

Art for Reconstruction-Second Phase

FINAL REPORT

Mod. No. 1 to Award No. 72051418FA00003



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PROLONGAR FOUNDATION

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¹ Photograph: Cristian Hurtado.

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1. Abbreviations

ARN Agency for Reincorporation and Normalization
 National Historic Center for Historical Memory
CCOET Strategic Joint Command for Transition
CNMH National Historic Center for Historical Memory
COMFAMA-Family Welfare Fund of Antioquia
DATRA The Historical Memory and Context office of the Department of Transition Support
FARC Revolutionary Armed Forces of Colombia
ICBF Family Welfare Institute
MM&E Monitoring, Measuring & Evaluation
MAPP-OEA
 The Organization of American States Mission to Support the Peace Process in Colombia
PTSD Post Traumatic Stress Disorder
PPR People in Reintegration Process
PwD People with Disabilities
UARIV The Victim Attention and Reparation Unit
USAID United States Agency for International Development
 United Nations

2. Introduction

Project Name	Art for Reconstruction - Phase II
Activity Start/End Date	September 26, 2019 / September 25, 2021
Name of Prime Implementing Partner	Prolongar Foundation
Award Number	72051418FA00003
Total Amount	\$389.704 USD

In 2018, [Prolongar Foundation](#), a Colombian NGO with more than 33 years of experience, subscribed to the award No. 72051418FA00003 with the U.S. Agency for International Development –USAID– to implement the project [Art for Reconstruction](#). This initiative was the only awarded project in Colombia in 2018 by the USAID Global Reconciliation Fund. Through this model, the Foundation has connected three populations considered adversaries under war logics –civilians, veterans of the Public Force, and People in Process of Reintegration (PPR)– and managed to mobilize citizens with the art exhibition *Unlikely Encounters*.

In its first phase, the project took place in Medellín, capital of Antioquia, between September 2018 and September 2019, with 54 participants from the three different groups in conflict and more than 600 exhibition visitors. Thanks to the excellent results, in September 2019, USAID and the Foundation signed a modification to the award, extending the project for 16 months more and establishing the following objectives:

1. To escalate the project by impacting other groups of civilian victims, retired veterans and PPR participants in Medellín, to continue promoting reconciliation among these populations considered adversaries during the armed conflict.
2. To escalate the project with other organizations that can learn from our reconciliation model and co-create similar initiatives to contribute to sustainable peace in Colombia. These institutions can escalate the project to national, regional and local levels.

The project's main purpose is to promote reconciliation through: 1) bringing together different groups that have been involved (directly and indirectly) in Colombian armed conflict through different strategies at the individual and group level, and 2) involving public officers and employees of four key public organizations and one private organization for reconciliation and peacebuilding through a "Training of Trainers", allowing them to replicate and escalate the Art for Reconstruction model. The following subsections present the evaluation methodology according to the project's main objectives and the socio-demographic composition of the beneficiary populations.

Regarding objective 1, the project has three main purposes that follow the interventions developed during the project's first phase. The first is to reduce grievances and increase understanding among civilians, PPR and retired veterans in the city of Medellín, Colombia. The second is to engage retired veterans, civilians, and PPR to work together on an art intervention. The third is to change the perceptions of citizens in an art intervention in Medellín towards PPR, retired veterans, and conflict victims.

Similar to what happened in *Art for Reconstruction*–Phase I, the first objective's theory of change is grounded on recognizing that work on emotional and attitudinal change can facilitate reconciliation and reduce grievances. This goal can be achieved through creative approaches that go beyond rational and cognitive reflections or engagement.

Due to the positive results achieved in *Art for Reconstruction*-Phase I, Phase II has implemented a replication strategy through a "Training for Trainers" activity to reach out to key local, regional, and national institutions for increasing their own capacity building. Thus, the project is grounded on recognizing the need for increased knowledge on trauma healing, constructive dialogue, and art-based methodologies in organizations that can employ the reconciliation model or co-create similar initiatives to escalate the project and contribute to sustainable peace in Colombia. Objective 2 has been

implemented for the first-time during *Art for Reconstruction* – Phase II as a novel way to increase people and public servants’ skills and knowledge related to peace-building strategies.

The central art-based practice of the project 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.

Regarding objective 1, the in-situ activities were held in Medellin, but participants came from different municipalities of Antioquia, such as Venecia, Bello and Itagüí. Objective 2, was developed virtually and had participants from 21 municipalities in Colombia: Bogota (Bogota D.C), Chia (Cundinamarca), Pasto (Nariño), Medellin, Envigado, La Estrella, Sabaneta, Itagüí, Rionegro, Barbosa, Bello and Carepa (Antioquia), Mocoa (Putumayo), Valledupar (Cesar), Santa Rosa de Cabal (Risaralda), Floridablanca (Santander), Villavicencio (Meta), Santander de Quilichao and Popayan (Cauca), San Andres (San Andres), and Cartagena (Bolívar).

Overall, the project’s two objectives have been accomplished and show encouraging results, confirmed by both the quantitative data and the qualitative evidence. Even though the COVID-19 pandemic affected all the planned interventions, it is necessary to highlight that the Art for Reconstruction model, its methodology, and the M&E strategy adapted effectively to cope with the temporary sanitary measures. However, some unintended consequences of the pandemic could have impacted participants’ perceptions and behavior in ways that are out of control of Prolongar’s team. The project mitigated some of these consequences in all its components.

2.1. The impact of COVID-19 in the project

In March 2020, the director of the World Health Organization characterized COVID-19 as a pandemic². Consequently, the President of Colombia declared a National Health Emergency to contain the COVID-19 pandemic³. From March 2020 to March 2021, Colombia registered 2.389.779 cases of infection and 63.079 cases of death⁴. To date, the country has faced three transmission peaks of the virus: the first one took place

²WHO (2020) *WHO Director-General's opening remarks at the media briefing on COVID-19 - 11 March 2020*. Retrieved from: <https://www.who.int/dg/speeches/detail/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020>

³ Presidencia de la República. (March 12, 2020) *Presidente Duque anuncia declaratoria de emergencia sanitaria y puesta en marcha de rigurosas medidas para contener la pandemia del coronavirus (COVID-19)*. Retrieved from: <https://id.presidencia.gov.co/Paginas/prensa/2020/Presidente-Duque-anuncia-declaratoria-emergencia-sanitaria-puesta-en-marcha-rigurosas-medidas-para-contener-pandemia-200312.aspx>

⁴ AS.COM. (2021) *Coronavirus en Colombia en vivo: resumen de casos y muertes, noticias del 29 de marzo*. Retrieved from: https://colombia.as.com/colombia/2021/03/29/actualidad/1617016702_458983.html

between June and September 2020; the second one happened between December 2020 and January 2021⁵; and the third one is currently taking place since March 2021⁶. As a response to each peak, local governments, like Medellín, took risk mitigation actions such as compulsory isolation and regulation of mobility.

On August 25, 2020, the national government issued Resolution No. 1462, which extended the National Health Emergency until November 30, 2020, and regulated a 'Selective isolation' phase. In this phase, different sectors of society reopened under the protocols established by the Ministry of Health. This resolution establishes that public and private events of over 50 people are forbidden. Events had to comply with biosecurity protocols according to the Ministry of Health, including social distancing of at least 2 meters between each person. On November 27, 2020, the National Health Emergency was extended until May 31, 2021.⁷

Due to the public health situation, the Foundation took risk mitigation actions such as establishing virtual meetings for strategic and methodological planning. It also established teleworking dynamics for the team in Bogotá and Medellín. The Foundation took an additional measure to respond to the public health problem: the suspension of contracts of independent contractors in Medellín (this decision was agreed upon with them, therefore, both sides signed a contract suspension agreement). As part of the mitigation actions, many activities had to be postponed and some of them were virtually executed. For these reasons, a non-cost extension of the program was agreed with USAID until September 2021 (see Supplement No. P004). These measures and other challenges due to the public health crisis, are further developed in the following chapters.

2.2. Final report: objectives and structure

This final report presents the main activities and results of *Art for Reconstruction* according to the agreed outcomes between USAID and Prolongar Foundation in Modification No. 1 of the award number 72051418FA00003. This report has 4 main sections. The first one summarizes the components and main results of the first phase of the project. The second one, portrays the evaluation methodology, the activities carried out and the evaluation results of each outcome of objective 1 (second phase). The third section describes the evaluation methodology, the activities carried out, and the

⁵ Tovar, J. (2021) *COVID 19 EN COLOMBIA: UNA MIRADA A LOS DATOS #14*. Retrieved from: <https://economia.uniandes.edu.co/noticia/2021/covid-19-en-colombia-una-mirada-los-datos-14>

⁶ DW (S.F) *Colombia confinará a 12 millones de personas por tercera ola*. Retrieved from: <https://www.dw.com/es/colombia-confinar%C3%A1-a-12-millones-de-personas-por-tercera-ola/a-57191798>

⁷ Ministerio de Salud y Protección Social. *Resolution No. 222, 2021*. Retrieved from: https://www.minsalud.gov.co/Normatividad_Nuevo/Resoluci%C3%B3n%20No.%20222%20de%202021.pdf

evaluation results of each outcome of objective 2 (second phase). Finally, the report closes with conclusions, final remarks, learned lessons and good practices.

3. Executive Summary

This section summarizes the components of the *Art for Reconstruction* model and outlines the main results of the first and second phase of the project.

3.1 *Art for Reconstruction's* components

3.1.1. Innovative reconciliation model

Prolongar Foundation has established an innovative and sustainable reconciliation model, through a systemic approach that addresses the personal level, the interpersonal level and the society level. *Art for Reconstruction* uses art-based approaches throughout the project for three main purposes: first, reconciling civilian, PPR and retired veterans with their own wounds and history. Second, fostering reconciliation by increasing understanding and decreasing grievances among these three groups. And third, promoting reconciliation through art interventions.

3.1.2. Key actors' engagement

To enable a greater impact and translate the attitudinal change into actions at the structural and/or institutional level, the first phase of the project engaged key actors from Medellín through the *Unlikely Encounters* art exhibition. This included local and national government institutions, such as the Victim Attention and Reparation Unit (UARIV), Museo Casa de la Memoria, as well as other organizations such as EAFIT University and Arcángeles. In addition, *Art for Reconstruction* actively involves COMFAMA –the family welfare fund based of Antioquia– to ensure a lasting effect at the local level.

In the second phase, in order to escalate the model and engage other organizations in the process, a capacity building and replication strategy was applied: the *Training for Trainers*. This training reached out to five key local, regional, and national institutions that could put into practice principles, methodologies and tools from Prolongar's reconciliation model for contributing to consolidate sustainable peace in Colombia. The Victim Attention and Reparation Unit (UARIV), the Agency for Reincorporation and Normalization (ARN), the Family Welfare Institute (ICBF) and the Medellín Mayor's Office were the public institutions involved. The Family Welfare Fund of Antioquia (COMFAMA) participated as a private sector organization.

3.1.3. Evaluation process

The project's evaluation covered the relevance, effectiveness, and replicability of this

reconciliation model and drew on a mixed-method approach, quantitative and qualitative, to better capture the multiple dimensions of the project's activities and interventions.

For the first phase of *Art for Reconstruction*, the monitoring and evaluation team measured trauma healing, willingness, and constructive dialogue components. In this process, a baseline, an end-line, and three follow up activities were applied, incorporating interviews and perception surveys, among other instruments. An art exhibition evaluation was also conducted.

In the second phase, for objective 1, a first baseline was conducted in February 2020. However, as the project paused the sessions due to the COVID-19 pandemic between March and September 2020, a second baseline was applied when the project resumed its activities. From January 25 to February 9, 2021, a follow-up survey was held via *Google Form* and telephone calls. An art intervention evaluation was also conducted through a remote survey.

For objective 2, the monitoring and evaluation process regarding the *Training for trainers* entailed different methodological practices in comparison with objective 1. It included the analysis of the main stages of the training: i) principles of the reconciliation model; ii) intrapersonal reconciliation; iii) *Kintsugi* technique and practice; iv) interpersonal reconciliation; v) and social reconciliation. The baseline was conducted in July 2020, the first follow-up measurement in September 2020, and the second follow-up between November and December 2020. The voluntary monitoring surveys were conducted three times: in July, August, and October 2020. In both objectives, qualitative observations were carried out through-out the process.

3.2 Art for Reconstruction was about healing, connecting and empowering

Art for Reconstruction addressed these important issues through art-based methodologies by healing people, connecting former enemies, empowering the participants, and connecting key actors and the society through art displays. 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 enables reflection on the beauty of imperfection, resilience, connection and reconciliation.



Kintsugi piece restored collectively by the Art for Reconstruction's participants

3.2.1 Healing people

Art for Reconstruction strengthened each participants' possibility to reconcile with their inner selves and engage in a healing process at the individual and collective level. As mentioned before, to foster trauma healing, the central art-based practice of the project was the *Kintsugi* technique. In this phase, this technique enabled reflections on resilience and personal reconstruction, allowing participants to mend wounds of the past and open paths of confidence and trust.

Goymer, a PPR participant who is a landmine victim as well, reflects after the *Kintsugi* reconstruction: "I now see my scars as a trophy that does not allow me to look back into the past, which does not allow me to return to my past". In this way, rather than denying the wounds, the goal was to accept them, and seeing new possibilities in the present. After repairing the scars and the fractures that violence entails, it was possible for participants to conceive, as Goymer states, that "we have the same goal, which is to achieve and yearn for peace".

3.2.2 Connecting enemies

Art for Reconstruction fostered face-to-face encounters between three populations – civilians, retired veterans and PPR– that were adversaries under war logics to create new and better relationships. Through collective *Kintsugi* reconstruction, participants had the opportunity to engage in constructive dialogue, explore the wounds that stem from the past, and understand the elements that bond and connect them in the present.

Furthermore, in the first phase of the project, the three populations worked together to create *Unlikely Encounters*, an art exhibition designed to share the *Kintsugi* repaired objects and the experienced transformations during *Art for Reconstruction*. This was an opportunity for participants to effectively discover shared identities and common goals, and to change the prejudices and stereotypes they had.

In the second phase, participants from the three groups worked together to create a virtual art intervention: the video art project *Unlikely Encounters*. This was achieved through individual and collective recordings of virtual sessions guided by the audiovisual team. Through several exercises, each participant contributed with audiovisual contents for the video art project by expressing their thoughts, feelings, and by moving and playing with the camera. This way, once again, representatives from these populations gathered to successfully work on a common goal.

3.2.3 Empowering people

To empower participants and promote further transformations, in the first phase of the project 8 people were selected by the participants as guides of the art exhibition. As representatives of the *Art for Reconstruction* project, the guides received training and embraced their role from a very deep commitment. Two of them are blind, three mobilize use a wheelchair, and the others have had amputations. For the first time, they were guiding instead of being guided.

In the second phase, all participants had the opportunity of being leading roles in the [video art project](#) and collectively create the virtual art intervention, which has reached more than 300 views in a month. In both phases, some participants expressed that engaging in the project was a life changing experience, having the opportunity to strengthen their personal healing process and inspire change in others.

3.2.4 Connecting key actors in Medellin society through an art exhibit

To foster reconciliation with other citizens and key society mobilizers in Medellin, the *Unlikely Encounters* exhibition was shown in three different locations in year 2019. The initiative shared the reconciliatory process lived by the participants and received more than 600 visitors who were witnesses and principal actors of the exhibit. Many artistic tools and key messages aimed to mobilize the visitors, change their perceptions towards PPR and PwDs –people with disabilities–, and strengthen their empathy.

Important public officers and other visitors shared positive messages and learnings about the exhibition, depicting the possibility of *Art for Reconstruction* to promote reconciliation among key institutions. This was the case of the Director of Curatorship and Museography of the House of Memory Museum, Isabel Dapena, who stated that “we have much to learn from the performed process. More people and more aware organizations like you are needed, sowing and watering seeds day by day in this Colombia, which hurts as much as we love it”.

3.3. Phase I - Main results

3.3.1. Trauma Healing

- 100% of participants have reported different types of changes in their lives.
- 92% of participants have used the tools of the project when they feel strong emotions or tension in their bodies.
- The level of worry about past episodes of the participants' lives was reduced by 12.4%.
- After participating in the sessions, people think, at a higher rate, that they can solve problems if they invest time. The level of this measure increased by 42%.

3.3.2. Willingness and constructive dialogue

- 100% of participants say that there is no reason to justify discrimination.
- After the sessions, 100% of participants believe that reconciliation with ex-combatants is possible and 96.3% believe that reconciliation with armed forces is possible.
- 22% of participants have initiated contact with someone they want to reconcile with.
- Participants' trust in their families increased by 10.8%. Trust in institutions, such as the Unit for Victims, increased 42.2%.

3.3.3. The impact of *Unlikely Encounters*

- 46% of visitors have decreased their stigmatization towards the three populations after visiting the exhibition.
- 47% of visitors have decreased their negative perceptions about disability after visiting the exhibition.
- 44% of the public officers who visited the exhibit have increased their understanding about policies towards PPR.

3.3.4. Other actors' engagement

To promote reconciliation beyond the scope of *Art for Reconstruction*, other important institutions and organizations were engaged by Prolongar Foundation:

- The *Unlikely Encounters* exhibit was donated to COMFAMA, the family welfare fund of Antioquia, which is committed to display it in several offices and locations around this territory. This ensures local sustainability and the possibility to extend the impact of the project through more visitors.
- Prolongar Foundation raised more funding for the project by involving the German Konrad Adenauer Foundation. This international organization funded a multimedia bilingual website for the project, which was launched in November 2019.
- Prolongar Foundation co-organized a session with the Unit of Victims to give personalized attention to each participant and strengthen their process of assistance and reparation.

3.4. Phase II – Monitoring and evaluation results summary

Overall, the project shows effective results in its two objectives of impacting other populations to promote reconciliation and escalating the project with five organizations that can learn from the Art for Reconstruction model. This is confirmed by quantitative data and by the testimonies of participants, spectators of the art intervention, and important stakeholders in the field of reconciliation and peacebuilding. Even though the

COVID-19 pandemic affected all the planned interventions, it is necessary to highlight that the *Art for Reconstruction* model effectively adapted to cope with the temporary sanitary measures.

Regarding objective 1, the three components of trauma healing, willingness and constructive dialogue, and art intervention achieved intermediate and outcome results. Comparatively, it was not possible to assess the improvement of one group over the others through the applied statistical tests. Similar to the observed trend during the project first phase, civilian victims' participants show less progress in terms of prosocial attitudes, such as trust. However, after the trauma healing and willingness and constructive dialogue components, qualitative findings point out that the PPR population is seen with more empathy and fewer prejudices and stereotypes by the retired veterans and, especially, the civilian victims' participants.

Additionally, most participants of objective 1 have performed reconciliation acts, either in the individual, interpersonal or social dimension. Results suggest that participants' transformations reached the daily life sphere, improving family and social settings. PPR participants are strongly committed to social reconciliation and their role in peacebuilding.

After the art intervention, the PPR population is viewed with more empathy and positive dispositions. The audiovisual productions had an impact on people's perceptions about what joins and what divides us as Colombians. Results suggest the videos create awareness about elements that can foster reconciliation, such as stigmatization and hope to move forward.

Regarding objective 2, the training of trainers with the five national and subnational organizations shows impressive results. The comprehensive and experiential approach allowed participants to appropriate a new perspective on the multiple possible reconciliations and the potential principles, tools, and techniques of intervention through communication and art-based methodologies.

For participants, the training was a reconciliation process in itself, which enabled reflections and transformations in both, the professional and the personal spheres. The competency of the *Kintsugi* technique to integrate a communicative and symbolic approach proved to be highly valuable for trainees when deciding how to implement the Art for Reconstruction model in reconciliation projects. The body methodologies, bringing together breathing and movement techniques, had a deep effect on the participants' self-care practices and in their appropriation of knowledge to prompt future self-consciousness practices in the beneficiary population of their interventions.

Overall, participants of objective 2 consider the *Art for Reconstruction* model to be applicable in their organizations and have started to do so. However, implementation and sustainability of the methodology might be hindered by organizational limitations, rather than individual ones, such as the lack of time, resources, and organizational will.

Both participants and spectators of the art intervention agree that the *Art for Reconstruction* model should be applied again in different regions and with different populations. As it has been observed in both phases of implementation, interventions should still encourage encounters and intergroup contact between different populations of Colombian society that normally would not meet each other. Additionally, trainees consider deeper training in art-based approaches for reconciliation is not only desirable but needed for present social interventions

3.5. Project timeline

3.5.1. Phase I timeline

Task	October					November				December				January					February				March			
	1	2	3	4	5	1	2	3	4	1	2	3	4	1	2	3	4	5	1	2	3	4	1	2	3	4
Project preparation, consultants recruitment, call for participants, contact with partner organizations																										
Implement 9 sessions of trauma healing							1	2	3		4				5	6		7		8	9					
Implement sessions of willingness																							1	2		
Implement sessions of strengthening skills for constructive dialogue																										

Task	April				May					June				July					August				September			
	1	2	3	4	1	2	3	4	5	1	2	3	4	1	2	3	4	5	1	2	3	4	1	2	3	4
Implement sessions of face-to-face engagement (mixed groups)																										
Implement sessions of collaborative exhibition design (1 session with Reddis network) Coordinate and invite local media to the 2 sessions, to magnify the results and support the invitation to the exhibition																										
Carry out the design and production of the exhibition (selection of information, graphic design, set up, among others)																										
Create and execute a reach out/communication strategy, to identify key actors to invite, platforms, local and national media, and clue messages of the exhibition,																										

Task	July					August				September				October					November				December				
	1	2	3	4	5	1	2	3	4	1	2	3	4	1	2	3	4	5	1	2	3	4	1	2	3	4	5
Implement sessions of trauma healing	Follow up	Virtual session	Follow up		Follow up		Follow up		Follow up				5		6												
Implement sessions of willingness																	1	2									
Implement sessions of strengthening skills for constructive dialogue																		1	2								
Implement 2 sessions of face-to-face engagement (mixed groups)																							1				
Carry out the design of the artistic intervention developed with the reconstructed pieces and the participant's insights and experience																											
Implement training of trainers' sessions for Group 1 (15 participants)			Opening session + 1		2		3		4		5		6		7		8										
Implement training of trainers' sessions for Group 2 (15 participants)			Opening session	1			2		3		4		5		6		7		8								
Implement training of trainers' sessions for Group 3 (15 participants)				1			2		3		4		5		6		7		8								
Implement on-going support sessions to solve any inquiries that comes with the methodologies' implementation.																											

Task	January 2021	February	March	April	May
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	1	2	3	4	1	2	3	4	1	2	3	4	5	1	2	3	4	5	1	2	3	4	
Implement 2 sessions of face-to-face engagement (mixed groups)				2																			
Carry out the design of the artistic intervention developed with the reconstructed pieces and the participant's insights and experience																							
Rehearsals sessions for the art intervention during 1 virtual recording session with each participant and 1 virtual collective recording session.																							
Create and execute a reach out/communication strategy, to identify key actors to invite, platforms, local and national media, and clue messages of the art intervention																							
Plan and execute the art intervention																	Launch event						
1 virtual session in which facilitators shared their professional experience and lessons learned on the implementation of the second phase of Art for Reconstruction and the face to face meeting between objective 1 groups				Virtual session																			
Implement on-going support sessions to solve any inquiries that comes with the methodologies' implementation.																							
Final Report elaboration																							

4. Objective 1:

To escalate the project by impacting other groups of civilian victims, retired veterans and PPR participants in Medellín, to continuing promoting reconciliation among these populations considered adversaries during the war.

4.1. Objective 1 participants

As mentioned above, the project works with three populations considered adversaries under the rationale of war: civilians, veterans of the Public Force, and PPR. Some participants had suffered consequences due to landmine or other victimizations having different disabilities: physical, such as blindness and amputations, or sensorial or socioemotional disabilities such as or Post Traumatic Stress Disorder (PTSD). In addition, survivor's families, as well as Afro-Colombian and rural populations, attended the sessions, making the project diverse in terms of inclusion and enabling reconciliation to a broader extent.

Due to the special characteristics of the populations involved, the *Art for Reconstruction* project is particularly aware of the no harm principles. For this reason, the activities are always supported by a main facilitator, with experience in working with trauma or vulnerable populations. The main facilitator assists the victims individually, if necessary, and mediates if grievances are violently expressed.

Partner organizations at the national and local levels played a fundamental role in achieving the call for participants:

- **Retired Veterans:** This call was led by the Transition Support Department's (DATRA) Historical Memory and Context Office, under the Military Forces' Strategic Joint Command for Transition (CCOET). Retired army and police veterans, as well as indirect victims from the navy, the air force, the army, and the police participated in this second phase.
- **Civilians:** For this purpose, Prolongar contacted the Victim Attention and Reparation Unit (UARIV), which supported the call for participants. This entity recommended prioritizing the inclusion of victims of sexual violence within the context of the armed conflict in the program's second phase. The UARIV emphasized the special need for trauma healing and reconciliation that these women had.
- **PPR:** After completing the implementation of the first phase, ARN requested the prioritization of people demobilized under the Justice and Peace Law⁸ in the

⁸In 2005, the Colombian Congress passed Law 975, through which thousands of paramilitary group members demobilized, having to complete a reintegration process.

second phase of the program. This request aroused from the difficulties this population has faced in their reintegration process, such as discrimination and stigmatization. Some PPR participants had served time in jail (even in the United States) as part of their reintegration process. Others were important commanders from the guerrillas and paramilitary groups. For instance, Elda Neyis Mosquera García, better known as Karina⁹, a participant from the PPR group, was the leader of Frente 47, a FARC faction that operated in Antioquia, Risaralda, Caldas and Choco. She demobilized and turned herself in to the authorities in 2008, was imprisoned in 2009, and testified in the “Justicia y Paz” (Justice and Peace) hearings in 2010.

Following the project’s principle of voluntariness, the team contacted each person and asked them if they wanted to be part of the initiative, reaching a total of 60 people (before the global COVID-19 outbreak). The Foundation's team called them as well to check their availability and their willingness to participate before every session.

It is important to remark that, due to the public health situation of the COVID-19 outbreak, the strategy to call for participants had to change and adapt throughout the project. Certainly, this context seriously affected participants’ lives. Some participants faced health, emotional and psychological issues, as well as financial problems. As a result, 13 participants quit the project.

