

# EDUCATION FOR **peace** WITHOUT INJUSTICES

Final Report:  
Education for Peace Without Injustices



Rodeemos el Diálogo  
10 YEARS





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## Final Report: Education for Peace Without Injustices





## I. Introduction

As part of a joint project between the International ReD Cross, the University of Bristol and Ulster University, on 27 and 28 July 2023, Embrace Dialogue (Rodeemos el Diálogo) organised and held a workshop in Bogotá. This event sought to identify existing initiatives, promote exchange between peers, share good practice and validate a theoretical framework concerning three types of injustice that can affect peace education programmes.

## II. Workshop objectives

- To bring together representatives from organisations actively involved in the design and implementation of peace education programmes that seek to directly or indirectly overcome or transform injustices.
- To provide the opportunity to present existing projects, and to analyse and critique the injustices identified in relation to their own work.
- To draw conclusions and make recommendations that strengthen peace education efforts in Colombia in light of the conceptual framework.

### III. Preliminary activities

- a) Identification and selection of participating organisations with the desired profile (*Annex 1*).
- b) Review of material related to the theoretical framework and the selection of suitable elements to share with participants prior to the workshop (*Annexes 2.1 and 2.2*).
- c) Creation of a glossary of key terms (*Annex 3*).
- d) Design of workshop methodology (*Annex 4*).
- e) Definition of criteria for participant interviews.
- f) Invitation to selected organisations and confirmation of participants.

### IV. Workshop

#### Day 1

##### 1. Presentation of participant organisations

**Objective:** To get to know the organisations participating and their work.

**Description:** Using an activity centred around a map of Colombia, the 15 invited organisations described the following three elements: the work they do, the population they work with, and the type of emergencies that they face in their region.

The presentations were accompanied by photographs of their activities and work setting and symbols to represent the different populations and emergency types. These were placed on the map in the corresponding region.

Before the presentations, a participant from Amazon House (*Casa Amazonía*) in Putumayo described *the mandala* they had created in the room, with seeds and other elements they had brought from their region. Within their culture, the mandala is symbolic of a spiritual accompaniment of the space, a sacred circle that helps to fill us with wisdom, block negative energies and bring harmony to the day's work. In the mandala created for the workshop *the Cofán, Inga and Kamëntsá* peoples were represented (*Annex 5 - photos*). This was done on the initiative of the participant concerned and warmly embraced by those organising the event who coordinated with her so that it could be prepared before the start of the workshop.



**Result:** This activity was the first interaction between all those participating. In addition to introducing the people and organisations involved, it provided a visual representation of the regional processes, something that was constructed between everyone (*Annex 6 - Map image*).

The following pages provide the key elements of these introductory presentations.



Elegua Corporation  
(Corporación Elegua)

Buenaventura

Urban

Children

Armed conflict

Organisation

Location

Setting

Population

Emergency/  
Injustice

## Activities:

- “Peace consultant” (“Externado por la paz”) project with 60 children (6 – 14 yrs old).
- “Show your art” (“Demuestra tu arte”) project.
- A comprehensive plan for development, which has been a pioneering document containing agreements with central government, such as environmental sections in collaboration with the Ministry for the Environment and the UN Development Programme (UNPD).
- Publication of a magazine about young artists.



Amazon House  
(Casa Amazonía)

Putumayo

Rural, near the  
Ecuadorian border

Children and  
young people  
(4-20 yrs old)

State absence;  
lack of  
infrastructure  
(aqueduct, roads  
etc.), resources  
and services,  
especially  
education; armed  
conflict (strong);  
environmental  
emergency; oil  
pipeline

Organisation

Location

Setting

Population

Emergency/  
Injustice

## Activities:

- Eight years ago, the first 11 students graduated from the school, some of whom had done vocational training. There is a boarding school component that operates with a small contribution from the State.



Cigarra Foundation  
(Cigarra = Cicada)

Ciudad Bolívar  
and Paraíso  
Mirador, Bogotá

Urban-rural

Children aged  
1-5 yrs old  
(nursery), older  
children and  
teenagers, elderly  
and families

Emergency/  
Injustice

Organisation

Location

Setting

Population

## Activities:

- Nursery.
- Malala Programme: music, dance, sport, drama and educational support.
- Receive victims of the armed conflict, indigenous families and communities.



José Cayetano Vasquéz  
Vocational Education  
Institution (I.E. Técnica  
José Cayetano Vasquéz)

Ciénega, Boyacá

Urban- rural

Children, young  
people and adults

All emergencies.  
Injustices: Lack of  
basic needs.

Organisation

Location

Setting

Population

Emergency/  
Injustice

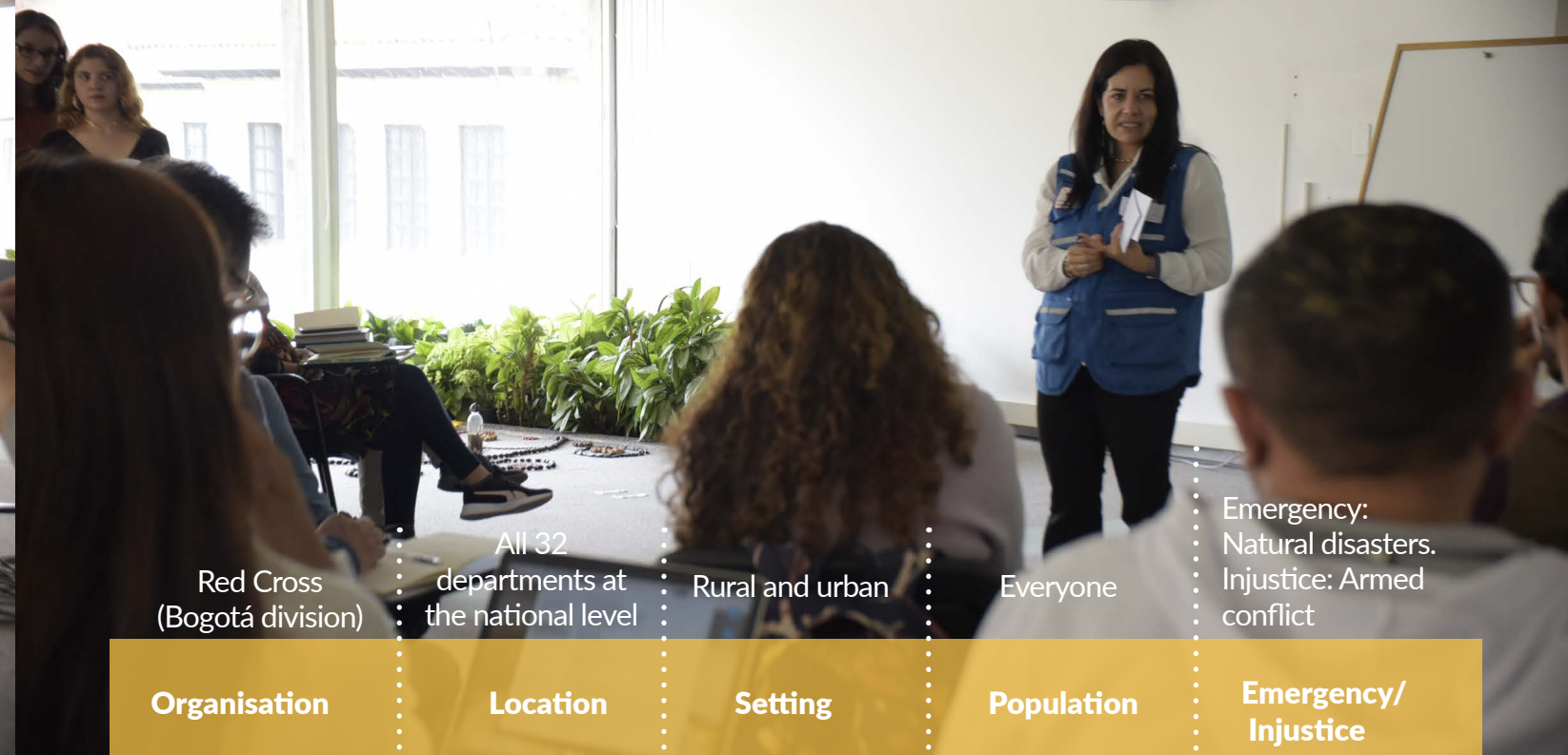
## Activities:

- Education in emergencies. They have one site in an urban area of the Ciénega municipality, offering vocational training in systems, and four rural locations, one of which focuses on agro-industrial training.



