can be achieved in our families, our interior, society, Colombia and the world. Thank you very much” (Man, 48 years old, engineer).*

## 5. Outcome 5

This section presents the implemented activities and results of Outcome 5 –REDDIS is a re-enforcement network that sustains trust, shared identities and common goals achieved through the people to people approach and advance people with disabilities’ advocacy.

- REDDIS disengagement to the project

To achieve this outcome, the coordinator of the project had a first meeting in Medellin with REDDIS network on November 2018. In that meeting with REDDIS coordinator, Omaira García, the project was presented in detailed and REDDIS expressed its interest. Then, in March 2019, the coordinator of the project also contacted the NGO “Amigos con Calor Humano” which is the main member organization affiliated to REDDIS. She held meetings with the CEO of this organization and other leaders, to present the project, including REDDIS involvement during March and May. Although the organization showed an enormous interest, they also expressed their concerns about the space the exhibit will occupy.

Thanks to all this previous contact, REDDIS invited the project coordinator to its general meeting in June 7th, 2019, where all the organizations and members attended. She had an hour to present the project, where she pointed out that:

- ❑ REDDIS will show the exhibit twice in Medellin, with the financial support of the project.
- ❑ Showing the exhibit in other places around the city will continue promoting the involvement of people from various levels and positions in Medellin’s society in topics such as reconciliation, inclusion of people with disability, among others.
- ❑ At the end REDDIS will be a reinforced network that sustain trust, shared identities and common goals achieved through the project’s people to people approach.
- ❑ Prolongar Foundation will donate the exhibit to REDDIS, and specifically to “Amigos con calor humano” NGO, which is a legal entity (REDDIS is only a network but has no legal entity status).
- ❑ Participants will be guides and artists of showings organized by REDDIS. This will sustain the results achieved in the project, and promote the ownership of the exhibition as a collective project with REDDIS.

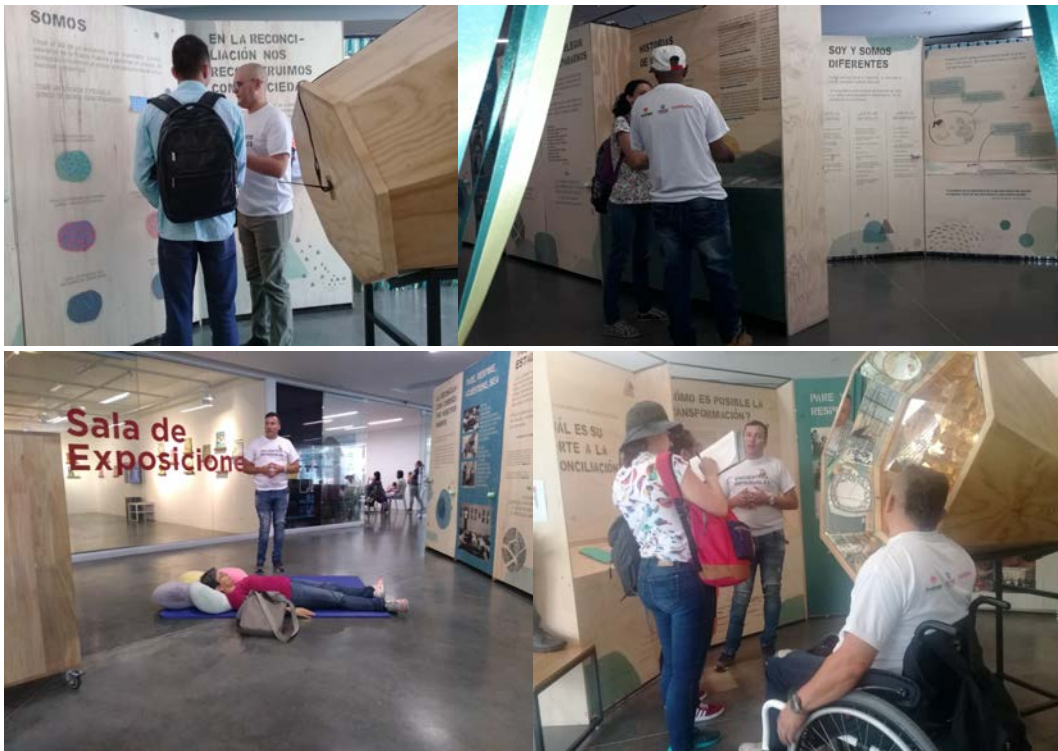
It was a very fruitful session where all inquiries were answered. However, they continue expressing their concerns on the space they had, and the logistics of the exhibit showings. Finally, in July 5th, REDDIS sent an official letter to Prolongar Foundation declining the opportunity (See Annex 5: REDDIS official letter). The following is an excerpt of the letter:

*I would like to inform you that after extensive discussions within the Network, it was concluded that the network cannot take over the aforementioned works of art, since we do not have a physical space to house them with the required care.*

- Prolongar leading the traveling exhibit

Given this situation, and to fulfill Outcome 5 and the workplan, Prolongar Foundation decided to show twice the exhibit in other places in Medellin, in partnership with other organizations. The travelling exhibit was additionally shown in the Piloto Public Library – from the 2nd to the 6th of August–, and the San Javier Public Library – from the 9th to the 16th of August–.

- Showing in the Piloto Public Library:



Photographs: Participants

- Showing in the San Javier Public Library:



Photographs: participants

In the following table we summarized the total attendance of the exhibit, including the showings in the public libraries. We estimated 200 visitors as a goal for the project, and we surpassed this goal by receiving more than 550 visitors:

| ATTENDANCE               |             |        |        |
|--------------------------|-------------|--------|--------|
| SECTORS                  | # of people | GENDER |        |
|                          |             | MALE   | FEMALE |
| EDUCATION                | 114         |        |        |
| OFFICERS                 | 76          | 257    | 299    |
| PRIVATE SECTOR           | 49          |        |        |
| INDEPENDENTS             | 26          |        |        |
| HOUSEKEEPING, HOUSEWIVES | 10          |        |        |
| NGOs                     | 1           |        |        |
| RETIRED PEOPLE           | 7           |        |        |
| PEOPLE WITH DISABILITIES | 1           |        |        |
| VISITORS                 | 33          |        |        |
| FOREIGNERS               | 3           |        |        |
| VOLUNTEERS               | 2           |        |        |
| NOT SPECIFIED            | 234         |        |        |
| <b>TOTAL</b>             | <b>556</b>  |        |        |

- COMFAMA engagement to achieve outcome 5

As mentioned before, COMFAMA, a Colombian family welfare fund based in Antioquia, has become the strongest partner of the project. Besides all the support that this organization gave to the project (launch event venue, logistics, workshops and technical assistance), COMFAMA has accepted to receive the exhibit as a donation.

COMFAMA aims to continue showing the exhibit around its multiple offices and venues for recreational activities. They have numerous offices not only in the city of Medellin but around Antioquia department, one of the most affected areas by the armed conflict. COMFAMA has a strong commitment to sustain the goals achieved through the project, and has proven to be a very important partner for “Art for Reconstruction” and its network.

- Other partner organizations to sustain the project’s goals

The project has succeeded in bringing together other partner organizations, with the support of USAID Colombia and the initiative of the Executive Director. The aim has been to sustain the project’s goals and also to make a link between participants and the services that these organizations offer to vulnerable populations.

- ❑ **Konrad Adenauer Foundation:** Thanks to the Executive Director’s initiative to involve other partners to the project, the German Konrad Adenauer Foundation decided to fund a multimedia bilingual website of the project, including a virtual circuit of the exhibit, the edition of 8 videos (one of these videos was part of the exhibit as well) and the main results of the project.  
Their support also includes a launch event in Bogota, with the guides participation. All these new activities and products cost \$79.960.000 Colombian pesos (around 34.000 USD).  
This website expands the impact of the project, reaching other audiences around the world interested in art-based reconciliation initiatives. It also includes recommendations and best practices for policy makers in Colombia involved in the peace process implementation.
- ❑ **Archangels Foundation:** This organization opened a training to get a certification on sports management for PwDs. 5 participants were interested in participating and Prolongar Foundation gave their contact information to Archangels.
- ❑ **UARIV:** as mentioned before, the UARIV organized a “service fair” for the project participants. During this two hour session, the institution brought a groups of officers to give personalized attention to each individual. After this session, follow up actions have been carried out for specific cases.
- ❑ **EAFIT University:** EAFIT University has been another strategic partner for monitoring activities and evaluation. From the beginning of the project this contact was established, which contributed to the project with the volunteer work of two researchers from the Department of Political Science. Additionally, the university facilitated the use of spaces for workshops and for other activities.

