Forgiveness and reconciliation in the radio to contribute to the construction of peace

Valery Andrea Medina Rodríguez[1]
Álvaro Fernando Gutiérrez[2]

Abstract

This article presents an approach to the characterization of The Forgiveness and Reconciliation processes, taking into account some elements of the current context of Colombia. These processes are basic in the peacebuilding and in order to experience them it is necessary an understanding and appropriation of them. From the compilation of diverse conceptions of forgiveness and reconciliation, we analyzed which congruences and differences can be found among the diverse approaches addressed. The main objective is to investigate on how the processes of forgiveness and reconciliation are seen, understood and used in the daily situations of the cities, through a radio thematic series, which will provide tools for the peacebuilding in the Colombian society. The deepening in both processes and the arousal of personal reflections can be achieved from the creation of a well-founded communicational product.

Keywords: Communication for Social Change; Radio; Forgiveness and Reconciliation; Peacebuilding; Nonviolence.

1. Presentation

This investigation was born from the marked division that was evident during the years in which the talks between the Government and the FARC began, prior to the signing of the peace process, where it began to generate a strong polarization, which generated several questions regarding the understanding and application of forgiveness and reconciliation in

---

1   Colombian, last semester student of Social Communication - Journalism in Uniminuto, Seedling researcher for the production and radio realization El Vuelo del Colibrí de la Corporación Universitaria Minuto de Dios. Email: vmedinarodr@uniminuto.edu.co

2   Colombian journalism technologist at the Los Libertadores University Foundation, Social Communicator – Uniminuto Journalist, Master's Degree in Format Design and Television Programs at the Universidad Complutense and the IORT of Madrid, with specialized studies in Social Management at Uniminuto. PhD in Communication with the National University of La Plata. Teacher, media producer and seedling leader for the production of radio production El Vuelo del Colibrí in the Minuto de Dios University Corporation - Uniminuto. Email: fgutierrez@uniminuto.edu.co

everyday life. At first, it was considered that the main element of the radio series should be the forgiveness of oneself, since it was thought that people would have a first approach to the processes of forgiveness and then they could work on these processes with other people. But during the process that has been carried out up to this point, which corresponds only to the first objective of the investigation, it has been found that these processes are lived in different ways, some live first the forgiveness to themselves and others ask for forgiveness or forgive others.

In a manner of contextualization, in Colombia during the last years there has been constant talk about peace, due to the process that has been carried out to end the armed conflict, specifically between the guerrilla FARC and the government. Through dialogues held over several years, the "Final agreement for the termination of the conflict and the construction of a stable and lasting peace" was raised. With the intention of giving space to the opinion of Colombians, a plebiscite was held on October 2, 2016, which completely divided the country, between the "*Yes*", those who approved the agreements, and the "*No*", who they rejected. In the end, there were more votes for the *No*, even so the agreements were implemented (El Tiempo, 2016).

Throughout this process, an essential element of Colombian culture stood out. In addition to showing again a divided country, as happened in the period of *La Violencia*, (Violent period) when Colombia was divided between conservatives and liberals, where much blood was shed, between the years 1946 and 1964 (Jaramillo-Marín, 2012). There was also evidence of hatred and resentment towards those who consider themselves the perpetrators, although the simple fact of classifying them only as those who harmed others, is an incomplete view of the situation. This feeling manifested itself from some of the direct victims but above all from those who have not lived this war closely.

The rejection of these peace agreements was supported by different arguments. But one of the one main showing theresentment, was "*A no to impunity*". While some defended the "*No*" in the referendum considering that "this peace process justified the terrible crimes of the perpetrator, re-victimizing hundreds of thousands, or millions of victims of a violence that is in no way justifiable" (El Tiempo, 2016). For others, the agreements were necessary to end the acts of violence, usually for the people affected by this conflict; since in departments like Chocó, Cauca, Nariño, among others, the "*Yes*" (Rotary Week, 2016) won outright.

It is important to understand that there are other factors to consider, and they could influence the results, such as lack of agreement, the influence of some political parties, and the campaigns they carried out, etc. But the fundamental thing, is to question where such hatred and resentment is generated, especially from the least affected places by the armed conflict. Those whose experiences were lived on the first hand, were more open for of overcoming what happened through processes of truth, reparation and non-repetition, as stipulated in point five of the agreements.

Forgiveness and Reconciliation are two processes necessary for the peace process in Colombia. People related directly to the armed conflict -both, victims and victimizers- have had the opportunity to learn about these processes by going through extreme situations. Stories found

Valery Andrea Medina Rodríguez, Álvaro Fernando Gutiérrez

in the book "*Perdonar lo imperdonable*" (Forgive the unforgivable), by the journalist Claudia Palacios (2015), were a clear example of the cited situation. The book is about testimonies of experiences from different people living the armed conflict, in which the two processes (Forgiveness and reconciliation) reflected how these people were affected by the conflict; however, no matter the painful situations, could learn to reflect forgiveness and reconciliation.