### Activities:

- Delegates of the Truth Commission, working with the Comprehensive System for Peace. Active in the ‘School embraces the truth’ (La escuela abraza la verdad) initiative and the educational practices communities.
- Critical reading of the Truth Commission’s Final Report reflecting on how to bring it to communities.
- Research on land restoration. The “Weaving for life’ (Tejido por la vida) programme with the National University of Colombia.



### Activities:

- Natural disasters: empower communities. Risk management.
- Armed conflict: initial care and reincorporation, generating livelihoods, reconstructing life stories.
- Pedagogy: violence prevention in primary and secondary schools. Dialogue between two sides.





### Activities:

- Double function: Museum and work with Medellín victims.
- Rural setting: Regional managers, formative processes in communes and townships.
- Research in collaboration with victims, for example the Mothers of the Candelária.



### Activities:

- Work with women and families searching for their relatives. Collection of testimonies to present to the Unit for the Search of the Disappeared (UBPD).
- Participatory spaces. Dialogues with communities on self-care and protection of their territories. Education for peace.
- Accompaniment of educational communities.
- Educational accompaniment of 6000 children.



Waldorf Social and Educative Corporation (CES Waldorf)

Bogotá Soacha (Cazucá)

Urban

Children and homeless people

Emergency/Injustice

Organisation

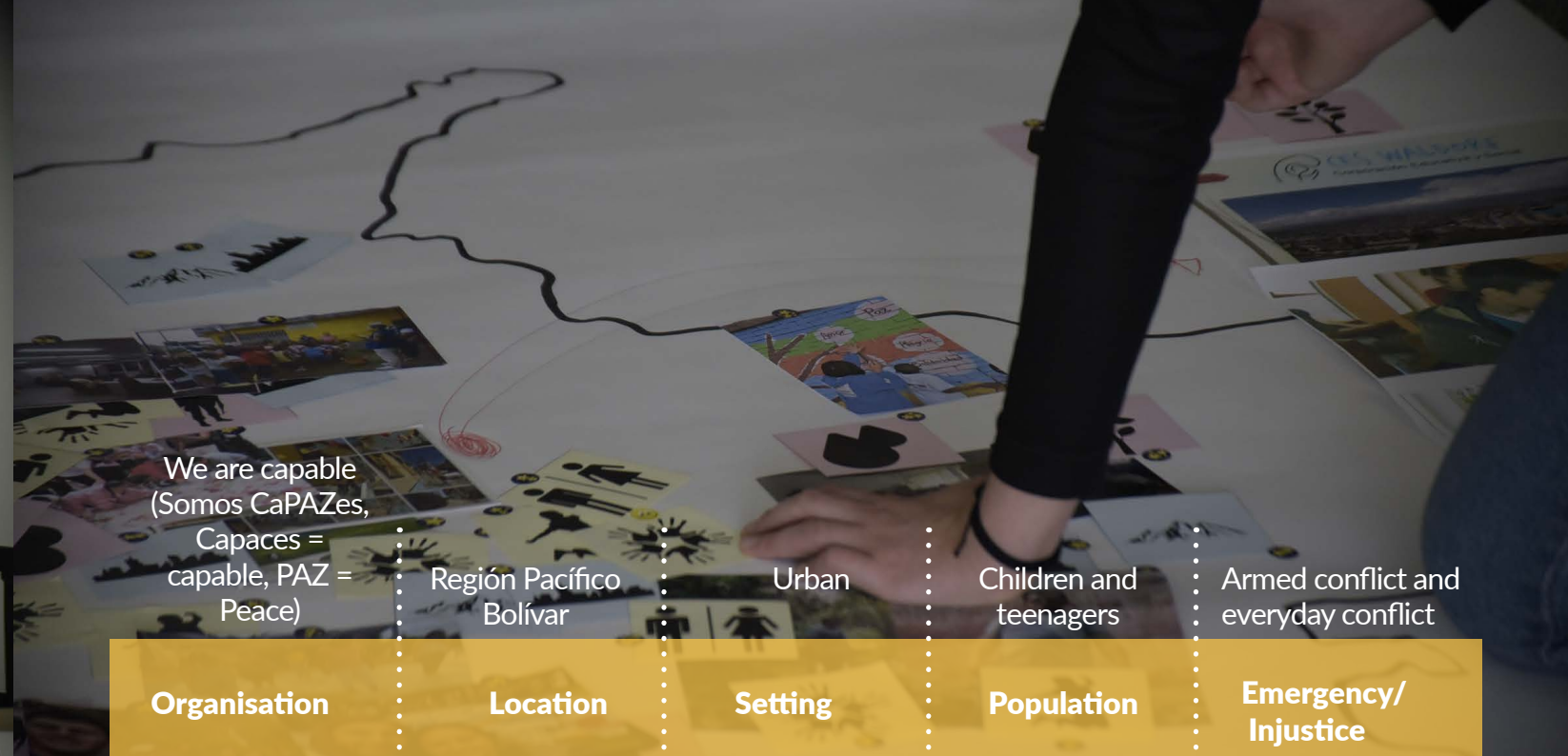
Location

Setting

Population

## Activities

- Social and education support, nursery. Art, music, school tutoring. Network including schools focused on keeping students in school and avoiding desertion.
- Relocation, help and support.
- Psychosocial support to deal with trauma.



We are capable (Somos CaPAZes, Capaces = capable, PAZ = Peace)