## 6. Other Results

This section presents other intended and unintended results of the project that are not part of Outcome 1 - 5, and deserve to be highlighted.

- USAID Mission visit implemented

On the 24th of May, Danielle Spinard – CMM POC (Point of Contact) for the USAID Mission in Colombia – and Hernando Sánchez – USAID

Development Specialist – met the Prolongar Foundation team and 7 participants to oversee the development of “Art for Reconstruction” project. This session took place in EAFIT University in Medellin. With the participation of Maria Elisa Pinto –Prolongar’s executive director and project coordinator–, Andres Casas –MM&E consultant of the project–, and Angélica Nieto –one of the main facilitators–, the meeting was an opportunity to expose Art for Reconstruction main results.

USAID officers talked to the participants, who had the chance to express the transformations they have experienced during the project in their own words and perspective.

The following testimonies, collected during this visit, are a strong evidence of the behavioral, emotional and attitudinal change that “Art for Reconstruction” achieved. They also highlight how Prolongar Foundation approach differs from other projects implemented with these populations:

*“I didn’t think I was going to forgive ... I have been a victim of the State and of the illegal armed groups. Through breathing, they taught me how to control my emotions; on the human side, they taught me how to love other people, how to value all they have done and what we can do in order to grow, to be good people in our homes, with our families and overcome such traumas. I have noticed this change myself, but also my entire family has”. (Retired Veteran)*

*"Prolongar has made a difference in the processes and in the methodological path. The main difference with other processes is, as it is said, "to start from the beginning". In order to achieve reconciliation in society, we have to start from the person. We have to start checking, as we have done in the workshops, those roots that feed our souls or that make us weak. When the person is full of hate, resentment and desire of vengeance, it is necessary to work on that first, to afterwards reaching understanding and forgiveness of the other". (Civil man)*

*"I highlight Prolongar’s work, I now admit that we are able to change, to forgive, and now I believe in reconciliation. With the work we have been doing so far, step by step, we have become in replicating agents, because our deeds spread consciously and unconsciously in our families. I don't know how many "Prolongars" there would have to exist to spread this arduous task. But it's a beautiful work what they are doing". (Civil woman)*

*"I have learnt a lot, things I had never seen, and it has helped me a lot in my daily life. The power of breathing, of self-control. I was too explosive, too much, I was a highly intolerant person. I have learnt that each human being is different, and we all have different difficulties in our daily live. Prolongar and all its team have taught me how to forgive, how to heal. If there were more people with the will to achieve this work, as Prolongar does, I know that many would be as thankful as I am. This is a proof that we can reconcile, rebuild something to be better day after day. It is always beautiful to say things from the inside, from ourselves, from the self, from tranquility". (Retired Veteran)*

*"Before I started these workshops, in November, I hadn't completed my mourning. I was not aware that I had to heal from the inside, neither that I had to make awareness of what was happening. But with Prolongar, I started to personally grow and I learnt to see the life in another way, to think and feel differently". (Civil woman)*

*"All this process we have developed has allowed me to see the other as a human being, leaving away the idea of "military" or "Ex-combatant ", or "civilian". I now see the other as a human being, as a person who has emotions, feelings, and feels pain as I do, regardless of where he/she has been. Thank you for this support so we can start building a new society and new ways of seeing each other, and to act among each other". (Civil man)*

- Guiding experience and transformation:

After training the selected participants to be guides for the exhibit, they embraced their role as representatives of the project from a very deep and empowered commitment. As a criterion for selection was time availability, a lot of the guides who applied for the work did not had full time jobs. Precisely, the time availability allowed these participants to attend to almost every session of the project. Thus, they were very aware of the reconciliation process, and the exhibits meant an opportunity to feel appreciated and valuable to society.

In addition, the Prolongar Foundation signed a formal agreement of volunteer work with the guides, to recognize and foster their support and commitment to the process. For this process, Prolongar Foundation subscribed a collective insurance policy to cover any possible risk during the voluntary work.

