

A Teaching Guide for Peacebuilding: Truth as a Public Good

ReD
Rodeemos el Diálogo
10 YEARS



A Teaching Guide for Peacebuilding: Truth as a Public Good



Rodeemos el Diálogo
10 YEARS

2023

Director, Colombia

Karen Arteaga-Garzón

Director, UK

Andrei Gómez-Suarez

Coordinator**Peace Education Team**

María Eugenia Díaz Ramírez

Coordinator**MEMPAZ Project**

Karen Arteaga-Garzón

Authors

Beatriz Vejarano
 Camilo Villarreal
 Cesar Amaya
 Javier Ramírez
 Karen Arteaga-Garzón
 Lucía Mesa
 Marcia Márquez
 María Eugenia Díaz
 Oriana Soler
 Rafael Rojas

Peace Education Team

Beatriz Vejarano
 Camilo Villareal
 Cesar Amaya
 Freddy Alpalá-Cuesta
 Janeth Araújo
 Javier Ramírez
 Johan David Castaño
 Juan Felipe Delgado
 Juan David Calderón
 Karen Arteaga-Garzón
 Kelly Casanova
 Lucía Mesa
 Marcia Márquez
 María Eugenia Díaz
 Oriana Soler
 Rafael Rojas
 Sebastián Mutis
 Silvia Cárdenas

Acknowledgments**of Participating Educational Institutions****Bogotá and Cundinamarca**

IED Hernando Durán Dussán
 IED Aquileo Parra
 IED Alexander Fleming
 IED Las Américas

Nariño

IEM José Antonio Galán
 IEM Campanero
 IEM Marco Fidel Suárez
 IEM Artemio Mendoza Carvajal
 IEM Ciudadela de la Paz
 IEM José Félix Jiménez
 IEM Pedagógico
 IEM Ciudad de Pasto
 IEM Mercedario

Valle del Cauca

IE Santa Fe
 IETI Comuna 17 Cali
 Colegio El Hogar
 Colegio Santa Librada
 Colegio La Rivera
 Colegio Parroquial Divino Salvador

Translation

Beatriz Vejarano

Illustrations

Colectivo IntyGrillos
 Diego Alexander Arteaga Mora
 Jhonatan Acosta Diaz
 Johan Sebastián Narváez

Design and Layout

David Garces Gutiérrez

This guide is published thanks to the support of the University of Bristol, the Institute of Political Studies and International Relations-IEPRI of the National University of Colombia, and the Ministry of Science, Technology and Innovation, through the MEMPAZ project “Memories from the Margins: Transitional and Inclusive Justice and Creative Memory Processes for Reconciliation in Colombia.”



Address: Calle 121 # 15A-50
 Email: redcolombia@rodeemoseldialogo.org
 Celular: +57 3108124006
 Web: www.rodeemoseldialogo.org
 Twitter: @RodeemosDialogo
 Youtube: Rodeemos el Diálogo
 Instagram: @Rodeemoseldialogo
 LinkedIn: Rodeemos el Diálogo

Instituto de Estudios Políticos
 y Relaciones Internacionales - IEPRI



Contents

Presentation p5

Introduction p6

Teaching Approach p7

Considerations on methodology p8

A Teaching Guide for Peacebuilding: Truth as a Public Good p10

MODULE 1:

WHAT IS COLOMBIA'S

ARMED CONFLICT ABOUT? p12

STEP 1: Presentation of the Workshop p15

STEP 2: Presentation of the participants and of their feelings with respect to the current

situation in the country with regard to peace p15

STEP 3: The Causes of the Conflict and the

2016 Peace Agreement p15

STEP 4: Misinformation Quiz p18

MODULE 2:

A CULTURE OF TRUTH, JUSTICE, REPARATION

AND NON-REPETITION p22

STEP 1: Victims and their rights p25

STEP 2: The Comprehensive System for Peace p29

STEP 3: Why is it important to tell and know the truth? p31

STEP 4: How can I contribute to making truth more valued? p32

MODULE 3:

WHY IS IT IMPORTANT TO TALK ABOUT TRUTH IN COLOMBIA? p34

STEP 1: The Truth Commission Report p37

STEP 2: Recommendations p38

STEP 3: The Legacy p39

MODULE 4:

WHAT CAN WE AS YOUNG PEOPLE

CONTRIBUTE TO THE TRUTH? p42

STEP 1: Reconciliation p45

STEP 2: What can we as young people do? p46

References p48

Presentation

Rodeemos el Diálogo (ReD) is a transnational, non-partisan network of Colombians and friends of Colombia that emerged in the UK between September and October 2012, as the peace talks between the Santos government and the FARC-EP began. Its purpose was to raise public awareness of the importance of a negotiated solution to the armed conflict. First in London, and then in Bogotá, ReD began to create opportunities for dialogue to share information and analyse the evolution of the negotiations between the Colombian government and the FARC guerrillas. Along the way, we discovered the power of the culture of dialogue to transform conflicts that tear apart the social fabric.

Throughout our ten years of experience working for peace in Colombia, we have applied approaches, concepts, principles and methodologies that allow us to generate dialogues that can contribute to educating, transforming and empowering educational communities, individuals and civil society organisations. We believe that what we have learned in Colombia can contribute to building peaceful environments elsewhere in the world.

ReD has been present in Bogotá since 2014, in Cali since 2017 and in Pasto since 2019. It currently has around 80 members in Colombia, the United Kingdom and in various countries around the world (Germany, Canada, Spain, the United States, France, Italy and Slovenia) who work as volunteers in different areas of intervention.

Our work is based on six basic principles, through which we seek to set an example for a society that is more empathetic and responsible towards both humans and nature:

HONESTY to express what we think without fear of judgement or intimidation, as a basis for trust, synchronising what we think, feel and do.

GENEROSITY to offer the best of ourselves, our time, our listening and our skills.

SELF-CRITICISM to question our own convictions and attitudes.

RESPECT to recognise the dignity of individuals in their differences and the value of other living beings in our common home.

SOLIDARITY by putting the common good above the individual and understanding that each person has his or her own history and worldview.

CO-RESPONSIBILITY to understand that we are all working together in the construction of the country.

Introduction

The "Peacebuilding Education Guide: Truth as a public good" is designed to contribute to the mobilisation of young people for the truth and its appropriation as a public good. It aims to strengthen critical thinking and promote values such as co-responsibility, honesty and peaceful coexistence. This educational approach responds to the need of Colombian society, and especially of the new generations, to understand what happened in the armed conflict in order to avoid repeating it.

This initiative is the result of seven years of experience in peace education in different parts of the country with teachers, young people and educational institutions, both public and private; in particular, it brings together the experience of the last three years in peace education with an emphasis on truth as a public good, in partnership with the Truth Commission. This last contribution was made possible thanks to the MEMPAZ project [Mempaz Memorias desde las márgenes](http://iepri.unal.edu.co/mempaz/)¹: (Memories from the margins: Inclusive transitional justice and creative memory processes for reconciliation in Colombia) in alliance with the University of Bristol (UK), the Institute of Political Studies and International Relations (IEPRI) of the National University of Colombia (Bogotá) and the Colombian Ministry of Science, Technology and Innovation.

This guide was developed by an interdisciplinary and intergenerational ReD team, with the active participation of teachers, professionals in psychology,

political science, cultural studies, as well as law and pedagogy students. This diversity helped us to enrich and adapt it, and provided feedback on it for more than two years. The project was implemented in fifteen educational institutions in Nariño, Valle del Cauca and Cundinamarca, making it possible to validate and adjust its contents, the methodological approach used, and the sequence in which it was taught.

Among the most relevant results is the acknowledgement by school principals and teachers of the importance of developing a peace education programme that contributes to the construction of national memory and stimulates the critical thinking of young people. There is currently no space or initiative in the official curriculum that responds to this need. The students were very receptive to the topics presented and expressed a desire to learn more about the reality of the country. Those who did not experience the armed conflict directly showed a high level of interest in understanding what happened, while those who experienced it first-hand were given the space to express themselves. The process contributed to their understanding of the Comprehensive Peace System, the progress it has made, and the challenges involved in the transition to a peaceful country.

In the second half of 2022, the team updated one of the modules in order to include the Final Report of the Truth Commission, published in June of that year. This new module is intended to promote an understanding

and discussion of the report as an opportunity to bring us closer to the reality of what happened. It also aims to mobilise us to contribute to the reparation of the people and communities affected and to ensure that events like those that took place in our armed conflict are not repeated.

The following is a four-module teaching sequence:

Module 1: What is the armed conflict in Colombia about?

Module 2: A Culture of Truth, Justice, Reparation and Non-Repetition

Module 3: The Legacy of the Truth Commission

Module 4: What contributions can young people make to the truth?

We invite teachers, guidance counsellors, school directors, educational establishments, teacher training colleges, faculties of education, education secretariats and non-governmental organisations interested in peace and truth education to familiarise themselves with, adapt and implement this methodological guide in formal and non-formal educational settings. We hope it will inspire them to develop their own teaching sequences in peace education.

Teaching Approach

Our educational model is based on building a horizontal relationship in which participants are invited to share fears, doubts and expectations about the peace process and the end of the armed conflict in Colombia. Participants are also encouraged to share ideas about how we can contribute to understanding truth and reconciliation. The concepts and content are worked on through practical exercises that promote active participation, listening and reflection.

Objectives:

1. Create a framework for reflection and awareness about the current socio-political context in Colombia and the challenges it poses to us as citizens.
2. Encourage the mobilisation of citizens for truth through strengthening critical thinking and values such as co-responsibility and peaceful coexistence.
3. Contribute to the understanding of the main contents of the Peace Agreement signed between the government and the FARC in 2016, focusing on the Commission for the Clarification of Truth, Coexistence and Non-Repetition (CEV) and on the value of truth as a public good.
4. Continuing to make the Report and the Legacy of the Truth Commission more visible and promote its importance in moving forward toward peace.