Simultaneously, some Phase I participants expressed the need to continue working on their reconciliation skills and reinforcing what they learned in *Art for Reconstruction*. For this reason, and after consulting the AOR, Prolongar invited 6 participants from phase I to join the process (2 retired veterans, 2 civilians and 2 PPR). Their participation in the second phase of the project was an invaluable contribution to the *Art for Reconstruction*, as they nurtured each group's dynamics, especially after the activities were suspended. They could also continue strengthening their abilities, healing their trauma, and developing what they learned in phase I. Thus, the new total number of active participants was 47.

4.2 Outcome 1-Objective 1

In the following section, the activities and results of Outcome 1, from Objective 1 are outlined. The objective was to reduce grievances and increase understanding among civilian, PPR and retired veterans.

⁹ Óscar Durán (2019). *Así pidió perdón alias Karina al pueblo de Granada y a la Policía*. Retrieved from: <https://lasillavacia.com/silla-llena/red-de-la-paz/asi-pidio-perdon-alias-karina-al-pueblo-de-granada-y-la-policia-71204>

4.2.1 Implemented activities

The activities executed through the second phase were based on the first one, developed under the *Art for Reconstruction* program (see section no. 1). The methodology used along the different sessions was adapted under two factors: (i) participants' needs; and (ii) the COVID-19 context. To achieve the first outcome of Objective 1, Prolongar followed USAID's *People to People approach* methodology, as well as its *no harm principles* (gender perspective, concerted rules with participants, and voluntariness). This methodology was applied in three main stages: trauma healing, willingness to understand each other, constructive dialogue skills, and face-to-face encounters. This chapter depicts the implemented activities regarding these methodological stages, including additional logistic and administrative activities related to outcome 1.

4.2.1.1 Six trauma healing sessions implemented with each group

In this stage, a process of self-understanding and personal exploration to foster trauma healing was successfully developed. In order to pave the way to achieve reconciliation and understanding between the three groups, these sessions created an enabling environment that allowed each participant to reconcile with themselves. Participants explored the "tree metaphor", which served as a transversal image throughout the course. This metaphor helps to visualize all three levels of reconciliation, namely: (i) individual, (ii) interpersonal, and (iii) collective. At this stage of the process, the analogy was firstly explored through the roots, by approaching those aspects of our essence. Resembling the roots of a tree, participants could connect with what is not visible but still sustains and feeds their lives. It is an intimate and personal process that can take different directions. Throughout this process, each person reconciles with their own life history, outlining their own reconciliation path. A total of **18 sessions (6 per group)** took place in Medellín between the 31st of January and the 4th of October 2020¹⁰.

Both body and movement awareness were used along the trauma healing sessions, mainly focused into achieving individual healing. Such objective was accomplished by applying somatic memory through using different techniques, such as Mindfulness and Feldenkrais, and by routinely performing those exercises that participants could learn and embrace. Facilitators openly invited each participant to explore a way in which they could be fully aware of their own body, as well as their sensations and emotions. Such feat was properly achieved through corporal exercises and artistic expressions, carefully fitted for those participants with disabilities. During the activities, the Prolongar staff paid attention to their needs and interventions.

¹⁰ Due to the COVID-19 situation, trauma healing sessions were suspended between March 8 and September 18, 2020. In this period, virtual sessions and a follow-up strategy were implemented (see next chapters).

In this first stage, floor exercises were executed on mats. These activities allowed them to get in touch with memories related to trauma, pain and tensions that have been there for a long time.



Floor exercise. Photograph: Federico Mejía



Molding clay exercise. Photograph: María Elisa Pinto

The personal healing process was also explored through artistic languages such as scribbling, drawing, claywork, collage, among others, giving participants a chance to express their inward journey. After a person has experienced a traumatic or a challenging event, they may find it difficult to make decisions and to react properly in a stressful situation. This is associated with the fact that trauma is often accompanied by a sense of loss of control. When a person has been exposed to situations of violence in repetitive or traumatic ways, they usually experience brain alterations. The amygdala suffers damage (the main control nucleus for emotions and feelings) as well as the hippocampus (which plays an important role in short-term and long-term memory). Therefore, the person may also have difficulties recalling and verbally expressing what was experienced in the traumatic event.

However, when the person manages to connect with their sensory dimension –for instance, through artistic languages–and activate other areas of the brain that are not in charge of verbal emission, they can find different ways to express themselves and process the pain (Bessel A. van der Kolk, M.D. 2007; Grassmann, H. y Pohlenz-Michel, C. 2007)¹¹. Additionally, artistic exercises allow the person to choose, not only the materials or colors to work with, but also how much they want to delve into themselves in the activity. Hence, working with artistic resources and expressive activities promote the strengthening of a sense of control and security.

For instance, through an exercise where participants molded clay, they could reflect about their life stories. They molded a piece of clay as a representation of how these past experiences shape who they are in their current life. Participants also symbolized the burdens from past experiences they are carrying nowadays by exploring the weight of a piece of clay.

As part of these trauma healing sessions, the anguish and current difficulties that participants were experiencing, due to the pandemic and the ongoing situation of lockdown were openly discussed. Also, facilitators encouraged participants to express their emotions and release stress. Accordingly, the methodology incorporated more tools to help participants deal with the challenging situations they were struggling with, particularly, when the sessions resumed in September 2020.

4.7.1.2 Follow up strategy

During the lockdown caused by COVID-19 (from March to September 2020), Prolongar Foundation was in constant communication with the participants. Carefully and with full attention, Prolongar’s team applied a follow-up strategy with every single

¹¹ Bessel A. van der Kolk, M.D. (2007). Más allá de la cura por el diálogo: Experiencia somática, improntas subcorticales y tratamiento del trauma. *Revista de Toxicomanías RET*, 51, 3-21.; Grassmann, H. y Pohlenz-Michel, C. (2007). Access to the Present Moment: Trauma Somatics. *The Reorganization of the Somatic Memory System. IASI Yearbook*, 1-10. Retrieved from: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.536.699&rep=rep1&type=pdf>

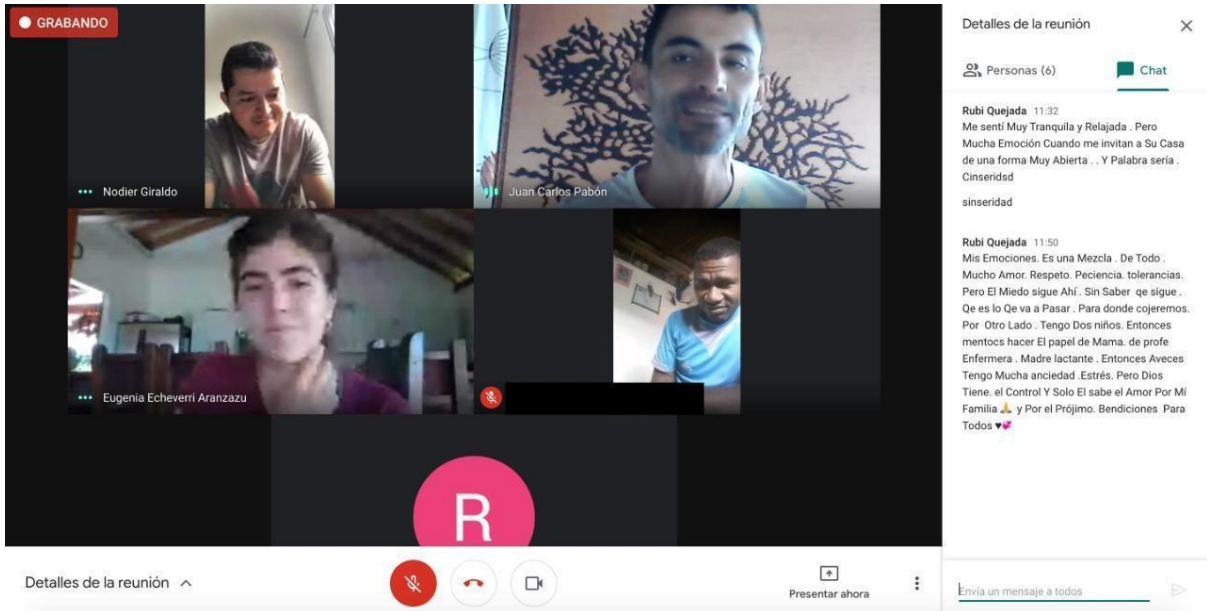
participant so that they didn't feel the project left them behind during this time of crisis. To carry out this strategy, the following activities were implemented:

- Phone calls twice a month to each participant by the local facilitators.
- WhatsApp messages to participants with questions and exercises to trigger conversations about their health condition. On the other hand, some of the participants were given personalized attention from the local facilitators according to their needs.

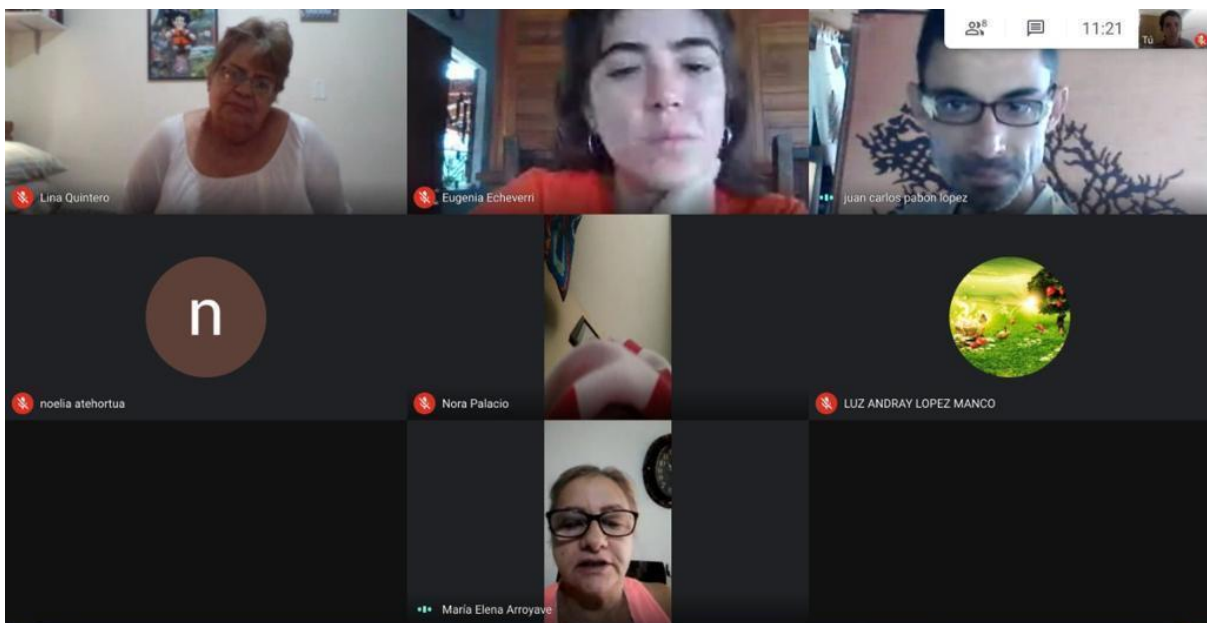
Additionally, within the context of COVID-19, participants had urgent needs that affected their motivation in being part of the project. Prolongar led a fundraising campaign that sought external resources among citizens (**no funds from USAID were used for this campaign**) for alleviating the economic difficulties that some participants had faced. This campaign also included phase I participants. The acknowledgement of the economic difficulties they were facing, as well as the financial aid provided were vital for: (1) supporting participants living in vulnerable conditions; (2) assuring their participation; and (3) maintaining the link between them and Prolongar.

4.1.1.3. Virtual sessions

As a complement to the follow up strategy, Prolongar implemented two virtual sessions with each group of participants. These sessions resumed some activities and topics from the in-site sessions, such as emotional regulation tools and body exercises. These virtual encounters were a pilot to check virtual sessions' viability thereafter. Although the team applied convening strategies including one-to-one calls, and reminder messages through WhatsApp, both sessions had very low attendance. In total, 12 participants were online ([see pictures](#)). There was a clear contrast between peoples' words, who promised to attend, and the actual number of people who indeed attended the sessions.



Virtual session with PPR participants



Virtual session with civil participants

After several phone calls made by the local facilitators, the team concluded that there were some circumstances that prevented people from attending these virtual sessions. The following findings were gathered:

1. Many women from the civilian victims group were taking medication for psychiatric illnesses. Even though they agreed to take part in the sessions, they did not show up. In addition, other participants had different health issues.
2. Some of the PPR participants live with people who do not know about their past. This deprives them from a private space where they can be comfortable enough to get into complex and profound matters.

3. Other participants did not have access to a place that provided the required quietness and relaxed atmosphere. It was difficult for them to attend the sessions, since they live in narrow spaces along with many relatives.
4. Due to informal work opportunities, some of the participants did not attend the activities, given that they had to work during the day while the virtual sessions took place.
5. Many participants had technological issues: either the signal was poor, they had no access to the internet, or they did not have smartphones. Due to COVID-19, some participants had to share the available cell phone with their relatives.
6. Some participants did not feel comfortable with virtuality and preferred to attend sessions physically when available.
7. Finally, some of the participants could not be reached by the local facilitators during those weeks.

Consequently, the Foundation decided not to continue with the implementation of virtual sessions in August. Instead, Prolongar kept the telephonic follow-ups. The AOR was informed about this decision and agreed.

4.1.1.4 Two willingness and two constructive dialogue skills sessions implemented in each group

Interpersonal reconciliation began during this stage, exploring participants' willingness to understand each other. Respect for differences was a main drive for encouraging conflict resolution and developing useful strategies and skills for dialogue between the three groups. A total of 6 sessions of willingness (2 per group) and 6 sessions of constructive dialogue (2 per group) were implemented between October 23 and November 15, 2020.

The first session of this stage served as a transition between the trauma healing and the willingness and constructive dialogue stages. This was achieved by encouraging deeper transformations and ritual engagement with the *Kintsugi* metaphor and practice. The 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 promoted an understanding of what had been broken in their lives and what had allowed them to learn and move forward in life. Participants were also able to recognize, from an appreciative approach, their visible and invisible scars. In addition, the reconstruction through the *Kintsugi* practice enabled them to reconcile with their own history.



Kintsugi practice. Photograph: Cristian Hurtado



Kintsugi practice. Photograph: Cristian Hurtado

After healing the trauma of most of the participants and strengthening the tools for an individual reconciliation even further through the *Kintsugi* practice, the first steps for the interpersonal reconciliation were taken. For this purpose, the tree metaphor was used again: the tree trunk gives support and “the fruits represent the tools each person uses to establish constructive relationships with other people”¹².

In this part of the project, it was essential to start a process of valuing and respecting differences, overcoming stereotypes and building empathy. Exercises and reflections to transform prejudices and stereotypes were essential to start exploring the willingness

¹² Fundación Prolongar. (2020) *Arte para Reconstruir: una exploración a las múltiples reconciliaciones posibles*. Retrieved from: <https://fundacionprolongar.org/wp-content/uploads/2020/09/Libro-FP-Versi%C3%B3n-Digital.pdf> (p.12)

to understand each other. Participants experienced the importance of understanding and accepting the differences between human beings. They identified the prejudices they had about others, as well as those prejudices other people have held about them.



Photographs: Cristian Hurtado

The process was complemented with activities focused on developing or strengthening skills for constructive dialogue, active listening, and empathy. There was a particularly relevant activity proposed by the phase I participant who served as a facilitator, Sergio Arango. In this exercise, participants first carried a bag full of stones, which represented their burdens. Then, they carried a flower, which represented life and lightness. This allowed them to explore the feeling of leaving behind a weight that limits their possibilities of moving on.



Flower activity and Sergio Arango, a phase I participant, as facilitator. Photograph: Cristian Hurtado

Some activities based on play strategies, role-play and exercises where participants experienced how to get in the other's shoes, were carried out to strengthen their empathy. Through these exercises, they were also able to put into practice nonviolent communication principles: observing without judgment, identifying and expressing feelings and needs, and making a request to satisfy human needs. During these sessions, participants also had the chance to reflect on the conflict transformation logic, through which conflict is not seen as a threat, but rather, as an opportunity to understand each other and transform relationships.

To prepare for the encounters, participants identified their progress throughout the project. They recognized the tools they had acquired for nonviolent communication, for transforming prejudices and stereotypes, and for emotional regulation. These skills were useful for the face-to-face dialogues with the other groups, and for other conflicts in their lives.

At the end of this stage, each group was asked the following question: How do you feel about attending the first encounter and meeting the other participants? This was key to do no harm and follow the principle of voluntariness of the project. After the last session of this stage, the Prolongar team called each participant to confirm their assistance to the face-to-face encounters. In total, 40 participants decided to engage in the face-to-face encounters, three decided not to attend, and four did not reply to this call. For these

participants, some follow up activities were carried out by the Prolongar Foundation team.

4.1.1.5 Three face-to-face encounter sessions implemented

After promoting willingness and constructive dialogue, the face-to-face encounters fostered new and better relationships between the three populations. Originally, this stage was supposed to be fulfilled through three on-site sessions with the three groups. Due to a height of the pandemic in Colombia, a total of one on-site engagement session and one virtual session were implemented between December 5, 2020, and January 31, 2021.

Through these events, participants faced their own fears of meeting the other groups – civilians, retired veterans and PPR– as they listened to different perspectives of people’s life stories, confronting what they initially thought of them. That is why an important goal of the first encounter was to foster a safe and trustful environment among participants.

Contact based on cultural activities promotes an increase in understanding and brings people together beyond the scheme friend-enemy. Thus, the Prolongar team put into practice rituals based on Lisa Schirch’s book *Ritual and Symbol in Peacebuilding*. For instance, the facilitators personally introduced each participant to the encounter by way of a ceremony. Before each person entered the main space, a facilitator welcomed them to “the forest” (related to the third level of the tree metaphor) and gave them a pin with a tree or an animal that represented a group, which in turn symbolized their new identity in this new ecosystem. The new groups were established to gather three people from the original groups (retired veterans, civilians and PPR) so they could carry out some of the activities together. It is important to state that the participants’ original groups always remained anonymous. As they could engage in this event from a different identity, they could also experience the encounter as peers or equals, instead of considering themselves as adversaries.

Each person was carefully welcomed to a decorated lobby, where they wrote down their expectations for the session. The use of rituals and symbols, and the creation of a welcoming environment, were fundamental for fostering positive intergroup relationships.



Facilitator putting a tree pin. Photograph: Cristian Hurtado

Overall, a peaceful atmosphere was conveyed in this encounter, creating a sense of comfort, respect, and trust.



Cleansing ritual to begin the face-to-face encounter. Photograph: Cristian Hurtado

Following the P2P approach, one of the first exercises included in this face-to-face encounter invited the participants to collectively solve a simple challenge, enhancing their confidence in solving bigger conflicts. In groups, they developed collective creations such as tales, poems, or songs with a given group of words. Afterwards, each group had to figure out how to share their creation with the other participants. Group art-based activities of this sort also promote teamwork and build trust to interact with others.

Through an exercise about common humanity, participants from the three groups acknowledged one another, what they may have in common and what may differentiate them. This activity was carried out by marking a circumference on the floor where all participants, including the facilitators, stood. One by one, the facilitators read out written statements about different experiences participants may have lived (for example: *all of us who have felt alone, all of us who have dreams, etc.*). When participants felt identified with the statement, they moved towards the center of the circle and noticed who else had moved and who remained outside. After a few seconds, everyone returned to the circumference. The same process was repeated using different statements, starting the sentence by saying: *all of us who*. Having this kind of experience of shared humanity enabled an atmosphere of closeness and trust, essential for this first face-to-face encounter. This activity, as well as the art-based exercises, helped the participants to discover shared identities, common interests, hobbies and passions. Hence, it was a way to boost confidence and to highlight the elements that united and connected them, as well as their differences.

Later, participants engaged in a reconstruction process through the *Kintsugi* practice, collectively exploring the wounds that stemmed from the past and the elements that bonded them in the present. The facilitators guided this exercise with a focus on adding a symbolic contribution to the reconstruction (the ingredient) and inviting them to ask what connected them to make this reconstruction possible (the glue).

Prolongar's facilitators highlighted the final remarks of this face-to-face encounter which proved to be a key point of this event: some PPR participants, voluntarily and sincerely apologized for what they did in the armed conflict in front of the whole group. This was Elda Neyis Mosquera's case (see her description in section 7.1.1.1), who recognized her responsibility and asked for forgiveness to the survivors of the armed conflict at the end of the encounter.



Collective Kintsugi reconstruction. Photograph: Cristian Hurtado

The second encounter, which was held virtually via Zoom¹³, had the purpose of reviewing the contents, tools, and resources of every stage of the process. The tree metaphor, emotional regulation, nonviolent communication, prejudices, and attitudes towards conflict were the reviewed topics. The importance of the breathing and floor exercises was also addressed during this session. The objective of reviewing these topics was to encourage the participants to apply what they had learned throughout the process in their daily life.

Another goal of this second encounter was to stimulate participants to recognize themselves with a common identity, as *agents of reconciliation*. This new identity leads to an active role in Colombian society in which they build peace through applying what they learnt during this project. In addition, and to translate the attitudinal change into actions at the political level, they were also called to be “ambassadors” of *Art for Reconstruction*. They were invited to share the experience and to engage in other reconciliation initiatives.

Lastly, the session included an introduction to the virtual artistic intervention. The artistic director presented the main objectives and the methodology to develop the intervention, encouraging them to be a part of this common goal.

4.1.1.6 Additional logistic and administrative activities-Outcome 1

4.1.1.6.1. Biosecurity protocol

As mentioned before, from 25 August onwards, several social sectors reopened in Medellín. Hence, Prolongar resumed the objective 1 sessions from September to December 2020. Consequently, the Foundation created a [biosecurity protocol](#) to mitigate risks associated to COVID-19 during the sessions. The protocol allowed Prolongar to ensure continuity of the activities related to objective 1 in coherence with the national biosecurity standards and USAID guidelines.

¹³In order to ensure the attendance to this encounter, the Foundation provided an internet plan to the participants who required it.

4.2 Outcome 2 –Objective 1

In the following section the implemented activities and results of Outcome 2 are outlined. This outcome aimed to the following result: 70% of retired veterans, civilians and PPR work together on a common goal: an art intervention. Section 8.3.2 will present the evaluation results for Outcome 2.

4.2.1 Implemented activities

4.2.1.1 Hiring the video art crew (pre-production stage)

As it will be explained in the following section, the art intervention was developed as a video project. To create it, Prolongar hired an artistic director, an audiovisual producer, and an animator. The artistic director oversaw planning, designing, managing, directing, coordinating, and supervising every activity related to the artistic intervention. The audiovisual producer was in charge of directing photography, accompanying the production and post-production process, recording the individual and collective sessions, editing the audiovisual contents, and supporting the artistic director. The animator intervened the texts of the video applying the visual identity of the project, created the background of the video (including subtle animations), inserted animations to complement texts, created the initial and closing curtains, and supported the artistic director and the audiovisual producer.

The video making process was initiated in November 2020 and was completed in April 2021.

4.2.1.2 Design of the artistic intervention (pre-production stage)

Due to the COVID-19 pandemic, the artistic intervention had to change to a virtual format. Originally, the artistic proposal was supposed to be celebrated in an open space in Medellin. However, the increasing cases of COVID-19 infection and the need for intensive care units by December 2020 forced the Foundation to reconsider this idea and switch to virtuality. The artistic director leading the audiovisual team proposed producing a video art project with a storyline capable of captivating the viewer. This proposal included:

- Research and analysis of different digital platforms such as Zoom to know more about their pros and cons.
- The invitation of interested participants through Zoom to record video or just audio with their own computers or mobile phones. This was the main input for the video art project.

- Use of the lens to capture bodies and movements, and the participant's background. This means that the video art proposal was enriched by showing the inside of their real lives and homes.
- Attachment of images of the repaired dishes (through the *Kintsugi* practice) as a common thread throughout the video. These images also served as a way of promoting the viewers' reflections about what unites us.
- Creation of a narrative that navigates deep questions to be answered by the participants around the common goal of creating this video art project. Their answers and expressions will lead the audience to reflect on and change its perception towards PPR, retired veterans, and civilian victims (to achieve outcome 3). The questions were the following:
 - What unites us?
 - How have you transformed yourself throughout the process of *Art for Reconstruction*?
 - What are your best memories of the project? What were the most challenging and difficult moments?
 - What does the piece you reconstructed through the *Kintsugi* technique mean to you?
 - What would you like to tell the world about this process?

The Prolongar team collectively chose “Encuentros Improbables” (Unlikely Encounters) as the name for the virtual artistic intervention. To watch the video art project, please visit this link: <https://www.youtube.com/watch?v=58DywkEFyWM>

4.2.1.3 Individual and collective recordings (production stage)

After the face-to-face encounters, the three populations worked on the video art project through recordings guided by the audiovisual team. These recording sessions were implemented between February 11 and February 28, 2021. The audiovisual team invited each participant to a 2-hour private meeting and asked them to imagine the screen as an artistic scene. Through several exercises, participants were invited to move around the screen by moving back and forth, and even to hide outside the camera frame. All these exercises had the purpose of creating the space for them to express their deepest thoughts and feelings creatively. The team also asked participants the questions mentioned before, and recorded their answers.



Individual recording with a PPR participant.
Photograph: María Claudia Mejía.

On the other hand, a collective recording took place on February 21, 2021, in which participants met once more in a third encounter. During this session, participants expressed their joy of coming back to the sessions and meeting again with the others. This time, it was easier for them to play and relax in front of the camera. The confidence that had grown between them was evident. This third encounter strengthened the reconciliation process, as participants worked collectively on a common goal: the video art project. During the session, participants shared what they did during the individual recording and, through games and exercises with the webcam, they collectively created audiovisual contents for the video art project.

4.2.1.4 Pre-launch event



Pre-Launch event.

A pre-launch event was carried out with participants and members of Prolongar on April 7, 2021 via Zoom, as a way to exclusively show them the video for the first time. It was the first time they watched their own work in the video art project. The participants had the opportunity to express their feelings upon seeing the result of the creative process. Excitement prevailed in this session, and even tears came up. Gratitude was expressed over and over to the Prolongar members.

4.3 Outcome 3 –Objective 1

The virtual art intervention had the following outcome: 50% of the art intervention audience changes its perception towards PPR, retired veterans and conflict victims. The following sections present the implemented activities that were carried out to achieve this outcome.

4.3.1 Implemented activities

4.3.1.1 Video editing and approval from USAID (post-production stage)

During the post-production stage, the audiovisual crew, with the support of the rest of Prolongar team, developed the tasks related to the editing process of the video: cutting and assembling raw footage; composing, recording, and adding music; subtitling; and adding sound effects and animations. After the Prolongar team validated a preliminary version of the video, the communication team of USAID as well as the AOR approved it.