Daily, the guides reported their results to the Foundation, as well as unexpected events and problems to handle and solve. Several testimonies from the visitors were collected daily as well, both through video and audio recording. Through a WhatsApp group, the guides, the facilitators and the Foundation staff kept in permanent contact. The facilitators sent numerous supporting messages to the guides, acknowledging their hard work. In return, the guides started to actively support each other, for instance, sending encouraging messages at the begging of the workday to support their colleagues who had shift that day. As illustrated in this testimonies: "I wish you success today, may God keep and accompany you, you are very much loved, blessings" and "Good morning teammates, I'm very willing to start the day for the best, I hope that with the help of God we will do very well. And I'm very grateful to everyone".

In other words, the guiding experience became also a re-enforcement network that sustained trust, shared identities and common goals achieved through the people to people approach (outcome 5). As the group and work dynamic unfolded, guides started to share their personal process. One of them manifested: "today a lot of people has come. We are eager to create awareness in the visitors and have the possibility to share the exhibit and the process it entailed".

Afterwards, deep reflections took place, showing an awareness of what the process has meant for them and for the visitors: "Above all, another reality has been shown, another form of seeing the world. People have received the exhibit as something wonderful, allowing them to see that

they can explore paths to reconciliation and transform this society. It's hard to explain and express the feelings that people have shown us while visiting the exhibit, but it has felt so good to receive people who said us "I want to hug you" or "I appreciate so much that you have shown this" or "what you are doing is something to admire". It's something that has no price, that completes our souls and inspires us to keep going on".

- Visitors reactions and comments

Manifold reactions and positive comments of the exhibit were recorded by the guides during the showings, in which it was possible to understand the reach and possibilities that art-based approaches provide to reconciliation in a broader social scope. For a lot of people, as it was for the guides, the exhibit was an example of how it is possible to transform society. The following testimonies present some general perceptions of the visitors:

*"It truly leaves me surprised and shocked. The exhibit shows how encounters unlikely to happen can be possible. It shows how many people who do not know each other, and who do not even know themselves, have everything to deliver and bring in into the encounter of the others"*

*"I feel this information would be useful for everyone because we are living in a very conflictive country. Every one of us needs to stop and breathe"*

*"I take within me two ideas of this exhibit: scars are the linings of memory. And there is a possibility to understand each other without the stereotypes, without stigmatizing; we can recognize each other as persons"*

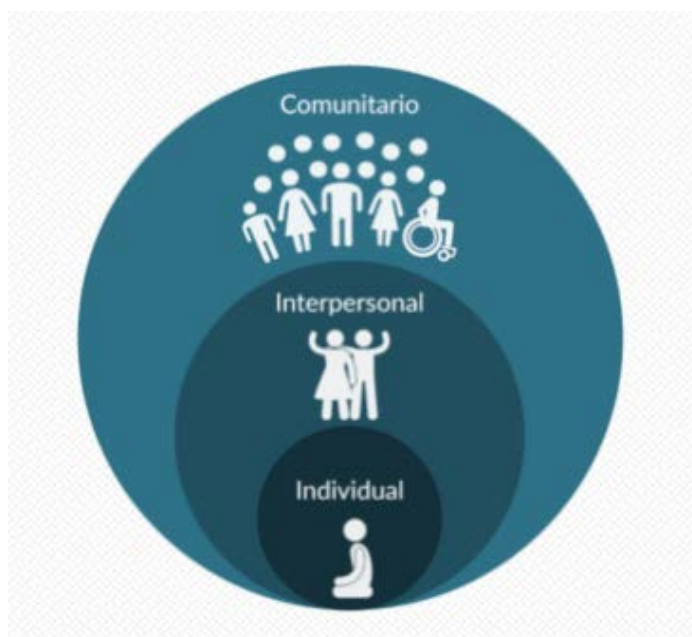
## 7. Conclusions

Civilian victims, Retired Veterans and PPR with disabilities due to the armed conflict may be perceived as enemies and are often socially marginalized, with limited access to comprehensive reparation and trauma healing processes. Art for Reconstruction used art-based approaches to:

- i) Enable understanding and empathy among these populations.
- ii) Decrease stigmatization coming from other citizens of Medellin, and
- iii) Foster understanding among officers towards people that have faced social discrimination and intense violence dynamics.