Target population:

This proposal is aimed at generations who did not live through the war or who may have been affected by it only indirectly. However, those who did experience it can find within these workshops a respectful and documented reflection with the purpose of fostering a commitment to Non-Repetition. It is designed particularly for students aged 16-18 years old, in their last two years at school, and for university students.

¹ <http://iepri.unal.edu.co/mempaz/>

Considerations on methodology

General description:

This proposal falls in the non-formal education category, and can be applied in different spaces: in educational institutions, as part of the Peace Lectures within the Colombian curriculum, in the area of Social Studies, or it can be applied in other contexts with different groups or communities. It is made up of four modules that comprise four sessions of two hours each. Given the complexity of the topics being studied, and also to make the activities more dynamic, we recommend the presence of two facilitators at each session. In addition, it is preferable that the time between sessions is no more than one week in order to maintain the common thread and the dynamism of the connection with the young participants.

Methodology

This methodological model is characterised as a space for collective creation and is based on the premise that knowledge is produced through the exchange of visions and experiences; in other words, it goes beyond the relationship between someone who gives and someone who receives knowledge. In this way, learning is created from one's own experiences and from what is shared with others, and it is this exchange that generates transformative experiences. Each person lives his or her own process, draws on aspects that he or she finds significant, and questions, reasserts or redefines his or her own visions and imaginings. In the case of this proposal, the aim is to awaken interest in taking a sensitive and informed position on the reality that surrounds us and to provide analytical tools to develop criteria about truth, reconciliation and peacebuilding.

Role and characteristics of the facilitators:

The role of the facilitators is fundamental in the pedagogical process, as it is up to them to create and maintain the setting, manage the time and promote the participation and critical reflection of the participants throughout the activities. They must not only possess the knowledge and understanding of the concepts and contents of the proposal, but also be able to answer questions about the political, economic and social context. Also, it is essential that they have gone through a process of reflection about their own experiences and perceptions of the central issues being addressed.

Size of the group:

We recommend organising groups of maximum 25 people with two facilitators. Should it be necessary to have groups of more than 30 people, both the exercises and the time allowed for them should be adapted. One option is to carry out the exercises in sub-groups in order to ensure the active participation of all the participants; another is to increase the number of facilitators in order to preserve an adequate management of the exercises and of the group.

The physical space:

A large space is required, spacious enough for the size of the group, with adequate lighting and ventilation. Ideally, it should be enclosed and covered, in order to avoid distractions from the environment and to allow people to move around easily. Chairs are arranged in a circle so that all participants can see each other and interact horizontally.

Teaching aids and resources:

It is important to prepare the necessary items in advance to ensure that the activities can take place as planned. Check that the materials and resources needed for each activity are available, and confirm that the space has an internet connection, a board, markers, equipment for projecting videos, audio and other digital resources. Although these would be the ideal conditions, we know that on many occasions these are not available. For this reason, alternative resources such as flipchart paper and tape should be used instead of a board, and the audiovisual material needed should be carried on a USB memory stick.

The three stages of a session:

Opening:

Time to introduce the topic, present the purpose of the space, establish agreements and/or rules and set out expectations.

Core:

Development of the central topic. Each activity has an opening, an experience and a closing. Context is provided and the necessary instructions are given. The presentation and/or exercises are carried out delving deeper into the topic. Then the participants reflect on the experience.

Closing:

The closing allows for connections to be made between the various analyses, comments and concerns that arose throughout the session. A final reflection summarises the learning and insights acquired, and integrates and acknowledges the contributions of the participants, creating a common narrative of what has been experienced.

Visual aids help to retain ideas and concepts and to share the conclusions drawn from the experience. We suggest including, as closure, a symbolic emotional element to help students remember the shared experience.

A Teaching Guide for Peacebuilding: Truth as a Public Good

Module	Objectives	Activities
Module 1 What is Colombia's armed conflict about?	<p>To provide brief historical background to the armed conflict in Colombia.</p> <p>To present the central components of the 2016 Peace Agreement with the FARC, emphasising the complementarity of its components and their relation to the causes of the conflict.</p> <p>To reflect on how we keep informed and the importance of being critical of the information we receive and of its sources.</p>	<ol style="list-style-type: none"> 1. Presentation of Rodeemos el Diálogo (ReD) and of the facilitators 2. Presentation of participants and of their feelings regarding the current situation in the country with regard to peace 3. Causes of the conflict and the Peace Agreement 4. The misinformation quiz
Module 2 A culture for truth, justice, reparation and non-repetition	<p>To raise awareness of the situation of the victims of the armed conflict and reflect on their needs and rights.</p> <p>To raise awareness of the importance of knowing the truth about the armed conflict and of empathising with those affected.</p> <p>To present the three institutions of the Comprehensive System for Peace. Point out the main differences among them and show how they complement each other.</p> <p>To reflect on the concept of truth, its value for participants, and what it means for the victims.</p>	<ol style="list-style-type: none"> 1. Victims of the conflict and their rights 2. The Comprehensive System for Peace 3. Why is it important to tell and to know the truth? 4. What can I do so that truth is more highly valued?
Module 3 Why is it important to talk about truth in Colombia?	<p>To provide a general overview of the Colombian Truth Commission's report and its importance as a contribution to peacebuilding.</p> <p>To highlight some of the report's recommendations and invite suggestions from students on how they can contribute to their implementation.</p> <p>To present an overview of the legacy of the Truth Commission and how to access its contents and resources in order to continue to learn about it and better understand what happened.</p>	<ol style="list-style-type: none"> 1. The Colombian Truth Commission's Report 2. The recommendations of the Truth Commission 3. The legacy of the Truth Commission
Module 4 What contributions can we make to truth and reconciliation?	<p>To reflect on our shared responsibility as citizens and how we can contribute to truth and reconciliation in our own contexts.</p> <p>To call for solidarity with those affected by the armed conflict and propose actions to help to repair the damage done.</p>	<ol style="list-style-type: none"> 1. Reconciliation 2. What can young people do?

MODULE 1:

WHAT IS COLOMBIA'S ARMED
CONFLICT ABOUT?



Objectives:

- To provide a brief historical background on the armed conflict in Colombia.
- To present the central components of the Peace Agreement, emphasising the complementarity of its components and their relation to the causes of the conflict.
- To reflect on how we keep informed and the importance of being critical of the information we receive and of its sources.

Duración: 2 horas.

Materiales: Computer, projector, PowerPoint presentation (bit.ly/3XtJrgs), board, markers, pens or felt pens, post-its.

Module 1: What is Colombia's armed conflict about?		
Steps	Objective	Duration
1. Presentation of the workshop	To present the organisation, its principles and the objective of the workshop.	15 minutes
2. Presentation of participants and their feelings regarding the current situation in the country concerning peace.	To recognise and share one's feelings regarding the current situation in the country in relation to peace.	30 minutes
3. The causes of the conflict and the Peace Agreement.	To raise participants' awareness of what happened in the armed conflict, its root causes, and how the Peace Agreement aims to address these situations.	40 minutes
4. Misinformation Quiz	To reflect on how we keep informed and on the importance of being critical of the information we receive.	35 minutes

STEP 1: Presentation of the Workshop

Objective: To present the organisation, its principles and the objective of the workshop [Slides 1 to 5].

Duration: 15 minutes

At the opening it is important to create an atmosphere of trust and learning. This is the time for a brief presentation of the facilitators and the organisation they belong to, the purpose of the workshop, the modules to be worked on, the objective of this first session, and also to resolve any questions.

Use Slides 1 to 5 of the Powerpoint presentation 11.10.22 PPT (La verdad como bien público.pptx - Google Slides)

STEP 2: Presentation of the participants and of their feelings with respect to the current situation in the country with regard to peace.

Objective: To recognise and share the feelings that this topic provokes in each participant. To highlight the importance of diversity of visions and convictions, and the value of respect for difference as a way of contributing to peace.

Duration: 30 minutes

Ask: What are your feelings about the current situation in the country regarding peace? Hand each person a post-it note and a pen or marker and ask them to write down their feeling in one word and then share it with the group. Then ask each participant to introduce themselves by name, share the feeling they wrote down and the reasons for it, and stick the post-it note on the board in front of one of the three images drawn: positive, neutral and negative. Workshop facilitators too can take part in the exercise.

After all the participants have made their presentations, reflect on the diversity of perceptions and feelings, the importance of respecting those differences and how this diversity can be a reflection of what is currently happening in Colombian society.

To introduce Step 3, present Slides 6 and 7 (Title of Module 1 and its objectives).

STEP 3: The Causes of the Conflict and the 2016 Peace Agreement

Objective: To raise participants' awareness of what happened in the armed conflict, its root causes, and how the Peace Agreement aims to address these situations.

Duration: 40 minutes

Present Slide 8 (Juan Gabriel Vásquez's phrase) and briefly discuss it with the participants, explaining who Vásquez is and providing the necessary context.

Then ask:

What do you know about the impact of the armed conflict in Colombia?

Take notes on the board of some of the answers.

Present the video "Las cifras del horror no se deben repetir" (The figures of horror must not be repeated) from the series Frente al Espejo (Facing the Mirror). [Slide 9]

<https://youtu.be/5qmY08-XtZw>

Listen to the comments and reactions of the participants and elaborate on some of the figures shown in the video. Mention how this illustrates the need to seek a negotiated end to conflicts. Complement the reflection with Father Francisco de Roux's phrase. [Slide 10]

Then ask:

What do you know about the Peace Agreement?

Take note of some of the answers and then ask the next question:

What do you think were the causes that led to the armed conflict between the FARC and the Colombian state? [Slide 11].

After a few responses, with the help of the video “Sesenta años de conflicto en tres minutos” (Sixty years of conflict in three minutes) from the series Frente al Espejo (Facing the Mirror) <https://youtu.be/AujELzHOqes> [Slide 12], provide some context on the causes of the armed conflict in Colombia and how they relate to the points of the Peace Agreement that sought to address them.