4.3.1.2. Communication and outreach strategy

Social Think, a communications agency, was hired to carry out a digital communication campaign for launching the video. The campaign had the following objectives:

- To summon audiences to the launch event of the virtual artistic intervention.
- To invite audiences to participate in a monitoring survey, through which Prolongar measured outcome 3.
- To foster the expected outcome of the artistic intervention.

The campaign was executed between April 6 and 17, 2021, through 23 graphic pieces that were posted on Facebook and Instagram (see examples below). Some of these pieces were also posted on Twitter and LinkedIn. The social network marketing strategy was backed by an advertising plan.



Example of a graphic piece for the launching event

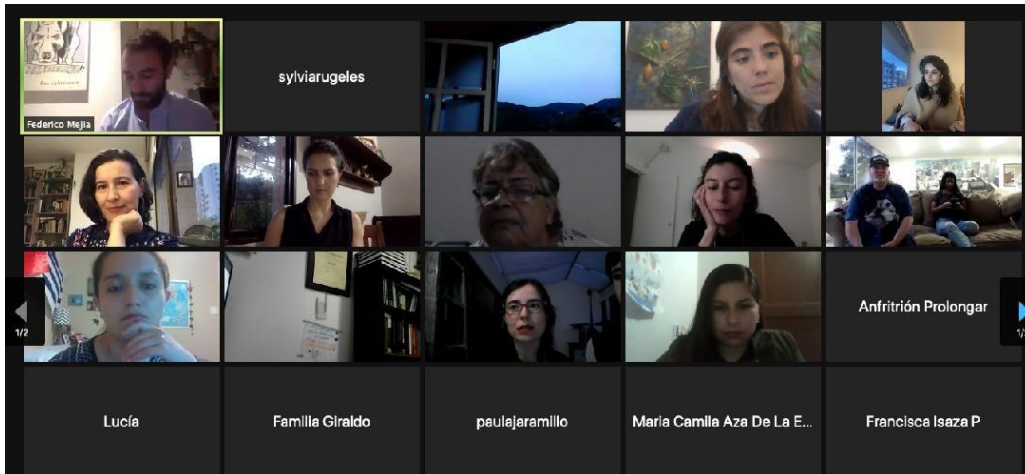


Example of an invitation to participate in the monitoring survey¹⁴.

In addition, email campaigns were sent to invite Prolongar’s commercial database to fill out the monitoring survey, as well as to invite allies from Objective 2 to the launch event. A last one was sent to share the video art.

4.3.1.2 Execution of the art intervention

¹⁴ To encourage the audiences to fill the survey, Prolongar gave away 10 “Art for Reconstruction” books to random participants.



EncuentrosImprobables
Arte para Reconstruir



Launch event

After executing the communication and outreach strategy, Prolongar accomplished a virtual launch event via Zoom on April 14, 2021. The celebration was not held publicly; it required previous registration, as the objective was to create an intimate atmosphere to foster unlikely conversations. Participants from the second phase of the project, the Prolongar team, and external audiences attended the event, for a total of 42 participants.

The event began with an introduction of the project by the Prolongar team and words by Elizabeth Ramírez from USAID's Peacebuilding and Governability Office. Afterward, the video art project was displayed for the first time to an external audience. The event proceeded with a dialogue between Prolongar facilitators and three project participants (a civilian, a retired veteran policewoman, and a PPR) around the following questions:

- How was it for you to go through the three levels of reconciliation?
- How was the process of deciding to meet people from the other groups of participants?
- How did you imagine this encounter would be?

Then the audience was divided into three rooms in which people had the opportunity to talk with each other about their feelings and thoughts regarding the video art project. These dialogues also focused on how each person experienced reconciliation in their daily life. The event lasted two hours.

4.4. Monitoring and Evaluation (M&E) Methodology - Objective 1

The Monitoring & Evaluation component was a multi-method strategy adapted and designed to capture the complexity and potential effects of body and movement

approaches, art-based techniques, and communication tools. The methodological instruments were sensitive to the diverse population the project is working with, adapting to the needs of People with Disabilities (PwD's) and Post-Traumatic Stress Disorder (PTSD). Additionally, the methods were designed to analyze the transformation of daily interactions at the micro-level. It is important to say that the present component includes the analysis of the three main stages of objective 1: healing processes, willingness, and constructive dialogue, and art intervention. The first two stages entail the measurement of participants' attitudes and behavior, while the third one refers to citizens' perceptions about the art intervention, in this case, an audiovisual production.

As mentioned before, the methodological design is based on the hypothesis that the achievement of reconciliation is conditional on healing processes that start at the individual level. For the second phase of *Art for Reconstruction*, the team adjusted the multi-method strategy developed during the first phase, including both the quantitative and qualitative components. By using an indicators consistency matrix, it was possible to rearticulate indicators, instruments, and data collection methods to analyze the project's hypothesis. The main dependent variable is perceptions towards reconciliation and the predictor categories are: level of consciousness, empowerment/agency, destigmatization, empathy, and trust.

4.4.1 Instruments of evaluation-Objective 1

Regarding the instruments, the quantitative component built on existing surveys from Phase I, which had measured standardized categories related to attitudes and behaviors of participants and spectators of the art intervention during the first phase. The M&E team applied different types of tests to the collected data of participants for the trauma healing and willingness stage. This included parametric and non-parametric statistical tests in two ways: i) between groups, and ii) comparing the results before and after the program (baseline and follow-up).

Multivariate regression models identify possible explanations for some of our variables that were implemented as well. On the other hand, the qualitative component included ethnographic observation and the collection of valuable testimonies that seek to understand the profound reasons for participants' change of behaviors. Great emphasis was placed on the improvement of qualitative data management and on coding each of the answers of the open-ended questions of the instruments into categories. The findings from both the qualitative and quantitative strategies dialogue to have a broader perspective of individual and collective transformation.

Box 1: Case studies methodology

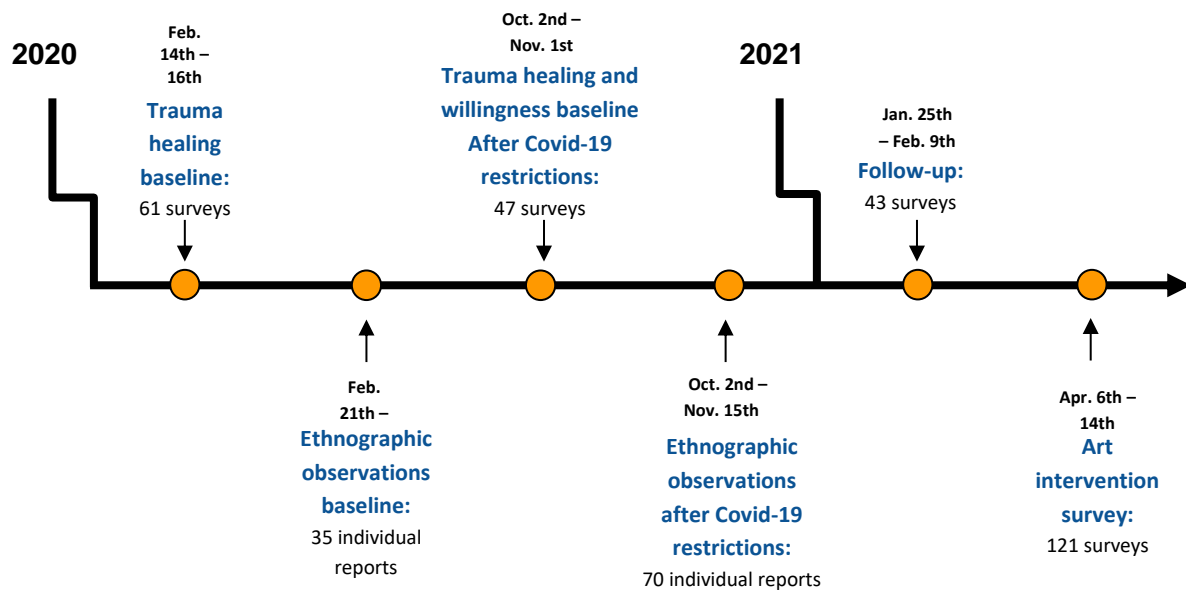
To better address how transformations happen in individuals, the methodology drew upon the mixed method approach to identify significant change cases. Based on qualitative data it was possible to assess a shift in attitudes, behavior, and perceptions in a selected group of participants. Within the prior group, the positive shift in individual responses to quantitative surveys allowed the identification of the most successful change cases.

In the trauma healing and willingness sections' the evaluation team presents two study cases, a civilian and a retired veteran group participant, whose transformations are noteworthy. Through the study cases it was possible to identify change in variables that had high scores in the baseline survey and thus portrayed non-significant changes through descriptive or parametric statistics in the follow-up measurements.

A first trauma healing baseline was conducted in February 2020 when the project started. However, the project paused the implementation of objective 1 due to the COVID-19 pandemic. Thus, a second trauma healing baseline was conducted in October 2020, when the project resumed its activities, along with the willingness and constructive dialogue baseline. The goal of having two baselines is to better capture the potential bias that the pandemic introduced in participants' perceptions. The second baseline is a more accurate diagnosis of participants and its findings are comparable to the follow-up measurement.

As the COVID-19 crisis had many effects on the participants' lives and perceptions, methodological limitations for the use of the first trauma healing baseline data included inadequate sample size, dissimilar baseline measures, and contamination. To this respect, the data collected in February 2020 is analyzed mainly through the qualitative findings and is only used for participants that remained in the project until the end. The follow-up measurement was completed by January and February 2020 through remote means, such as Google Forms and phone calls. The data from the art intervention was collected in April 2021 through remote surveys as well. In total, 272 surveys were applied in the evaluation of objective 1. Qualitative activities were also conducted in between these moments. ***Illustration 1*** shows the timeline of the monitoring component.

Illustration 1: Timeline M&E objective 1.



4.4.2 Data analysis and sociodemographic composition of participants-Objective 1

Present results for the trauma healing and willingness and constructive dialogue stage include data analysis for 41 participants. To assure the accuracy of results, two criteria were applied to select relevant data: i) participants who filled both baseline and follow-up surveys, and ii) participants who assisted more than one session of the project. A methodological warning is that the results should be analyzed carefully because the sample size is small. In the case of inferential analysis, the findings show the differences between groups are indicative because the sample size does not allow robust causal inferences through regression models. Additionally, compared to *Art for Reconstruction* first phase participants', second phase participants presented pre-existing higher scores in most variables, hampering the evaluation of progress through statistical means. In other words, it was hard to identify a big magnitude of the statistical effects because the baseline was already higher. Therefore, the multi-method strategy is important to complement and give a broader perspective of the program's results.

Before moving onto the results sections **Box 2** presents objective 1 participant's demographic composition.

Box 2: Objective 1 participants' demographic composition

1. **Gender:** 41.5% of participants identify as men and 58.5% as women.
2. **Age:** The average age is 46 years old. The youngest person is 25 and the oldest 63. The mode age is 39.
3. **Family:** The participants live in households with an average of 4 people.
4. **Groups:** 34.1% of participants are of the retired veteran group, 34.1% civilian victims and 31.7% are of the PPR group.
5. **Education:** 46.3% of the people have a secondary or high-school level of education, 29.3% have completed elementary school, 17.1% have a technical career, 4.9% have a professional career and 2.4% have no formal education.
6. **Territoriality:** 75.6% of participants were born in the Antioquia department, 17.1% in Chocó, and 4.8% in Caldas.

Present results for the art intervention evaluation include data analysis for 121 spectators. Considering the second phase art intervention is an audiovisual production, the evaluation team readjusted the standardized categories of the first phase and added new ones. A methodological warning is that the baseline and follow-up measurement was done through a single remote survey, which presented the audiovisual production in between both measurements.

To this respect, it was an experimental approach to the evaluation of audiovisual contents regarding reconciliation. As such, baseline measurements present prosocial attitudes towards the project topics and populations. This can be explained because, in strict lockdown conditions, the survey call was mainly done through Prolongar Foundation social media, presenting an undesirable bias on data. Even though the *Art for Reconstruction* team countered this effect by sending the survey to citizens of diverse political views, ages, and conditions, data collected through social media had too much weight on results. Emphasis was placed on qualitative data to understand spectators' transformations regarding stigmatization after seeing the audiovisual production.

Before moving onto the results sections **Box 3** presents spectators of the art intervention demographic composition.

Box 3: Objective 1, art intervention participants' demographic composition:

1. **Gender:** 64.2% of participants identify as women and 35.8% as men.
2. **Age:** The average age is **43 years old**. The youngest person is **20** and the oldest **73** years old. The mode age is **37**.
3. **Occupation:** 26.6% of participants work in **social sciences** related jobs, **11%** in **business**, **8.2%** are **college-university students**, **8.2%** work in **architecture and design**, **7.3%** are dedicated to **housework and care**, **6.4%** in **arts or audiovisual production**, **5.5%** in **Engineering**, **5.5%** are **retired**, **4.5%** in **education**, **1.8%** work in **health-related** jobs and **11%** in **other areas**.
4. **Job:** 29.3% of participants are **independent workers**, **19.2%** work for the **private sector**, **19.2%** **do not work**, **11.9%** work for **NGOs**, **7.3%** work for the **public sector**, **4.5%** work at **universities**, **1.8%** at **schools**, **1.8%** at **international cooperation organizations**, and **4.5%** in **other sectors**.

4.4.3 Results Objective 1

4.4.3.1 Trauma Healing

*"I was hiding my scars, but that's not what the exercise is about (...).
You have to come back, again and again, where one needs to heal"
(Woman, Civilians' group, Notes from the field, session 7, 24/10/20)*

The indicator for this stage refers to the extent to which participants could 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.

The evaluation component of the first stage of the project reveals that participants are more conscious about themselves, their own body, and their emotions. From a qualitative and quantitative perspective, findings portray that individuals from the three groups –civilian victims, retired veterans, and PPR's– changed their way to deal with memories of the past, self-care, and individual reconciliation.

Box 4: Key results trauma healing, indicator 1.1, objective 1.

<p>INDICATOR 1.1: 60% of participants heal their trauma.</p>	<p>VARIABLES:</p> <ul style="list-style-type: none"> - Individual reconciliation acts. - Changes in testimonies. - Self-compassion. - Consciousness.
<p>KEY RESULTS:</p> <ul style="list-style-type: none"> - All participants have reported different types of changes in their lives. - 58% have performed an individual reconciliation act, either with their emotions in the present or with a situation of the past. - By 133% increased the amount of PPR participants who state that they always take care of themselves when they are going through a difficult situation. - By 55.5% decreased the number of participants who stay thinking about episodes of the past that should not worry them anymore. - Individuals who participate in more sessions of the Art for Reconstruction project are less likely to be worried about the future. 	

Overall, notes from the field and qualitative findings show that participants have learned to deal with emotions such as anger and resentment. Although participants have not forgotten what they have been through, they have given another meaning and have a different attitude towards events of the past. In the three groups, it is possible to find different testimonies of the participants' healing processes. Some of their expressions were:

"Before I thought it was impossible to forgive. However, forgiveness does not make me erase what happened to me, but it makes me a person, it allows me to live with dignity. Forgiveness didn't change my past, but it did change me." (Woman, Civilians group)

"On the floor, when you are focused, you think about those things (...) things that one committed over there. One did wrong things. And as one changes, one thinks "why did I do that?" (...) "I'll never do it again". During the relaxation I started to think about all those things (...) about what happened. You start looking at society and you change." (Man, PPRs' group, follow-up)

Additionally, 100% of the participants reports something has changed in their lives. Testimonies portray that individuals have found resources in themselves and new ways of being self-conscious to deal with the hardships of the present:

"I am no longer the same, I am a different person, before I wanted to end my life, I no longer think that" (Man, Retired veterans' group).

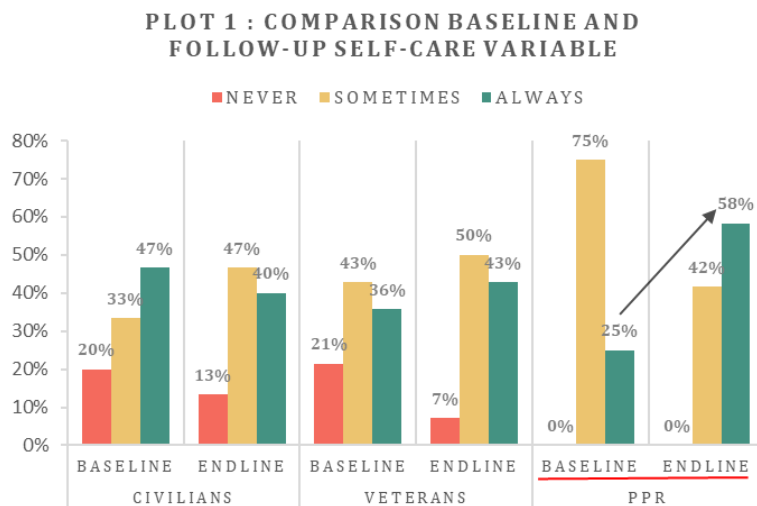
"I was very unstable and insecure. This space has helped me a lot, I have discovered many things that I did not know about myself that are important. I didn't used to love me, and I have learned to do so" (Woman, Civilians' group, follow-up.)

“The fear of living on the streets and facing what life is like as an independent person has changed. I do what is in accordance with my ability and that has improved thanks to the trust gained in these sessions” (Man, PPR group, follow-up).

To this respect, 58% of participants express they have performed an individual reconciliation act, either with their emotions in the present or with a situation of the past, when asked if they have done a reconciliation act of any sort. The following are some of the statements of participants from the three groups:

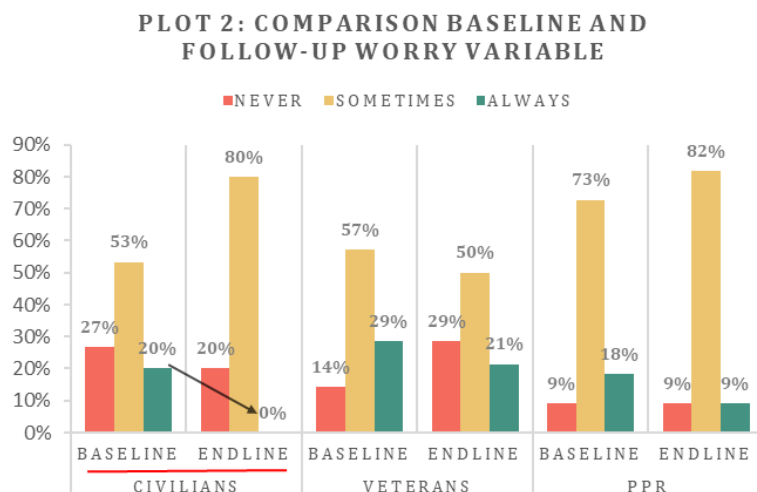
“I have reconciled with myself. I have thought about myself a lot, before, I thought about others. I have talked, I have shared with others and I have greatly improved my self-esteem” (Woman, Civilians’ group, follow-up).

“Yes, with myself. I’ve tried to forget the things that happened. Accepting and changing” (Woman, PPRs’ group, follow-up).



Quantitative data, based on descriptive statistics, indicates increments in variables related to self-compassion and awareness of the present. For instance, there is an increment of 133% in the amount of PPR participants’ who state that they always take care of themselves when they are going through a difficult situation (see **Plot 1**). This

variable increased by 26.6% for the overall population of participants.



Regarding awareness of the present, the number of civilian victims who state that they always keep thinking about episodes of the past that should not worry them anymore reduced to zero (see **Plot 2**). This variable decreased by 55.5% for the overall population of

participants¹⁵. Since the number of observations was small, the team implemented different types of tests, including parametric and non-parametric statistical tests, and multivariate regression models to identify possible explanations for some of the variables. It is important to mention that there are few observations to make robust inferences. However, these findings illustrate new connections and results from the data.

One interesting result is that individuals who participate in more sessions of the project are less likely to be worried about the future ($p=0.050$; $R^2=0.2097$; 95% level of confidence). In other words, people that attended one more session than the average are 23% less likely to be worried about the future. In general, it seems that participating in more session sessions provides participants with more tools to deal with their daily life problems, past experiences, and other events that might cause them to be worried about the past. Models were analyzed with robust standard errors.

The statistical tests and the regressions show that there is no trend of improvement of one group over the others. This means that after the program these groups have similar patterns of perceptions for the healing component. This was not the case for Art for Reconstruction - Phase I, where civilian victims and, especially, retired veterans showed better progress for self-care and awareness variables than PPR participants.

Additionally, when comparing the averages of the baseline vs. follow-up measurement there are not statistically meaningful differences. The participants are relatively similar before and after the program for most quantitative variables related to the healing component. Again, this was not the case for Art for Reconstruction - Phase I, where OLS regression models point out that people who participate in the sessions are more likely to implement self-care activities in their lives and tend to worry less about unexpected situations. The reason for this result can be explained by the fact that the averages of the variables were already high for the variables that explored individual attributes. In the next section, it is possible to observe that variables related to reconciliation processes show differences before and after the intervention of the program.

¹⁵ In the survey participants were asked the following question: "Please tell us if the following situations always, sometimes, or never happen (Check only one option): I keep thinking about episodes in my life that I should not worry about anymore" and had the following options to answer: "always, sometimes or never".



Box 5: case of study, Clara.

When asked if she has done a reconciliation act, Clara states that it has been “with my own life, trying to change the way I am. I have been very angry, and I have tried to improve that. I have changed. I have proposed to rebuild the situation in my life.” During Art for Reconstruction, Clara experienced deep transformations in her trauma healing.

In relation to self-care, 85.7% of the civilian victims group participants state that they “always” or “sometimes” give themselves the care they need when going through a very difficult time. Clara initially stated this “never” happened and in the follow-up measurement a shift to “always” is observable. Even when it is not possible to assess statistically significant change in the empowerment variable for civilian victims, Clara is one of the only participants who now feel it is easy to achieve her goals.

The same pattern is observable for the consciousness variable, where Clara shifted from “never” paying attention to breathing to “always” doing it. Responses to the baseline survey portray that when she feels tension in her body her main response is to get angry with herself and get stressed, in the follow-up the main action is to “breathe, run and take medications”. Additionally, in the 10th session of the project the facilitators carried out a symbolic activity in which participants replaced stones with flowers. During the session Clara manifested that “I now identify myself with plants” and notes from the field uphold that “she felt that her life is already more like the plant than the stone”.

These transformations are also observable for willingness and constructive dialogue variables – deeply explained in the next section-. Only two participants did not initially agree with the hypothetical situation of an ex-combatants living in their neighborhood and their children study at the same school as their child, Clara was one of them. Furthermore, she did not agree with reconciliation with Armed Force members in baseline survey and then decided to change her attitude towards this population. To complement Clara’s case of study, in the next section the team presents Martha’s case, where it is possible to observe deep transformations regarding the perception, prejudices and stereotypes towards the PPR and Retired Veteran population.

Thus, the evaluation team decided to present the case of Clara and Martha¹⁶, participants whose responses in baseline surveys were abnormally negative and experienced a positive shift in important variables of the trauma healing and willingness and constructive dialogue stage (see **Box 5**).

4.4.3.2 Willingness and Constructive Dialogue

*“We must leave behind our rivalries (...) leave the hatred of a partisan color that has lasted for so many years ago. (...) I will try my best to leave it all behind”
(Man, PPRs’ group, Notes from the field, session 10, 15/11/20)*

The monitoring area also evaluated how implemented strategies may impact interpersonal relationships and broader perceptions about reconciliation processes. Several indicators were applied to measure the willingness of participants to recognize and accept people from other groups in their daily interactions. The categories that

¹⁶ To preserve the anonymity of the participants, the names have been replaced with pseudonyms.

were measured are social norms about discrimination and beliefs, distributive justice, empathy, and trust as a measure of social capital and reconciliation.

There are two outcomes that are measured in this component: i) how grievances are reduced and how understanding is increased among civilian, retired veterans and PPR landmine victims and ii) the possibility that civilian victims, retired veterans, and PPR participants work together on a common goal: the art intervention.

Overall, the evaluation component for the second stage of the objective 1 reveals that participants from the three groups have incorporated the skills learnt during the project to promote reconciliation, that they have effectively cooperated for the art intervention, and that they are willing to accept civilian victims, retired veterans, and Ex-combatants¹⁷ in their lives. From a qualitative and quantitative perspective, findings portray an increment in interpersonal trust, the promotion of a shared humanity approach, and the transformation of prejudices and stereotypes associated with Ex-combatants.

4.4.3.2.1 Willingness

In terms of the first outcome, indicator 1.2 asked if the process was able to make at least 60% of participants more willing to understand each other. Quantitative and qualitative findings demonstrate the positive effect of sessions on interpersonal trust and tolerance.

Box 6: Key results willingness, indicator 1.2., objective 1.

INDICATOR 1.2: 60% of participants are more willing to understand each other.	VARIABLES: - Changes in testimonies. - Interpersonal trust.
KEY RESULTS: - Individuals that participate in a greater number of sessions during the project tend to trust more in people. Participation increases the average result of trust in 54%. - Based on testimonies and observations, participants became more tolerant, open, and inclusive with other groups.	

Regarding the interpersonal trust variable, the statistical analysis measures the differences between groups and the differences between results before and after the implementation of the *Art for Reconstruction* model. For this purpose, the team

¹⁷ For participants’ understanding of survey questions, instead of using the term “PPR”, the evaluation team decided to use the term “Ex-combatants”. “Person in the Process of Reintegration” and its abbreviation “PPR”, is a technical term and is not employed on a regular basis in Colombia. Thus, to preserve objectivity of data and adhere to the participants’ responses to survey questions, the term “Ex-combatants” is used in the report to refer to the PPR population.

compared attitudes measured in October-November of 2020 and January-February of 2021.

Concerning differences between groups, one interesting finding from inferential statistics is that, at the end of this component, retired veterans and PPR have higher levels of trust than civilians. Specifically, 69% of veterans and 50% of PPR believe that people who live in their city can be trusted. This percentage is 13% for civilians (95% of confidence level). The same pattern is observed with trust in family, where the average of trust in family for the three groups is 2.66 (scale 1-3). Specifically, trust in family is 2.8 in the retired veterans' group, 2.8 in the PPR group, and 2.4 in the civilian group. Regarding the three groups, even though means of trust in family do not show an improvement between baseline and follow-up measurements, the average remains close to the results for the first phase of the project, where the mean for the three groups after follow-up was 2.78.