Región Pacífico Bolívar

Urban

Children and teenagers

Armed conflict and everyday conflict

Organisation

Location

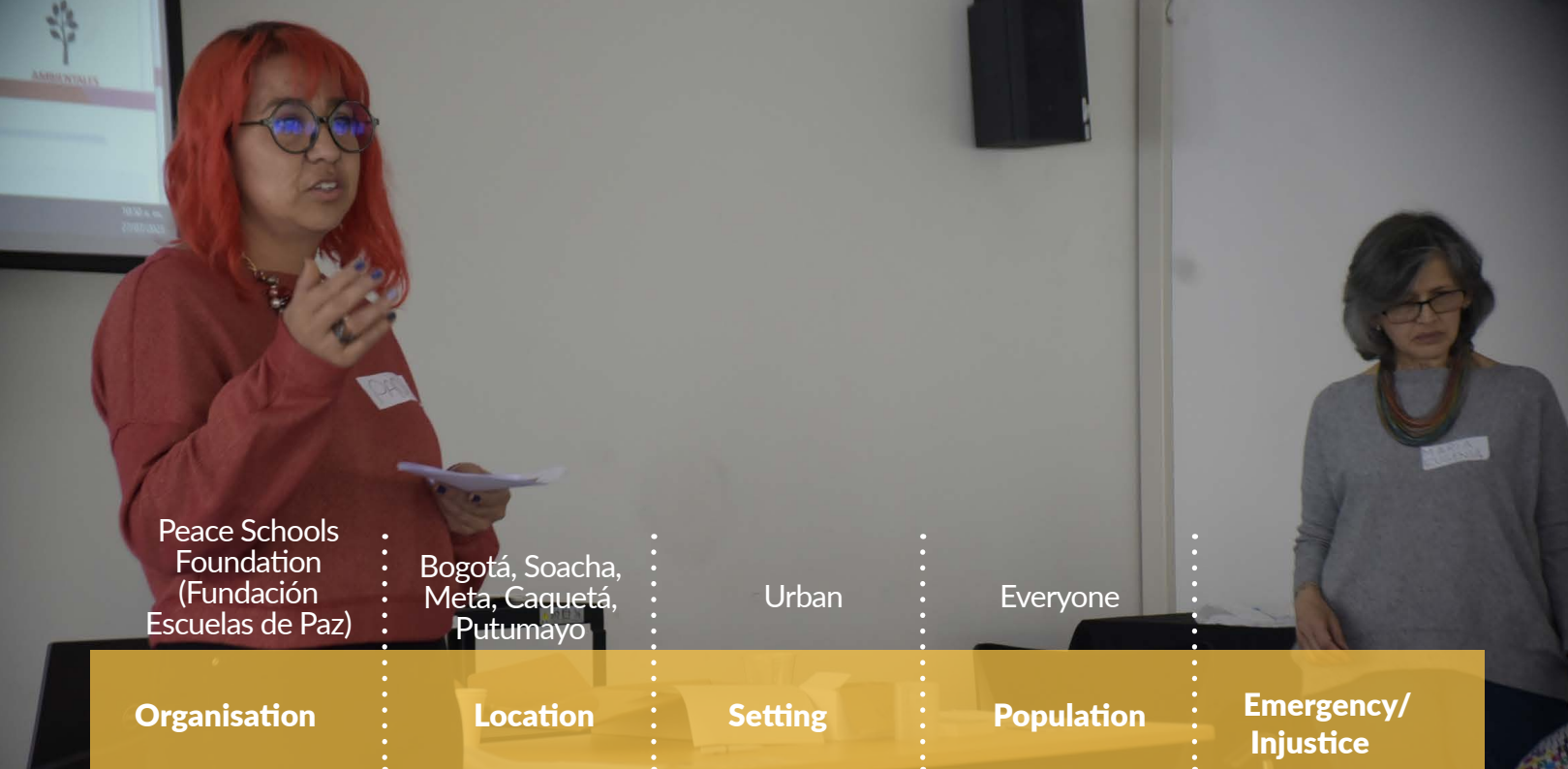
Setting

Population

Emergency/Injustice

## Activities

- Musical projects and social transformation. Peacekeepers.
- Sharing of experiences with organisations in India.



## Activities

- Regional peace work. Research-action-participation.
- Five-year plan: theory of change based on participation of communities.
- Education for peace, human rights and memory. Memory projects for life.
- Connection with the Truth Commission and its partners.
- Human Rights Diploma.



## Activities

- Waldorf pedagogy in the contexts of emergencies.
- Trauma management with ex-combatants.
- Post-pandemic work.



Another School  
(Otra Escuela)

North of Cauca  
and other regions

Rural

Children,  
teenagers and  
adults

Emergency/  
Injustice

Organisation

Location

Setting

Population



Collective  
Communication  
Corporation Montes  
de María Línea 21  
(Corporación  
Colectivo de  
Comunicaciones  
Montes de María  
Línea 21)

JULIO  
15 municipalities  
in the  
departments of  
Sucre and Bolívar

Rural and urban

Collectives  
of all types of  
populations

Armed conflict

Organisation

Location

Setting

Population

Emergency/  
Injustice

## Activities

- Peace pedagogy. Diploma: theory and practice of peacebuilding.
- Gender and masculinities through theatre.

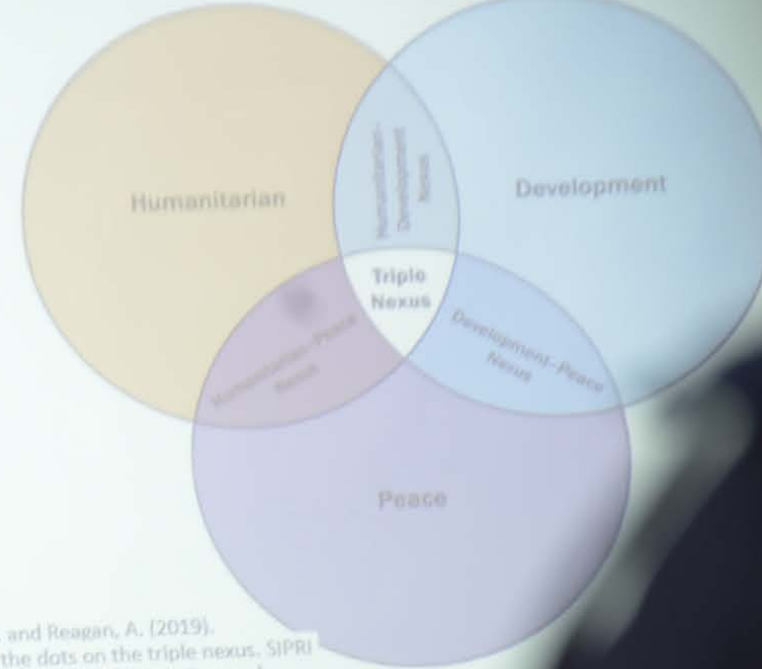
## Activities

- Gender, 15 processes in 15 regions.
- Largest digital community archive in Colombia.
- Audio-visual festival in Montes de María.
- Mochuelo's Flight (El Vuelo de El Mochuelo) – currently in Bogotá's National Museum.



## Educación en emergencias y el triple nexo

- Compromiso internacional con la educación en emergencias, incluso como parte de los Objetivos de Desarrollo Sostenibles (ODS)
- Escasos recursos
- Presunción de que la educación es neutral y siempre es positiva



Caparini, M. and Reagan, A. (2019). Connecting the dots on the triple nexus. SIPRI (Stockholm International Peace Research Institute).

## 2. Introduction to theoretical framework for injustices

**Objective:** To ensure that participants understand each of the three injustices: historical and structural, epistemic, and neo-colonial.

**Description:** Julia Paulson presented the context of the project, the three injustices model, the theory behind it and the concept of the triple nexus. She shared an overview of what the project seeks to contribute to peacebuilding, both theoretically and practically in applying the model.

**Result:** This session complemented the material that had been shared prior to the workshop, allowing an understanding of the concepts and their real-life application to the work of the organisations in their regions (*Annex 7.1* – presentation and *Annex 7.2* – photos).

### Comments from the discussion:

- With respect to Boaventura de Sousa Santos, the importance of recognising that communities have their own stories and that recognising these is part of the decolonisation process.
- Resonance with the idea that education can be reshaped from the territories when the regional perspective is recognised.
- Ethno-education: ancestral values must be rescued and respect for elders appreciated.
- How do you make the connection between the theoretical framework and what is being constructed in the territories with their associated traditions? History and roots cannot be lost.
- It is important to know the perspective of those in the territories. To reformulate the triple nexus with this perspective as the foundation is the conceptual aim of the workshop.
- School desertion is due to these injustices. There are not any valid strategies for retaining students.
- Teachers arriving to teach do not have an understanding of the context they find themselves in.
- Social networks distance children from their traditions and customs, especially indigenous children and young people.
- We need to ask ourselves: Why do children go to school? What can we do so that schools do not reproduce injustices?

### 3. Discussion on each injustice and how to relate them to the experiences of the participant organisations

**Objective:** To obtain feedback on the theoretical framework and how applicable or not it is to the work and contexts of those taking part. To explore how the injustices are related to each other.

**Description:**

In three randomly allocated groups, with the accompaniment of facilitators, participants discussed the following questions: 1. How would you describe the situation where you live, and which injustices can you identify in the work of your organisations? 2. If more than one injustice is present, how do they interact, relate to and strengthen each other?

**Plenary:** Reflections from the three groups and examples from the experiences of the organisations. A synthesis was produced of the different contributions to share with participants.

**Result:** (Annex 8 - Photos)

**Epistemic injustice:**

- Baffling systems homogenise and standardise cultural richness and variety. In practice, what is the history that is being told and what are the memories presented? What are we freeing ourselves from?
- Native languages are being lost or no longer used. This produces a loss in sense of belonging; it silences and minimises ethnicities and races. It is as if the ethnic and gender differentiated approaches have not been taken into account.
- There is a rejection and persecution of native histories of ethnic communities; their own stories of the territories have been invisible, in part through the dominance of formal and institutional education. We need to become aware of the dominant aspects of education that are also standardised. It is important to work on recovering the customs and traditions of “community roots”, and the notion of “common territory”.
- This injustice can arise through a model, like the one presented here that involves lines of work that are defined from abroad.
- Sociocultural conditions demonstrate the deep influence of foreign economic and political agendas. We follow existing recipes and established routes, setting aside other options. We lose the rural identity and culture.