By way of a summary of the causes of the conflict, present Slides 13 and 14 on rural development and political participation.

Before going on to present the contents of the Peace Agreement, start a dialogue with the participants asking them if they are aware of the issues that were negotiated in the peace process between the government and the FARC. [Slide 15 - Bart Simpson cartoon].

Using Slides 16 to 27, describe the broad content of the Peace Agreement. Then, explain the core elements of Point 1, Comprehensive Rural Reform, Point 2, Political Participation, Point 4, Solution to the Problem of Illicit Drugs, and Point 3, End of the Conflict. Mention that Point 5, Victims, will be presented at a later date.

Concluding this explanation, ask: Do you know what has been implemented and what has not? [Slide 28].

Afterwards, briefly describe the most significant advances in the implementation of the Agreement. For this, it is essential to be informed beforehand and, if possible, to have a graphic presentation of each point. You can use the most up to date Kroc Institute Reports (Kroc Institute for International Studies, University of Notre Dame).

<https://kroc.nd.edu/news-events/news/kroc-institute-releases-sixth-report-on-colombian-peace-agreement-implementation/>
“Five Years After the Signing of the Colombian Final Agreement: Reflections from Implementation Monitoring.”

Additional information: El nuevo Gobierno y los seis años de implementación del Acuerdo de Paz • FIP (ideaspaz.org)

Inputs for workshop facilitation

Emphasise that the Peace Agreement was designed to change some of the inequalities that gave rise to the armed conflict. Moreover, that its full implementation is fundamental, as its components were designed to complement each other. Partial implementation would undermine its effectiveness and lead to the continuation of the conditions that gave rise to the conflict and which could cause it to erupt again. It is also worth noting that the essence of a peace agreement and the only way for it to achieve its objective lies in the mutual commitment of the parties to comply with what was agreed.

What follows is a brief historical overview of three of the issues that underpin some of the core points of the agreement.

Rural Development

Land has always been a source of conflict in Colombia. In fact, inequality in land use and ownership has been recognised as one of the triggers for the formation of the guerrillas, especially the FARC. This issue is so important in the country that it was the first point in the peace agreement to be negotiated. In the negotiation process, the conclusion was reached that, the rural problem was not limited to access to land, but also required investment in infrastructure, trade, education, participation, science and technology. This is very important, as Colombia is the most unequal country in Latin America in terms of land ownership

rights, as most of the land is concentrated in the hands of a few.

For decades, it has been impossible to implement a rural reform that meets the needs of small farmers and closes the inequality gaps. The following are some historical examples:

1882: The allotment of a fallow piece of land (baldío) was annulled if it had not been worked in the ten years following the allocation. The baldíos allotted between 1827 and 1931 represented less than 3% of the country's land.

There were serious conflicts between landowners and settlers due to the lack of clarity (or absence) of land titles. The problem was aggravated when in 1926 the Supreme Court of Justice decided that in order to evict settlers, it was necessary to present an original title issued by the State.

1936: Under President Alfonso López Pumarejo, by law, whoever occupied land in good faith and without conflict was presumed to be its owner. Fallow lands (baldíos) were presumed to be unexploited. The right of ownership derived from working the land. All lands abandoned or unexploited for 10 years returned to the State.

In practice, it only served to confirm extensive land ownership since most large landowners did have title deeds. For 30 years, cattle ranching served to prove that the land was being farmed.

1944: The Conservative Party, back in power, carried out an “agrarian counter-reform”. It regulated sharecropping, prohibited sharecroppers from sowing permanent crops that could later be used to claim the property or improvements, and ordered the extension to 15 years of the time limit after which unused land would revert to the State. This provoked the development of large estates, intense colonisation, private properties being converted into pastures, and the appearance of cash crops (sugar cane, bananas, coffee, cotton, sorghum, etc.).

1961: Agrarian reform law inspired by the Alliance for Progress, without results. This law was supported by the Liberal Party. The peasant movement was in the process of organising itself.

1966-1970: Agrarian Reform under the Government of Carlos Lleras Restrepo. Shift from large estates to smallholdings. The National Association of Peasant Users (Asociación Nacional de Usuarios Campesinos - ANUC) was created. In some regions this reform became politicised: there were expropriations, especially of large cattle ranches; marches and land invasions took place, and an economic crisis ensued.

1970-1974: Misael Pastrana's Government halted the agrarian reform due to resistance to the peasant movements and the increase in guerrilla activity. Instead of distributing land, it helped large landowners to modernise (commercial plantations: cotton, rice, vegetable oils, flowers, etc.). It promoted urban development (housing).

2011: The Victims and Land Restitution Law (Law 1448) establishes humanitarian aid, assistance and reparation benefits for victims, defined as those who have suffered harm as a result of events that occurred on or after 1 July 1985 as a result of the internal armed conflict. Close relatives of persons killed or reported missing in the same circumstances also benefit. With regard to land, Law 1448 establishes the conditions for the legal and material restitution of lands to people who have been dispossessed or displaced.

Recommended sources:

- Reforma agraria en Colombia: evolución histórica hacia un enfoque integral actual (Franco-Cañas et al., 2011)
-- La tierra como eje central del conflicto armado en Colombia, Una mirada a la ley 1448 de 2011 Ley de Víctimas y Restitución de Tierras, sus antecedentes, implementación y problemáticas. (Restrepo Restrepo et al., 2018)

Political participation

Colombia has been a two-party republic since its independence. The Liberal Party and the Conservative

Party were officially created in 1850, although these two tendencies had existed before (federalist and centralist). This situation continued from 1958 to 1974 under the National Front, which was a pact to maintain power by alternating between these two parties.

1936: Recognition of the right to vote for all men. Previously, voting was restricted to literate men with a certain amount of wealth, with some variations depending on the constitution in force at the time.

1957: The right to vote was recognised for women, who exercised it for the first time in the plebiscite proposed by the military junta to found the National Front "in accordance with the will of the people" (participation of 96.4% of citizens).

1991: The Colombian Constitution adopts participatory democracy, replacing representative democracy (sovereignty of the political parties) as a response to this restrictive practice of citizen participation. High abstention rates are attributed to a lack of political culture.

Drug trafficking

Problem linked to the lack of agrarian reform and of economic and productive alternatives. In the 1980s, the absence of rural reform and other state failings (lack of state presence throughout the country, poor infrastructure, mistrust of institutions, etc.) created gaps that were exploited to propagate and commercialise illicit crops. At the same time, the FARC guerrillas began to become involved in crop control and commercialisation routes as a means of financing.

How is implementation going?

The main achievement has been the end of the armed conflict between the government and the FARC-EP and the transformation of this guerrilla group into a democratic political party that, despite the existence of dissidents, participates in national political life. Comparative studies of other peace processes show that reaching the first two years after the signing of the agreement without returning to armed conflict is an important milestone that bodes well for the prospects of success. There has also been significant progress in guaranteeing the implementation of the transitional justice system, through the creation of the three institutions of the Comprehensive Peace System. Another notable achievement is the effective functioning of several of the verification, monitoring, conflict resolution and international accompaniment mechanisms stipulated in the Agreement. Comparative experience shows that peace processes where these mechanisms work best have higher levels of implementation. Where they fail to function, the risk increases significantly of relapsing into armed conflict and the entire peace process collapsing (Kroc Institute for International Studies, 2021). [Informes 3, 4 y 5 del Instituto Kroc. Abril 2019, junio 2020 y mayo 2021](#)

STEP 4: Misinformation Quiz

Objective: To reflect on how we keep informed and on the importance of being critical of the information we receive.

Duration: 20 minutes

[Slide 34] "How do you keep yourselves informed? How do you know what you know?"

Ask participants how they find out about the main news in the country and the world, and how they found out about the Peace Agreement. Take note of the answers on the board.

Begin by pointing out that disinformation has become prevalent in social networks, in the mass media, and in politics around the world. Fake news is not simply misinformation, but information that is intentionally misleading and deceptive with the aim of spreading certain political ideas or damaging the reputation of targeted individuals, groups or institutions. The campaigns leading up to the Brexit vote in the UK, the plebiscite on the 2016 Peace Agreement in Colombia, and the US presidential election, all of which took place in 2016, are examples of this. As a result, there are now organisations that systematically check the veracity of news stories, which can be consulted by citizens in order to avoid falling prey to fake news.

Present as an example Slide 35 (Fake news about Petro and Cuban doctors).

Next, explain that there will be a quick exercise with some examples of news stories, in order to test their ability to spot hoaxes. Slide 36 (Misinformation Quiz).

Present, one by one, six examples selected from those on the slides, including real news and fake news. [Slides 36 to 54].

Ask the participants to answer in each case if it is true or false. Score a point on the board for each correct answer. At the end do a tally to find out how much they were fooled by these fake news stories from Colombia.

Keep in mind that the examples should be varied and renewed to include pieces of news that are understandable and of interest to the participants you are working with and to the region where they live.

Inputs for workshop facilitation

The following are some examples of national and regional news stories, some of which had a major impact in 2016 in the context of the campaign for the peace plebiscite.

1. *Centro Democrático senator Alfredo Rangel posted on his Twitter account a photo of a group of FARC leaders wearing Gustavo Petro t-shirts, with the following message: "FARC leadership with Petro. Castrochavismo joins in".*

FALSE. Santiago Arbeláez, head of the Common Alternative Revolutionary Force, or FARC, party in Valle, corroborated that the photo was taken in September 2016 at the Tenth FARC Conference in Llanos del Yarí. At that time, the FARC party had not been created and the political campaign for the presidency had not begun.