With respect to trust in institutions, the only significant difference between groups is when asking about trust in the ARN (Colombian Agency for Reincorporation and Normalization). On the 1-3 scale, the average for the three groups is 2.16, and 2.1 for veterans, 2.6 for PPR, and 1.8 for civilians. The fact that PPR has the higher level of trust in this agency (compared to the other groups) can be viewed as an important step towards reconciliation. Although this result is not an exclusive outcome from Prolongar's intervention, it reveals important conditions for reconciliation in the future considering that people in reintegration processes interact and work closely to ARN. For the first phase of the project, the average trust in the ARN was 1.96 in the follow-up measurement. This implies participants of the second phase have a higher level of trust for this institution.

On the other hand, the multivariate regression analysis highlights a different side of the analysis of trust. The model shows that people that participate in a greater number of sessions during the project tend to trust more in people ($p=0.016$; $R^2=0.3809$; 95% level of confidence). Participation increases the average result of trust by 54%. Additionally, being older ($p=0.077$), and having a high number of people living at home ($p=0.022$) are predictors of less interpersonal trust.

It is also possible to observe improvements in the interactions during sessions. Based on testimonies, participants became more open and willing to dialogue with other groups as long as they took part in the sessions and activities:

"I no longer think only of myself, but I have seen that others also have their own troubles. In the sessions, we see the other as a family, even if we do not know her or him. I learned to share with other people that I didn't know and previously didn't interest me." (Woman, Retired veterans' group, follow-up).

“To maintain tolerance, to improve. You learn that you cannot control others – wanting to do your will–, learn to listen, understand, to have dialogue.” (Woman, Civilians’ group, follow-up).

Based on observations it can be interpreted that participants are using the tools and skills from the program, and this might be facilitating the interactions with other people in sessions. Precisely, the next intermediate indicator of this stage is related to the extent to which participants are learning skills for constructive dialogue.

Box 7: Key results willingness, indicator 1.3., objective 1.

<p>INDICATOR 1.3: 60% of participants learn or strengthen skills for constructive dialogue.</p>	<p>VARIABLES: - Use of skills from Project at individual and collective level.</p>
<p>KEY RESULTS: - The trauma healing stage allowed the promotion of interpersonal and collective reconciliation. - 32.5% of participants’ have used the tools proposed in the project when they feel strong emotions and 78% of participants’ have used them when they feel tension in their bodies. - 92.6% of participants’ from the three groups and 100% of PPR participants’ have performed some kind of reconciliation act (personal, interpersonal or collective). Either an individual reconciliation act with themselves or an interpersonal reconciliation act that involves other people.</p>	

One main finding indicates that participants learned and strengthened constructive dialogue tools for its application at the individual and collective level. For instance, 32.5% of participants (14 out of 43) have used a tool proposed in the project when they feel strong emotions, and 78% of participants (32 out of 41) have used them when they feel tension in their bodies, especially breathing and movement exercises. Comparing baseline and follow-up measurements through coding of open-ended questions, breathing increased as the main action to cope with tension in the body. The following is a relevant transformation:

Before: “I’ve never done any kind of practice before coming to this program, nonetheless I try to do these breathing exercises in the last 13 days, and even if this hasn’t been easy for me, I least try” (Feb. 2020.)

After: “I practice the exercises, I learned about breathing. I lie on the floor to relax my body. I listen to soft music like Chinese or Tibetan music” (Woman, Retired veterans’ group, Jan. 2021)

In terms of reconciliation tools, results point out that 92.6% of participants from the three groups and 100% of PPR participants’ have performed some kind of reconciliation act, either with someone else, with society, with a situation of the past, or with themselves. As it was pointed out in the last section, 24 out of 41 participants have done an individual reconciliation act (see page 18). Additionally, 20 have done an

interpersonal reconciliation act, either with a friend, their family, or someone who has offended them, or they have offended in the logics of war. At last, seven PPR participants have done a reconciliation act related to the social dimension. The following is one example of a veteran's testimony about his individual reconciliation:

"Each day I try to be a better person with myself and try to give the best of me to others." (Man, Retired veterans' group, follow-up).

The next one is one example of a PPR participant's answer about his social reconciliation:

"This has been a very important learning for me, analyzing the mistakes that we did, I wish we could fix them. I would like to fight for better living conditions for some people." (Man, PPRs' group, follow-up.)

Additionally, testimonies of participants point out the link between individual reconciliation and interpersonal reconciliation, which is essential for the project. Some of the participants' testimonies narrate this experience:

"With myself, with my family, with friends. I apologized, I had conversations, I found myself, and I tried to be in peace." (Man, Retired veterans' group, follow-up.)
"I reconcile with my sister with whom I haven't seen in many years...I started a conversation with her, waiting for everything to get better. I told her that I have participated in some reconciliation sessions. Now I have some inner peace"
(Woman, Retired veterans' group, follow-up).

The next subsection is related to how participants engage in a constructive dialogue, reducing grievances and increased understanding between groups.

4.4.3.2.2 Constructive Dialogue

Quantitative and qualitative results describe that people are willing to talk with the 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 measurements **Box 9** shows the variable and summary results.

Box 8: Key results constructive dialogue, indicator 1.4., objective 1.

Outcome 1. Reduced grievances and increased understanding among civilian, PPR and retired veterans:

INDICATOR 1.4:
60% of participants engage in a constructive dialogue.

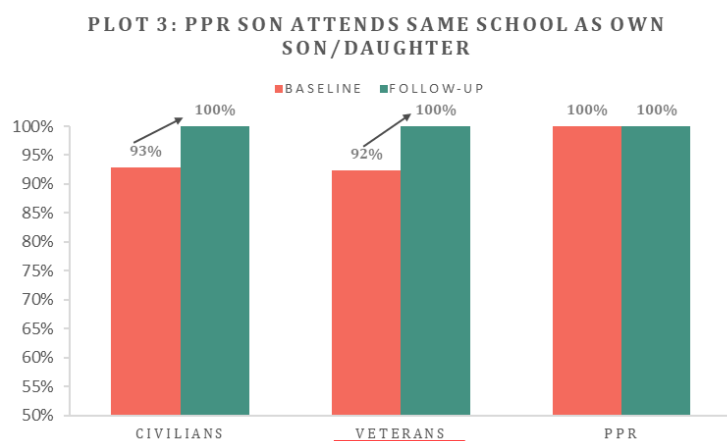
VARIABLES:
- Perception about daily based interactions with victims and ex

KEY RESULTS:

- Participants are willing to accept ex combatants and victims in their lives.
- 100% of participants are willing to accept that their children study ex-combatants' children.
- 100% of participants are willing to stand in solidarity with an ex-combatant that is going through economic hardships.
- The number of participants that believe civilian victims, retired veterans and/or PPR are receiving too many state welfare benefits dropped.

Participants were asked what they would do when dealing with some social dilemmas at daily-based interactions with civilian victims, armed force members¹⁸, and Ex-combatants.

For instance, the level of agreement or disagreement of participants with the fact that a son/daughter of a victim or the son/daughter of an ex-combatant studies at the same school as his/her son or daughter. At the follow-up measurement, 100% of the participants accept this possibility for both cases (see **Plot 3** for PPR). The same result was achieved for the first phase of the project.



In relation to sympathizing with a victim or an ex-combatant that goes through economic difficulties, the variable for the three groups increased up to 100% of agreement in the follow-up measurement. **Table 1** shows the statistical tests that were implemented with some attitudes related to reconciliation. In general, at the end of the

¹⁸ For participants' understanding of survey questions, instead of using the term "Retired Veterans of the Armed Forces", the evaluation team decided to use the term "armed force members." "Retired Veterans of the Armed Forces" is not employed on a regular basis in Colombia. Thus, to preserve objectivity of data and adhere to the participants' responses to survey questions, the term "armed force members" is used in some stances of the report to refer to the Retired Veteran population.

process participants perceive that they should have solidarity with ex-combatants when they have economic problems.

Table 1: Baseline vs. Endline Means difference tests reconciliation measurement, objective 1.

	Percentage Baseline	Percentage Follow-Up	Diff in means test Baseline vs. Follow - Up
<i>We should have solidarity with an ex-combatant that is having economic difficulties</i>	92.7%	100%	0.0723*

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

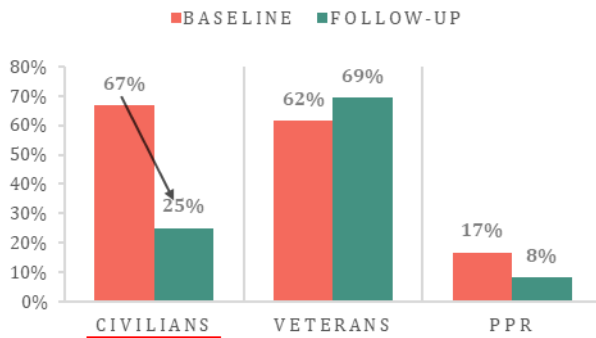
It is also possible to find evidence of acceptance in the testimonies given by the participants:

“That way of receiving the other person, of accepting the other and of backing the process of change, that process of wanting to move on and don’t stay stagnant, is something that helps them and helps us too, because we learn how to get out of that place. I think helping each other to get out of where we’ve fallen, helping each other to get up, helps us all”. (Woman, Civilians’ group, notes from the field, 31-01-21).

“I analyze more before I judge a person, before judging someone, to not apply what’s prejudiced. Having patience, knowing how to listen, accepting the other person, being from any side, race, color or ethnicity”. (Man, PPRs’ group, follow-up).

Among other variables related to change of prejudices, in the follow-up measurement it is possible to identify that there was a decrease (in all three groups) of the level of perception that other groups (civilian victims, retired veterans and Ex-combatants) are receiving too many state welfares benefits".

PLOT 4: EX-COMBATANTS ARE RECEIVING TOO MANY BENEFITS FORM THE STATE



On average, all three groups' level of perception that civilian victims are receiving too many state benefits dropped by 50%. All three groups' level of perception that retired veterans are receiving too many state benefits dropped by 50% and, specifically, the PPR group's level of perception that retired veterans are receiving too many state benefits dropped to 0%. Civilian victims' group's level of perception that the PPR population is receiving too

many state benefits dropped by 62.5%. (see **Plot 4**). This describes a shift in some participant's beliefs about tax distribution and state assistance.

Finally, *Art for Reconstruction* had a positive effect on perceptions about reconciliation. This is related to the promotion of constructive dialogue in a setting of diversity in identities. **Box 10** shows variables and results.

Box 9: Key results constructive dialogue, indicator 2.1., objective 1.

<p>INDICATOR 2.1: 70% of participants engage in a constructive dialogue regarding various shared humanity and identities.</p>	<p>VARIABLES:</p> <ul style="list-style-type: none"> - Perception of reconciliation: - Acts of reconciliation. - Stereotypes.
<p>KEY RESULTS:</p> <ul style="list-style-type: none"> - After sessions, 100% of participants believe that reconciliation with ex combatants is possible. - 21% of participants have initiated a contact with someone they want to reconcile with. - For 78% of participants there is no valid reason to justify discrimination against ex combatants. - Based on testimonies and observations, people recognize the members of other groups as humans beings feeling empathy with their situations. 	

The statistical analysis shows positive results regarding reconciliation processes. After the project, 100% of participants believe reconciliation with Ex-combatants is possible and 97.7% with the armed forces. Very similar results were found in the first phase of

the project. **Table 2** shows the averages scores for variables that highlighted the improvement in reconciliation attitudes among participants after the program (follow-up measurement).

Table 2: Baseline vs. Endline Means difference tests reconciliation measurement, objective 1.

	Percentage Baseline	Percentage Follow-Up	Diff in means test Baseline vs. Follow - Up
<i>You agree with reconciliation with PPR - Phase II</i>	92.7%	100%	0.0723*
<i>You agree with reconciliation with armed forces (army and police) - Phase II</i>	85%	97.7%	0.0383**
<i>You agree with reconciliation with PPR - Phase I</i>	90%	100%	0.0869*
<i>You agree with reconciliation with armed forces (army and police) - Phase I</i>	87.5%	96.3%	0.2222

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

These results are particularly meaningful for several reasons: it seems that participants were already having higher scores in most of the variables (especially for the individual attributes). However, it is remarkable that for those individuals that were not completely confident in the reconciliation processes, Prolongar intervention changed their mind and made them think that reconciliation is possible. Additionally, this implies that the approval of reconciliation did not decrease after intergroup contact.

To this respect, by using a vignette question, the evaluation team asked participants to estimate in a 1%-100% scale how many people in their communities would think that reconciliation with Ex-combatants is feasible. On average, participants estimated that 54% of their community members would think reconciliation with Ex-combatants is feasible. The result is 59.67% when asked to estimate how many people in their communities would think reconciliation with the Armed Forces is feasible. Since participants mostly believe reconciliation is feasible, this implies they considered themselves more prone to reconciliation than the average population of their communities.

Box 10: Case of Study, Martha

In the 6th session of the project the evaluation team recorded that Martha, a Retired Veteran group participant, “is perhaps one of the participants with the greatest resistance/prejudice against reconciliation. She told the facilitator that she does not want to participate in the Final Encounter.” However, Martha was one of the most active participants during the trauma healing stage.

As 5th session notes from the field uphold, “she is physically active, open and willing. Participates repeatedly in the session.” When asked in the follow-up measurement how to deal with tension in the body, she states: “I instantly remember the wonderful breathing exercises they taught me and how to practice.” During the 9th session of the project, into the Kintsugi practice, Martha manifested that “I named it [the restored vessel] my eternal spring (...). I was like that, like this dish (...). I thought I would not be able to get out of it (...). I glued those pieces with the love of my family.”

As a facilitator expressed during the 10th session, even though “she had stated that she did not want to go to the encounters, now she is willing to attend.” Naturally, transformations take time and different forms; when asked if she has done a reconciliation act, she manifests that “I have not felt capable”. Nevertheless, Martha’s process during the trauma healing stage allowed for new perceptions about reconciliation and stereotypes.

For instance, Martha was one of the 5.8% of participants who did not initially agreed with showing solidarity with a civilian victim or an ex-combatant who is experiencing financial difficulties. Later on, all participants of the project agreed with showing solidarity in this situation. Similarly, it was until the follow-up measurement that she did agreed with the hypothetical situation of a victim or an ex-combatant running for mayor of her city and disagreed with the hypothetical situation that both populations are receiving too many state welfares benefits.

When Martha was asked about her perception of the populations of the other groups, she also manifested a transformation. In the baseline measurement she stated that civilian victims “should be helped more”, while in the follow-up she stated that “we should pay them more attention, because they are innocent”. Regarding ex-combatants, Martha initially expressed that “they are resentful people”, changing her approach later on to manifest that “if they are sorry, they should be helped”. At last, while in the baseline she was one of the two civilian participants who did not agreed with the reconciliation with ex-combatants, in the follow-up all participants, including Martha agreed with this possibility.

Qualitative data supports these findings and showed great improvement in the degree of empathic perceptions from civilian victims and Public Force veterans participants towards ex-combatants. When asked for their thoughts about the PPR population, participants mostly recalled positive perceptions (34 out of 41 participants). The following is a comparison of a civilian victim participant's perception towards Ex-combatants before and after the intervention:

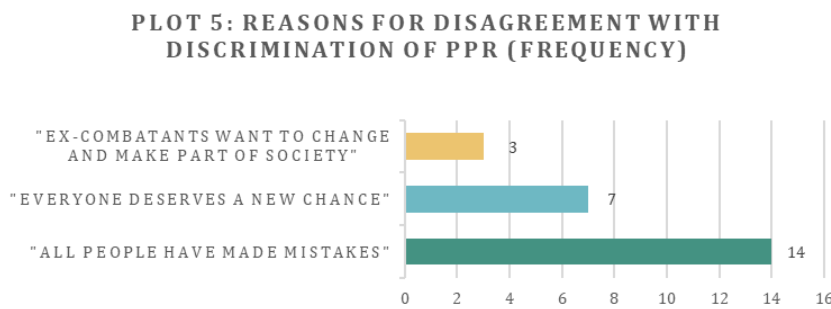
Before: *“If they want to reconcile from the heart, try to help them. But it is difficult because they had no mercy with anyone.”*

After: *“Most of them deserve a chance. They should have the opportunity to make up for themselves a new life. For the most part, it seems to me that they do want to change and want a change to happen.” (Woman, Civilians’ group).*

After the Constructive Dialogue sessions, it was possible to see a transformation in the narrative of this civilian participant regarding second chances. A retired veteran participant portrays a remarkable shift as well; he manifests empathy and desire to stand in solidarity with Ex-combatants after stereotyping this population:

Before: “They have a black past, most of them are bad and out of 1000, two or four are good.”

After: “We also have to support them. If these people are demobilizing is because they are tired of doing harm. We must support those who have gone to justice and have paid for their deeds. They should be helped.” (Man, Retired veterans’ group)



Additionally, for 78% of participants there is no reason to justify discrimination against PPR's. Looking into the reasons, this is because “all people have made mistakes”,

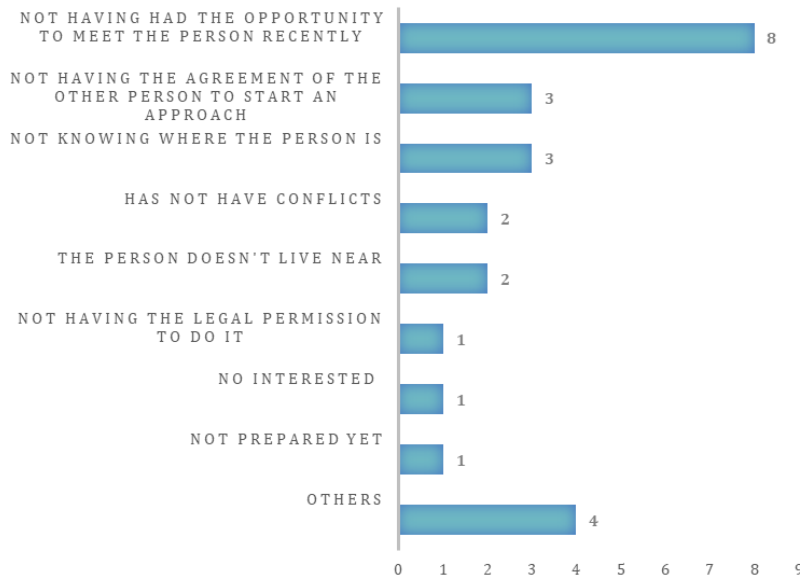
“everyone deserves a new chance” and “PPR want to change and make part of society” (see **Plot 5**).

Reconciliation has not only been initiated at the level of perceptions, but also at specific actions. 21% of participants initiated contact with someone they want to reconcile with; for the first phase, the result was very similar, with 22%. Additionally, 60% of participants states that they face different challenges to initiate reconciliation acts (see **Plot 6**). However, there is not a lack of interest to promote a reconciliatory process.

Ethnographic observation during the encounters between the three groups revealed a high degree of shared humanity. The following are testimonies in which is possible to observe it:



PLOT 6: CHALLENGES TO INITIATE RECONCILIATION ACTS.



“I think that we are a family with different surnames, and what brings us together, besides of the light, is the same purpose that’s working towards peace and reconciliation and growing each day more spiritually” (Man, PPRs’ Group, notes from the field, 31-01-21)

“It unites us the desire to be together again. Sharing our friendship and learnings. In summary, the desire to

keep going and be better every day” (Woman, Civilians’ group, notes from the field, 31-01-21)

Finally, the second outcome from constructive Dialogue and face-to-face engagement is the preparation of the conditions that enable participants to work with other groups. **Box 11** illustrates this indicator and shows the variables and results.

Box 11: Key results constructive dialogue, indicator 2.2., objective 1.

<i>Outcome 2. 70% of retired veterans, civilians and PPR work together on a common goal: an art intervention:</i>	
INDICATOR 2.2: 70% of participants work together on a common goal: an art intervention on reconciliation.	VARIABLES: - Number of participants who attend meetings. - Percentage of participants that attend healing processes and encounter. - Ethnographic observation.
KEY RESULTS: - 68% of participants that attended the trauma healing processes also participated in the face-to-face encounters. - 51% of participants sent videos, images, or audio files to compose the art intervention. - Participants are active, open, and tolerant in the work with other groups.	

The main way to estimate this indicator is to identify the number of participants who attended the encounters and participated in the creation of the intervention. Participants met on two different occasions and shared their experiences of the process and their personal changes. Those sessions were conducted on Dec 5th 2020 (on-site encounter) and Jan 31th 2021 (online encounter due to COVID-19 juncture). **A warning for results related to this indicator is that the COVID-19 juncture directly affected the attendance of participants to the encounters and, as vulnerable populations, they had troubles connecting to online encounters.**

In total, 68% of participants attended the on-site face-to-face encounter and 46% attended the online face-to-face encounter. 51% of participants sent videos, images, or audio files to compose the art intervention¹⁹. 78% of participants attended at least one of the encounters; 13 were male and 19 were female. From a quantitative perspective, 68% of participants that attended the trauma healing processes also participated in the encounters that were designed to meet and work with other groups.

Additionally, this outcome also considered the dynamics of the face-to-face encounters that aimed to build trust among participants. In these sessions, all participants were active, open, and tolerant in their work with other groups. The encounters were productive and respectful about differences among participants. Additionally, PPR

¹⁹ To estimate these percentages of attendance and participation the researchers excluded six PPR participants who were not granted with a proper authorization by a judge to attend the encounters or interact directly or indirectly with civilian victims in a formal encounter.

participants apologized to civilian victims. In turn, civilian victims manifested they see the PPR population differently now.

Different testimonies illustrate these situations and the positive conditions for working around the Art Intervention:

"Yesterday, I thought that this was impossible, but today I realized that it's possible to make it." (Woman, Civilians' group, notes from the field, 05-2020).

"Great experience, we all share as ordinary people without any discrimination." (Woman, Civilians' group).

"I know that we came to this space a little bit warned (...), but as some of you already said, we found that we have a lot of things in common, many things that make us all feel sadness, make us all feel joy (...). I invite you all to be that example where we can tell Colombia that we really are able to forgive ourselves and that peace really arrives in Colombia. But for it to arrive in the country, we need it to come firstly in our hearts." (Woman, PPRs' group, notes from the field, 05-12-2020).

Through ethnographic observation, the team captured the intervention of a PPR participant in the virtual encounter who asked for forgiveness of the civilian victims and thanked their support for the reconciliation process. Because the PPR participant was having problems with his microphone, the following excerpt of his intervention was broadcasted through a voice note he recorded during the encounter and sent to a Prolongar facilitator. Thus, while the other participants had the chance to listen to him, the participant listened to his very words as well. It was an important and emotional moment, which set the ground for acceptance and change:

"Nowadays they [the participants of the other groups] see us like we truly are, and I thank you a lot, and I keep seizing your forgiveness for my criminal actions in my past life (...). I invite you to do the same, to pray for the people that haven't been able to heal their hearts and that weren't able to see differently. God Bless you! Sometimes pains it's bigger than love, so we need to understand them too.

(...) About the meeting, I really really felt very very good. The dialogue, the sharing. Never, in any stance, I felt like a perpetrator. (...) I thank God and the Foundation, because you really have done a beautiful work and I have said this so many times, even smiling, when I get excited. I really thank you all, all the participants of the encounters, for showing us that this is really possible, that we can be together, that we can really prove the country, even to those people who haven't lost their loved ones, but as Colombians, they had to live through the conflict. Therefore, I found it very interesting that real victims and perpetrators like us, teach the country to set differences aside and negative perspectives, that it is possible, that's a great lesson for all." (Man, PPRs' group, notes from the field, 31-01-21)

To sum up, this component also shows increased dispositions of participants to interact and accept other groups not only inside the sessions, 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 is essential for the development of the next component: the art Intervention.

4.4.3.3 Art Intervention

*“Art is a wonderful tool to connect with other human beings,
it allows us to let go of preconceptions
and appreciate life from the sensitivity and vulnerability that inhabits all of us.”
(Woman, spectator of the art intervention)*

This subsection corresponds to the development of the artistic intervention, which was a collaborative process developed by the participants of the project under the guidance of an external artist and Prolongar’s team. In this intervention, spectators were exposed to three audiovisual productions. The first one, developed during January and April 2021, presented objective 1 participants’ experience, and encouraged spectators to engage in reconciliation processes, as well as in giving second chances, and feel empathy. The latter two elements presented the life stories and the reconciliation experience of a male retired veteran participant and a female PPR participant of Art for Reconstruction - Phase I. Because these two videos were released in November 2019, there was no chance to evaluate them and thus, they were included in this component. The indicator for this component (see **Box 12**) is related to the potential effect of the art intervention on decreasing stigmatization towards the groups involved in the project.

Box 12: Key results art intervention, indicator 3.1., objective 1.

Outcome 3. 50% of the art intervention audience decreases their stigmatization towards PPR, retired veteran and conflict victims.	
INDICATOR 3.1.: Persons in Medellin attend the art intervention.	VARIABLES: - Perception about stigmatization, empathy, prejudices, and stereotypes. - Perceptions towards groups involved in the project.
KEY RESULTS: - After watching the audiovisual production, 31.4% of spectators recognize new elements that divide us as colombians. The percentage of spectators that recognize stigmatization as something that divides us as colombians significantly increases from 6.61% to 19% (Confidence Level of 99%). - After watching the audiovisual production, 41.3% of spectators recognize new elements that join us as colombians. The percentage of spectators that recognize hope and the desire to move forward as something that joins us as colombians significantly increases from 6.61% to 19% (Confidence Level of 99%). - Spectators' connection of Ex-combatants with "strength" increased from 34.8% to 60.5% (Confidence Level of 99%). - Spectators' connection of Ex-combatants with "evilness" decreased from 5.5% to 0.91% (Confidence Level of 96%). - Based on testimonies, positive perceptions towards reconciliation and groups involved in the project have increased for civilian victims, PPRR and Armed Forces victims.	