- Technology mediates and transforms how we connect with others. Social networks and other tools are resulting in a loss of cultural cohesion. We are disregarding what makes us who we are, our richness, and submitting to the bombardment from the internet, its pornography (visual not audio) and violence. Devices of cultural control have an influence on our bodies and our subjectivities.

**Territories:**

**Buenaventura:** How do we tell history through our own stories? Culture and history of Buenaventura have been erased in order to ensure control. Methodologies from elsewhere are adopted, making the local invisible.

**Pacific:** epistemic injustice can be seen in erased histories, including changing who was our founder and ignoring colonisation by black people, like in the Pacific Palenque.

**Ciudad Bolívar:** with the arrival of displaced people and immigrants, there is a diversity of cultures, but also a loss of identity, roots and our own stories.



### Structural and historical injustice:

- Horizontal inequality, a product of historical injustice, arises in tensions between ethnic communities due to structural violences. Historical injustice also reflects the impoverishment of the regions, where the State is absent.
- Equally, there are existing inequalities within the State, for example, the case of teachers. It is necessary to value the role of teachers. Social problems in regions affect educational institutions; for example, there is an absence of cultural spaces to enrich the learning process. This deficiency is related

to geographical location, social group and the context conditions.

- The education system's evaluation process defines the type of education and subjects. The influence of foreign interests obscures knowledge of history.
- There are barriers to access and retention in higher education. Historical injustice with respect to where teachers are placed: there is stigmatisation of the territory from which they come.
- The armed conflict, the illegal drugs trade and its relation to sustainable sources of income generates cultural loss.
- The social needs to become politicised again, and consideration given to the role of the social base, of organisations and their processes. This will de-institutionalise solutions and bring in communities. Models must be grounded in humanity. Through existing structures, human beings are being broken down and attacked. We need a change in how we relate to each other.
- Often, processes are mainstreamed through harmful actions.
- Fear becomes an obstacle to transformation. We have a traumatised society, an effect of its violent history. There exist inequalities in care and access to mental and psychosocial support.

### Territories:

**Montes de María:** A strategy of impoverishment of the regions exists. There is neglect and education is neither a priority nor seen to represent a means to meet the needs of children and young people. Absenteeism in school is related to economic cycles outside of education, for example farm work. A form of education that transmits foreign interests is imposed in the regions. Ethno-education mitigates this injustice to a certain extent. Structural injustice is reflected in the disputes over land and the mainstreaming of non-indigenous products, for example single crop farming.

**Pacífico:** The economy was affected by the 2017 strike that sought to highlight difficulties in access to rights. The strike reflected the collective movements in opposition that exist and which demand rights and seek to draw attention to the problems and needs that have arisen over the last 30 years. Strikes in the territories like Buenaventura try to raise awareness of historical injustices and push for legislation that responds to inequality.

**Bogotá:** The capital absorbs all the violence and injustices of the country. In rural areas of the city you find the influence of armed groups.

**Ciudad Bolívar:** Presence of resettled families who are victims of displacement because of the armed conflict. They are in a permanent state of vulnerability. This has generated a dependence on the benefits they receive.





## Neocolonial injustice

- This involves the blind adoption of methodologies and processes without connecting them with heritage, for example, the imposition of new ways of farming and single crops. With neocolonisation, foreign interests lead farmers to lose their land and become workers.
- Neocolonial injustice reflects political processes and corruption that permeate communities.
- It brings in methodologies from outside and in the implementation of inadequate processes discrimination and exclusion increase.
- Academia's distance from the regions prevents researchers formulating and progressing appropriate models. In education, out of context curricula are introduced. There is a lack of clarity surrounding the autonomy of communities with respect to educational and cultural processes.
- There is a need to deinstitutionalize solutions and recognise community alternatives.

### Territories:

**Pacific:** The development plans and the plans that arise from the National Political, Economic and Social Council (CONPES), where these plans are developed within regions and based on the requests of communities, seek to incorporate different dimensions, such as the ethnocultural.

## Interaction between the three types of injustices:

- Rights and a systemic understanding of the injustices arose in the group discussions. According to participants, all the injustices are present simultaneously in their regions.
- The three injustices intersect in making invisible and destroying heritage and local culture. In a context like that of Colombia, the dividing lines between the injustices blur and it becomes difficult to distinguish between them.
- As a result, participants suggested that in the three intersecting circles used to visually represent the model, the middle part representing the intersection between the three injustices should be larger. It is also important to think about environmental injustice and here participants recommended that the environment should be added with respect to the different territories and transversally across the three injustices.

### Reflection on violence and injustice:

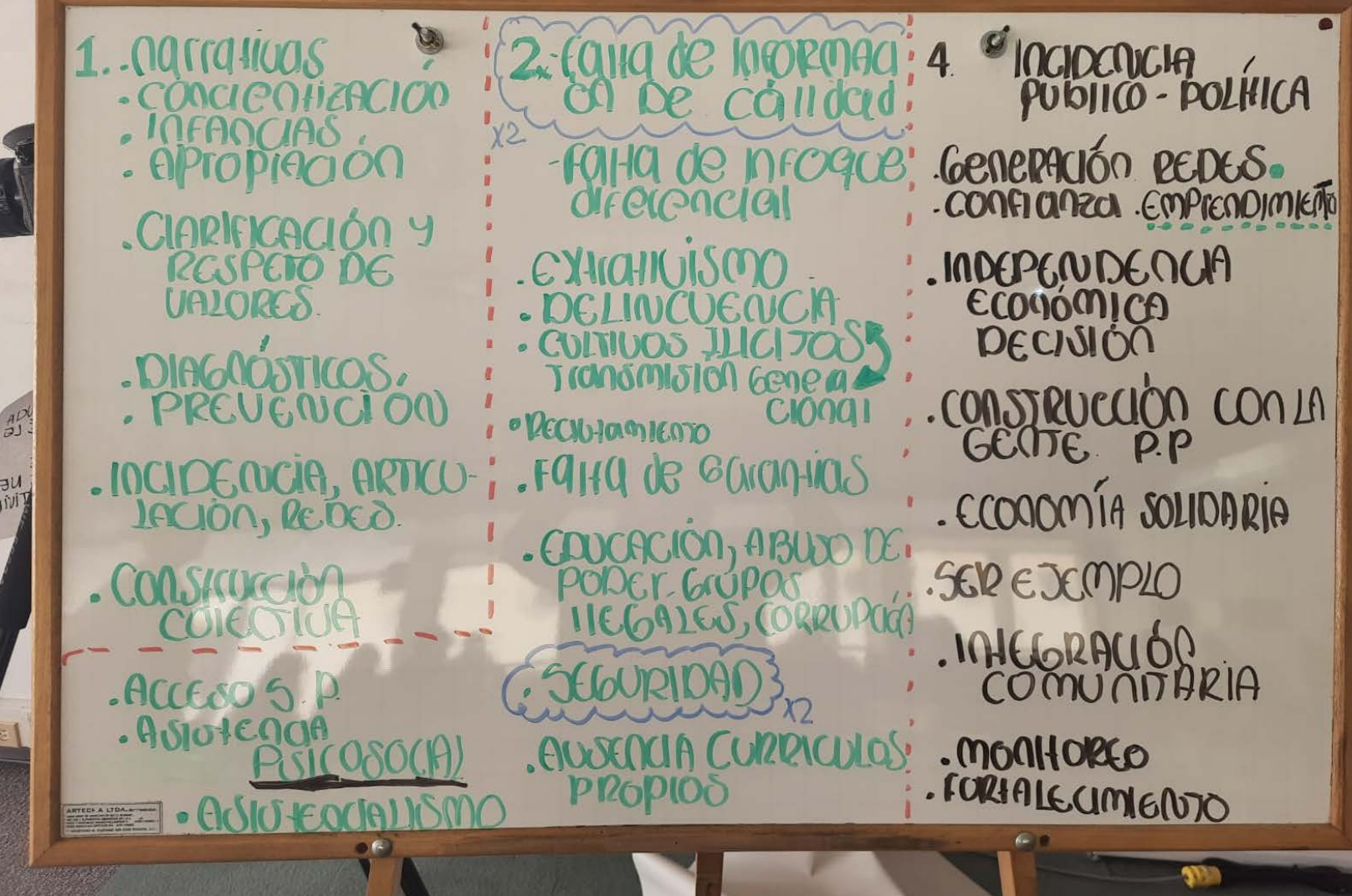
Why does this theoretic model talk of injustices and not violences? Should injustices be classed as violences, and if not, what is the difference?