During the project, the Prolongar Foundation applied its three dimensions' methodology, promoting effective trauma healing and self-consciousness in participants at the individual dimension; empathy and

conflict resolution among these three populations at the interpersonal dimension; and increased understanding from society at the social dimension.



After a year of hard work in Medellín, it is possible to state that Art for Reconstruction has fostered reconciliation in a broader scope, developing a sustainable model suitable for replicability in a larger scale. These are the main conclusions and insights of the project:

1. Kintsugi: a paradoxical and robust metaphor for reconciliation.

Kintsugi has proven to convey an emotional metaphor that inspires people, as it simultaneously integrates the possibility of resilience and fragility, allowing the identification of strengths and vulnerabilities at the same time. The Kintsugi metaphor illustrates a potential paradox in times of transitional justice, since reconciliation often implies the promotion of opposite or even exclusive values or concepts. In the words of the anthropologist Alejandro Castillejo, "transitions imply the collapse of a dichotomized way of seeing the world in which there is a separation between friends and enemies (...) or between patriots and terrorists, who inhabit totally separate fields" (La Silla Vacía, 2018). On the other hand, John Paul Lederach suggests transcending this trend through a paradoxical approach, which holds them together and offers an account that goes constructively beyond the expected in some areas (Lederach, 1995, 2005).

This paradoxical approach is embraced by the Kintsugi metaphor, which enables reflection and emotional engagement through various paradoxes: the beauty of imperfection, the transformation of the past through the present, the outcome as a process, and the possibility of a systemic personal change (this is further explained in the upcoming conclusions). On the other hand, the metaphor grounds on the fact

that every human being has once been broken. The power of the metaphor is that everyone can find a deep meaning related to the broken pieces of his/her story, and the act of repairing.

Finally, the process allows people to externalize the intangible transformations they experience into something material. From Lederach's paradoxical approach, the process is as fundamental as the outcome. The Kintsugi piece is not an object whose pieces have simply been joined together. In "Art for Reconstruction" it is a symbolic object that embodies trauma healing, resilience, and the connectors identified by former adversaries to create a different and peaceful present.

2. Art for Reconstruction strengthened abilities in participants that became new habits and sustainable transformations in their lives.

As final results portray, 92% of participants use different tools and abilities (breathing, emotional regulation, etc.) learnt during the project when they feel tension in their bodies or strong emotions. The fact that people have acquired these tools and resources, and apply them in their daily life, refers to the possibility of generating sustained transformations over time. These abilities aren't just important means to face difficult situations, but are essential to nourish emotional health over time.

To achieve this important result, the methodology included the repetition of many exercises that stimulate the parasympathetic nervous system, and help persons to regulate difficult emotions. For instance, exercises to stimulate deep breathing, tension release, and body awareness were part of all the sessions. Through repetition, these movements and actions started becoming familiar, a relevant outcome if we consider the "familiarity heuristic" (Dale, 2015). This is a principle of decision-making that allows someone to approach an issue based on the familiar outcomes or actions through which they have faced similar situations in the past.

As studies have shown, when people encounter difficult tasks or inferences, they are more likely to choose the familiar object or behaviour known to them (Shirasuna, Honda, Matsuka & Ueda, 2017). Emphasis in repeating enable the adoption of new habits and abilities -which become familiar to participants- to be applied when feeling strong emotions, stress situations or tension. This transcends the workshops and the project itself, and has a sustainable projection in the future.

3. Transformations at the individual dimension made possible transformations at the interpersonal level, revealing through results the connection between individual healing and social reconciliation.

The application of personal abilities positively affected participants personal environments and social surroundings, and their potential to relate with other people as well. The qualitative evidence indicates that all participants initiated different types of reconciliatory acts with themselves or with the others, and at the same time referred to techniques based on dialogue, communication and openness.

As results for the constructive dialogue stage portray, the trust of participants with their families (10.8%) and friends (3.5%) increased after the trauma healing stage<sup>7</sup>, as well as their level of acceptance of ex-combatants and victims in their lives. Thus, the individual healing was the base where relationships with the others (adversaries under war logics, relatives and friends) started changing. As participants have dealt with their own personal reconciliation and healing, they thought and started acting different towards other people. The individual healing and inward process allowed participants to keep those transformed relationships and nourish them with empathy and understanding.