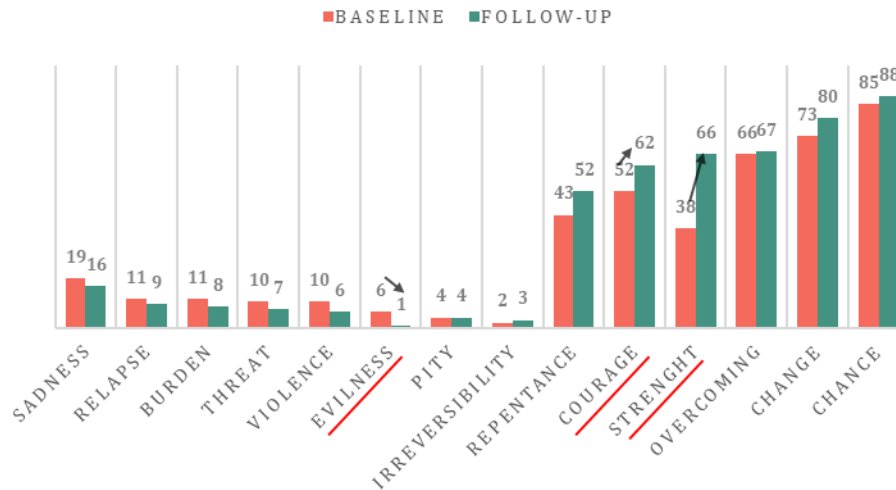
Overall, the evaluation component for the third and last stage of objective 1 reveals that spectators' identification of Ex-combatants with positive characteristics increased. Identification of Ex-combatants with negative characteristics decreased as well, implying a transformation in stigmatization. From a qualitative and quantitative perspective, findings portray an increment in the identification of "stigmatization" and "hope" as elements that divide and join Colombia's citizens and society, respectively. Testimonies assess that after watching the audiovisual production, spectators have recognized and manifest the need to promote key topics for reconciliation, such as empathy, second chances, solidarity, and forgiveness.

It is possible to identify that spectators decreased their stigmatization and improved their positive perceptions towards the PPR population. The evaluation instrument asked the spectators to connect Ex-combatants from illegal armed groups with "positive" and "negative" terms before watching the audiovisual productions and after doing it. There is an improvement in the connection between baseline and follow-up responses, especially regarding the positive terms.

Spectators had the chance to choose as many words as they wanted from the following list: threat, repentance, change, strength, irreversibility, evilness, chances, pity, relapse, overcoming, sadness, courage, and violence. The words with a negative implication are placed to the left in **Plot 7** 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, change, courage, strength, chance, and overcoming, increased after seeing the videos. At the end of the audiovisual production, by 73.6% (38 to 66) and by 19.2% (52 to 62)

increased participants' association of Ex-combatants with strength and courage, respectively. Regarding "strength", statistical tests portray that there is a statistically significant variation with a 99% of confidence level.

PLOT 7: WHICH WORDS DO YOU ASSOCIATE WITH DEMOBILIZED PEOPLE FROM ARMED GROUPS? - ART INTERVENTION



Negative perceptions about Ex-combatants reduced as well. Almost all the words which emphasize negative characteristics diminished in the follow-up, except for "irreversibility", which increased

by one frequency point, and "pity", which showed no variation. The word "evil", which reduced its percentage from 5.5% in the baseline measurement to 0.91% in the follow-up measurement, has a statistically significant variation with a 96% confidence level.

Overall, out of 218 observations (109 in the baseline measurement and 109 in the follow-up measurement), 85.32% are positive. Specifically, there is an increment from 81.6% before seeing the videos to 88.9% after seeing the videos in the positive perceptions. However, this difference is not statistically significant. This is also because the levels of positive perceptions were already higher before seeing the videos.

Other quantitative measurements were carried out to capture spectators' dispositions towards the three populations of participants and towards reconciliation. To this respect, there is very little variation between baseline and follow-up responses when spectators are asked if they believe that everybody deserves a second chance, if they believe that reconciliation is possible between the three populations of the project, and if they are open about Ex-combatants getting hired in their workplace. This is mainly explained due to high affirmation rates in baseline measurements that leave no place for significant variations in the follow-up. For instance, 91.7% of spectators believe everybody deserves a second chance before watching the audiovisual productions and 90.8% after watching them.

Additionally, spectators had the chance to give open-ended answers when asked if they believe that everybody deserves a second chance and if they believe that reconciliation

is possible. Looking into answers, some spectators stated certain “conditions” to effectively give someone a second chance. Some examples are:

“They must earn this new opportunity demonstrating that they want to be better people.” (Woman, 53 years old).

“Yes, as long as they recognize their responsibilities and have the willingness to contribute to peace.” (Woman, 27 years old)

Similar answers can be found regarding beliefs towards the reconciliation of the three beneficiary populations of objective 1. The following examples portray some spectators believe it is not possible and others acknowledge reconciliation is a challenging process that requires the commitment of different actors and tools:

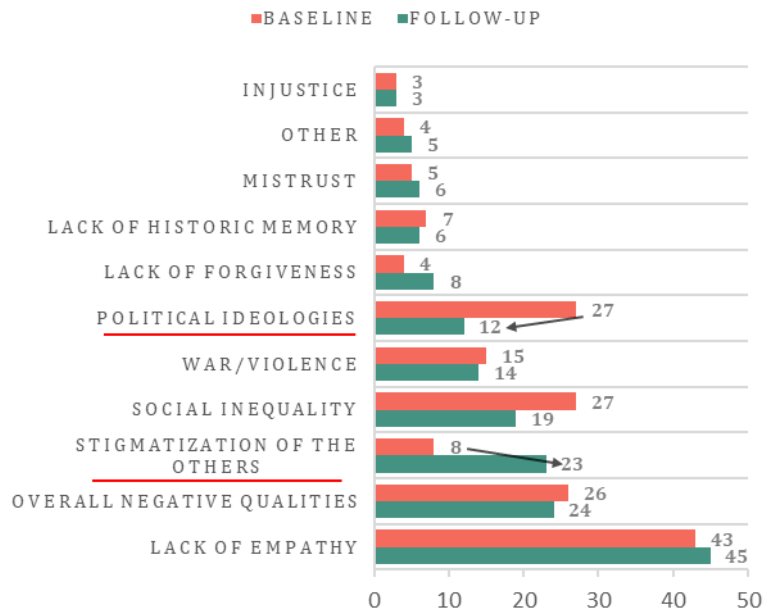
“(...) In the context of criminal acts there is no room for “reconciliation”. There is room for reparation, confession, acknowledgment, sentence, penalty, and well, forgiveness, but never forgetfulness.” (Man, 50 years old)

“It’s complex, it needs processes of sensibilization through art and qualification to make it possible.” (Woman, 67 years old)

Besides quantitative data, based on qualitative data it was possible to assess spectators' shift in perceptions about prejudice, stigmatization, and shared humanity. Overall, after watching the audiovisual production, spectators recognize stigmatization as the main factor of the division of Colombia’s citizens and society and portray hope and desires to move forward as the main factor that joins Colombia’s citizens and society.

When asked “what divides us as Colombians?” (an open-ended question), 31.4% of spectators (38 out of 121) change or supplement their follow-up responses with topics that are relevant in the audiovisual productions. On the other hand, 31.4% of spectators (38 out of 121) do not change their responses between baseline and follow-up measurements. Regarding what spectators consider divides Colombia’s citizens and society, the “lack of empathy”, “overall negative qualities of Colombia”, “social inequality”, “political ideologies”, and “stigmatization of others” are the main factors (see **Plot 8**).

PLOT 8: WHAT DIVIDES US? – ART INTERVENTION.



Tracking the shift between baseline and follow-up responses, after spectators watched the audiovisual productions the category “stigmatization of the others” has a 12.4 Percentage Point increment (from 8 to 23 responses out of 121) that is statistically significant with a 99% confidence level. Additionally, “political ideologies” has an 11.5 Percentage Point reduction (from 26 to 12 responses out of 121) that is statistically significant with a 98% confidence level.

Answers portray that spectators started considering prejudices and stereotypes a factor of division among Colombian citizens in the follow-up measurement due to the contents of the videos. The following are examples of this shift:

Before: “Resentment”

After: “The stigmatization of those who are different from ourselves.” (Woman, 31 years old)

Before: “We are divided by political affiliations that are believed with extreme fanaticism; [by] the inability to understand and tolerate the differences of those who have not had our same opportunities”.

After: “The stigmas we have about other people who are not the same as us; not recognizing otherness.” (Man, 25 years old)

Likewise, after watching the audiovisual productions, “political ideologies” as a factor of social division decreased. The evaluation team categorized as “political ideologies” responses that relate to political parties and polarization, the radicalization of political leaders, the political fanaticism, among other sorts of answers. The shift from “political ideologies” to other categories may imply the understanding that political preferences do not necessarily entail social division. The following are examples of the comparison between baseline and follow-up measurements, in which spectators’ responses shift from “political ideologies” to other categories, such as “stigmatization” or “lack of empathy”:

Before: *“We are divided by the belief that we are right no matter where we stand. (...) It divides us blindly following people, groups or ideas with whom we do not feel identified but that we still support.”*

After: *“We are divided by the idea that it is not possible to give a second chance, that forgiveness is not possible.” (Man, 34 years old)*

Before: *“Fear. All parties sow fear to dominate, divide and weaken wills.”*

After: *“The lack of will to see ourselves as brothers.” (Man, 51 years old)*

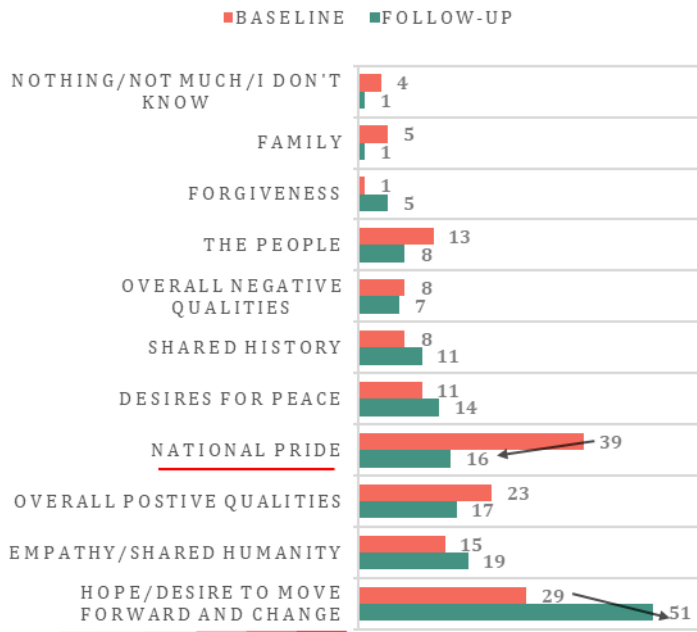
An interesting finding is that the “lack of empathy” remains as the main factor of social division for respondents in both measurements (see **Plot 9**). This does not imply that there is not a shift in spectators’ perception of empathy. Results point out that respondents who initially considered “lack of empathy” shifted towards other perceptions related to the audiovisual productions, for instance, “stigmatization”. The following is an example:

Before: *“The lack of empathy for those who are or think differently.”*

After: *“We are divided by the preconceived images that we have about other people the imaginaries of dehumanized enemies.” (Woman, 26 years old)*



PLOT 9: WHAT JOINS US? – ART INTERVENTION



When asked “what joins us as Colombians?” (an open-ended question), 41.3% of spectators (50 out of 121) change or supplement their follow-up responses with topics that are relevant in the audiovisual productions. On the other hand, 19% of spectators (23 out of 121) do not change their responses between baseline and follow-up measurements. Regarding what they consider joins us as Colombians, the “hope and desire to move forward and change”, “national pride”, “overall positive qualities”, “empathy”, and the “desires for peace” are the

main factors. (see **Plot 9**)

Tracking the shift between baseline and follow-up responses, after watching the audiovisual artistic productions, “hope and desire to move forward” had an 18.2 Percentage Point increment (from 29 to 51 responses out of 121) that is statistically significant with a 99% confidence level. Additionally, “national pride” has a 19 Percentage Point reduction (from 39 to 16 responses out of 121) that is statistically significant with a 99% confidence level.

Answers portray that spectators started considering hope for the future and people's desire to move forward as an element that brings people together, rather than elements such as the culture, the territory, the shared history, sports, religion, or other patriotic characteristics categorized as “national pride”. The followings are examples of this shift:

Before: “Some important events”

After: “The hope of leaving a better country for those who come.” (Woman, 23 years old)

Before: “Traditions, folklore, joy, weather, topography.”

After: “Willingness”. (Woman, 68 years old)

Before: “Patriotic matters.”

After: “Change towards a new social reality.” (Man, 22 years old)

To this respect, spectators' answers do not only portray the largest improvement in "hope and desire to move forward and change" category, but after the follow-up it is also considered the main element that joins Colombia's citizens and society.

In general, both these questions about what joins and what divides us, show that the videos create more awareness about other elements that affect Colombia's citizens, not only related to topics more visible in Public Opinion (such as national pride and ideologies), but also to what makes us humans and what can bring reconciliation (such as stigmatization and hope to move forward). The statistical analysis shows that videos have a positive effect on respondents' perceptions about these elements that can facilitate reconciliation.

Additionally, the evaluation team asked spectators to voluntarily share their reflections about the audiovisual productions. Most of them consider they are "hopeful, encouraging and touching", "promote empathy", "are about giving second chances" and/or "are illustrative" of reconciliation (see **Plot 9**). In this respect, it may be possible to assess that spectators consider what joins us as Colombians to be hope and the desire to move forward because the videos mainly render a hopeful, encouraging, and touching message. The following are some examples of spectators' thoughts and reflections:

"To witness the transformative power that the Art for Reconstruction project has carried out, fills me with hope for the future of Colombia." (Woman, 59 years old)

"I am glad to learn about processes like this, that not only inform those of us who do not know them, but also fill us with hope. With this I reaffirm that it is possible to hug between brothers. Because that is what we have all been, brothers fighting and wanting to live." (Woman, 24 years old)

"It is a unique work. On the one hand, it illustrates the role of art in society. And on the other hand, it gives hope for a real reconciliation in Colombian society." (Woman, 26 years old)

Hopeful reflections of spectators also show a high disposition towards empathy, second chances, and the transformation of stigmatization. Watching participants sharing firsthand their testimonies allowed spectators to have deep individual insights, as this spectators' cases portray:

"Being able to see and give a face to the different people who have ventured into a complex but beautiful process, helps us realize the possibilities of building together exists." (Man, 24 years old)

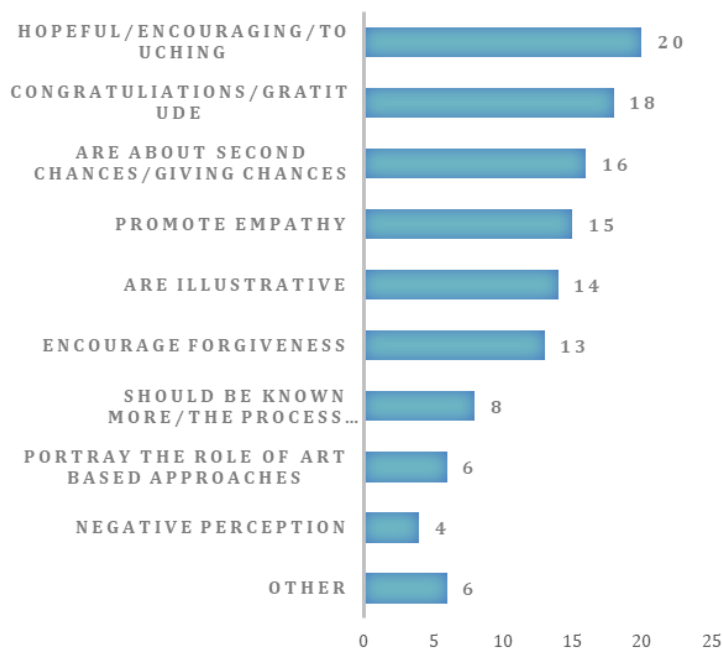
"I feel that the titles of the videos are very telling: "Art for Reconstruction". Testimonies say it all, reconstruction of life, dreams, projects, moving bodies, collective healing. They confront me as a human being when listening and seeing

them, quite strong situations. I ask myself, how not to judge? How to reach processes of acceptance? How to let go? (...) (Woman, 41 years old)

"I really liked the video about those who were part of the armed actors. I really like that it is possible to see that many people were recruited without alternatives and to perceive their strength." (Woman, 27 years old)

Additionally, when asking spectators to voluntarily share their reflections, most of them consider the audiovisual productions are "hopeful, encouraging and touching", "promote empathy", "are about giving second chances" and/or "are illustrative" of reconciliation (see **Plot 10**). In this respect, spectators consider what joins us as Colombians to be hope and the desire to move forward because the videos mainly render a hopeful, encouraging, and touching message.

PLOT 10: ART INTERVENTION REFLECTIONS.



Besides the aforementioned topics, the videos encouraged spectators to reflect about forgiveness, to thank and congratulate the Prolongar Foundation and the participants of the project, and to state projects like Art for Reconstruction should be known more and done more often. Negative feedback is found as well (4 out of 85 participants), either about the making of the videos or about their content.

To conclude, the evaluation team asked spectators to share, in a voluntary way, something they would like to tell the participants of the project. In total, 97 people sent a message. All of them expressed something positive, such as congratulations, support, admiration, hope, encouragement, gratitude, empathy, or solidarity. These are some of their responses, which are in general a positive and motivating evaluation of the activity:

"Thank you for your courage, for being an example to the rest of us Colombians who have been slow to reconcile with our history and with those who have hurt us." (Woman, 31 years old)

"This is a message not only for the participants: Colombia deserves a second chance. Colombians have to be empathic, honest, but above all, companions. We

cannot continue living in this selfish way, where the private prevails over the particular, and where my “well-being” is achieved over the others “well-being”.

(Man, 37 years old)

“Thank you for your courage. When listening and seeing you transmit LIFE, strength, light, perseverance. I send hugs of love to all of you that allowed this adventure of COURAGE in their lives. I tell you my heart pumps with every word expressed.” (Woman, 41 years old).

4.5. Other administrative issues related to Outcome 1

4.5.1. Work Plan delivered and approved

During the established timelines in the Final Award, Prolongar delivered the Work Plan –the first product of the second phase of *Art for Reconstruction*–. A project overview, along with the milestones, timeline, main activities and stages, was provided. Due to the program changes that resulted from the COVID-19 context, several versions of the document were developed. The [last version of the Work Plan](#) was approved by USAID on February 16, 2021.

4.5.2. Security measures: Sanctioned Groups

Modification No. 1 to the Award No. 72051418FA00003 signed between Prolongar and USAID, includes the mandatory disposition *M4. Debarment and Suspension*. In this clause, transactions and business with people or entities that have an active exclusion on *System for Award Management (SAM)* are prohibited. Likewise, disposition *M5. Preventing terrorist financing*, prohibits transactions, transfer of resources or support to any individual or organization associated with terrorism.

As a response to these dispositions, Prolongar took security measures such as maintaining constant communication with ARN to have updated information and data about PPR participants. After verifying the identity of each participant, Prolongar recognized that Elda Neyis Mosquera, once belonged to the FARC-EP. Immediately, the foundation presented the case before USAID through the AOR. USAID took this information to Washington and approved her participation in the project.

Additionally, Prolongar created a Memo to analyze the possible risks and security measures related to this prohibition. In consideration of this analysis, the *Regional Legal Officer* exposed the need of creating a security protocol to identify risk situations and respond. As a result, the foundation created a security [protocol](#) that included the following measures:

- Verify name and data of each participant, team member, supplier and ARN professional related to the project through the following platforms:
 - System of Award Management (SAM): <https://www.sam.gov/SAM/>

- Police records: <https://antecedentes.policia.gov.co:7005/WebJudicial/>
 - Criminal records: <https://www.procuraduria.gov.co/Certweb/>
 - U.S. Department of the Treasury's Office of Foreign Assets Control (OFAC) List of Specially Designated Nationals and Blocked Persons or the Consolidated Sanctions: <https://sanctionssearch.ofac.treas.gov>
 - Consolidated United Nations Security Council List: <https://scsanctions.un.org/consolidated/>
 - U.S. Department of State's Terrorist Exclusion List: <http://www.state.gov/j/ct/rls/other/des/123086.htm>
- Report to the general director of the project, the coordinator from Objective 1 and the AOR if there is any unfavorable result from this verification.
 - Before and during a public event such as the artistic intervention²⁰ Prolongar would take additional security measures such as:
 - Review public communications to guarantee no photos or information about prohibited individuals that were spectators of the intervention are being published.
 - Verify name and data of each attendee through the stated platforms in the protocol.

Due to the COVID-19 public health situation, the artistic intervention was held virtually (see Outcome 3). Consequently, the latter measures were not applied. On the other hand, the verification of every person involved in the project through the above-mentioned platforms took place throughout the whole project.

5. Objective 2

The main objective of the "Training for trainers" was to escalate the project with other organizations that could learn from the evidence-based reconciliation model *Art for Reconstruction* and co-create similar initiatives to contribute to sustainable peace in Colombia. The partner organizations to which the methodology was transferred were the Victim Attention and Reparation Unit (UARIV), Medellín mayor's office, Colombian Agency for Reincorporation and Normalization (ARN), Antioquia's compensation funds - COMFAMA and Colombian Family Welfare Institute (ICBF).

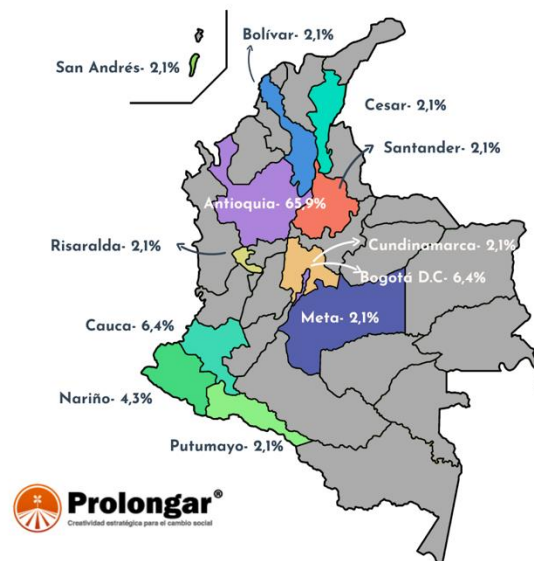
Due to the world pandemic caused by COVID-19 virus, Prolongar Foundation made the decision to perform the training for trainers in a virtual format within the months of July and October 2020. The virtual format in which the training was implemented allowed the Foundation to escalate the project's impact into a national level and made it possible for the organizations to summon participants throughout the country. Bolívar,

²⁰ The artistic intervention was originally going to be held in Medellín's public space.

Bogotá D.C., Cauca, Cesar, Cundinamarca, Meta, Nariño, Putumayo, Santander, San Andrés and Antioquia were amongst the Colombian departments from where participants joined the training.

Each organization summoned officials from their entity who could benefit from the training, either because of their leadership position or because of the characteristic of the work they were doing. The initial work plan was projected to train 40 people, but the organizations saw the interest in some of their officials to join the training and asked the Foundation to open more places. It was decided to extend the call and increase the number of participants to 46, which allowed the project to have a greater impact.

Participants location
Training for trainers



Initially it was planned to implement the training with two groups of 20 people each, however with the change in the total number of participants thus ensuring quality in the transmission of the methodology, the group was divided into 3 subgroups. A total of 8 sessions of 3 hours each were carried out with each of the three subgroups. Each subgroup received 24 hours of virtual training directly from Prolongar's facilitators team, in total there were 72 hours of training facilitated.

The contents were taught through theoretical and practical approaches in which the experiential exercises were interwoven with self and group reflective moments. The participants learnt about the conceptual elements that support the reconciliation model and the step by step of some of the activities proposed in the model's methodology. To support the learning process and the appropriations of the contents learned, a training

booklet was designed and a printed copy was sent, among other materials, to each one of the participants.

5.1. “Training for trainers”

Prolongar Foundation designed and implemented a training methodology through which participants had the opportunity to experience some of the activities corresponding to each one of the levels of the model (individual, interpersonal and social level). At the same time, they learned about the theoretical concepts that support the evidence-based reconciliation model *Art for Reconstruction*.

One of the main pedagogical objectives was to create experiences where participants could develop their awareness in the present moment as well as their active listening skills to ensure an appropriation of the contents in a comprehensive manner (emotional, cognitive and physical dimensions). There was an emphasis for people to understand and integrate the principles and guidelines on which the model is based. This sought for the participants to understand the purpose of the Prolongar’s methodological approach and thus guaranteed a comprehensive learning process that aimed to go beyond a mere repetition of specific activities.

The training process sought to work with the resources inherent to each person, promoting ways in which participants could appropriate what they have learned, both in a personal dimension as well as within the contexts where they develop their professional work. To achieve the above different pedagogical resources were used:

Kits with art materials

Before the beginning of the training, each participant received in their house a kit with art materials among other supplies necessary for the development of the training. Due to the virtual format in which sessions took place and the experiential nature of the training, it was necessary for people to have some art materials available. The supplies to carry out the Kintsugi practice, as well as a printed copy of the training booklet, all came within the kit that they received. An herbal spray was also added as a symbolic element to invite people to prepare the physical space in which they received the training.

The kits with art materials and supplies were an appropriate way to begin the training process and a strategy to be symbolically on-site with the participants. It helped to create closeness and expectancy regarding the training experience in which they were embarking.



Kit with art materials

Training booklet

The training booklet²¹ for the *Art for Reconstruction* model is a publication of 95 pages designed in their visual and written content by the Prolongar Foundation team. This material gathers the theoretical contents addressed during the training, as well as a detailed step by step of some of the activities, objectives and materials needed to implement them. A detailed bibliography for anyone interested in delving into a topic and some white pages for people to write down their reflections and thoughts were also added.

This training material served as a navigation map throughout the process and it allowed people to read about the topics before, and to prepare themselves for the sessions. In addition to fulfilling the function of a consultation element, both for the topics covered and the exercises carried out, the material will be a support for the future implementation of what participants learned. From this perspective, the training booklet constitutes a remarkable element which contributes to the sustainability of the project.