Some reflections: Injustice is abstract, violence is action. Injustice generates violence. Injustice is an attack on the dignity of human beings. We must educate to respect human dignity: educate and strive for justice.

**Julia Paulson summarised the key themes:**

- Violence / injustice  
A sustainable peace implies stopping both direct violence and structural violence (Galtung).  
Does ending violence end injustices? Injustice does not always become violence; it can and must be solved in other ways without resorting to violence.
- Land and the environment  
How can the environment be explicitly included and represented within the theoretical framework of injustices?
- The State's absence  
This phenomenon is clearly evident, especially in the regions.





## Day 2

Summary of the previous day including participant's comments and contributions (*Annex 9 - presentation*)

### 1. Responses to the injustices

**Objective:** To identify existing solutions to injustices and types that have not been tackled.

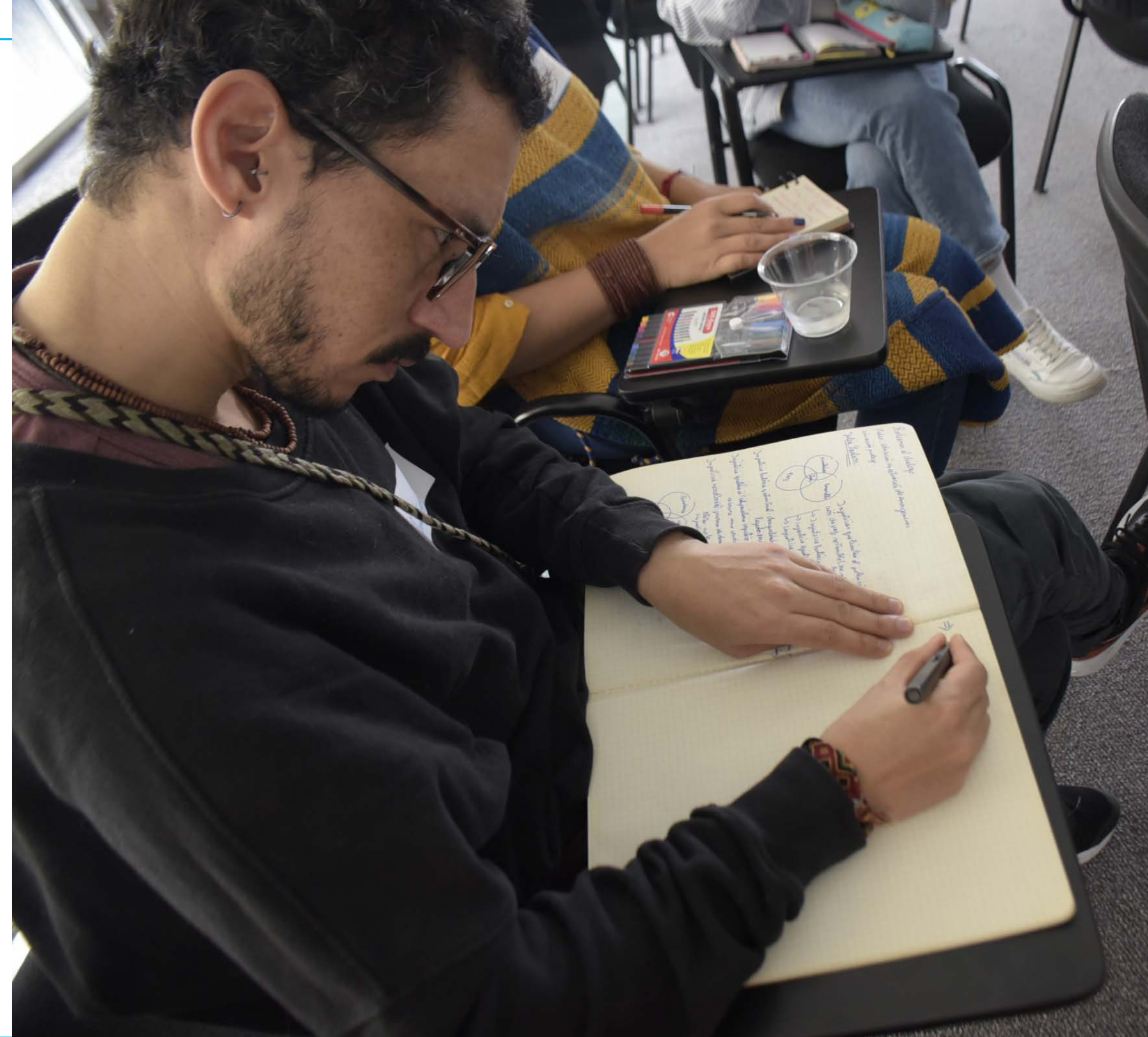
**Description:** Activity in pairs or groups of three, accompanied by facilitators, focused on the following questions:

1. How are you currently overcoming or seeking to tackle these injustices through your work?
2. Are there any injustices that you have not managed to address?
3. What are the challenges or obstacles that you have encountered in facing these injustices?
4. How could you approach tackling these injustices that remain to be addressed?

**Results:** As a whole group, participants shared the following conclusions and reflections in response to the questions: (Annex 10 - photos)

1. How are you currently overcoming or seeking to tackle these injustices through your work?

- Carrying out a review in territory: injustices flourish with time and turn into violence, which drives a sense of helplessness.
- Clarifying values, creating new meanings around them and strengthening them to ensure their preservation and avoid their loss. Roots and cultural traditions are the starting point from which joint efforts then follow.
- Anticipating injustices and carrying out preventive activities in different spaces.
- Subverting the status quo through constructing a culture of peace and an educational offer that includes elements of non-violence, mediation and art, socio-emotional care and political, individual and collective subjectivities. Knowledge that is tied to the collective, and to the territory in question.
- Articulating with others, creating and working within networks.
- Training, research and impact.
- Producing didactic materials on injustices and rights.
- Working with children and adolescents in vulnerable sectors at high risk of armed violence and forced recruitment (Peace consultants).
- Critically reading the Truth Commission's Report (in particular the "Colombia Within" volume), with respect to their home territory. In Buenaventura this inspired a song that speaks of what came before and what is now: [El marimbazo](#)
- Disseminating and working to promote ownership of the Truth Commission's report has raised awareness within the population on themes such as territory, the legacy of the Truth Commission and the Special Comprehensive Development Plan in Buenaventura (PIEDB).



## 2. Are there any injustices that you have not managed to address?

- Injustices in administrative policies.
- Boosting of an extractivist culture where the interests of the individual prevail over those of the common good, for example, the extraction of oil and copper in parts of the Putumayo region.
- Selling off land to large companies to the detriment of the environment.
- Lack of state support for coca crop substitution initiatives. Lack of guarantees.
- The departure of an organisation that has been involved creates and deepens pre-existing tensions, putting processes and the lives of those in the regions at risk.
- Lack of infrastructure for farmers, such as roads and bridges for them to bring produce to market. This leads to despair.
- Lack of access to public services. Inequality in basic community services.
- Shortage of employment opportunities.
- Public health issues.
- Injustices in social and cultural rights.
- Violation of the right to education.
- Absence of curricula for indigenous communities. Absence of materials and state neglect.
- Urban-rural inequality both in the education sector and in access to ICT. Cycles of violence repeating (gender-based, physical, psychological, and exclusionary).
- Lack of protection from the State in the face of violence and lack of sufficient control that would guarantee security.
- Injustice because of abuse of power by the public forces (armed forces and police) and the presence of criminal groups. Violence from micro-trafficking groups. Prevalence of weapons.