2. *Posting on WhatsApp: "The Roy Barreras Law has just passed, and there is only one debate left on regulation. In the first year, all Colombian pensioners must contribute 7% of their pension to peace, for the support of the guerrilla bases. Then, proportionally, 7.5% and finally 9%. We are going to collect 11 million signatures to reverse this law. Why don't they do it with the salaries of senators and congressmen?"*

FALSE. At the time, the Secretary General of the Senate, Gregorio Eljach, issued a statement that reads: "Having reviewed the books of Bills and Legislative Acts, as well as the respective database in the Law Section of this Corporation, no initiative was found in process, nor filed during the legislatures 2014 to date (August 17, 2018), by Senator Roy Barreras Montealegre related to the establishment of a percentage deduction in pension allowances with a view to financing peace or matters related to post-conflict".

3. *The demobilised combatants will receive a salary of \$1,800,000 for life, while an ordinary citizen earns a minimum wage.*

FALSE. The Government explained that, on page 75, the Final Peace Agreement between the Government and the FARC states that: "Each of the men and women who today belong to the FARC-EP, starting from the closing of the Transitional and Normalisation Zones ("Zonas veredales de transición y normalización") and for twenty-four (24) months thereafter, will receive a basic monthly income equivalent to 90% of the current legal minimum wage, as long as they do not have a contractual relationship that generates income."

4. *FARC Party Twitter: "Victor Vidal is the mayor and social leader in Buenaventura. Yesterday a grenade was thrown at the mayor's office there. There is fear that the people will take control of their own future. Our wholehearted solidarity."*

TRUE: The tweet is from the official FARC party account and expresses its solidarity with Victor Vidal, mayor and social leader of Buenaventura, Valle del Cauca, following a grenade

attack targeting the city's mayor's office. Mayor Vidal said that the attack "must have been an act of retaliation by illegal groups operating in Buenaventura." The mayor's office asked the government of President Iván Duque for security support, including cameras, operational and intelligence personnel, legal support and more.

5. *Facebook post with the headline: "First images of the massacre are released and 7 dead found in Camawari, Ricaurte, Nariño." Published in August 2020 in connection with an attack against the Awá people that occurred that month.*

FALSE: The photographs relate to a different event in Tumaco in 2017. The publication is false, not only because of the photographs, but also because of the information in it. This picture was circulated on Facebook. The post has almost 400 reactions and was shared more than 430 times

6. *"What are we facing after @FarcSantos handed the country over to narcoterrorism?" Tweet from José Félix Lafaurie accompanied by a photograph of young people from Samaniego, with a sign that reads: WE ARE FARC YOUTH.*

FALSE: The photo is altered. The real text reads "NO SOMOS JUVENTUD FARC" (WE ARE NOT FARC YOUTH). José Félix Lafaurie himself offered an apology. However, this type of post is quite serious, as it not only stigmatises the young population of the municipality of Samaniego, but also puts their lives at risk and attacks their human dignity.

7. *Facebook post: EL TIEMPO. María Fernanda Cabal and Miguel Polo Polo are said to be paying to destabilise Petro's government by spreading fake news.*

FALSE: The screenshot of the purported news is a hoax. The graphic circulating in social networks does not coincide with the layout of the newspaper.

8. *Posting on Instagram and other social networks: Salvatore Mancuso offers support to Gustavo Petro's total peace.*

TRUE: In a letter, former paramilitary leader Salvatore Mancuso reiterated to the Colombian president, Gustavo Petro, his commitment to the proposal for total peace to put an end to violence in the country.

Mancuso added that the current government is demonstrating that it is going to do what previous governments had promised but failed to do.

Inputs for workshop facilitation

In the information age, the internet is the universe of the masses, the media, and the data. As a result of the growth of the web, the media have ceded control over the distribution of content of public interest, and while this has meant a greater expansion in means of expression, it has also been exploited to increase misinformation.

Today, every citizen is a means of communication as they use devices that allow them to generate and distribute content with neither time nor geographical barriers. This capacity also makes them potential disseminators of false information. Every day new media are gaining ground in the digital world; today it is attention that is a scarce resource. Fake news appeals to our emotions, incites us to outrage and creates scandals (Consejo de Redacción, 2019 - See <https://consejoderedaccion.org/>).

Manipulated information has an impact on trust, coexistence and peacebuilding. Hence the importance of not relying on a single version of the information, of comparing different sources and looking for reliable alternatives. We stress the need to verify the information we receive, not reacting on the basis of the first thing that comes to us.

Some thoughts:

After checking the number of correct answers, ask: How do we know if what politicians and social networks say is true or not? How do we find the truth in the midst of the avalanche of information and misinformation we see every day?

Point out how important it is for everyone, including the very young, to be informed about what is happening in the country and to take a critical look at the news they are getting.

Next, showing Slide 55, point out some clues as to whether a piece of information is false or not:

- The source of the information is not clear.
- The sources do not verify the information.
- The information does not appear in other media.
- The date of publication is not recent.

Share these links to two recognised sites where the truthfulness of news can be checked:

www.colombiacheck.com
<https://www.instagram.com/keepupco/>

MODULE 2:

A CULTURE OF TRUTH, JUSTICE, REPARATION
AND NON-REPETITION



Objectives: [Slides 56 and 57]

- To raise awareness of the reality experienced by victims of the conflict and reflect on their needs and rights.
- To present the three institutions that make up the Comprehensive System for Peace, highlighting the main differences among them and how they complement each other.
- To reflect on the concept of truth, its value to the participants and what it represents to the victims.

Duration: 2 hours.

Materials: Computer, projector, PowerPoint presentation (bit.ly/3XtJrgs), board, markers, pens, post-its, masking tape, blank index cards.

Module 2. A culture for truth, justice, reparation and non-repetition		
Steps	Objectives	Duration
1. Victims of the conflict and their rights	To raise awareness about the experiences of the victims of the conflict, and reflect on their needs and rights.	50 minutes
2. The Comprehensive System for Peace	To present the institutions of the Comprehensive System for Peace created in Point 5 of the Peace Accord to address the rights of the victims.	20 minutes
3. Why is it important to tell and to know the truth?	To reflect on the importance of telling and knowing the truth using examples of actual cases with which students can identify.	35 minutes
4. How can I contribute to making truth more valued?	To reflect on how young people contribute to truth through concrete actions and how to further strengthen this effort.	15 minutes

STEP 1: Victims and their rights

Objective: To raise awareness of the experiences of the victims of the conflict, and to reflect on their needs and rights.

Duration: 50 minutes.

Choose between the two options below and present one of them to the participants.

Example 1: Song “Resistance”

Play the audio of the song “Resistance”. Explain that this song was composed collectively by peace-building communities in San Jacinto, Bolívar, seeking to convey a message to contribute to reconciliation through music (more information in the box). “Available through Spotify or via <http://bit.ly/3YsKONY>”

Project the lyrics so students can follow along while listening. [Slides 58 to 61]

Song: “Resistance”

Spoken

I have lived at the mercy of silences or fears, until the future became a story impossible to believe.
 There are sublime femicides, painful whims and stubborn farewells.
 Stubborn thirst for freedom, more stubborn thirst for love.
 Others, blinded by anguish, clamour for power.
 To see if this way they will be loved, even if they have to do it by force.
 And it is stupid. My people resist where they seem to echo.
 And they judge each other and hurt each other, but they don't answer each other. They don't even ask questions.
 Besides, they look like toys in the circus of the beast.

Sung

The spider's web of our Caribbean region resists
 It receives hard blows, for the violent one rages on
 Sowing discord they invade paradise
 They never ask your permission trampling on culture
 Digging the grave for a submissive State
 We are no longer on our knees suffering, always silent
 Even the river is whispering that the forest is more alive
 Wildlife has found food
 The goldfinch sings again
 The stream flows happily
 The reedbeds bloom
 The seas toss their waves
 The birds take flight

Spoken

It is so easy to hate hatred, which is nothing but fear transformed into energy.
 But to love the world, you have to love hate.
 Like a patient mother wishes for the masters of violence, good and forgiveness.
 Love must be defended, as if the future depended on clinging to the hope of waking up one day without hate, without fear.
 Look catastrophe in the eye, without running away, without hesitation.
 I cling like the root of a tamarind tree to this dream and this land, which has been watered with the blood and tears of the guilty and the innocent.

While, at the top of the sky, a tender angel opens his chest in two to kill us with laughter, with the solo of an accordion.
 My most precious treasure is dignity, light in the eye of the hurricane.
 Courage to resist every onslaught of this savage beast.
 Up to, and beyond, exhaustion.

Sung

Embracing existence, empowered women
 Neither weak bait nor trophies of violence
 Spinning coexistence, building new nests
 With men more than united they strengthen homes
 Bringing our places together we will never be defeated
 We become resilient in the community pot
 In the “tinto” that keeps us company in the resistant “mingas”.

In the work we do in the present to forge a future
 For our children safe and secure away from the war
 Enjoying the land, a context that is healthy and pure
 With God always holding our hands, art as our tool
 Our voice is told to look for our brothers and sisters
 On a path we move forward because together we are more
 Stronger we will be able to change thoughts
 We will build the foundations of a true peace

Example 2: Video “Bocas de Ceniza”

Show the video [Bocas de Ceniza de Juan Manuel Echavarría/fragmento Alexander Camacho](#) (Echavarría, 2015). [Slide 62]

After playing the audio of the song or showing the video *Bocas de Ceniza*, ask participants: What feelings or thoughts does it bring up for you? Encourage several people to participate and share their reactions.

Emphasise the effects that the armed conflict in Colombia has had on children, adolescents, adults and entire families. If the video *Bocas de Ceniza* has been chosen and the participants do not know what happened in the Bojayá massacre, briefly describe what happened.