5.2 Training contents

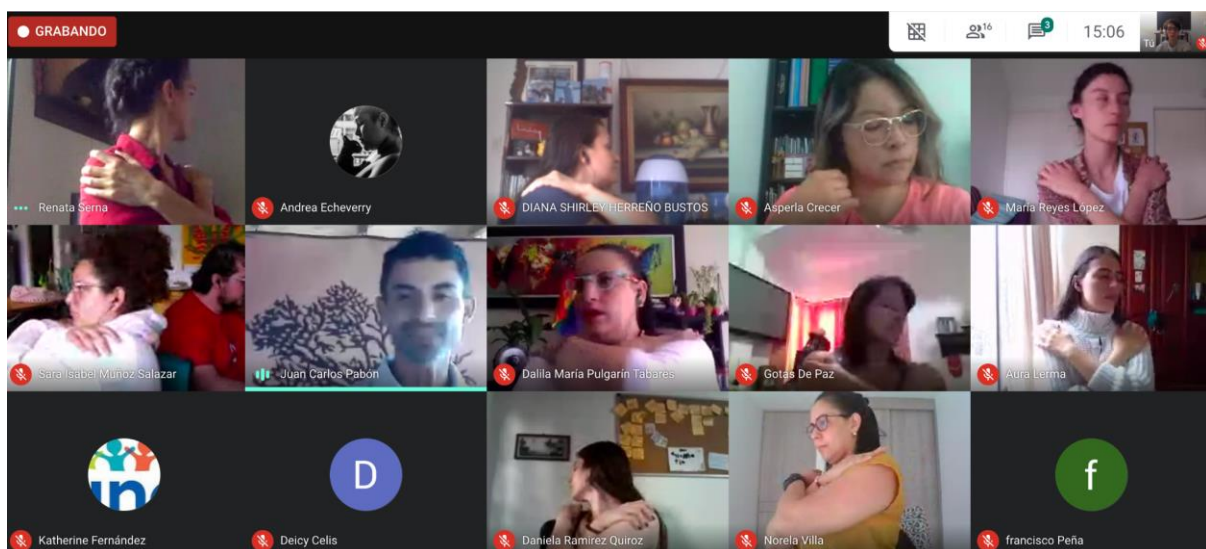
Training for trainers was completed through 8 sessions of 3 hours with each one of the subgroups. All the contents were organized within the three levels of intervention

²¹Check the drive folder "[Verifiable products](#)" to see the [Training Booklet](#).

(individual, interpersonal and social) proposed in the reconciliation evidence-based model *Art for Reconstruction*.

In the first session, the logistical framework and the training objectives were presented. It was also the opportunity for facilitators and the participants to introduce themselves. In this session, the principles and guidelines that support the Foundation's model were introduced.

The individual and first level of intervention was explored during sessions 2 and 3. In these sessions participants learned about the importance, the why and how, of the uses of expressive and creative languages within the methodologies that the model proposes. Their understanding of trauma healing practices was deepened and the tools and activities designed for individual reconciliation processes were shared.

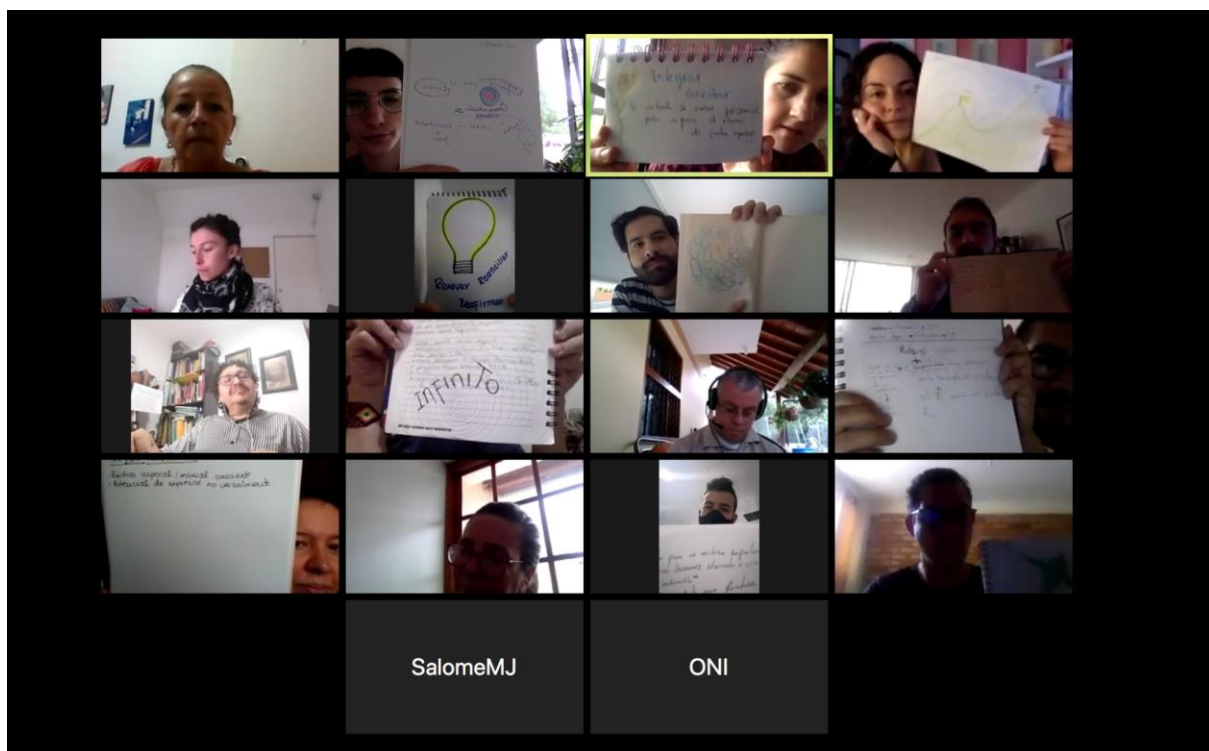


Virtual training session

During the fourth session participants became acquainted with the benefits and properties of the use of metaphors in reconciliation processes. They learned about the *Kintsugi* practice, its characteristics and potential through an activity of reconstructing broken objects. This experience allowed participants to familiarize themselves with the methodology created by Prolongar Foundation and the necessary materials for the implementation of the *Kintsugi* practice at an individual and collective level.

The interpersonal and second level of intervention was explored during sessions 5 and 6. These sessions focused on theoretical and practical strategies to work on the relational dimension of a person or group of people, such as emotional regulation strategies and constructive communication tools. The understanding of the importance of overcoming prejudices and stereotypes in reconciliation processes was deepened, as well as some strategies to prepare the face-to-face encounters between opposing groups.

The community and social level of intervention was addressed during the 7th and 8th sessions, during which participants learnt about the approach proposed in the model for holding encounters between groups considered adversaries. A brief introduction was made of the communication strategies used by the Foundation to expand the impact of its initiatives. During the last session, participants had the opportunity to go back to the Knowledge management plan and adjust it according to what was learned, and what each organization saw as possible actions to be implemented within their scope of intervention. Because of this process, each entity had to develop an Action Plan for depicting these strategies and actions.



8th virtual training session

For the closing of the training process, trainees were expected to participate in the third face-to-face encounter with the groups from the Objective 1 of Art for Reconstruction - phase II. During the month of January (2021), when this encounter was going to take place, the country was at a peak of COVID-19 infections which made it impossible for people to meet in person. For this reason, training participants were invited to join a virtual meeting in which the facilitators of Objective 1 shared images, reflections and learnings from the first face-to-face encounter between the groups, held in December 2020. It was a final session, where participation was voluntary and it was a symbolic way of bringing the organization's trainees closer to how these face-to-face encounters are planned and implemented.

5.3 Follow-up sessions

After implementing the training sessions, Prolongar carried out one follow-up session with each organization. These sessions were created to answer inquiries about how to execute the Action Plan through which each organization would replicate what was learned during the training sessions. Participants of the training as well as the liaison professionals of each organization were all part of these sessions. The following paragraphs describe the sessions:

ARN:

During the session with ARN, participants emphasized one of the activities of their plan: “a communication strategy created by ARN, executed through internal training sessions, to transmit the tools and knowledge of Art for Reconstruction”. The participants expressed some queries regarding what kind of contents could be included in these training sessions, considering the most important topics of the reconciliation model and the different regional contexts in which these sessions would be executed. Lastly, participants mentioned the possibility of contributing to the Reconciliation Choir in Medellin along with UARIV. This is a project created by Medellin’s Philharmonic, in which victims of the armed conflict and ex-combatants participate.

UARIV:

During the session with UARIV, the participants and liaison professionals focused on the internal dynamics that impaired the development of a collective action plan. They explained that it was not possible for all participants to meet for the creation of the replication strategy. Additionally, they expressed the UARIV experienced difficulties surrounding the coordination between participants, liaison professionals and Antioquia's Territorial Direction. Thus, they did not present the Action Plan during the session. Rather, they presented the proposal for an activity planned only by two participants (out of ten) of the training for trainers.

The proposal is a pilot scheme that would be implemented with 21 people from the Victims Bureau of Barbosa, Antioquia. The general objective of this pilot is to transmit tools to foster their well-being and improve their interpersonal relationships. To reach this objective, the sessions would focus on 3 main topics: approaching memory (individual level); communication and transformation of prejudices (interpersonal level), and the *Kintsugi* practice and metaphor. This pilot proposal led to recommendations from the facilitators about how to implement the sessions and what topics could be included. Additionally, it was mentioned that one of the participants applied some of the tools learned in the training, particularly the *Kintsugi* practice, in Dabeiba and in the Reconciliation Choir.

ICBF:

During the follow-up session with ICBF, the participants, as well as the liaison professional, illustrated how they would replicate what they learned in the training for trainers. The following activities were presented in the session by each targeted region:

- Soacha (municipality)
 - Training targeting mentors that work for the Criminal Justice System for Adolescents. The *Kintsugi* metaphor was a central part of this training.
- Medellín (city):
 - Training targeting the psychosocial team through the contents of the book “Arte para Reconstruir: una exploración a las múltiples reconciliaciones posibles”. This activity was already being implemented in the psychosocial team’s weekly work meetings.
 - *Kintsugi* sessions with young people between 16 and 22 years old at 6 centers for specialized attention.
- San Andrés (municipality/department):
 - Sessions to share tools and contents from the training for trainers with the psychologists and the social workers team.
 - Additionally, 9 sessions with young people in the Criminal Justice System for Adolescents.
- Santander (department):
 - Sessions with the families and adolescents from the non-custodial measures module to create a restorative practice in Santander.
 - Sessions targeting the team of mentors, psychologists, and nutritionists to share tools from Art for Reconstruction in Santander.
- Santander de Quilichao (municipality):
 - Training sessions targeting the interdisciplinary team.
 - Training sessions targeting adolescents being monitored at home.

The presentation of each activity gave cause to methodological recommendations on behalf of the Foundation's team.

COMFAMA:

During the session with COMFAMA, the participants presented the different initiatives that had already been started or that would take place within their action plan. The following activities were set forth in the meeting:

- Transfer of the methodologies presented in the training for trainers, particularly the use of the *Kintsugi* practice as a tool for reconciliation. This training targets the Otraparte headquarters’ work team, operated by Comfama for the Municipality of Envigado.

- Transfer of the methodologies presented in the training for trainers to Comfama’s team of “service and experience leaders” as tools for reading, for territorial interventions and for reconciliation.
- Transfer of the methodologies presented in the training for trainers, particularly the one related to the use of the *Kintsugi* practice as a tool for reconciliation:
 - Through a training that targets the Comfama mobile library team, in order to include these methodologies in their sessions with rural communities, such as the population currently carrying out the reincorporation process in Antioquia.
 - Through a training that targets the City, Thought, and Territory Team.
 - Through a training that targets the COMFAMA libraries’ team of reading promoters and facilitators.
- Developing a note for the web page to show the teams’ experiences in each of the sessions.

Mayor’s Office of Medellin:

During the session, the participants proposed carrying out an institutional diagnosis of the Mayor’s Office of Medellin’s internal needs. Likewise, they expressed the possibility of continuing to work together between the Foundation and the Mayor's Office with the Secretariat of Nonviolence. Likewise, they offered the possibility of carrying out activities with the Schools of Art and Culture and the Schools of Forgiveness and Reconciliation. Additionally, they established actions that are going to be carried out within the framework of the “Youth Weaving Life” Program and the “Young People’s Public Health” Program.

The following actions were presented:

- Two training sessions for mentors, targeting the professional psychosocial team in Medellin. The training material of the training for trainers by Prolongar will be shared in these sessions (“Youth weaving life”).
- Two training sessions for young populations to encourage their role as community agents in promoting protective environments in Medellin (“Youth weaving life”).
- Training for trainers for the “Young People’s Public Health” Program, targeting the professional team, that will include the following aspects from Art for Reconstruction:
 - The guidelines for the experiential processes for youths to strengthen their emotional dimension.
 - Exercises to work on reconciliation at the individual level with youths from the “Youth weaving life” program.
 - Exercises to work on reconciliation at the interpersonal level through the transformation of prejudices and stereotypes, the application of non-violent communication, and empathy.

- Conscious breathing exercises and emotion regulation, in the emotional strengthening component of the “Youth weaving life” Program.
- The application of the *Kintsugi* metaphor in family accompanying, group accompanying with youths, and the training for community agents.

5.4. M&E methodology - Objective 2

The M&E component of objective 2 was a multi-method strategy designed for *Art for Reconstruction* - Phase II to: 1) measure the appropriation of knowledge by participants during the Training of Trainers; 2) analyze the impact of the training on the potential escalation and replication of the *Art for Reconstruction* model, and 3) promote a knowledge management strategy in the Prolongar Foundation to capture what participants recognize as valuable of the reconciliation methodologies and the experiential approach of the project.

The selection of the participants was based on the identification of the key roles in the public agencies where they work, with a keen interest in peacebuilding or reconciliation. Thus, the methodological instruments are sensitive to the diverse motivations and drives that public officers and employees might have to participate in an art-based reconciliation training and its evaluation. Rather than perceiving participants as passive recipients of the contents, the M&E strategy recognizes them as important stakeholders who may escalate the model.

The results of objective 2 include the analysis of the five main stages of the capacity building strategy and the “Training for Trainers”: i) principles of the reconciliation model, ii) intrapersonal reconciliation, iii) *Kintsugi* technique and practice, iv) interpersonal reconciliation and v) social reconciliation. Besides, the analysis portrays the results of an evaluation component designed to capture the appropriation of knowledge and of a monitoring survey conducted to capture participants' satisfaction with the training sessions.

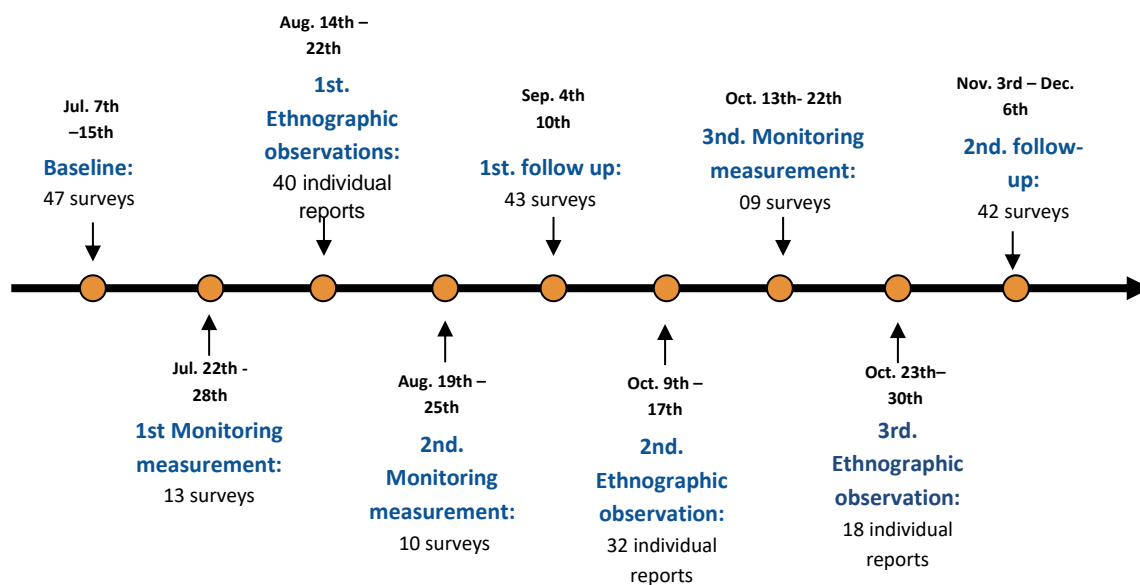
The methodological design is based on the hypothesis that the escalation of the *Art for Reconstruction* model is conditional on the effective appropriation of knowledge by participants. The project developed a multi-method strategy for this purpose, including both quantitative and qualitative components. By using an indicators consistency matrix, the team developed indicators, instruments, and gathering data methods according to the stages of the “Training for Trainers” and the project's hypothesis.

5.4.1 Instruments of evaluation - Objective 2

Regarding the instruments, the quantitative component was developed through surveys, which measured priorities, preferences, and appropriation of knowledge. A brief voluntary monitoring survey was also implemented to measure satisfaction with the contents of the sessions. On the other hand, the qualitative component included ethnographic observation through remote tools and interviews that seek to understand the participants' main perceptions. The design includes a rigorous qualitative data management, that categorizes each of the answers of the open-ended questions of the instruments.

The baseline was conducted in July 2020, the first follow-up measurement in September 2020, and the second follow-up between November and December 2020. The voluntary monitoring surveys were conducted three times: in July, August, and October 2020. Qualitative observations were also conducted in between these moments. In total, 164 surveys were applied in objective 2. shows the timeline of the monitoring component.

Illustration 2: Timeline M&E, objective 2



5.4.2 Data analysis and sociodemographic composition of participants - Objective 2

Results for the objective 2 include data analysis for 43 participants. A methodological warning is that the results should be analyzed carefully because the sample is small and no statistical test, either parametric, non-parametric, or multivariate, was conducted. Box 13 presents objective 2 participants' demographic composition before moving onto the results sections.

Box 13: Objective 2 participants' demographic composition:

1. **Gender:** 34% of participants identify as men and 66% as women.
2. **Age:** 53,2% of participants are 30 to 39 years old, 19,1% are 40 to 49 years old, 17% are 50-59 years old and 10,6% are 18 to 29 years old.
3. **Institutions:** 25.5% work for the Unit of Victims also known as Colombian Public Agency for Reparations (UARIV), 17% for the Colombian Family Welfare Institute (ICBF), 17% for Medellin Mayor's Office, 23.4% for the Colombian Agency for Reincorporation and Normalization (ARN), and 17% for the Antioquia's Family Compensation Fund (COMFAMA).
4. **Positions:** 50% have worked for more than 5 years for their institution. 29.7% work in a directive position and 17% as consultants.
5. **Ethnicity:** 4.3% are Afro-Colombians, 2.1% are indigenous and 4.3% identify themselves as mestizos.
6. **Territoriality (Department):** 68.1% were born in Antioquia's department, 8.5% in Cundinamarca, 6.4% in Cauca, 4.3 % in Nariño, 2.1% in Valle del Cauca and 4.2% were born in Bolivar. 65.9% now work in Antioquia's Department, 8.5% in Cundinamarca, 4.3% in Cauca, 4.3% in Nariño, 2.1% in Cesar and 2.1% in Santander. 46.8% were born in Medellin and 61.7% work in Medellin.
7. **Family:** 47.7% of them do not have children, 25.5% have 1 child, 27.7% have 2 children and 2% have 3 or more children.
8. **Education:** 59.6% have graduate degrees, 34% have undergraduate degrees, 2% have a technical degree and 4% have a high school degree. 44.6% have a degree in social work, 21.2% in political sciences and law, 8.5% in management, 10.6% in education, 8.5% in design and arts, and 4.2% in sociology and anthropology.

5.5. Results Objective 2 - Training of trainers

This section of the report presents the results for objective 2, a replication strategy to escalate the project with five organizations that can learn from the model and co-create similar initiatives to contribute to sustainable peace in Colombia. A Training of Trainers activity was implemented for this purpose and was evaluated through a multi-method strategy. Results are presented according to the Training of Trainers stages, beginning with the principles of intervention of the Art for Reconstruction Model, following with the individual dimension of reconciliation, the Kintsugi practice, interpersonal and social dimensions of reconciliation, and finally addressing appropriation of knowledge and monitoring results.

5.5.1. The Art for Reconstruction Model and the principles of intervention

“Three interconnected spheres –the individual, interpersonal and community level– that end up creating reconciliation for peace. So that's it, that's the teaching this whole process leaves and the one that I would like to teach next year to other stakeholders.”
(Man, UARIV participant)

The evaluation for the first stage of the training of trainers refers to the extent to which participants could understand the Art for Reconstruction model and its principles of intervention. The way to operationalize this process is related to the understanding of reconciliation as a comprehensive process and the knowledge of the principles to work with diverse populations.

The activities of the first stage of the training of trainers allowed participants from five local, regional, and national organizations to appropriate the objectives of the *Art for Reconstruction* model and to consider the proposed tools and procedures as highly valuable for reconciliation. Based on qualitative and quantitative analysis, most of the individuals had integrated the principles of intervention of the model to their existing repertoire of action and had a clear notion of the preferences, possibilities, and limitations to apply them in their work.

Box 14: Key results Art for Reconstruction model and principles of intervention, objective 2

KEY RESULTS:

- 92.8% (39 out of 42) of participants indicate at least one characteristic or tool of the Art for Reconstruction model as most valuable when working in reconciliation processes.
- All participants recognized at least one principle when asked for the principles that they were the most aware of, or that they remembered the most, to work on processes associated with reconciliation.

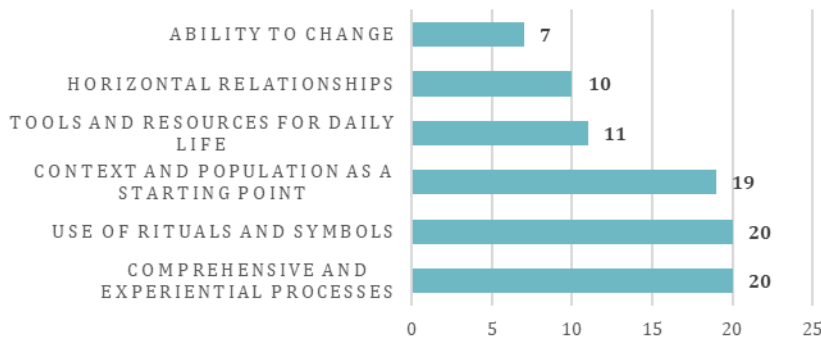
Overall, 92.8% (39 out of 42) of participants indicate at least one characteristic or tool of the *Art for Reconstruction* model as most valuable when working in reconciliation processes. Qualitative findings portray a shift in participants' preferences from the use of particular tools towards a comprehensive approach to reconciliation based on the three levels of the Art for Reconstruction model. The following is an example:

Before: *“Dialogue with an adequate form of communication can lead to adequate conflict resolution.”* (Man, ICBF participant)

After: *“It is important to work on the three levels: individual, relational, and community. The first allows us to reconcile with oneself and with the past, the second allows us to recognize our prejudices which sometimes prevent us from relating with others, and the third facilitates the encounter with that society that sometimes we think does not understand our opinion.”* (Man, ICBF participant)



PLOT 11: PRINCIPLES THAT PARTICIPANTS ARE MORE AWARE OF (FREQUENCY)



Additionally, the project implemented a qualitative strategy to capture the understanding and awareness of the principles of intervention of the model. All participants recognized at least one principle when asked

for the principles that they were the most aware of, or that they remembered the most, to work on processes associated with reconciliation. “Comprehensive and experiential processes” and the “use of symbols and rituals” (mentioned by 46% of participants, 20 out of 43) were both the most recalled principles, followed by “context and population as a starting point of intervention” (mentioned by 44.1% of participant, 19 out of 43) (see **Plot 11**).

From the three principles that participants were the most aware of, “context and population as a starting point” was the one that they would apply the most in their professional work. In general, it is considered the more suitable because it allows “*recognition of the subjectivities and potentialities, from the individual and the collective*” (Woman, COMFAMA participant). Being aware of the context and the needs of the population is a common policy of social intervention in many organizations as well.

On the other hand, “the use of rituals and symbols”, –one of the principles participants are more aware of– was mentioned by only five participants as the one they would apply the most in their professional work. Furthermore, “the use of rituals and symbols” was one of the principles that represents the greatest implementation challenges, mentioned by 27.9% of participants (12 out of 43). This is explained because it implies a high level of coordination and facilitating skills, it goes beyond the limitations of the organization, or it does not suit the beneficiary population of the organization. In the measurement, a participant explained that:

“Because of how it is characterized, it demands a coordination of details and demanding conditions.” (Man, Medellín Mayor’s Office participant)

“The ritual setting. Due to the amount and rhythm of work, it is difficult to find these spaces” (Man, ARN)

“Ritual space. We have the idea that the public we work with (businessmen) are not willing to participate in different experiences.” (Woman, COMFAMA)

“Because of the type of population that I assist, it would be Ritual Space, because it goes beyond the ordinary of everyday life and leads you to connect with your being

and environment, and perhaps many of us do not know how to handle these processes ...” (Woman, ARN)

“Ability to change” was one of the principles that represents the greatest implementation challenges as well. Mentioned by 27.9% participants, it is considered too complex to apply for an array of different reasons: making sustainable transformations implies too much of an effort, the attitudes of some populations are too fixed, people are too used to violence, are some of these reasons.

5.5.2 Individual Dimension

*“When you work from the body, you enjoy the memory. (...) Memories, as well as the joints and muscles, start reducing tension and, in doing so, the pain is also reduced”
(Man, ARN participant, Notes from the field, Session 3)*

Results reveal that the training activities of the second stage improved participants’ knowledge to work on processes associated with the individual reconciliation of people. Quantitative and qualitative data portray that most of the participants consider the use of non-verbal languages and art-based tools very useful to promote reconciliation and have deeply incorporated the body methodologies in their personal and professional dimensions.

Box 15: key results individual dimension, objective 2.

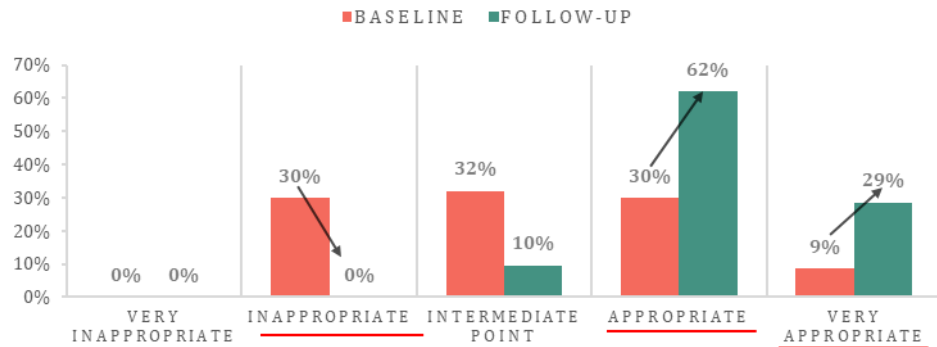
KEY RESULTS:

- After the training, by 342.7% increased the number of participants that perceive having “appropriate” and “very appropriate” tools and methodologies to work and contribute in processes associated with the individual reconciliation of people.
- After the training, 61.9% of participants consider very valuable the use of metaphors in the processes they carry out in their organizations’.
- Participants are applying the skills and tools learnt during the training both in their professional environment and in their daily life.