### 3. What are the challenges or obstacles that you have encountered in facing these injustices that remain to be addressed?

- Contradictions between what happens in practice and regulations.
- Institutional negligence, even with the current government (the Petro administration is the first leftist popular government to be elected in decades in a marked desire for change). There are no solutions currently.
- Corruption at the local state level (council and mayor) and beyond.
- Administrative barriers and the lack of ICT impedes access to quality information and participation in decision making.
- Lack of infrastructure and despair of farmers who cannot get their produce to market.
- Insecurity, threats and forced displacement. This includes a lack of security for social leaders and managers (threats, death).
- Violence by illegal groups against the civilian population and abuse of authority by the public forces.
- Injustice that impedes freedom of movement is evident in the regions due to micro-trafficking groups. As a result, public spaces, such as parks and libraries, cannot be enjoyed.
- Violation of citizen rights and state silence.
- Lack of professionalisation and limited skills of the teaching force.
- Absence of locally-sensitive curricula.
- Lack of access to information and therefore knowledge on wider peace efforts.



#### 4. How could you approach tackling these injustices?

- The civilian population should neither become dependent on the State nor on international cooperation. Gaps historically left by the State should be filled without an expectation that the State can provide everything.
- Complementary work between the State, the regions and the communities without ignoring the responsibilities of each.
- Harness and value the strengths of organisations. Collective positioning of organisations and work within mutually supportive networks.
- Political non-partisan advocacy.
- Devise public policy in the regions directly with those involved.
- Contribute to public policy so that it is geared towards regional strengthening.
- Promote public policies that strengthen education and position inclusive education as a political proposal.
- Promote the implementation of Law 1874 of 2017, which partially modifies the Education Law re-establishing history in the curriculum, and the Special Comprehensive Development Plan of Buenaventura (PIEDB).
- Promote the full implementation of Law 2272 of 2022 (defines the state policy for peace, amongst other things) and greater guarantees of protection for social leaders who act as peacebuilders.
- Strengthen the defence of the rights of citizens and social activists with respect to the public forces.
- Drive humanist and human rights education in the public forces.
- Work with communities to acknowledge the injustices they suffer and propose

actions for improvements given the group's capabilities.

- Continue transitions from the private to the public sector.
- Be guarantors.
- Socioeconomic and sociocultural integration within communities.
- Acknowledge the history of communities. Historical memory trails in territories.
- Strengthening of trust, of dignity and self-esteem.
- Be self-critical.
- Socio-emotional and mental health accompaniment, in particular in places that have suffered or are suffering due to the armed conflict or natural disasters.
- Remember older people who are generally abandoned as a group.
- Prevent neighbourhood recruitment of students into gangs, criminal groups and the armed conflict in general.
- Build based on a community, cooperative, solidarity-based economy. Transform the vision away from a neoliberal individual entrepreneurship.
- Strengthen entrepreneurial programmes and raise awareness so that leaders become entrepreneurs.
- Create ecological tourism ventures.
- Legislate for what is underground (land).
- Revoke free trade treaties.



**2. Describe in your own words the three types of injustices using examples from your context.**

**Objective:** For participants to create their own, local version of the theoretical framework of injustices.

**Description:** The activity consisted in creating an educational piece to explain the three injustices. This was a group activity, using the three groups that had been formed during the first activity.

**Results:** The following describes what each group created (*Annex 11 - photos and videos*):



**a. Interactive graphic piece:**

This centred around possibilities of transformation. Starting from a closed window and cards with ideas on that served as handles to open it, the activity used questions such as: Why do you know what you know? How do you determine your possibilities? What do you decide and when? By the end, the image inside was revealed representing possibilities for transformation. These began with becoming aware of limitations created by our surroundings. There was a reflection over the blinkered approach that exists within the country, of groups that ignore the existence of other cultures and the reality of other regions, especially those regions that are far from centres of power. Finally, each person was invited to begin this transformation by looking inside themselves.





**b. 'Peacrometer' – newscast:**

Through roleplay, the presenter invited reporters from three different regions of the country to ask locals about the injustices they experience:

- From Chocó, they spoke of historic and structural injustice. This was due to inequality caused by the lack of infrastructure of basic services, and education and work opportunities.
- From Putumayo, the injustice was described as acculturation due to a lack of interest within the new generation to know about their own culture and roots, mainly because of the armed conflict. Neocolonial injustices were also observed with respect to projects that were formulated from outside without knowing the needs of the local population. Finally, they spoke of structural injustice evidenced in the lack of opportunities for study and work.
- From Santander de Quilichao (Valle del Cauca), they spoke of neocolonial injustice due to cooperation agencies trying to meet predetermined indicators, repeatedly resourcing initiatives and activities that ignore the wishes of the local population.

The responses were shown visually using the 'Peacrometer', a type of barometer that measures the level of injustice within a given territory. The activity finished with a lemma: "We measure the injustices that separate us from peace".



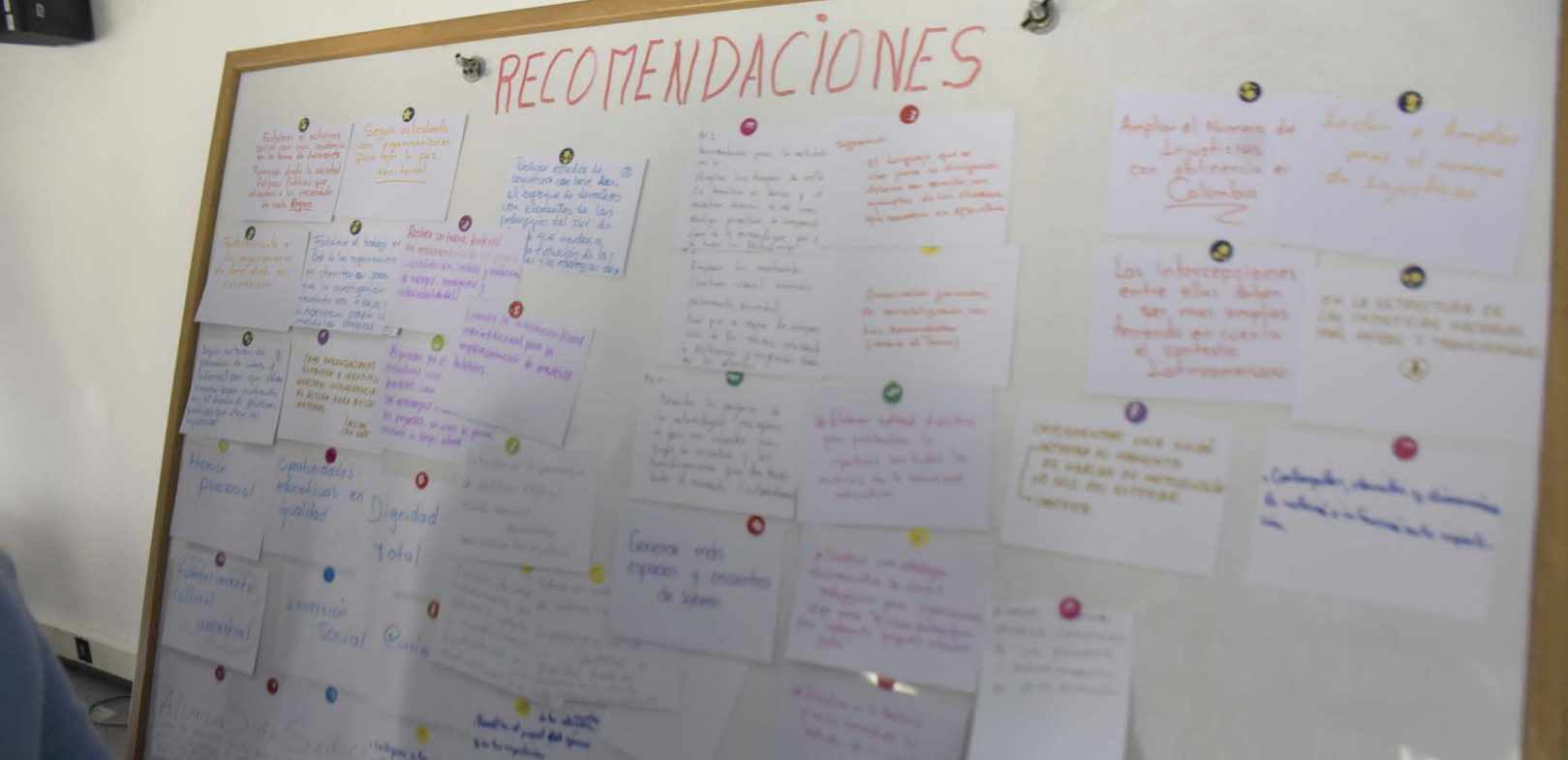
**c. Poems and games:**

"María comes, María goes" (Paper Fortune Teller game). The activity began with a poem alluding to the injustices:

*The armadillo said, with a noise that was guttural:  
we live in an injustice that is neocolonial and historical.  
It went on to say, a great controversy causing,  
that an epistemic justice we also are enduring.  
To bring to a close, the armadillo's final remark  
that on neocolonial justice we must embark.*

*(Note: the translation given here has been tweaked to work as a poem whilst maintaining the essence of the original version in Spanish)*

The activity continued by inviting people to participate in a game of hopscotch, combining it with another child's game, the paper fortune teller. This uses folded paper to ask questions that are randomly selected, each relating the different injustices with concepts such as inequality, standardisation, knowledge, and participation.



(Annexo 11: Photos and videos)

### 3. Recommendations to identify and address injustices

**Objective:** To propose recommendations to identify and address injustices in peace education, both for the regions represented and for Colombia more widely:

**Description:** The recommendations were collected through a plenary session where each participant identified two or three points from their experience and work.

**Results:** The recommendations suggested fall into three categories:

- a. Specific recommendations on ways to acknowledge injustices and the means of confronting them.
- b. Recommendations related to the methodology of the workshop and the possibilities for increasing the educational reach of the framework.

c. Recommendations aimed at the researchers in this project on the conceptual approach, the methodology and possible future developments.

#### a. Specific recommendations on ways to acknowledge injustices and the means of confronting them

##### Culture

1. Reinforce ancestral culture.
2. Highlight the role of gender in injustices.
3. Hold dialogues with different groups to reflect on and acknowledge differences.
4. Work with different groups to bring new meaning to identity and dignity where injustice can be recognised and efforts made to overcome it.

##### Investment

5. Social investment.
6. Provide psychosocial support.

##### Training and education

7. Provide educational opportunities for equality.
8. Continue training leaders to be involved in public policy.
9. Have locally-owned curricula.

##### Self-reflection

10. Understand and identify discrepancies in how we act as organisations in order to improve.

##### Institutionality and organisations

11. Foster institutionality.
12. Construct alliances between organisations to promote efforts aimed at public policy, transformations, and social and cultural recognition.

13. Strengthen organisations based on their view of the world.
14. Work regionally (analysis, identification, and evaluation of risks, threats and vulnerabilities).
15. Continue linking with other organisations to weave territorial peace.
16. Strengthen social activism by increasing involvement in decision making. Promote public policies that address the needs of each region.
17. Reinforce working in regional networks of organisations so that research has a grounding in local experience and models.
18. Strengthen the articulation and coordination between institutions to implement services that are holistic.
19. Integrate into projects actions that are appropriate for the context and that guarantee the sustainability of community peacebuilding strategies.
20. Participate in the construction of public policies when the opportunities arise, in order to overcome injustices.
21. Create institutional networks that contribute to and support transformation of the territories and at a national level.

##### Community and territory

22. Ensure diverse and inclusive participation within communities.
23. Propose the development of local initiatives suited to the territory in question in order to generate long-term actions that extend beyond the ending of projects in the region.
24. Develop sustainable networks that allow for processes based on local needs and that sustain the communities that are creating transformations.

## b. Recommendations related to the methodology of the workshop and possibilities to increase the educational reach of the framework

### Workshop methodology

25. Allow more time for reflection. It is a dense topic and the audience is diverse. Dialogue allows for all participants to clearly understand the terminology.

26. Make use of the pre-workshop materials (reading and videos) in order to improve understanding through the explanation and wider information shared by experts.

27. The language used to share the model must be simple, incorporating examples of real-life situations from regions.

### There are possibilities to expand the educational reach of this proposal.

28. Weave alliances and retain the contributions that arose in the workshop. Continue to foster

spaces for meeting and exchanging knowledge and maintain the resultant connections.

29. Share results of this research within the regions and with communities.

30. Realise workshops to raise awareness on the topic within communities.

31. Share developments in the methodology: the transformations to date.

32. Create educational material that problematises and contextualises the injustices, for use with all those within the educational community.

33. Construct a communications strategy of key takeaways for organisations, for example: “10 key points for implementing just educational projects”.

34. Continue to contribute to the transformation of conditions of injustice, using organisations' own strategies. These strategies should also be shared with others.

## c. Recommendations on the conceptual approach, the methodology and possible future developments, aimed at the researchers in this project

35. Expand the model to identify and explicitly consider other injustices that are pertinent to Colombia.

36. In a future study, take into account the Latin American context.

37. In the graphical representation of the model, enlarge the part corresponding to the intersection of the injustices.

38. Undertake research that is participative,

interdisciplinary and which employs complex and circular analysis.

39. Conduct research on the current context, with a focus on rights and that includes aspects of Global South pedagogy, such that it becomes easier to understand the evolution of the injustices and resistance strategies of communities, for example “the other right” (Boaventura de Sousa Santos).



## V. Final evaluation and feedback from participants

### 1. What did you get from the workshop?

- The opportunity to understand that there are diverse cultural, social, economic and contextual elements that lead to models of injustice, and that unconsciously these can become replicated and strengthened in organisations.
- It gave me a new and broader perspective on the injustices that we are exposed to.
- It reminded me that the academic community wants to understand the challenges that we face as organisations.

- It made me question what other concepts could be useful to us as social organisations.
- Understand that experiences need to be sufficiently systematised in order to contribute to the concepts the researchers are putting forward.
- We realised that we are not alone, that there are many others working like us to transform society and the education models imposed on us.
- We saw the possibility of creating support networks to strengthen the processes of our organisations.
- The methodologies and educational practices used allowed us to develop the theme in a timely, assertive and enjoyable manner.
- Recognition of what colonialism really means, beyond breaking down beliefs. It relates to taking ownership of the need to learn to interact with your peers, with the aim of developing new understanding through which to find solutions to the problems in society that are near, that are our own.
- Interaction with people with related issues and diverse life experiences.
- The workshop allowed us to increase our potential as actors of peace in the face of the challenges imposed by the increase in violence. It allowed us to learn how, through our humanitarian action, we can develop an ethic that allows awareness to flourish around values of understanding, order and justice.
- Recognising the territorial focus as a very important factor in the construction of alternative approaches to local peace.
- The perspective of injustices as a foundation on which to think of different possible lines of research and projects.
- The need to recognise different types of knowledge from the regions, different ethnic groups, gender and generations.