In relation to the other groups, and after the constructive dialogue workshops, all participants believed that reconciliation with PPR's was possible and at the same time, all of them were willing to attend the face-to-face encounters<sup>8</sup>.

4. Group dynamics geared strong bonds between participants for their collective understanding and individual transformation.

Even though Art for Reconstruction highly considered personal healing, key transformations throughout the process took place in collective stances that enabled strong bonds to emerge. If trauma represses positive emotions and trust in human relationships, it is in the feeling of belonging or related to others where this transformation is also possible.

In the project, each person was always part of a group, with the others as active peers and witnesses of their individual and collective transformation. In addition, in group dynamics, participants had the other person as a mirror for their own transformations. As ethnographic observations captured, participants constantly manifested how their peers were positively changing, which was both a way to support them and to understand that individual transformations do happen.

Furthermore, this allowed strong relations of friendship to emerge and remain in the present, where participants still support each other to keep changing beyond the scope of the workshops. For some people this has been a life changing experience, finding in other participants strong ties to society and a new sense of purpose to re-engage in a collective project of life. In this sense, it is possible to understand that the value of social transformation lays in the possibility of individuals to make supporting and lasting relationships, as they collectively heal their wounds.

5. Emotional approaches to reconciliation should be a priority for policy making after the signature of peace agreements

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<sup>7</sup> Even though the trust of participants has increased with other groups, the finding with family and friends have statistical significance.

<sup>8</sup> It is important to state that some participants didn't attend the face-to-face encounters due to personal circumstances, but all of them manifested their will to meet the participants of the other groups.

Art for Reconstruction was grounded on the premise that rational deliberations alone are unlikely to be sufficient to promote reconciliation in the aftermath of violent conflict. This is because “after extensive empirical research, the psychologists William Longe and Peter Brecke (2003) conclude that, at least in the case of reconciliation following civil wars, an evolutionarily determined *emotionally driven pattern*, not purposeful rational, transforms aggression into empathy and desire for revenge into desire for affiliation” (Cohen 2005, 2). Art-based methodologies engage us on both sensory and cognitive levels, and this is why they are so effective in transforming relationships towards reconciliation.

However, psychosocial and cultural approaches may be overlooked during peacebuilding phases. As Cynthia Cohen pointed out back in 2005, “in the aftermath of violent conflict, investing in artistic and cultural renewal is not likely to be at the top of the agendas of negotiators or administrators who plan for reconstruction. More likely, the arts will be seen as luxuries that must be sacrificed until basic needs for food, clothing, shelter and security are met” (Cohen, 2005, 2).

Art for Reconstruction has also proven, by evidence and results, the importance of these approaches. As evaluation results portray, after the constructive dialogue and face-to-face engagement stage, a 100% of participants believe that reconciliation with PPR’s is possible and a 92.3% believe that reconciliation with the armed forces is possible. Moreover, regarding transformations in cultural terms, a 100% of participants say that there is no reason to justify discrimination. However, within the framework of peacebuilding and transitional justice in Colombia, there is also a trend to overlook the importance of art-based peacebuilding activities in personal change and emotional education. This is contrary to the spirit of the Peace Agreement signed between the FARC-EP and the Colombian government, which includes a whole point related to psychosocial rehabilitation and emotional recovery at the individual level (Final agreement for the termination of the conflict and the construction of a stable and lasting peace, 2016).

Art-based reconciliation approaches are then effective tools to transform individuals and their relationships by engaging the emotional and cognitive dimensions. In addition, they are also a very important vehicles to achieve transformations at the personal and the systemic level. From the paradoxical approached mentioned before, proposed by Jean Paul Lederach, both must be pursued together to produce real social change. Since art and cultural activities entail communicating and sharing with others, they are also effective tools to impact an important number of people.

In Art for Reconstruction this was achieved through the exhibit “Unlikely Encounters”. Instead of displaying gross facts, such as the amount of PwD’s in Colombia or the levels of violence faced in the past by the three participant populations, Unlikely Encounters shared the reconciliatory process lived by the participants and invited more than 550 visitors to engage in their own process. Many artistic tools and key messages aimed to mobilize the visitors, change their perceptions towards PPR and PwDs, and strengthen their empathy. This museographic experience included information or illustrations to be perceived by multiple senses (hearing, touch), or even invitations to engage through deep breathing or lying in the floor.