Participants' perceptions of having “appropriate” and “very appropriate” tools and methodologies to work and contribute to processes associated with the individual reconciliation of people increased from 29.7% to 61.9% and from 8.51% to 58.5%, respectively, meaning an overall increment of 342.7% (see **Plot 12**). While in the baseline measurement, 29.79% of participants considered their knowledge to work in processes of

individual reconciliation inappropriate, in the follow-up this percentage reduced to zero.

PLOT 12: PERCEPTION OF KNOWLEDGE TO APPROPRIATELY WORK ON PROCESSES ASSOCIATED WITH INDIVIDUAL RECONCILIATION



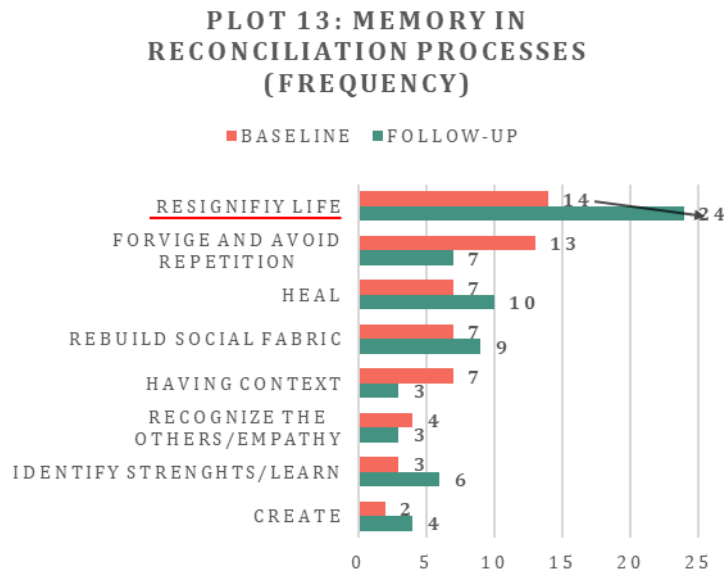
Qualitative findings point

out that 78.5% of participants (33 out of 42) would use any of the art-based and non-verbal tools proposed in the training to promote individual reconciliation, especially the “Kintsugi technique” (mentioned by 54.7% of participants, 23 out of 42) and “body or breathing techniques” (mentioned by 42.8% of participants, 18 out of 42).

To this respect and after the training, 61.9% of participants consider the use of metaphors in the processes they carry out in their organizations’ to be very valuable. This is mainly because metaphors have the potential to apprehend and name difficult memories or emotions and allow for new perspectives of present and past situations. In addition, participants recognize it is important to use non-verbal languages because they “allow other types of communication” (mentioned by 60.4% of participants, 26 out of 43):

“We are able to express things that we are not clear about, to put it into words, seeking to heal and transform.” (Woman, COMFAMA participant, follow-up)

The comparison between baseline and follow-up measurements allowed the evaluation team to observe a new approach of participants to work in exercises and reflections on memory in reconciliation processes. After the training, they consider reflecting on memory mainly enables new perspectives and meanings related to the present and the past (see **Plot 13**).



Even though participants had a clear knowledge of the use of memory for peacebuilding, there is a shift in perception that recognizes its importance in relation to the creation of new meanings, the body, and art-based approaches. The following is a participant statement during a training session:

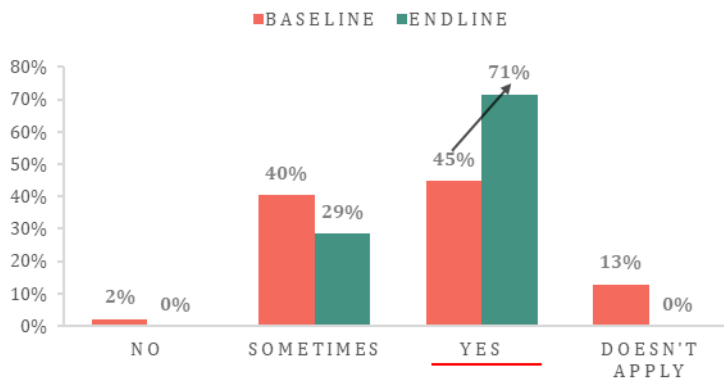
"The last session led me to reflect on the ways to think about reaching memories. (...) There is a traumatic past that can be reached through various paths, as was the scribbling in the last session, a beautiful exploration". (Man, Medellín Mayor's Office participant, Notes from the field, session 3)

Generally speaking, the body approach is adequately identified as a comprehensive way to connect with the inner self and to discover personal resources. It was possible to establish that participants would mainly integrate non-verbal languages into their work methodologies for individual reconciliation through "body and movement techniques" and "art-based techniques". In a participants' words:

"among the non-verbal language exercises that can be incorporated into professional work, those that have to do with the corporeality would be considered, as they involve the body, the breathing, the movement." (Man, UARIV participant, follow-up).



PLOT 14: INCLUSION OF ROUTINES OR CARE FOR THE BODY AND THE MIND IN WORKSPACES



Findings show that body practices, including both breathing and movement, have gained deep incorporation in participants' personal and professional dimensions. By 59.9% increased the number of participants that would include routines or practices for the care of the body and the mind in sessions or projects/programs that they

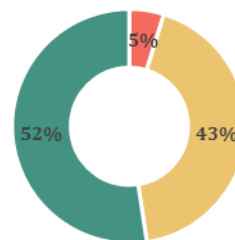
implement (see **Plot 14**).

Additionally, it has increased by 66.6% the amount of people that consciously practice a routine for the nurture of their body and their mind. 52.4% of the participants say they perform conscious movement or breathing exercises proposed in the training as well (see **Plot 15**). By 26 percentage points increased the number of participants that mainly consider “breathing” as the main action to cope with tension in the body as well.

When asked which tools, procedures, or knowledge they feel is missing to appropriately deliver and work in processes associated with reconciliation at the individual dimension, 52.3% of participants (22 out of 42) consider it is necessary to strengthen the contents of the

PLOT 15: PERFORMANCE OF CONSCIOUS MOVEMENT AND/OR BREATHING EXERCISES

■ NO ■ SOMETIMES ■ YES



training, rather than gain additional knowledge in other topics and approaches. Specifically, participants consider necessary to strengthen “body methodologies”, “management of emotions” and “art-based tools”. Only one person regarded economic resources as lacking. On the other hand, 16% of participants (7 out of 42) consider knowledge in psychology, or psychosocial skills to handle possible emotional risk situations during a session, as tools that are missing. As a participant states, there is a need to have “*greater knowledge of psychosocial assistance tools to face complex scenarios with participants in this type of process.*” (Man, COMFAMA participant, follow-up).

5.5.3. Kintsugi

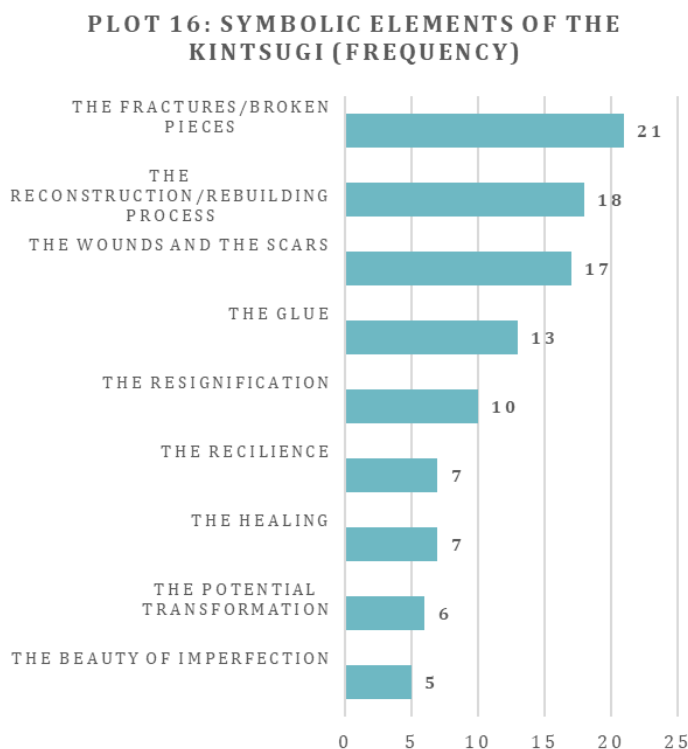
Results do not only reveal that participants would use *Kintsugi* as the main art-based and non-verbal tool of the training to promote the three levels of reconciliation (see *Plot 16*), but also that they have identified and related the symbolic elements of the reconstruction practice effectively. There is an understanding of the metaphor regarding the ruptures in people's life, the embellishment of the scars, and the glue as the resources that hold these elements.

Box 16: key results Kintsugi, objective 2.

KEY RESULTS:

- Participants effectively related the *Kintsugi* metaphor with the ruptures in people's life, the potential to repair what has been broken in the inner self, and the opportunity to find resources in imperfection.
- Trainees understand the reconstruction practice as a reconciliation process with the inner self that allows reconciliation at the interpersonal and social dimension.

When asked to mention two of the symbolic elements that constitute the *Kintsugi* technique for reconciliation, participants mainly recognize the analogy between the



broken pieces and the ruptures in people's lives. They also observe the potential to repair what has been broken in the inner self and the opportunity to find resources in imperfection (see *Plot 16*). As responses illustrate, the symbols of the technique are seen as comprehensive and complementary, understanding that the value of the metaphor and the practice for reconciliation lies in the conjunction of its diverse elements:

"the broken pieces of the object can represent wounds in our

spirit, our body, and our relationships, with ourselves and in general. Putting the parts together again symbolizes the ability to restore, generate and heal, generating something new, also with great value” (Woman, COMFAMA, Follow-up).

Regarding the *Kintsugi* rebuilding practice at the individual level, the qualitative strategy reveals that trainees can relate the reconstruction of the object as a reconciliatory process with the individual wounds and with the past. Additionally, the reconstruction practice at the individual level is deemed as a necessary step before addressing social reconciliation with their beneficiary population:

“The importance of reconciling with oneself, in the very act of rebuilding the piece. The first job with them, before doing reconciliation processes with the communities, is to get them to reconcile with themselves.” (Woman, ARN participant)

When participants were asked to mention the objective of a *Kintsugi* rebuilding practice at the individual level, 60.4% of participants (26 out of 43) mentioned it was to “reconcile with oneself”, 48.8% to “recognize personal wounds and scars”, 39.5% to “resignify and to heal” and 35.5% to “recognize personal resources”, among other answers.

There was a wider range of responses regarding the objectives of a *Kintsugi* rebuilding practice at the collective level. 53.4% of participants (23 out of 43) considered it was to promote “collective reconciliation or reconstruction”, 44.1% to “identify individual inputs to collective transformation”, and 27.9% to “identify collective ruptures”, among other answers.

5.5.4. Interpersonal Dimension

“When one connects the personal essence with those who are in a scenario [of war], there is a possible identification with the experience of the other. An understanding, seeing that they are not so different from who I am (...). One hears common stories, even of people who were initially victims and even later ended up in armed groups (...). The conflict touches every one of us and puts us on the same side (...). That happens, and more often than one thinks (...), one can see that there is hope and beautiful things to put up for a dialogue”
(Woman, ARN participant)

The training activities of the fourth stage improved participants’ knowledge to work on processes associated with the interpersonal reconciliation of people and the nourishment of empathic relationships.

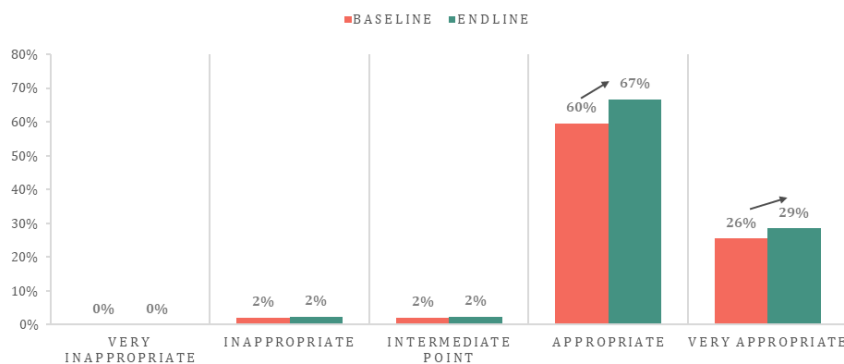
Box 17: Key results interpersonal dimension, objective 2.

KEY RESULTS:

- After the training, by 23.8% increased the number of participants that perceive having “appropriate” and “very appropriate” tools and methodologies to work and contribute in processes associated with the interpersonal reconciliation of people.
- Participants effectively related individual and interpersonal reconciliation, proposing the learnt tools during the first stage for the transformation of stereotypes and prejudices.
- Increased participants’ knowledge of the necessary tools or methodologies so the target populations of their organizations can identify needs, identify emotions, identify and transform prejudices and stereotypes, and acquire tools to communicate non-violently.

Results reveal most of the participants would use the learnt methodologies and tools of this stage to work on situations that involve the transformation of stereotypes and prejudices, the identification of needs and emotions, and the promotion of non-violent communication of their target populations.

PLOT 17: PERCEPTION OF KNOWLEDGE TO APPROPRIATELY WORK ON PROCESSES ASSOCIATED WITH INTERPERSONAL RECONCILIATION



Participants' perceptions of having “appropriate” and “very appropriate” tools and methodologies to work and contribute to processes associated with the interpersonal reconciliation of people increased by

7.1 and 3 percentage points respectively, meaning an overall increment of 23.8% (see **Plot 17**). This variable shows less progress when compared with the same measurement for individual and social reconciliation (see sections 4.2 and 4.5). This might be explained because participants are more oriented towards this specific dimension of peacebuilding during their professional interventions. To promote interpersonal reconciliation, the qualitative results indicate that the participants would mainly use methodologies related to “communication tools” (mentioned by 21% of participants, 9 out of 42), the “transformation of stereotypes and prejudices” (mentioned by 19% of participants, 8 out of 42), and “active listening” (mentioned by 19% of participants), all related to the field of empathy. As an ARN participant response portrays, trainees appropriated the content depending on the needs they currently face in their organizations:

“due to the type of population, I work with (ex-combatants), I would use a lot of strategies to transform prejudices and stereotypes” (Woman, ARN participant, Second follow-up).

To better grasp how trainees would apply the methodologies for interpersonal reconciliation and the reconstruction of empathic relationships, they were asked to propose an approach –including tools and exercises– to cope with a hypothetical conflict between two population groups that may use physical violence due to prevalence of stereotypes and prejudices. In the baseline measurements, participants used their professional knowledge to propose approaches that mainly prompted for spaces of dialogue with concerted rules using symbolic, art-based, and reflexive practices. In the follow-up measurement participants nourished their answers with the tools and methodologies proposed during the training and opted for a comprehensive methodology according to the *Art for Reconstruction* model. The following is a comparison between baseline and follow-up measurement responses:

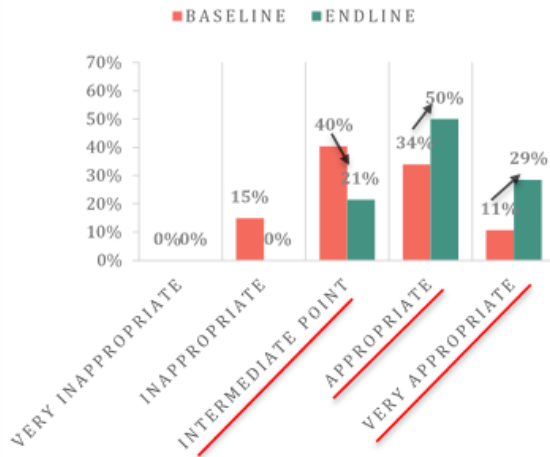
Before: “I would propose a dialogue between the parties that initially makes it possible to identify which are the prejudices or stigmas between the groups, as well as the origin of the aforementioned.”

After: “The kintsugi because with the development of this methodology it is possible to reflect with the group on the fractures that it has suffered, the contributions to mend them and the connectors. Another exercise may be the identification of prejudices and stereotypes, proposing other types of more constructive relationships. Finally, non-violent communication because it allows us to observe what happens, the feelings and needs of others are identified.” (Man, UARIV participant)

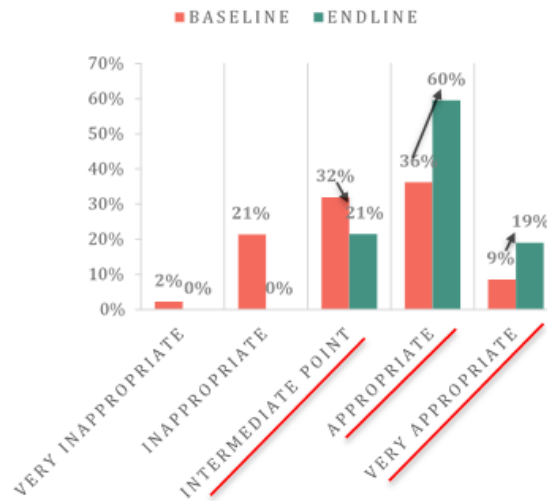
In addition, the participants rated on a one to five scale their knowledge on the necessary tools or methodologies so the target populations of their organizations can identify needs, identify emotions, identify and transform prejudices and stereotypes, and acquire tools to communicate non-violently (see **Plot 18, 19, 20, and 21**).

Comparing the baseline and the follow-up measurements, their perceived knowledge to “identify needs” had an overall increment of 171.4%; to “identify emotions” of 188.35%; to “identify and transform prejudices and stereotypes” of 386.9%; to “acquire tools to communicate non-violently” of 253.8%.

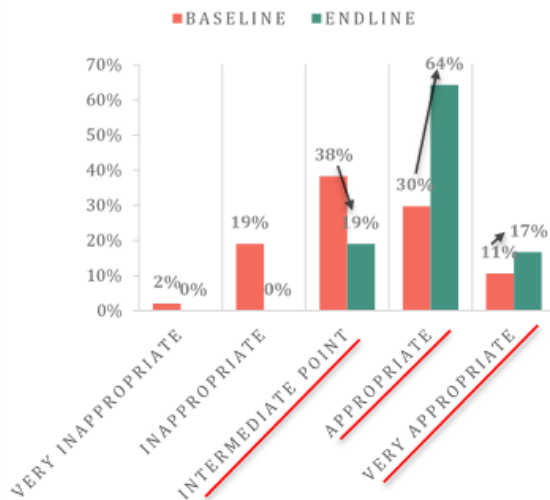
PLOT 18: TOOLS FOR NO- VIOLENT COMMUNICATION



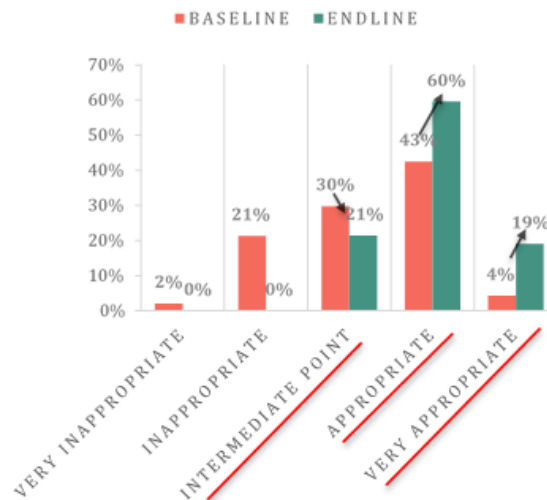
PLOT 19: EMOTIONS.



PLOT 20: NEEDS



PLOT 21: PREJUDICE/STEREOTYPES



Similarly, to the results of the individual level, participants considered it is necessary to strengthen the contents of the training and their skills to deal with difficult situations related to trauma and emotions, to appropriately deliver and work in processes associated with reconciliation at the interpersonal dimension. In addition, participants considered further knowledge in “active listening or communication” and “stereotypes and prejudices” is needed, among other topics.

Overall, trainees improved their knowledge on interpersonal reconciliation and appropriated an approach related to the promotion of empathic relationships from an art-based and body perspective. Instead of perceiving the tools and skills of the individual reconciliation stage isolated from interpersonal reconciliation, participants effectively related both stages and proposed their use for the transformation of

stereotypes and prejudices. This allowed the construction of solid bases to work on social reconciliation, as it will be explained in the next section.

5.5.5 Social Dimension

“The key is to connect with the other, to connect with the space. You don't arrive from scratch; you don't arrive at the drop of a hat (...). There are spaces where there is silence, the gazes speak (...). There are ways of approaching each other in a different way, how we are as people (...).

*That is my invitation, give yourselves the opportunity to live that experience”
(Man, ARN participant)*

Results reveal the training activities of the fifth stage improved participants' knowledge to work on processes associated with the social reconciliation of people and to promote encounters according to the Art for Reconstruction model. The participants would use the learned methodologies and tools of this stage to properly deliver and work in situations that involve the creation of trust, safe environments, and shared humanity.

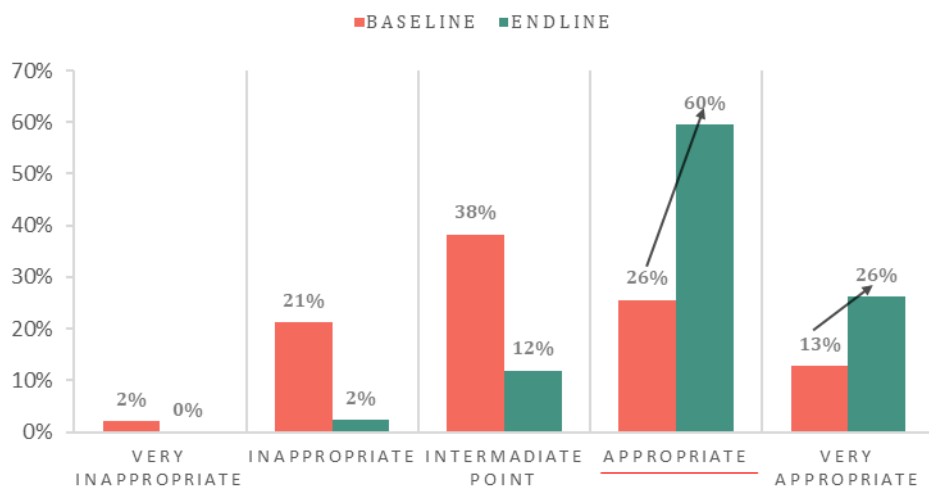
Box 18: Key results social dimension, objective 2.

KEY RESULTS:

- After the training, by 237.7% increased the amount of participants that perceive having “appropriate” and “very appropriate” tools and methodologies to work and contribute in processes associated with the interpersonal reconciliation of people.
- Most participants recognize at least one relevant element of the Art for Reconstruction model to foster reconciliation processes at the social level.
- For 50% of participants, “building an environment of trust” would be the most favored element when carrying out a meeting to bring together people who belong to groups that consider themselves adversaries or opposites. Regarding the “how”, there is a prioritization of the preparation of the space and its symbolic elements.

Overall, participants' perceptions of having “appropriate” and “very appropriate” tools and methodologies to work and contribute to processes associated with the social reconciliation of people increased by 33.9 and 13.42 percentage points respectively,

PLOT 22: METHODOLOGIES TO PROMOTE RECONCILIATION AT THE SOCIAL LEVEL.



meaning an overall increment of 237.7% (see **Plot 22**).

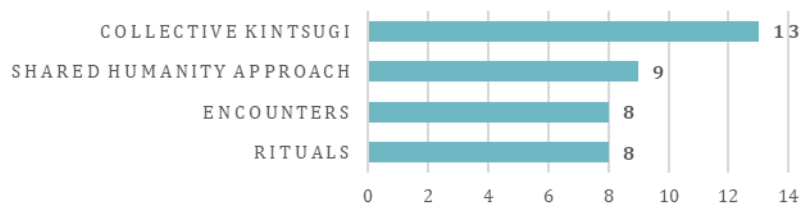
Qualitative results indicate that the

participants would effectively use the key aspects of the Art for Reconstruction model to promote social reconciliation in this stage, such as the “Kintsugi technique”, a “shared humanity approach”, “rituals” and “encounters between different populations” (see **Plot 23**). The following is an example of a COMFAMA participant:

“The exercise with the metaphor of the Kintsugi, but collective. It will be key to facilitate and promote a good conversation that allows participants not only to be aware of the manual exercise they are doing, but also of the value of conversation and collective construction.” (Man, COMFAMA participant)

One of the key aspects of the Art for Reconstruction model is the degree to which an encounter between possible adversaries in the logics of war must be prepared to foster potential dialogues and

PLOT 23: METHODOLOGIES OR TOOLS PARTICIPANTS WOULD USE TO PROMOTE RECONCILIATION PROCESSES AT THE SOCIAL LEVEL (FREQUENCY)



trust. Thus, the team asked participants what they would consider important when preparing a meeting of this sort. This open-ended question and its comparison between baseline and follow-up measurement portray an initial preference of participants to create agreements with each population according to their needs that shifts towards an approach that prioritizes the preparation of the space and of its symbolic elements to create trust. The following is a comparison between both measurements of what a participant considers important for an encounter:

Before: *“to carry out didactic activities that allow breaking the “ice”, creating a space for teamwork, but down deep reflection.”*

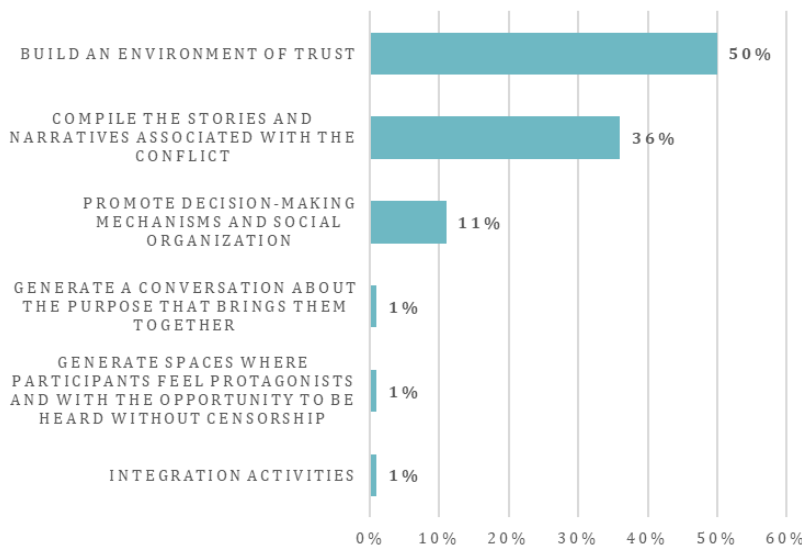
After: *“to think of the space as a determining element for the meeting; ensure that the space is as open and quiet as possible, and that it allows attendees to have spaces where they can be alone or share.” (Woman, ARN participant)*

Observations from the field reveal the participants’ have appropriated key elements of facilitation to prepare for an encounter and understand what may foster transformations on the engaged population:

“When I realize that I wasn’t the only one that suffered, I rest, because I don’t feel like the only victim, but rather I identify with the pain of the others (...). Identifying the loss in the other allows understanding the other as a human being (...). But not only around the other, but with ourselves, as imperfect beings (...), the points in common.” (Man, ARN participant, notes from the field session 7)

Additionally, quantitative results portray that for 50% of participants to “build an environment of trust” would be the most favored element or tool when carrying out a meeting that brings together people who belong to groups that consider themselves adversaries or opposites (see **Plot 24**:).