Other victimising events

Using the photographs in the presentation, describe other events that occurred during the armed conflict. In this way, a broader picture emerges of the variety of situations suffered by both civil society and legal and illegal armed actors. The different armed groups responsible for these events (guerrillas, paramilitaries and state forces) and the different forms of victimisation can also be shown. [Slides 63 to 67]

After several participants have shared their reactions, ask: Did you know that such serious events happened in our country? What is the value for you of knowing the truth about the armed conflict in Colombia? [Slide 68]

Reflection: Based on the participants’ responses, reflect on the need to know how the conflict affected many Colombians, and the importance of not being indifferent to these serious events experienced by many communities in different regions of the country. Emphasise the importance of recognising the victims, their dignity and the harm they have suffered, as well as the need to establish the truth about what happened and to have their rights recognised. Follow up with Father de Roux’s phrase: “Reality is in the victims...” [Slide 69]

Inputs for workshop facilitation

Example 1

Mention that this is only one example of how people and communities that have suffered directly from the armed conflict have come together to remember, to find ways to recover materially and emotionally, to heal their wounds and to act so that events such as these do not happen again.

This song, as well as the one presented further on in Module 4, emerged from the Music for the Soul project, a collective construction process carried out in 2019 in San Jacinto, Bolívar, during a meeting of peacebuilding communities of the Colombian Caribbean. It was part of a creative workshop attended by people from different territories, memory sites and peacebuilding experiences in the Colombian Caribbean. The aim of these compositions is to make communities, especially young people, aware of these messages through music and, by means of this form of pedagogy, encourage them to begin to talk about their history. This will help them to understand it and to think about how to build peace and achieve reconciliation, so that the suffering caused by the armed conflict is not repeated. That is how Andrés Leonardo Guerra Mendoza, musical coordinator of the project, explains it.

Example 2

For further illustration, show the video *The massacre of Bojayá, Chocó*, which took place in 2002 (3:10 minutes). <https://youtu.be/k9ob40Fk18Q>

“On 2 May 2002, guerrillas from the FARC’s José María Córdoba Bloc and paramilitaries from the Élder Cárdenas Bloc clashed between the municipal centres of Vigía del Fuerte and Bojayá, known in the area as Bellavista. There, the paramilitaries hid behind the church and, at around 11 a.m., the FARC launched a gas canister filled with shrapnel at them. It landed inside the parish church, where more than 300 people were sheltering. The cylinder bomb broke through the roof of the church, hit the altar and exploded, causing great devastation: on the church floor, and even on the walls, there was evidence of dismembered or totally destroyed bodies. The fighting began on 20 April and lasted until 7 May.

Ninety-eight people died in the massacre: 79 as direct victims of the bombing, 48 of whom were minors; another 13 died in the events preceding and following the crime committed in the Bellavista Church; and six people who were exposed to the bombing died of cancer in the course of the following eight years.

This community was especially affected: the church was destroyed and the survivors had nowhere to perform their funeral rites, which include ancestral practices. As a result of the massacre, virtually the entire population was forcibly displaced.

According to José Américo Asprilla Rivas, a member of the guerrilla who turned himself in following the events, the FARC knew of the presence of civilians in the church and yet alias ‘Vicky’, commander of the guerrillas in Buenavista, ordered the bombing with gas canisters.

The victims have denounced the negligence of the State for having ignored the early warnings that the Ombudsman’s Office and the Procurator’s Office had issued months earlier about the danger the population was facing. Bojayá had a strong guerrilla presence since 1997. In 2008, the José María Córdoba Bloc of the FARC changed its name to Iván Ríos after the death of that guerrilla leader” (Rutas del Conflicto, 2019 - <https://rutasdelconflicto.com>).

Inputs for workshop facilitation

Use this summary as reference on the main victimising events and the definition of victim provided in Law 1448 of 2011. The aim is not to explain the types of victimisation, only to have at hand background information to answer the participants' questions.

Thirteen forms of victimisation in Colombia in the context of the internal armed conflict:

1) Displacement of population, 2) land seizure, 3) kidnapping, 4) extortion, 5) unlawful recruitment of children and adolescents, 6) torture, 7) homicide of a protected person, selective assassinations and massacre, 8) threats, 9) crimes against sexual freedom and integrity, 10) forced disappearance, 11) anti-personnel mines, unexploded ordnance and non-conventional explosive devices, 12) attacks on and loss of civilian property, 13) attacks on public property.

Who is recognised as a victim in Colombia?

"Persons who individually or collectively have suffered harm as a result of events occurring on or after 1 January 1985, as a consequence of serious and gross violations of international human rights law and breaches of international humanitarian law during the internal armed conflict. Also considered to be victims are persons who have suffered harm while intervening to assist the endangered victim of the aforementioned events, or to prevent such victimisation. Children born as a result of sexual abuse committed in the context of the armed conflict are also victims" (Victims Law 1448 of 2011).

Exercise: Victims' rights

Objective: To recognise victims' needs and the rights that Point 5 of the Peace Agreement seeks to protect.

Duration: 40 minutes

Materials: Post-its of four different colours for the ten groups (a set of at least 5 of each colour), markers. Digital access to the selected pieces in QR code. To make access quicker and easier, the codes are shown on a slide and printed out.

Create random groups of 5 or 6 people. Each group will be assigned an audio or video piece related to a victimising event that occurred in the armed conflict. The videos and audios will be shared through a QR code for each piece.

Proposed topics: (<http://bit.ly/3YvWMPv>)

1. Forced displacement of population

<https://spoti.fi/3IEVY3q>

2. Sexual violence in the context of the conflict

<https://youtu.be/fEWk15BwAqM>

3. Forced or unlawful recruitment of children or adolescents

<https://spoti.fi/3I3o5ku>

4. Enforced disappearance

<https://youtu.be/ryLApLsx11g>

5. Exile

<https://youtu.be/fQHkWKWN-M>

Each group will watch or listen to the assigned piece (approximately 5 minutes) and discuss (10 minutes) the needs of the people in that piece and the rights that were violated. Ask participants to put themselves in the shoes of the victims and answer the following questions: What rights were violated? What would you ask from the State, the perpetrators and society as reparation?

Hand out coloured post-its to each group for the different types of answers: one colour for the rights that were violated and three different colours for what is being asked of the perpetrators, the State and society. The groups will appoint a rapporteur to share conclusions in plenary session.

Make it clear that these victimising events do not cover all the violations of rights that occurred during the conflict, but that a few examples were chosen for the exercise.

Plenary: 25 minutes

A spokesperson from each group shares the answers and one of the workshop facilitators writes them on the following grid, which is projected onto a board if projection is available. [Slide 71]. Otherwise (if viewing on a TV screen), the grid is drawn directly on the board.

VICTIMISING EVENTS	WHAT VICTIMS ASK FROM:			
	RIGHTS VIOLATED	PERPETRATORS	STATE	SOCIETY
1. Forced displacement of population (or name of assigned podcast)				
2. Sexual violence in the context of the armed conflict.				
3. Forced or unlawful recruitment of children or adolescents				
4. Enforced disappearance				
5. Exile				

STEP 2: The Comprehensive System for Peace

Objective: To present the three institutions that make up the Comprehensive System for Peace and the role of each as components of the Restorative Justice System.

Duration: 20 minutes

Materials: PowerPoint presentation [Slides 72 to 78].

Explain that in order to address the rights of victims to truth, justice, reparation and non-repetition, the Comprehensive System for Peace was designed and included in Point 5 of the Peace Agreement. This system is made up of the Truth Commission (CEV), the Special Jurisdiction for Peace (JEP) and the Unit for the Search for Disappeared Persons (UBPD).

It is worth mentioning that Point 5 was the last point to be perfected during the negotiations in Havana, and it took into account the testimonies of five victims' delegations and the proposals submitted by various victims' forums held in Colombia.

Present the slides on the content of Point 5 of the Agreement and each of these three institutions: JEP, UBPD and CEV.

Restorative justice approach: Mention that this is a transitional justice model (required to ease the transition from a country in conflict to post-conflict) and that it incorporates the restorative justice approach, which prioritises the reparation of harm and attention to victims over the punishment of those responsible.

Describe the restorative vs. retributive justice approaches using the following comparative table. [Slide 79]

RETRIBUTIVE JUSTICE	RESTORATIVE JUSTICE
Act itself (offence) Focused on the past	Circumstances, context, impact To influence the future
Confrontation - Imposition	Collaboration - consensus
Law and order	Reparation - transformation
Decisions by specialists / experts	Decisions by those affected Active participation
Punishment of the person and the behaviour	Disapproval of the behaviour Appreciation for the person
Stigmatisation and exclusion	Reintegration - acceptance - inclusion
Justice = enforcement of norms	Justice = repairing relationships and harm

Adapted from Zehr, 1990

Inputs for workshop facilitation

SPECIAL UNIT FOR THE SEARCH FOR DISAPPEARED PERSONS (UBPD):

This is the extrajudicial and humanitarian component of the Comprehensive System for Peace in charge of searching for and locating persons who have been reported missing and establishing what happened to them. In this way, the Unit contributes to satisfying the victims' rights to truth and comprehensive reparation. In the event that the disappeared person is confirmed dead, they will arrange for the identification and humane handover of their remains to the next of kin. If found alive, the Unit will facilitate the reunion with the family.

- It is humanitarian and extra-judicial in character.
- It is independent and autonomous.
- Its officials do not have to denounce or testify in judicial processes.
- It gives priority to girls and women.
- Relatives of disappeared persons can go to the UBPD, whether or not there is a criminal investigation, complaint, or registration in the Single Register of Victims (RUV).
- Going to the UBPD does not mean renouncing justice.
- The UBPD may request protection for witnesses and victims if it deems it appropriate.

SPECIAL JURISDICTION FOR PEACE (JEP)

It performs judicial functions and fulfils the Colombian state's duty to investigate, prosecute and punish crimes committed in the context and as a result of the armed conflict, particularly the most serious and emblematic ones.

The JEP has three conceptual pillars:

Transitional justice refers to the transition from dictatorship to democracy or from armed conflict to peace, in which it is necessary to balance legal demands (guaranteeing victims'

rights to truth, justice, reparation and non-repetition) with the demands of post-conflict society.