When comparing large cities with rural areas, the most affected by the conflict, it was found that, according to research conducted by the *Institute of Happiness Sciences* (Florecer) and the *Colombian Association of Positive Psychology* in rural areas, "80% of the people who have suffered the ravages of war in Montería, Montelíbano and Tierralta (in Córdoba) are willing to forgive" (Justicia para la paz, 2018). And it should be noted that in two of those municipalities won the "*Yes*" in the referendum (Caracol Radio, 2016). In other words, those who have lived through such complex situations and had the opportunity to work in processes of forgiveness, are more open to other possibilities when solving conflicts.

On the other hand, in urban areas, especially in the most populated cities, we find high rates of violence, despite not being direct victims of this armed conflict. "Last year, the 27 most populated municipalities -of the 1,122-, concentrated 48% of all homicides that occurred in the country and three of every ten homicides occurred in Bogotá, Medellín, Cali and Barranquilla" (Llorente, Garzón & Ramírez , 2016). This reflects the little reflection that exists around forgiveness and reconciliation, which, as mentioned above, is a totally different process in rural respecting to urban areas. In addition, this lack of ownership and understanding of these two processes is reflected in part, from the culture of violence that exists in Colombia, which "[...] is evident in the way people drive their cars, or solve their domestic disputes, or punish children. For a long time, we have suffered or have watched the avalanche of violence that we see in the media, and due to this, perhaps we have turned reproducers of the same violence" (Botero, 2008). And it is fundamental to understand that this has led to "[...] the predominance and acceptance of violent actions over all other possible forms of relationship, and of the almost inevitable daily contact, in the most intimate individual and collective experiences, with the consequences of violence"(Agudelo, 1997, p. 97).

For these reasons and many others that are not mentioned here, it is important to focus efforts on the search for an individual and personal change, which contributes to the possibilities of a collective change for all Colombians. Even when thinking about the peace process that is being carried out, it can be understood that the main affected are those who must live a reparation process. However, we must not underestimate the need that people live in the cities where the violence is reflected in other ways, and ignorance and little use of processes of forgiveness and reconciliation is quite broad. For this reason, it is necessary to inquire about the way in which the processes of forgiveness and reconciliation are seen, understood and used in the daily situations of cities and, as a result, to propose communicative strategies aimed at providing tools for the construction of peace in the Colombian society. This seeks to be achieved through the creation of a radial thematic series.

To achieve this objective, within a qualitative approach, a case study of socio-documentary cut based on the analysis of experiences and conceptualizations of experts from primary

(interviews) and secondary sources was addressed (testimonies published). This allowed the use of the narrative-testimonial strategy; that is, the information was appropriated within the framework of applied social studies. Therefore, an analysis of the concepts of forgiveness and reconciliation was first made, in order to understand these processes not only from different theoretical perspectives, from the reflections of experts, second addressed testimonies of direct experiences. This text presents the development and results of this first phase. Subsequently, it is hoped to create, design, produce and distribute the radio thematic series, which will be divided into several chapters and each of them will carry out its own research, which corresponds to the development of the second and third phases. The methodological process that took place in the first phase, consisted of a conceptual literature review, which included interviews with experts and an approach to experiences of forgiveness and reconciliation. All the information gathered was systematized in a matrix for forgiveness and another for reconciliation. The third section of this article describes the division and organization of these bases, and identifies the various authors who are part of them.

2. Conceptual framework and background

Before presenting the findings of the first phase, we will deepen the basic concepts that frame this research and the results that have had other research related to these topics. The first concept is Communication for Social Change, since the end result is the creation of a radio product that will seek to lead the listener to reflect on forgiveness and reconciliation in his life and in everyday life. According to Alfonso Gumucio-Dagron (2011), there are characteristics that are present in all communication processes for social change, for this research stand out the cultural relevance, where: "The communication process cannot ignore the particularities of each culture and of each language; on the contrary, it must rely on them to legitimize itself" (Gumucio, 2011, p. 38). He also includes the use of appropriate technology, in this one it is taken into account that: "The capacity of appropriation that develop the involved actors defines, at each stage of the process, the characteristics of the technology to be used" (Gumucio, 2011, p. 38). Finally, convergences and networks, in which "[...] promotes dialogue and debate, not only in the communication process, but towards other similar processes" (Gumucio, 2011, p. 38). The radio series will have these characteristics, in fact, in the first phase there have been taken into account the different ways in which forgiveness and reconciliation can be seen in Colombia, understanding that they are personal processes and adjust to each situation, this requires a dialogue between theories and different experiences of forgiveness and reconciliation, without forgetting the importance of a strategic distribution of it, to be used as support material in workshops and other processes.