PLOT 24: TOOLS TO BRING TOGETHER OPPOSITE OR ADVERSARY GROUPS



When asked which tools, procedures, or knowledge they feel are missing to appropriately deliver and work in processes associated with reconciliation at the social dimension, participants mainly considered it is necessary to strengthen “strategies to cope with encounters and communities”

(mentioned by 21.4% of participants, 9 out of 42) and “strategies to cope with difficult situations, emotions or crisis” (mentioned by 14.2% of participants, 6 out of 42)

Regarding the latest, trainees manifest a need to know and practice precise procedures and tools to manage encounters between populations in conflict, as well as the ways to manage possible crises which may result during the implementation of an activity. The “other” category includes important skills and tools of the training that participants perceive are necessary to strengthen, such as “non-violent communication”, “rituals”, among others. In addition, participants also suggested a new array of topics to include in the overall training, such as “training to work with rural populations”, “training to work in virtual environments” or “training in advocacy”.

5.5.6 Appropriation and application of knowledge

"As time and work pass by, people begin to feel much better, not because of what one offers to them, but because they assimilate it"
(Woman, UARIV participant)

Most participants have applied the reconciliation tools and recognize important transformations during the training period due to the experiential approach.

Body and breathing exercises, along with the Kintsugi technique, remain as the most applicable tools and methodologies.

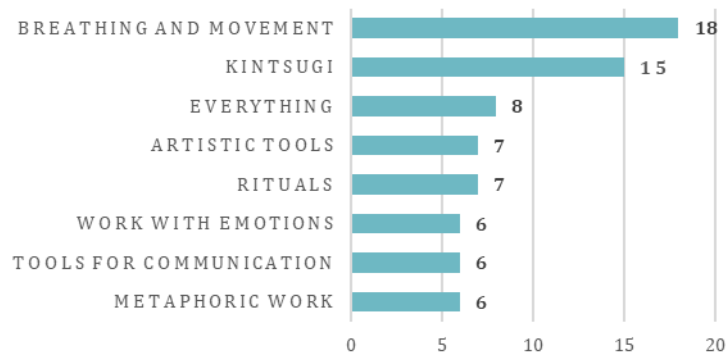
Box 19: key results appropriation and application of knowledge, objective 2.

KEY RESULTS:

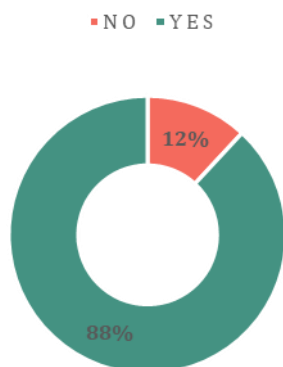
- 88.1% of the participants state they have applied the reconciliation tools in any work or personal setting since the training started. 78.6% and 21.4% find “very relevant” and “relevant” the main tools and metaphors learned about reconciliation.
- Exercises related to “movement, breathing and the body” and the “Kintsugi technique” are prevalent as the most applicable tools and methodologies into the participants’ work context.
- 71.4% of participants recognize that during the training they have been able to get to know themselves.

Besides the evaluation of the main stages of the training, the project developed a strategy to measure the appropriation of knowledge and its application in the professional and personal environment of the participants. Along with the qualitative findings of the main stages of the training, exercises related to the body – “breathing and movement”– and the “Kintsugi technique”, are prevalent as the most applicable tools and methodologies into participants’ work context (see **Plot 25**). 19% of participants (8 out of 42) consider “all the tools and methodologies” applicable

PLOT 25: TOOLS AND METHODOLOGIES LEARNED IN TRAINING ARE MOST APPLICABLE TO YOUR WORK CONTEXT (FREQUENCY)



PLOT 26: APPLICATION OF RECONCILIATION TOOLS IN ANY WORK OR PERSONAL SETTING



Additionally, 88.1% of the participants state they have applied the reconciliation tools in any work or personal setting since the training started (see **Plot 26**). In this respect, during participant observation in the seventh training session, at least nine participants facilitated breathing or movement exercises when given the opportunity. Furthermore, 78.6% and 21.4% find “very relevant” and “relevant” the main tools and metaphors learned about reconciliation. Notes from the field reveal since the third training session participants

were applying the methodologies of the Art for Reconstruction model, as the following testimony of a scribbling exercise portrays:

"With them [the beneficiary population of her organization] I made a variation. We made the drawing or the image, but with the left hand (...), it was very useful, I read it [in the guide] before doing it. (...) I feel we are very heavy, (...) the scribbling exercise helped us to release it (...). To free and express what they were feeling" (Woman, ICBF participant, Notes from the field, session 3.)

To understand the potential replication of the Art for Reconstruction model, researchers asked participants to identify difficulties and opportunities within their organizations to apply the contents of the training. The "lack of time" due to the amount of the workload (mentioned by 19% of participants, 8 out of 42), the "lack of resources" (mentioned by 14.2% of participants, 6 out of 42), and the "skepticism or lack of organizational will" (mentioned by 16.6% of participants, 7 out of 42) are the main identified difficulties. For instance, the participants' state as difficulties:

"...the political will, financial resources and inter-institutional coordination to carry it out." (Woman, Medellin Mayor's Office participant, Second follow-up)

"The high levels of stress presented by a significant number of people, large volume of tasks" (Woman, Medellin Mayor's Office participant, Second follow-up)

"Those who design are not the ones who implement, we can subcontract or other people to do it, so there is a risk that concepts or ideas may be lost in the interpretation and implementation." (Woman, COMFAMA participant, Second follow-up)

The "chance to practice and include the methodologies in the current programs" of the organizations is seen as the greatest opportunity (see **Plot 27**). The fact that the Art for Reconstruction model adapts to the needs of their target population and the organizational acceptance of the methodologies are seen as opportunities as well.

According to the principle of experiential education, the training sought that the participants experienced first-hand the benefits of applying the reconciliation

PLOT 27: OPPORTUNITIES TO APPLY KNOWLEDGE (FREQUENCY)



model in themselves to apply their knowledge in their work and personal life. As a result, 71.4% of participants (30 out of 42), recognize that during the training they have been able to get to know themselves. Overall, this implies learning about their emotions and feelings and acquiring tools that they now recognize internally and can apply with the beneficiary populations of their programs. The following are some of the responses of participants in the follow-up measurement when asked what changed in themselves during the training:

“Greater capacity for self-recognition and management of emotions. In addition, awareness of what the body somatizes from our emotions, and the need to integrate private aspects of individuals into the memory retrieval process that allows the development of a sustainable reconstruction process.” (Man, Medellin Mayor’s Office participant, second follow-up)

“I think that I reinforced the tools I had, and I learned new ones. This process was very nice and enriching in the context of the tensions experienced in this pandemic situation; it felt like a breath, because it was a process of internal reconciliation to bring it to the community.” (Woman, Medellin Mayor’s Office participant, second follow-up)

5.6 Monitoring results

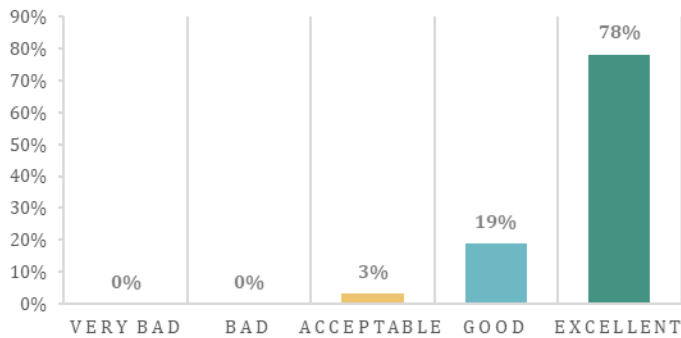
Committed to a Results Based Management strategy, the evaluation component for objective 2 included a monitoring strategy implemented through three brief voluntary surveys at the beginning, the middle, and the end of the training.

Results portray participants highly ranked the development of the sessions, including the exercises and activities, the acquired knowledge, the mastery of the topics by facilitators, and the language used.

Respondents considered the training had 52% of practical content and 48% of theoretical content, implying the sessions were not perceived as master classes, but

rather as experiential spaces. 73.36% of respondents ranked the contents as highly relevant for their professional endeavor.

**PLOT 28: MASTERY OF THE TOPICS
BY FACILITATORS**



On a 1 to 5 scale, 40.63% of respondents ranked the acquired knowledge to be of the highest value, and 56.25% to be of the second-highest value. 78.13% of respondents consider the mastery of the topics by facilitators to be of the highest value (see *Plot 28*) and 87.5% consider the accuracy of the language used to be of the highest

value.

Considering it was the first virtual training of the *Art for Reconstruction* model, and it went through strict lockdown due to the COVID-19 pandemic, the monitoring team decided to evaluate the satisfaction with the sessions. Results were satisfactory, on average 59% of respondents were very satisfied with the length of the sessions and 31% were satisfied. Regarding the use of technology, on average 56.2% of respondents were very satisfied and 40.6% were satisfied with the web platform and the tech resources used for the sessions.

6. Conclusions and Learned Lessons

6.1 Conclusions and Learned Lessons-Objective 1

6.1.1 Conclusions:

- Overall, objective 1 in its three stages of trauma healing, willingness and constructive dialogue, and the art intervention shows positive results based both on quantitative data but also in the powerful testimonies of participants and spectators of the audiovisual production. In general, intermediate and outcome results were well achieved.
- The trauma healing stage allowed participants engagement in their individual reconciliation, identifying resources and strengths at personal levels for further application in their interpersonal relationships and in the interaction with the other groups' members. The breathing and body tools proved to be very effective techniques for this purpose.
- Comparatively, it is not possible to establish through statistical means improvement of one group over the others, except for higher levels of trust for retired veterans and PPRs'. Despite the fact that trust is not a main topic of the

Art for Reconstruction model, this might imply the need to explore further contents, tools, and activities related to the topic with the civilian victim population of future interventions. Nevertheless, after the trauma healing and willingness and constructive dialogue stage, the PPR population is seen with more empathy and fewer prejudices and stereotypes by the retired veterans and, especially, by the civilian victims.

- The qualitative evaluation component clearly captured participants becoming more open and willing to dialogue with the other groups after the sessions and the face-to-face interactions. This was especially remarkable for the civilian victims' attitudes, who showed high levels of acceptance during the encounters with the PPR population.
- It is necessary to highlight that results point out a shift in day-to-day interactions of participants in their environment. Reconciliation acts at the individual dimension involved the interpersonal dimension. In the case of the PPR population, there is a strong commitment to social reconciliation as well, recognizing their role in peacebuilding and social transformation. Nonetheless, it was found that a majority of participants face limitations to initiate reconciliation acts. The source and consequences of these limitations, for the three dimensions of reconciliation, are worth exploring in future activities and evaluations.
- An indicative finding, that may be further explored in the *Art for Reconstruction* evaluation, is the role of empathy and intergroup contact in the improvement of relationships. As civilian victims understood prejudices and stereotypes and interacted with PPR's, both populations were able to foster their personal transformations and social commitments.
- Regarding the art intervention, the PPR population is now seen with more empathy and positive dispositions. The audiovisual productions had an impact on people's perceptions about what joins and what divides us as Colombians. The statistical analysis shows that videos have a positive effect on spectators' perceptions about these elements that can facilitate reconciliation. Results suggest the videos create awareness about elements that affect Colombia's citizens, not only related to topics more visible in Public Opinion, but also to what can foster reconciliation, such as stigmatization and hope to move forward.
- An important consideration is that COVID-19 pandemic implied intermittence in the activities and a variation in their nature (between the face-to-face and virtual scenarios). The dropout of participants, their motivation to remain in the project and the impossibility to attend either face-to-face scenarios or virtual scenarios are some of the effects of the juncture that potentially did not allow the sessions to achieve their full potential. For an evaluation of this nature, it was not possible to fully control these impacts.

6.1.2 Learned Lessons and Good Practices:

- Accompanying participants individually through personalized phone calls helped them to feel valued and important. This was essential for them to feel connected to the process even when the activities had to be stopped or had to be done virtually.
- Adjusting the selected activities, in accordance with the particularities and needs of each group, was vital to achieve the reconciliation objectives of the project. This process, which required a detailed observation by the facilitators of the group's dynamics and circumstances, allowed participants to recognize that every reconciliation process is unique. Likewise, these adjustments turned out to be relevant as they were able to apply activities which successfully addressed participants' needs.
- Reinforcing the application of what participants had learned and experienced in the sessions, was vital to maintain the continuity of the process. The reflective tasks and experiences that participants were invited to develop in their daily lives helped them to deepen the understanding and embodiment of the contents proposed during the sessions.
- Within the context of COVID-19, participants perceived healing and transformation processes as a privilege or as a secondary need. This affected their motivation to be a part of the project. For this reason, recognizing the economical difficulties they faced as a result of the pandemic situation, and giving financial aids such as internet plans and baskets with essential food, was vital for assuring their participation in the process.
- Applying essential elements of the methodology such as rituals and exercises for bodily connection, turned out to be fundamental for the virtual encounters. This allowed participants to recognize the encounters as special moments detached from daily life activities and to fully engage during these sessions.
- Inviting participants to be *agents of reconciliation* gave them the possibility to recognize themselves as important and active actors in the reconciliation processes of everyday life. They became key actors in Colombian peacebuilding.
- Similar to *Art Reconstruction-Phase I*, the M&E mixed methodology allowed the team to capture different attitudinal and behavioral dimensions of the participants and spectators. It was a good tool for the measurement of specific trends and also to mitigate possible biases of social desirability.
- Regarding the art intervention, both participants and spectators agree that projects like this should be done again in different regions and with different populations. Future interventions should keep dialogues with different groups of society. As we have seen, these dialogues are very productive and encouraging for a more open and tolerant society.
- A main learning was the need to adapt both the methodology of intervention and of evaluation to face external crises and its consequences to in-house project dynamics. Regarding the implementation of objective 1, instead of changing the

objectives to implement the planned methodology, the methodology was tailored to achieve the expected results and outcomes for reconciliation. Regarding the evaluation component, the team readjusted instruments, data collection methods, methodology of ethnographic observation, and variables to suit the context and measure results. A special management of data was applied as well; for instance, several baselines were conducted and, within limitations, relevant data was selected with statistical controls. Thus, flexibility in the methodology of intervention and evaluation is recommended during the design stage of the project to face potential risks, such as the COVID-19, but also natural disasters or the escalation of violence.

6.2. Conclusions, Learned Lessons and Good Practices-Objective 2

6.2.1. Conclusions:

- Trainees' participation: Each organization selected officials in diverse roles, from coordinators, decision makers, people in technical roles, as well as people who work directly with the communities. In the case of the ICBF, for example, there were 44 officials who showed their interest and 9 were finally selected to participate in the training. In the case of the Medellin mayor's office, they summoned officials who would be part of the newly created Secretariat of Nonviolence from 2021, which was a right choice considering the themes and subjects addressed throughout the training. In the case of both ARN and UARIV were selected professionals in different parts of the country and from different areas of intervention within their organizations. COMFAMA was the organization who selected a wider variety of roles, including the director of the peacebuilding department, people from the cultural management team, a person in charge of the area of projection and execution of diversity and inclusion matters, and a graphic designer from COMFAMA's cloister. Regarding the attendance and permanence of participants in the training process, the commitment of the officials from the Medellin's mayor office was remarkable, it was the only partner organization where all its participants received assistance certificates. This certificate was given to anyone who attended at least 6 of the 8 sessions. 80% of the participants from COMFAMA, ARN and ICBF received assistance certificates. However, the Unit for the Victims Assistance and Reparation, which was the organization with the higher number of participants summoned, 12 in total, was the entity that had the least favorable results in terms of attendance. Only 5 people received attendance certificates and 2 people withdrew from the training process without having attended any of the sessions.

Reflecting back on the process, it was evident that the results in the participants' assistance had a direct relationship with the institutional support that they received. It was the case, for example, in COMFAMA and the Medellin's mayor

office where people in leadership roles actively participated in the training and from their example, they motivated people from their team to be engaged in the process. The opposite occurred with the UARIV's participants, where team leaders did not have knowledge about the training offered by Prolongar Foundation to 12 officials. This led to a low attendance and put at risk the implementation of the knowledge management plan developed by this organization.

- Objective 2 in all of its stages shows impressive results based on the quantitative and qualitative findings. In general, intermediate indicators developed to evaluate the effectiveness of the training of trainers were well achieved. Besides the descriptive statistics results, participants' perceptions portray useful findings regarding the tools of the *Art for Reconstruction* model and the appropriation of knowledge to work in processes associated with reconciliation, art-based approaches, and body techniques.
- The evaluation team captured very positive feedback of the comprehensive approach of the training of trainers and of the art-based approach. Since participants were active practitioners and stakeholders in the field of peacebuilding and social intervention, the training added a new perspective for participants on the multiple possible reconciliations and the potential principles, tools, techniques, and methodologies of intervention.
- The experiential approach of the training proved to be of high importance and had effective results in the comprehension of reconciliation. The exercises and activities, involving theoretical knowledge and active practices derived from the arts, allowed the training to be perceived as a reconciliatory process in itself. Thus, it is possible to assess transformations happening in the professional competency of participants and in their personal lives.
- To this respect, the *Kintsugi* practice is the top choice option of participants when deciding which tools best fit their professional work and which one they prefer. The competency of the practice to integrate a symbolic and communicative approach through art is seen as a highly valuable strength. This implies the link between *Kintsugi* and reconciliation is relevant for practitioners in the field and stands as a distinctive aspect of the *Art for Reconstruction* model. Movement and breathing techniques, communication tools –such as Non-violent Communication– and a shared humanity approach, were also highly valued by participants.
- Furthermore, the movement and breathing techniques prompted in the training allowed participants to know themselves and practice selfcare. Rather than perceiving the session sessions as mere training spaces, for participants, project sessions implied an individual examination of their readiness and needs to effectively deliver processes associated with reconciliation and peacebuilding. Thus, most of them report transformations in their lives during the lifecycle of the project, especially regarding their relationship with their body and work.

This result is especially relevant since it was an added value of the training and indicates its future sustainability.

- Because the training of trainers does not directly involve strategies to deal with difficult situations or crises during interventions, participants identified a gap of knowledge in relation to the management of emotions and interpersonal conflict of their beneficiary population. Psychosocial preparation is felt as missing for some trainees who deem they are not prepared to carry out some of the tools or methodologies proposed in the training. Despite the fact this element is not a cornerstone of the Art for Reconstruction model, it indicates a weak spot on a topic that might need a deeper approach in further interventions.
- Overall, the training of trainers and objective 2 had a very positive effect on the participants, who agree that further knowledge in peacebuilding, reconciliation, and art-based approaches are needed. Trainees consider the *Art for Reconstruction* model to be applicable in their organizations and have started to do so. Implementation and sustainability of the tools might be hindered by the lack of time, resources, and organizational will.

6.2.2. Learned Lessons and Good Practices:

- The appropriateness of the contents: The selections of contents addressed throughout the training was right, since it responded to the needs and interests of participants from all the organizations. The contents proved to be general enough to be applied within a variety of contexts and populations, as it is mentioned in the following testimony: “All the training contents seemed very pertinent to the reconciliation process we are talking about, but it also has another particularity and that is most of these contents can be used and developed for many other things (...) That's why I was saying, ¡uff! I wish we had more time to develop each of these topics more extensively” (Male, UARIV). The subject of reconciliation proves to have a suitable place in diverse settings and contexts, it was the case in the Unit for the Victims Assistance and Reparation, but also within COMFAMA and the work they undertake with the business sector, as well as the work carried out by the ICBF with young people deprived of liberty.
- The importance of repetition: During the process, it was crucial to reaffirm the importance of repetition, as the possibility to return to essential elements such as the breathing techniques and the movement exercises. This repetition allowed participants to integrate and embody the subjects that were not familiar to them. Also, they were acquainted with those practices that they were resistant to, which in most cases was due to the lack of knowledge of their potential.
- The relevance of the principles and guidelines: Prolongar Foundation principles and guidelines are the ground from which all actions are taken. They respond to the purpose of giving a framework on how to implement appropriate actions

within all interventions planned. They are the starting point of all training processes carried out by Prolongar to ensure a deeper understanding of the model's scope and methodology.

Some of the reflections and questions that arose from the participants during the training, opened up the opportunity to return to the principles and guidelines of the Foundation and to reflect on their relation with all the contents and activities of the reconciliation model. At the same time, this allowed participants to understand and incorporate them into their own life and work.

During the last session of the training participants were asked about what they learned and valued the most out of the training process. The following testimony gives an account of the learning experience of one of the participants: "For me the greater learning in this scenario arose in the personal dimension, I was not familiar with the embodiment practices and I had an apathetic position towards them, because I have been mostly working in more technical subjects (...)The appropriation of these themes and especially the handling of corporality allowed me to understand the principle of something that I had already been trying to implement in collective contexts, and that is the principle about change, because at the end of the day, from there is from one can build peace, by generating possibilities for change to take place. These methodologies allowed us to understand that for change to happen with a community it is necessary to do it first on a personal dimension" (Male, ARN).

This testimony shows, on the one hand, the importance of insisting on the contents and activities that provide new perspectives to the work that participants have been developing, such as the methodologies that include bodily practices. On the other hand, it reveals the importance of going back to the principles and guidelines throughout the training, in order to incorporate them and understand their application and relevance in concrete ways.

- The challenges of online trainings: One of the challenges that the virtual training presented was the difficulty in ensuring that participants remained connected to themselves and the process throughout the sessions. In a virtual format it is easy for people to try and do many things at the same time, which may lead to lack of presence and concentration in what is happening during the sessions. It is only by choosing to be present and attending to what is happening in the moment, that the possibility to be transformed by the learning experience is attainable, and that knowledge can be truly incorporated.
- Attendance: Organizations were willing to summon officials and some, asked to have a higher number of participants included. However, they did not take into account designating the times in their work schedules for people to participate in the training every two weeks. In future training processes it is important for

organizations to include in the time schedules the spaces for officials to actively participate in the training that they are summoned.

- Adequate learning atmosphere: The attention and care taken in defining the size of the groups and the frequency of the encounters allowed to create an appropriate learning atmosphere. If a person missed one of the sessions, he or she had the option to attend the same session with one of the other subgroups, and if those times weren't suitable either, the person had access to the recording. All of these were strategies that the Foundation implemented to meet particular needs of the training participants, to make good use of the advantages of the virtual format, and to ensure that none of them will be left without learning about all of the contents.
- Experiential approach: A distinctive feature that people highlight about the training processes implemented by Prolongar Foundation is the constant invitation for participants to experience what they learn, because when one lives what one learns, then it would be transmitted with greater depth and meaning. This experiential approach allows participants to comprehend through their own experience the extent these methodologies can reach. One of the officials from UARIV highlighted her experience using the Kintsugi practice and shared it with the team her testimony: "I implemented the kintsugi's methodology with one community where I worked and it was absolutely beautiful. For me [the training] was a process that allowed me to improve not only my professional strategies and tools, but also on a personal level. It all had a profound impact on me" (female, UARIV).
- Knowledge management plans: Another good practice to replicate in future training for trainers, was to assign each one of the partner organizations the development of a knowledge management plan previous to the beginning of the training. These knowledge management plans gathered some ideas and future actions in accordance with what each organization team identified as suitable, depending on their target population. These knowledge management plans proved to be a valuable tool to ensure the project sustainability by defining clear strategies and actions to be applied within specific times and contexts.

By completing the knowledge management plans participants acquired a responsibility regarding how what has been learned was going to be put into practice and it turned out to be an effective strategy for an active involvement of participants in the training process. The next testimony illustrates the above: "I found very interesting and important in this training methodology the fact that organizations had to develop a knowledge management plan (...) also the fact that there were summoned to participate officials in directive role as well as decision makers because that is what gives sustainability to these types of initiatives" (female, ARN).

- Group diversity: It was a successful choice to include within the subgroup's participants from each of the organizations that work with different actors within the Colombian armed conflict (civilian, people in process of reintegration, and civilian victims of the armed conflict). This enriched the discussions during sessions, and allowed a reflection on the perspectives from which the reconciliation processes are seen and understood. A person from the Agency for Reincorporation and Normalization expressed this in the following way: "I want to thank all of the participants during the sessions, I learned from you all (...) I was in a group where I was the only one from ARN, I shared with people from the Victims Unit, COMFAMA and ICBF, I found the vision that you all shared from your work very interesting, I found it all very enriching" (female, ARN).

Finally, as a result of the interaction between officials from different organizations during the training, the possibility to specify joint actions arose. These actions were added to their initial knowledge management plans and discussed in the follow-up sessions.

- In terms of M&E, it is recommended that future measurements are made to better capture the organizational limitations participants face to achieve the sustainability of the contents they apply in the organizations. Even though the existing instruments did evaluate the opportunities and difficulties participants faced to implement the contents of the training, the implemented measurements were not enough to fully capture barriers and limitations in day-to-day organizational dynamics. As a cause of the COVID-19 contingencies, instruments designed ad-hoc to capture this dimension did not have the chance to be applied. Their employment in future evaluations is recommended.

To this respect, due to the project lifecycle, it is not possible to carry on with evaluation processes after the end of the direct intervention. Even though it is possible to assess transformations that occur within project implementation, it might be important to consider future follow-up measurements that assess a broader perspective on project sustainability. It is in the long term where it is possible to capture how tools and skills strengthen in day-to-day life of participants.

Overall, considering that the training of trainers is a new strategy of the *Art for Reconstruction* reconciliation model, it is positive for future programs that this component shows these important results.

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