Restorative justice, also called reparative or compassionate justice, is a way of thinking about justice that focuses on the needs of victims and perpetrators rather than on punishing perpetrators or enforcing abstract legal principles.

The JEP is a special transitional institution with a 10-year mandate that started in 2018.

- It tries and punishes all those responsible for crimes against humanity and war crimes (murder, torture, sexual violence, enforced disappearance and genocide).
- It deals only with crimes committed by the FARC and agents of the State in the context of the armed conflict.
- It meets the demands of international justice.

Types of sentences

- With incentives:** Those who tell the whole truth and comply with the reparation measures imposed by the Court will not serve the sentence in prison but in another supervised place. 5-8 years.
- With loss of incentives:** Those who acknowledge their crimes and tell the whole truth, but do so belatedly, must serve time in prison. 5-8 years.
- No incentive:** Those who do not acknowledge their crimes and are proven guilty at trial lose both incentives of time and place and must pay a prison sentence of 8-20 years.

COMMISSION FOR THE CLARIFICATION OF THE TRUTH, COEXISTENCE AND NON-REPETITION.

The Commission was created for a period of three years and ended its mandate in August 2022. It was an impartial and independent mechanism of a transitional and extrajudicial nature, with a territorial approach, which sought to contribute to the fulfilment of the right of victims, and of society as a whole, to the truth.

In addition to producing a final report, the Commission created spaces at the national, regional and territorial levels, in particular public hearings, in order to listen to different voices and promote the participation of different sectors of society, including those who took part in the conflict directly or indirectly (Decree Law 588 of 2017).

Its objectives:

- To contribute to the clarification of what happened and to offer a comprehensive explanation of the complexity of the Colombian armed conflict.
- To promote and contribute to recognition throughout society of the victims' dignity, of the harm caused by those responsible, and of what took place.
- To promote coexistence in the territories in an atmosphere of dialogue through the creation of spaces in which different voices can be given a chance to be heard.

STEP 3: Why is it important to tell and know the truth?

Objective: To reflect on the importance of telling and knowing the truth based on examples of actual, everyday situations with which students can identify.

Duration: 40 minutes.

Show the video of the song Dime la verdad ("Tell me the truth") (3:48 min., Truth Commission, 2018) [Slide 80]. Song can be found at: https://youtu.be/XjUoiR2_YjE.

Then highlight the key parts of the video and listen to some of the participants' impressions. Discuss how the war in Colombia has affected many communities.

Ask the participants to discuss, in subgroups of five or six, a situation or experience in which one of them was involved and in which it was important to know the truth of the facts. It could be a case at school, at home with their family or with their friends. In each group, based on the example shared, answer the following questions and take note of the answers [Slide 81].

1. What was the impact of telling or not telling the truth?
2. Is telling the truth easy or difficult? Why?
3. Can the truth be liberating? Explain.

Plenary: After 15 minutes of dialogue in the groups, invite the participants to return to the plenary and have one or two from each group discuss the answers.

Reflection: Summarise the groups' conclusions and, drawing on them, highlight the importance of telling and knowing the truth in all areas (family, social, school, work and business). Highlight the value of truth in everyday life as the basis for creating and maintaining trust and respect in human and social relationships.

Likewise, emphasise the need to know and understand the truth about the armed conflict and its impact on our society; to understand and recognise how so many people, families and communities of different ethnicities, genders, generations and territories were affected by the conflict. Reflect on the value of knowing the truth in order to contribute to reconciliation, coexistence and non-repetition. Refer to the legacy of the Truth Commission and its report published in June 2022.

Inputs for workshop facilitation

“Truth as a public good is not bound to any colour, nor to any side, and even less to doctrines. While underlining the particularities of the local, it aspires to universality; it is concerned with the singular as well as with the general; it combines subtlety and strength, and at the same time aims to be understanding and compassionate. It is an itinerant and mobile truth, but also one that is acknowledged and legitimate. A truth in favour of liberation and against no one”.

The truth we talk about in our educational activities on the Commission “is the public truth that the victims demand from the State... and the only condition they set in order to recover their dignity” ... “It is the truth that the victims demand from the perpetrators as a basic condition in order to be able to reconcile with them”. “The truth that the Commission seeks will unleash a process around this right, and will do so in such a way that the truth, instead of breaking us, leads us to accept each other with responsibility and to build a country together starting from our differences”. Francisco de Roux, 2018.

STEP 4: How can I help make truth more valued?

Objective: To reflect on how young people and adults contribute to truth through concrete actions and how to continue to strengthen this effort.

Duration: 15 minutes

Invite participants to form groups of three and discuss for 10 minutes how they can help to making the truth more valued. [Slide 82]

Then, a spokesperson from each group shares in plenary what inspired the discussion. Close the session inviting participants to think about how to apply what has been discussed here.

MODULE 3:

WHY IS IT IMPORTANT TO TALK ABOUT TRUTH
IN COLOMBIA?



Objectives [Slides 83 and 84]

1. To introduce the Truth Commission's final report and legacy and their importance in contributing to peacebuilding.
2. To focus on some of the Report's recommendations related to the issues most relevant to the group and to reflect on how to contribute to their implementation.
3. To encourage participation in efforts to contribute to peace and reconciliation based on an understanding of this legacy.

Duration: 2 hours

Materials: Computer and equipment for projecting. Printed covers and summaries of the volumes of the Truth Commission report. Printed sheets with texts and QR codes of the selected volumes. PowerPoint presentation (bit.ly/3XtJrgs). Downloaded videos on the report and legacy for the plenary presentation. Masking tape. Stick-on labels.

Module 3: Why is it important to talk about the truth in Colombia?		
Steps	Objectives	Duration
1. The Truth Commission Report	To provide a general introduction to the Truth Commission's report and its importance as a contribution to peacebuilding.	80 minutes
2. The recommendations of the Truth Commission	To focus on some of the Report's recommendations related to the issues most relevant to the group and to reflect on how to contribute to their implementation.	20 minutes
3. The legacy of the Truth Commission	To present an overview of the legacy of the Truth Commission and how to access its contents and resources in order to continue to learn about it and better understand what happened.	20 minutes

STEP 1: The Truth Commission Report

General presentation of the final report (80 minutes).

1. Introduction: 5 minutes. Start with these questions:
What do you know about the Commission's final report?
Why was it written? What will it be used for?
What does the report refer to? What topics does it discuss?

2. After listening to some answers, present the video "Santiago se enfrenta a los 10 volúmenes del informe final" (Santiago looks at the 10 volumes of the final report). 4 minutes [Slide 85].

<https://youtu.be/d4asXTVWc-M>

3. Present the gallery showing the covers of the 11 volumes of the Final Report, together with the summary of each one, distributed around the classroom (20 minutes).
Portadas tomos informe CEV - Pedagogía - <http://bit.ly/3XnLEdn>
Descripciones-Complemento Galería.pptx - <http://bit.ly/3YRoEF3>

In the case of Chapter 11, Colombia Adentro (Colombia Within), instead of a summary, an additional image is presented with a list of the 14 volumes it contains. 3:51.

Beforehand, put up the covers of all the volumes with their corresponding descriptions on the walls of the room. Invite participants to go through the gallery and read the description of each title, then select the topic that particularly catches their attention. After that, ask them to discuss with other participants why they are interested in that topic or if they have any special knowledge about it.

The final report is organised by tome, volume and chapter and, at the time of printing, is only available in Spanish, apart from the first tome. To assist with further reading, the titles are included here in Spanish and English.

- Tomo 1.** Convocatoria a la paz grande: declaración de la Comisión para el Esclarecimiento de la Verdad, la Convivencia y la No Repetición (Call for a Comprehensive Peace: Statement by the Commission for the Clarification of the Truth, Coexistence and Non-Repetition)
- Tomo 2.** Hallazgos y recomendaciones de la Comisión de la Verdad de Colombia (Findings and Recommendations of the Colombian Truth Commission)
- Tomo 3.** No matarás: relato histórico del conflicto armado interno en Colombia (Thou Shalt Not Kill: A Historical Account of the Internal Armed Conflict in Colombia)
- Tomo 4.** Hasta la guerra tiene límites: violaciones de los derechos humanos, infracciones al derecho internacional humanitario y responsabilidades colectivas (Even War Has Limits: Human Rights Violations, Breaches of International Humanitarian Law and Collective Responsibility)
- Tomo 5.** Sufrir la guerra y rehacer la vida: impactos, afrontamientos y resistencias (Suffering Through War and Rebuilding Life: Impacts, Coping and Resistance)
- Tomo 6.** Cuando los pájaros no cantaban: historias del conflicto armado en Colombia, tomo testimonial (When Birds Didn't Sing: Stories of the Armed Conflict in Colombia - Testimonial Volume)
- Tomo 7.** Mi cuerpo es la verdad: experiencias de mujeres y personas LGBTIQ+ en el conflicto armado (My Body is the Truth: Experiences of Women and LGBTIQ+ Persons in the Armed Conflict)
- Tomo 8.** No es un mal menor: niñas, niños y adolescentes en el conflicto armado (Not a Lesser Evil: Children and Adolescents in the Armed Conflict)
- Tomo 9.** Resistir no es aguantar: violencias y daños contra los pueblos étnicos de Colombia (Resisting Is Not Enduring: Violence and Harm Against the Ethnic Peoples of Colombia)
- Tomo 10.** La Colombia fuera de Colombia: las verdades del exilio (The Colombia Outside Colombia: The Truths of Exile)
- Tomo 11.** Colombia adentro: relatos territoriales sobre el conflicto armado (Colombia Within: Stories of the Armed Conflict in the Territories)

- **Volumen 1.** «Ensayo introductorio» (Introductory Essay)
- **Volumen 2.** «Amazonía» (Amazonia)
- **Volumen 3.** «Antioquia, sur de Córdoba y Bajo Atrato chocoano» ((Antioquia, Southern Cordoba and Bajo Atrato Chocoano)
- **Volumen 4.** «Caribe» (Caribbean)
- **Volumen 5.** «Eje Cafetero» (Coffee-growing Area)
- **Volumen 6.** «Frontera nororiental» (North-Eastern Border)
- **Volumen 7.** «Magdalena Medio»
- **Volumen 8.** «Nariño y sur de Cauca» (Nariño and South Cauca)
- **Volumen 9.** «Orinoquía»
- **Volumen 10.** «Pacífico» (Pacific)
- **Volumen 11.** «Región Centro» (Central Region)
- **Volumen 12.** «Valle y norte del Cauca» (Valle and Northern Cauca)
- **Volumen 13.** «Dinámicas urbanas de la guerra» (Urban Dynamics of the War)
- **Volumen 14.** «El campesinado y la guerra» (The Small Farmers and the War)

4. Work in random subgroups to delve deeper into some of the topics (20 minutes): Form 6 subgroups (of 4 or 5 each, depending on the size of the group) and ask them to go through the information on the assigned volume (video and text).