As results portray, 46% of the visitors reduced their stigmatization towards the three groups, and negative perceptions of disabilities were reduced in 47%. An emotional language, which recognizes the feelings rooted in persons and conveys them to the others, proved to be effective to achieve social reconciliation. Outstanding results manifest that visitors significantly reduced their stigmatization and negative feelings towards PPR's, what can be seen as a direct outcome of the emphasis on conveying shared humanity and empathy. Bearing in mind the scope of the exhibition, it is important to understand the significance of these results in the current political situation Colombia is facing. In Art for Reconstruction it was as relevant to promote the process of reconciliation lived by participants, as it was to share it in a way that everyone could understand and embrace. This allowed deep reflections and attitudinal transformations in visitors from diverse sectors of Medellín population, who found a common ground between them and the participants through the museographic experience.

6. The achievement of reconciliation is related to the transformations of daily interactions at the "micro" level.

In relation to the previous conclusion, the achievement of reconciliation is not only related to a political agreement, but to the transformation of citizens' daily interactions at the "micro" level. This is why Art for Reconstruction transformed how people dealt with ideological difference, revenge and sorrow, preventing trauma and pain to prevail, and avoiding new cycles of violence to emerge. It is in the day-to-day interplay where people may manifest ideological disagreements, and in some cases violence, but also where they have the possibility to understand each other and transform conflict. This is crucial if we consider that the rate of conflict recurrence in post conflict situations is astoundingly high (Gates, Nygar, & Trappeniers, 2016).

As ethnographic observations captured, participants not only started to take care of their personal look and health, but also of their personal relationships. Qualitative observations captured that familiar relationships improved. In addition, A total of 22% of participants have initiated a contact with someone they want to reconcile. The following testimony is an example: *"He is a co-worker and we had an inconvenience, but I approached him and proposed to make amends."*

7. Art-based methodologies are flexible enough to include everyone

The group of participants of Art for Reconstruction was a remarkably diverse population: there were people who live in the countryside, older and younger profiles coming together, some who had the chance to study high school or become a technician, others who could not read or write. Many of them experience different sensory, physical and mental disabilities such as paraplegia, blindness and Post Traumatic Stress Disorder (PTSD). Some participants were employed and others could not find a job. Therefore, some challenges emerged at the moment of planning the sessions.

However, the Prolongar team succeeded in strategically formulate art-based methodologies considering the disability approach, along with the gender and ethnicity approach to reach participants best potential.

In Prolongar Foundation previous projects, art-based methodologies were essential to enable transformations in populations that cope better with non-verbal languages, such as the visual. In Art for Reconstruction, the art-based methodologies transcended the non-verbal and visual languages to enable transformations throughout the inclusion of other senses and feelings, working with the touch, the smell, and the sounds. In this regard, some elements were of special relevance, such as the herbal scents.

A gender approach was also implemented to support indirect victims participants, in most cases female caretakers of PwD's participants. During several stances, Prolongar promoted spaces to discuss gender roles. This allowed female participants to manifest the burden of their caretaking role and male participants to comprehend them. Last but not least, participants cultural and social origins were very diverse, some of them coming from different rural regions and others from marginal context of Medellín. Thus, it was fundamental to understand their differences and enable different expressions and tools for them.

#### 8. The importance of identity redefinition

We considered the relevance of identity redefinition as an important step to build new relationships based on mutual trust and understanding (Schirch 2001: 156).

First, this included the creation of new identities out of the logic of the conflict. During the first face to face engagement, we created a ritual space (based on the Flower Fair in Medellín) where all the participants belonged to different flower groups: e.g. instead of being part of the veteran group, a person would be part of the orchid group and would suddenly share an identity with a civilian. Later, in the subsequent face to face engagements, we created the identity of “reconciliation agents”. They were “reconciliation agents” rather than prosecutor, victim or survivor, and had the mission to spread this reconciliation process with their relatives, neighbors and peers. The collective Kintsugi reconstruction and design of the exhibition certainly strengthened these new shared identities.