## 2. What from the theoretical framework do you think you could apply within your organisation?

- The injustices model is useful to begin making more context-specific, clear and coherent interpretations of the demands made by the public with which we interact.
- Everything. The simple act of understanding new methodologies is another way in for changing those paradigms and past beliefs that do not let us move forward and adapt.
- More than applying what was learnt, it is about continuing to explore the causes and types of violence that are present not only in the territories, but also in the bodies of each child, young person, parent, carer and leader: In what way do we understand experiences and manage to contribute a solution that overcomes trauma and takes us to forgiveness and collective work? What is transformation understood to be? In what way do humanitarian actions empower individuals and communities? How do we understand the processes of peaceful individuals and communities in the face of violence?
- It is a valuable tool for working in education with families, to raise awareness in terms of the injustices and seek to develop a conscience that prevents cultural traditions from being lost when adopting a system that attempts to homogenise education.
- Interest in motivating our community and region, without falling into assistentialism, to make use of abilities in a way that dignifies capacity in order to improve quality of life.
- Foster dialogue circles in which the material given to us can be understood through reading exercises. Begin to share with work teams about the topic, raising awareness is part of understanding and taking ownership of processes.
- The implementation of innovative educational practices, where the methods are active and participatory, so that interested parties can be involved in the teaching-learning process. The aim would be to stimulate not only the cognitive but also the emotional-behavioural sphere of the individual with respect to the triple nexus.
- This approach opens the possibility to integrate a complex perspective on social actions and psychosocial issues. It allows both for reflection on if our actions contribute to the injustices, and for the implementation of meaningful actions that bring about change.
- This framework helps us to identify how to structure projects and programmes, making the interests of participants a priority over those of funders.

### 3. What suggestions do you have for continuing to deepen your knowledge and the possibilities for applying your learning in practice within your organisation?

- Given the complexity of the theoretical framework, find more dynamic means of presenting it on future occasions.
- Position learning processes that allow experiences to be systematised. Have district-level and regional encounters to share experiences and learning in-situ, and generate support networks. These should be at different levels and so allow all the team to become qualified.
- Expand knowledge of the model to other organisations.
- Enhance work networks to improve impact in terms of education models, the transformation of culture, and tradition in our communities.
- Accompany institutions that are interested in and committed to developing this topic.
- Continue to enrich the document and methodology, in such a way that organisations can advance their learning and practice, such as with a course in action.
- Emphasise the possibility of positive changes in the behaviour of human beings. Promote the creation of creative and collaborative environments with interested parties so that they become so meaningful, they generate a desire to expand them to their family and social environments.
- Allow the possibility to feed into research with more Latin American cases with analysis informed by real-life contexts and cases.
- Follow up on shared learning experiences from the workshop, know what conclusions were drawn by the facilitator team and be able to share conclusions after they are made. A virtual meeting to that effect would be pertinent.

### VI. Assessment of process

#### Achievements:

- The active, committed and meaningful participation of the organisations involved who responded with interest, initiative and a proactive attitude.
- The positive response from participants to their workshop, their valuing of it and interest to continue deepening and enriching the model to identify and address injustices.

#### Main lessons learnt:

- The formation of a skilled and motivated team is key to the success of any project.
- The universities' trust in our organisation allowed us to carry out the project and apply our experience within the organisation and our members, to achieve its objective.

#### Challenges:

- The novelty of the topic and the complexity of the suggested model was demanding on the team to ensure a good understanding prior to the workshop that would allow for it to be translated appropriately for participants. This was a case of everyone learning together.

#### Final conclusions:

- The model is both applicable and pertinent to the Colombian context.
- The workshop fostered interest in the region to continue in the analysis, to delve further into and adapt the injustices model.
- There is a need to continue getting to know the model, including further study of the triple nexus. It was impossible to delve into it properly in the workshop due to the limited time available.
- The University of Ulster should continue to be a source of ideas and the interlocutor in a dialogue with organisations interested in putting the model into practice. This would involve its adaptation, application and development in the Latin American context, as well as an understanding of how the research is evolving.

## VII Annexes

Annex 1. List of organisations

Annex 2. Pre-reading material

Annex 2.1 The triple nexus

Annex 2.2 Suggested readings

Annex 3. Glossary

Annex 4. Workshop methodology guide

Annex 5. Mandala

Annex 6. Map

Annex 7.1 Presentation

Annex 7.2 Julia Paulson's presentation of the theoretical framework

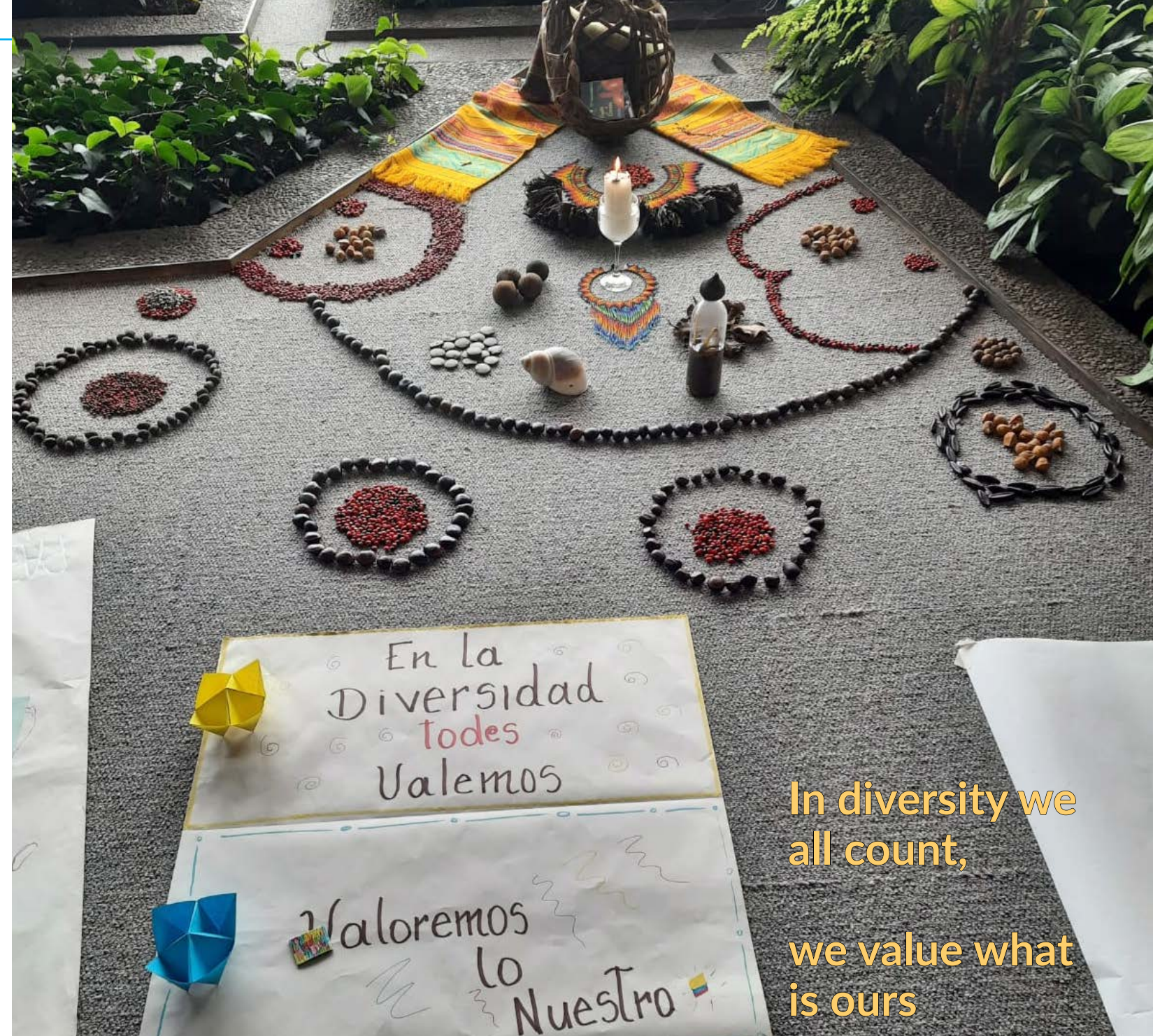
Annex 8. Activity 3, Day 1, Group discussion

Annex 9. Activity 3, Day 1, Summary

Annex 10. Activity: Responses to injustices

Annex 11. Activity: Design of a teaching activity

Annex 12. Interviews



In diversity we  
all count,  
we value what  
is ours



# EDUCATION FOR peace

WITHOUT INJUSTICES



Rodeemos el Diálogo  
10 YEARS