Give each group a printed sheet with a text about the assigned volume and the QR code of the corresponding video, as follows (these resources are only available in Spanish at the time in printing):

Group 1. Tome 5. Sufrir la guerra y rehacer la vida: impactos, afrontamientos y resistencias.

Video: El clóset de los impactos y resistencias. (*Suffering war and rebuilding lives: Impact, coping and resilience. Video: The Closet of Impacts and Resistance*) 2:31.

Group 2. Tome 7. Mi cuerpo es la verdad: experiencias de mujeres y personas LGBTQ+ en el conflicto armado. Video: Violencia sexual en el conflicto. (*My body is the truth: Experiences of women and LGBTQ+ people in the armed conflict. Video: Sexual violence in conflict*) 3:05.

Group 3. Tome 7. Mi cuerpo es la verdad: experiencias de mujeres y personas LGBTQ+ en el conflicto armado. Video: Impactos del conflicto sobre las poblaciones LGBTQ+ (*My body is the truth: Experiences of women and LGBTQ+ people in the armed conflict. Video: Impact of the conflict on LGBTQ+ populations*) 3:51.

Group 4. Tome 8. No es un mal menor: niñas, niños y adolescentes en el conflicto armado. Video Huérfanos del conflicto (*Not a lesser evil: Children and adolescents in the armed conflict. Video: Orphans of the conflict*) 1:59.

Group 5: Tome 9. Resistir no es aguantar: violencias y daños contra los pueblos étnicos de Colombia. Video: ¿Qué pasó en el Amazonas? (*Resisting is not enduring: Violence and harm against ethnic peoples in Colombia. Video: What happened in the Amazon?*) 3:04.

Group 6. Tome 10. La Colombia fuera de Colombia: las verdades del exilio Video. Colombia: cincuenta años de exilio (*Colombia outside Colombia: The truths of exile. Video: Colombia: Fifty years of exile*) 3:12.

Link to the file with documents and QR of the video that illustrates the corresponding volume: <http://bit.ly/3XvyhYH>

Propose a discussion in the same groups to answer the following questions:

- Did you know that these situations happened?
- What impact does it have on you to know that these events happened?
- What can young people and members of the community do to ensure that this does not happen again?

Plenary: The groups share their answers to the third question (30 minutes).

In closing, present Slide 86 with Father De Roux's phrase: "And to talk about the truth..."

STEP 2: Recommendations

The Commission's recommendations (20 minutes)

Present two of the Truth Commission's recommendations taken from the Call for a Comprehensive Peace [Slides 87 and 88] and discuss how participants believe they can be put into practice and how young people can contribute to implementing them.

- *To young people: The Commission invites them to face the truth of the causes and horrors of the armed conflict and to build the new nation that is in their hands (...). It asks them not to engage in anything that could deepen death, hatred and despair, and to be leaders in the implementation of the Commission's recommendations.*

- *To everyone: Respect differences and the dignity of women, LGBTQ+ persons, children, adolescents and young people, persons with disabilities and the elderly, who have been particularly brutally impacted by the armed conflict. Equally, respect indigenous, Afro-Colombian, Raizal and Roma communities, disproportionately affected by the war.*

To conclude, invite participants to talk with their families, peers and teachers about how to implement the ideas that have been raised.

STEP 3: The legacy

General presentation of the legacy (20 minutes)

Explain that the legacy of the Commission includes, in addition to the report, pedagogical material, audios, videos, and other documents which can be explored and used in film forums or dialogues focused on how to continue contributing to building peace.

Present video on the legacy of the Truth Commission (3:23 minutes): https://youtu.be/Kff-GV_qfDk [Slide 89].

If possible, open the Truth Commission's website and browse through its content, showing examples of audiovisual material of interest to the participants according to the region or population group. [Home | Truth Commission Final Report \(comisiondelaverdad.co\)](https://comisiondelaverdad.co)

Inputs for workshop facilitation

Objectives of the Truth Commission (according to Decree 588 of 2017).

Clarification of the truth:

The aim of clarifying the truth is to provide a comprehensive explanation of the complexity of the conflict, so as to promote understanding in society, especially of the lesser-known aspects of the conflict such as the impact of the conflict on children and adolescents and gender-based violence, among others.

Acknowledgement of the truth:

The purpose of acknowledging individual and collective responsibilities is to contribute to truth, justice, reparation and non-repetition; and generally, the recognition by the whole of society that this legacy of violations and infringements is something worthy of rejection by all. It aims to ensure that this never happens again, and that coexistence among communities in the territories is achieved.

Coexistence in the territories:

In order to achieve coexistence, it is necessary to acknowledge the responsibilities of not only those who participated in the conflict, but also of society at large who were not involved but remained indifferent. Coexistence is not simply the sharing of the same social and political space, but the creation of a transformative environment that allows for the peaceful resolution of conflicts and the construction of

the broadest culture of respect and tolerance in democracy. For example, the Territorial Space of Llano Grande (Urabá) where demobilised FARC members coexist with the army, the police and the community.

Coexistence fosters non-repetition and reconciliation: it promotes an atmosphere of dialogue and creates spaces where victims are seen as worthy; individual and collective acknowledgements of responsibility are made; where respect and trust in others, cooperation, solidarity, social justice, and equal opportunities between men and women are strengthened; and where a democratic culture that cultivates tolerance, promotes good living, and frees us from indifference to the problems of others, is consolidated.

The Truth Commission will contribute to building a peace based on the truth, and an awareness and acknowledgement of a brutal past that must be accepted in order to be overcome.

Inputs for workshop facilitation

Approaches

Differential approaches

The Commission mapped out different ways of relating to the plurality of communities and peoples in the country. To this end, it was important to establish precise coordinates that would give clear instructions when carrying out the different processes. These were the differential approaches that made it possible to delve into the different impacts of the conflict on different communities and peoples:

Ethnic approach against racism, racial discrimination and related forms of intolerance. Also women, family and generation.

Gender approach.

Life course and disability approach.

Psychosocial approach.

<https://www.comisiondelaverdad.co/los-enfoques-diferenciales>

MODULE 4:

WHAT CAN WE AS YOUNG PEOPLE
CONTRIBUTE TO THE TRUTH?



Objectives: [Slide 90 and 91]

- To reflect on our shared responsibility as citizens and how we can contribute to truth and reconciliation from our own contexts.
- To call for solidarity with those affected by the armed conflict and propose actions to contribute to repair the damage done.
- To stress the role of young people in creating and promoting a culture of truth and reconciliation.

Duration: 1 hour and 50 minutes.

Materials: Computer, projector, PowerPoint presentation (bit.ly/3XtJrgs), board, markers, pens, post-its, index cards, flip chart paper, adhesive labels.

STEP 1: Reconciliation

Objective: To reflect on our shared responsibility as citizens and the way in which each one of us can contribute to truth and reconciliation from our own context.

Duration: 55 minutes

An invitation to solidarity. (30 minutes)

Objective: To invite solidarity with those who have been affected by the armed conflict and to propose actions to help repair the damage done in order to contribute to peace.

Show video of the song El Empiezo, by Edson Velandia, from the Truth Commission's Cancionero en el Botiquín para sanar el alma (Songbook in the First Aid Kit to Heal the Soul) *only available in Spanish at the time of writing.* https://web.comisiondelaverdad.co/images/Botiquin12/12_Cancionero_de_la_verdad.pdf (comisiondelaverdad.co).

Explain the context of the song to the participants and propose a discussion in groups of three about the song, based on the following questions: (10 minutes)

- What are the ideas that Edson Velandia highlights in his song about small farmers?
- What does the song tell us about our attitude as a society towards the situations experienced not only by small farmers but by the victims of the conflict in general?

In the plenary, take some comments from the spokespersons of each group.

Then reflect on the different forms of violence suffered by small farmers and the rural population in general (land dispossession, abandonment and all the other types of violence that occurred in rural areas). Mention the question from the declaration of the Truth Commission in the Call for a Comprehensive Peace (Tome 1): "How did we dare to let this happen and to let it continue?"

From the same document, also consider the question that has confronted humanity since the earliest times: "Where is your brother?" as a call to solidarity with the Other, to put aside indifference in the face of events that affect us directly.

To conclude, gather some answers to the following question:

What can we do to repair the damage caused to the victims through indifference and inaction when events as serious as those described in the Commission's report were taking place? [Slide 93]

How do we understand reconciliation? (25 minutes)

Tell participants that they are going to listen to a song composed collectively by peacebuilding communities in San Jacinto, Bolivar, bringing a message about contributing to reconciliation through music. Show the lyrics on the screen as the audio is played. [Slides 94 to 98] "Available through Spotify or via <http://bit.ly/3YIzlol>"

Song: Reconciliación (3:55 min)

Spoken

The inspiration for this song came from remembering the violent events that struck our territory. For many years our community was separated. We are from the village of Las Palmas, in San Jacinto, Bolivar, and with this journey through by vallenato we want to sing about reconciliation.