As mentioned in the evaluation excerpts, the results indicate that the levels of favorable perceptions in all groups have increased towards the other groups, reducing the level of stigmatization and negative emotions, and increasing the possibility of recognizing themselves through these new identities, as peers in everyday spaces.

Second, we strengthened previous identities such as the “survivor” person, rather than the victim. The victim identity, which may be related to pity, passiveness and narratives focused on others fault, makes it difficult to open up new opportunities and possibilities for action and thinking. This identity change was key to recognize how it has been also difficult for family members to face what happened in the past, and opened the possibility to realize that sometimes “victims” could also cause pain to their relatives. Alcoholism and family violence due to landmine accidents and disability were an example of it. In the case of veterans, some of the participants acknowledged that they were both, survivors and responsables. In brief, this identity change was also a crucial step to build new relationships based on mutual trust and understanding among the participants, but also in their closest circle of relationships.

9. The importance of ritual and symbolic reparation.

According to Lisa Schirch in the book “Ritual and Symbol in Peacebuilding”,

Ritual has three specific characteristics. First, ritual occurs in a unique social space, set aside from normal life. Second, ritual communicates through symbols, senses, and heightened emotions rather than relying heavily on the use of words. In rituals, humans learn by doing. There is a preference for nonverbal communication using bodies, senses and emotions rather than words or rational thought. Third, ritual both marks and assists in the process of change. It confirms and transforms people's worldviews, identities, and relationships with others. (Schirch, 2005: 2).

All these features were key throughout the project, but ritual and symbol were particularly crucial for the face to face engagements, as well as the exhibit design. First, Kintsugi ritual helped people to transform perceptions and create a shared view through thinking about connections. Second, ritual also played a key role in building, affirming, and creating shared identities between adversary groups, as mentioned in the previous conclusion. Ant third, ritual was used to bring people together and create relationships by allowing persons to do something together.

10. Retired veterans: a treasure source of prosocial agency for peace

According to the evaluation results, veterans are a treasure source of prosocial agency for peace. This is contrary to the common belief in Colombia that would “label” them as people against peacebuilding and reconciliation. The participants of this group were the ones that had more progress in general and in particular in their relationship with others, resignification of memories and use of the project techniques. The leadership and teamwork skills they acquired during the conflict were valuable for the process of reconciliation leaded by “Art for Reconstruction” team.

11. The implementation of an expertise in reconciliation is now measured, proven to be effective, and has the possibility to be replicated.

It is important to conclude that the Prolongar Foundation expertise in art-based and movement methodologies, developed in previous projects, has been measured in Art for Reconstruction and proved to be an effective way for the promotion of social, interpersonal and individual reconciliation. Besides the use of tools and narratives that target rational outcomes, the project effectively engaged in deep emotional and corporeal languages that fostered accurate embodiment of the methodologies in participants. In the evaluation of results, a 100% of participants reported different types of changes in their lives due to the project.

As the previous conclusions state, the reconciliatory tools applied by the Prolongar Foundation and strengthened during Art for Reconstruction project, can be seen as a solid base to establish a replicable model for social transformation. It now seems possible to reach new contexts and populations in a larger

scale based in a methodology that has proven its efficiency and power to promote individual and social transformation. We strongly believe that this approach to reconciliation can lead new paths to solve the cycle of violence and conflict that Colombia has experienced in its contemporary history.

12. A continuing challenge for Art for Reconstruction Phase II: developing reconciliation processes while armed conflict is not over

An important challenge of the project was related to the current situation in Colombia, a context where war is not over yet. Although, progress is recognized and there is a great decrease in the rates of violence after the peace agreement signature, the country currently lives in a shaky, uncertain and polarized situation. The conflict is past and present: "there is no tense capable of apprehending the current Colombian reality, the constant oscillation between conflict and peace. Currently, we cannot talk about war as if it were in the past and we cannot talk about peace as if it were in the future." (Molano 2017).

This was particularly relevant for PPR, who still feel their life threatened. Although the project took place in Medellín, the second most important city in Colombia, some PPR asked the audiovisual team to hide their face and change the tone of their voice, when recording the sessions. They constantly expressed to feel judged or rejected by society and therefore, they hide their identity as ex-combatants. This challenge will continue in Art for Reconstruction Phase II and has been considered since the project planning.

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