Sung

*Today it is born from our inspiration
 Today it is born from our inspiration
 Oh, from the heart of the Montes de María
 Rescuing the word reconciliation
 Which was a habit that had been lost
 And it has come to me as a blessing
 Because now I have been able to heal my wounds
 And that has come to me as a blessing
 Because I was able to heal my wounds*

Module 4: What contributions can we make to truth and reconciliation?		
Steps	Objectives	Duration
1. Reconciliation	Reflect on our co-responsibility as citizens and on how we can contribute to truth and reconciliation from our own context. Encourage solidarity towards those who have been affected by the armed conflict.	55 minutes
2. What can we as young people do?	Motivate young people to engage in actions that contribute to a culture of truth and reconciliation.	55 minutes

Chorus

And Las Palmas, Bolívar, source of my inspiration
 You are my beautiful region Montes de María
 And I sing this humble song to you
 So that we will always carry you in our lives
 And I sing this humble song to you
 So that we may always carry you in our lives

Instrumental***Sung***

I feel like a new man today
 Because I was able to find a way out
 I invite everyone to reconcile
 That's the most beautiful thing in this life
 I invite the whole world to reconcile

That is the most beautiful thing in life.
 To love each other as brothers and sisters, I think it's the best thing to do
 Because we will heal all the wounds

Chorus

And Las Palmas, Bolívar, source of my inspiration
 You are my beautiful region Montes de María
 And I sing this humble song to you
 So that we will always carry you in our lives
 And I sing this humble song to you
 So that we may always carry you in our lives

Instrumental***Chorus***

And Las Palmas, Bolívar, source of my inspiration
 You are my beautiful region Montes de María
 And I sing this humble song to you
 So that we will always carry you in our lives
 And I sing this humble song to you
 So that we may always carry you in our lives

Spoken

And to my beautiful Colombia, I invite you to reconcile.

After listening to the song, ask participants what struck them about what this song says.

Take some answers and ask: What does reconciliation mean to you? Listen to the answers and write them down on the board. Then summarise and highlight the elements that come closest to a definition of reconciliation and, based on these, draft a definition. Mention that this concept can be understood in different ways depending on the context and the life experiences of individuals and communities.

Next, share how the Truth Commission defines reconciliation, based on the definition given in the Call for a Comprehensive Peace (Call for a Great Peace: Declaration of the Commission for the Clarification of Truth, Coexistence and Non-Repetition, pages 60-61). Show the slide and invite some participants to read it aloud. [Slide 99]

"Reconciliation means accepting the truth as a condition for collective construction and overcoming denialism and impunity (...).

It means respecting others over and above cultural legacies and accumulated anger.

It means taking into account other people's wounds and their concerns and interests.

It means that we are going to build this together or there will be no future for anyone (...).

That those who continue to wage war understand that they have no right to continue doing so because it brings neither democracy nor justice and only brings suffering.

That we have to build from our differences with hope and trust."

STEP 2: What can we as young people do?

The Reconciliation Tree (55 minutes): [Slides 100 and 101].

Introduce the exercise by asking: If this reconciliation we want to build together were a fruit growing on a tree, what nutrients would it need to grow? Listen and write down the answers on the board. Then tell participants to work in groups to draw the Reconciliation Tree and apply the nutrients it needs.

Make four groups and give each a sheet of paper, post-its and markers. Point out that the aim is to make a simple drawing, without too much detail, so that once they have drawn it, they can write down the nutrients that this tree will need to bear fruit. These will be written down on post-its (one nutrient per post-it). All participants are asked to contribute as many nutrients as they wish, at least one each, and stick them on the tree (30 minutes):

Plenary (20 minutes): Once finished,, the trees will be stuck on the wall or on the board and each group will choose one or two spokespersons to present their tree in 5 minutes, describing its nutrients and how each nutrient contributes to achieving the fruit of reconciliation.

Personal commitment (5 minutes). [Slide 102] Once all the groups have made their presentations, invite each participant to choose a nutrient that they would like to put into practice in a specific situation, as a commitment to themselves. Ask them to make this choice silently and individually, approaching the wall to take their nutrient from any one of the trees. Give them a few minutes to reflect on how they will put it into practice with concrete actions. Suggest that they keep their chosen nutrient in a special place to remember their commitment.

Finally, you can use a song that conveys a message of hope. Suggestion: La Confianza (Trust) (Mendiola, 2018) (<https://youtu.be/mkq40c8mQ8E>)

References

- AFP Español. (2015, December 8). FARC piden perdón a víctimas de masacre de Bojayá [Video]. YouTube. https://www.youtube.com/watch?v=dozDWe3KeQQ&ab_channel=AFPEspa%C3%B1ol
- Comisión de la Verdad. (2018a, December 6). ¿Cómo es la relación de los niños y niñas con la verdad? [Video]. YouTube. <https://www.youtube.com/watch?v=RcBtVOZA5IU>
- Comisión de la Verdad. (2018b, December 24). Solo la verdad [Video]. YouTube. https://www.youtube.com/watch?v=XjUoiR2_YjE&ab_channel=Comisi%C3%B3ndelaVerdad
- Comisión de la Verdad. (2022, May). Si hay verdad, llegarán días buenos. Un botiquín contra el olvido. Un botiquín para sanar el alma. <https://www.comisiondelaverdad.co/si-hay-verdad-llegaran-dias-buenos-un-botiquin-contra-el-olvido-un-botiquin-para-sanar-el-alma>
- Consejo de Redacción. (2019, January). Pistas para chequear. https://consejoderedaccion.org/webs/documentos/PistasParaChequear_web_VF.pdf
- Desarmados. (2016, December 30). Masacre de Bojayá [Video]. YouTube. https://www.youtube.com/watch?v=7aLPkko_5Z8&ab_channel=Desarmados
- Echavarría, J. M. [Alexander Camacho Erazo]. (2015, February 9). La Masacre de Bojayá: Bocas de Ceniza, fragmento. [Video]. YouTube. https://www.youtube.com/watch?v=k9ob40Fk18Q&ab_channel=Alexandercamachoerazo
- El Tiempo. (2020b, August 24). Lafaurie señala erradamente a jóvenes de ser de las Farc y borra trino. <https://www.eltiempo.com/politica/lafaurie-senala-erradamente-a-jovenes-de-ser-de-las-farc-y-borra-trino-532758>
- Franco-Cañas, A. M., de Los Ríos-Carmendo, I. (2011). Reforma agraria en Colombia: evolución histórica del concepto. Hacia un enfoque integral actual. Cuaderno de Desarrollo Rural, 8(67), 93–119. <http://www.scielo.org.co/pdf/cudr/v8n67/v8n67a05.pdf>
- Kroc Institute for International Peace Studies. (2021, May). Fifth Kroc Institute report on Colombian peace agreement shows continued progress despite adversity <https://kroc.nd.edu/news-events/news/fifth-kroc-institute-report-on-colombianpeaceagreement-shows-continued-progress-despite-adversity/>
- Ospino Orozco, M. (2020, August 27). Las falsas fotos que acompañaron una noticia sobre masacre en Nariño. ColombiaCheck. <https://colombiacheck.com/chequeos/las-falsas-fotos-que-acompanaron-una-noticia-sobre-masacre-en-narino>
- ¿Qué es la Comisión de la Verdad? (2019, February 6). [Video]. YouTube. https://www.youtube.com/watch?v=yZlZ9714QcE&ab_channel=Comisi%C3%B3ndelaVerdad
- Restrepo Restrepo, R. E., & Vargas Rangel, R. E. (2018). La tierra como eje central del conflicto armado en Colombia, una mirada a la Ley 1448 de 2011 o Ley de Víctimas y Restitución de Tierras, sus antecedentes, implementación y problemáticas. Universidad EAFIT. https://repository.eafit.edu.co/bitstream/handle/10784/13295/RonaldEsteban_RestrepoRestrepo_RicardoEsteban_VanegasAngel_2018.pdf?sequence=2
- Rutas del Conflicto. (2019, October 16). Masacre de Bojayá. <https://rutasdelconflicto.com/masacres/bojaya>
- Semana. (2020, January 17). Cinco muertos y tres vehículos incinerados por enfrentamientos de grupos armados en Jamundí, Valle. Semana.com. <https://www.semana.com/nacion/articulo/cinco-muertos-en-jamundi-por-enfrentamientos-de-grupos-armados/648319/&sa=D&source=editors&ust=1629816909153000&usg=AOvVawOrX8BCEEc1IKDakTj7EI3/>
- Truth Commission. (2022, June). Call for a Great Peace: Declaration of the Commission for the Clarification of Truth, Coexistence and Non-Repetition. Final Report. <https://comisiondelaverdad.co/convocatoria-la-paz-grande-0>
- Verdad Abierta. (2011, November 29). Ex jefes paramilitares piden perdón a sus víctimas [Video]. YouTube. https://www.youtube.com/watch?v=WOAIWhDU6fs&ab_channel=VerdadAbierta

This guide is published thanks to the support of the University of Bristol, the Institute of Political Studies and International Relations-IEPRI of the National University of Colombia, and the Ministry of Science, Technology and Innovation, through the MEMPAZ project “Memories from the Margins: Transitional and Inclusive Justice and Creative Memory Processes for Reconciliation in Colombia.”



Instituto de Estudios Políticos
y Relaciones Internacionales - IEPRI



UNIVERSIDAD
NACIONAL
DE COLOMBIA



Rodeemos el Diálogo
10 YEARS

www.rodeemosdialogo.org
redcolombia@rodeemosdialogo.org
[@RodeemosDialogo](https://twitter.com/RodeemosDialogo)