In the Communication for Social Change, it is essential to "[...] establish the major issues/problems addressed by 'the change sought', precisely derived from those social subjects: relations with the environment, with the construction of coexistence, gender balance, human rights, etc." (Cadavid, 2011, p. 77). How will the radial series contribute to social change? For the elements that will be addressed are necessary for the construction of peace, and will seek

Valery Andrea Medina Rodríguez, Álvaro Fernando Gutiérrez

to promote less violent relations. Here enters another concept that crosses this investigation, Peacebuilding, understood as: "Actions to achieve a stable and lasting peace, once the hostilities have ended" (Mesa, 2008, p. 141). Where it is taken into account that: "The culture of violence developed during years of war penetrates political, social and cultural life and this will become a permanent obstacle to the construction of peace" (Mesa, 2008, p. 145). Therefore, we must work together in the transformation of the culture of violence, and thus be able to apply the strategies that are proposed for the construction of peace. The radial thematic series will reflect the importance and value of forgiveness and reconciliation, emphasizing positive consequences, and simultaneously, teach tools that are useful in the peaceful resolution of different daily conflicts.

The last concept that frames this research is the radio, more specifically, the Educational Radio. Mario Kaplún, communication professor, radio expert and Argentine writer, specifies that the programs of radio education "[...] seek the transmission of values, the human promotion, the integral development of the man and the community; those that aim to raise the level of consciousness, stimulate reflection and make each man an active agent of the transformation of their natural, economic and social environment" (Kaplún, 1999, p. 24). This is related to the transmission of tools and values related to peacebuilding, mentioned in the previous paragraph. This author defines three types of education from the radio. The first focuses on the contents and the second on the results, the radial product are both fundamental, since it is important to transmit ideas, but also to feel that is generated in the sender, since: "Communicating is the art of provoking meanings and producing behaviors; it is to arouse changes in the thinking, feeling and action of human persons" (Kaplún, 1999, p. 33).

The third type is about the process, this refers to the radio that leads the receiver to think, to reason on their own and participate. At this point, it is important to delve a bit into the idea of participation; for Kaplún, the processes in which the community makes radio and expresses itself through; however, if it could not respond to this model, he explains that:

> What is important is that they contribute to the participation, prepare it [...] A radio program can already do a lot and become a very useful and very valid element of popular communication if it starts from the concrete social reality of the human group to which it is addressed, helps this group to assume and become aware of this reality, and identifies the group's social interests in its educational action (1999, p. 41).

That is why the radio series cover fundamental issues for the social reality of Colombia although there will be no direct participation of the community in the realization of the series. Even so, the stories will be taken from real testimonies that will facilitate the connection of the listeners with the chapters of the series, since they will be in the same social and cultural context.

On the other hand, there are two investigations that highlight the importance of this study and support the need to work on issues related to peacebuilding. The first text is entitled *Concepciones sobre el Perdón y la Reconciliación en el Contexto Colombiano (Conceptions on Forgiveness and Reconciliation in the Colombian Context)* (Moreno, A. M. & Torres, A.M., 2017).

Its general objective was to know the different conceptions of forgiveness and reconciliation expressed by Colombians in relation to the internal armed conflict. The process consisted in carrying out an intentional sampling in which 45 people living in the city of Bogotá, men and women, between 18 and 85 years of age, from different strata, were chosen to know and analyze their perspective on seven categories: Definitions of forgiveness, Purposes to forgive, Conditions for forgiveness, Origins of forgiveness, Definitions of reconciliation, Conditions for reconciliation and Citizen Competencies.

This process evidenced that religion is a crucial referent, since the participants reflected a theological baggage when answering the questions, even so, it is not the guide of their actions. In addition, the people surveyed expressed the need for a more just and equitable society, where minimum conditions of health, education, housing and work for all are fostered. Related to this, they emphasized that violence is not lived only through weapons, it is also evidenced in a structural way. The most important thing is that the various answers on the definitions of forgiveness and reconciliation, reflect many contradictions, but above all negative aspects of both processes are denoted, in certain cases they are seen as impossible. Added to the above, people have ideals about forgiving and reconciling, but they do not carry them out; they stay in what religion says but they do not apply it. This reflects the need to know successful cases of forgiveness or reconciliation, which can exemplify how to bring them to reality.

The other research related to peacebuilding is entitled "*Lo que construimos desde abajo: Comunicación para la Paz en Colombia"* (What we build from below: Communication for Peace in Colombia) (Bonilla, J., Borja, P. N., Iguarán, J. & López, M.C., 2008). Its objective was to carry out a systematic and analytical study about the situation of communication, violence and peace building in Colombia. For this, they developed an academic seminar, with the purpose of deepening in themes of Peace and human rights; Institutional strengthening, governance and citizen participation; and also, Communication and sustainability. Additionally, they conducted interviews with the exhibitors, members of experiences from different parts of the country and representatives of other universities. From which they concluded that within the mass media there is no commitment to carry out processes that aim to build peace.

This research shows the importance of citizen media, providing a new order of participatory communication, which allows exploring new topics, formats and stories that give importance to actors seeking peace within violent contexts. Also, it raises the need to work on topics related to peace in the media. It is an important reference in terms of the needs that must be met to achieve a true peace construction, such as taking into account community media to transmit the final product, and the inclusion of real stories of Colombians in the radio series.

3. Construction of processes

Now, with respect to the process of this investigation, the findings were organized in two matrixes, one on forgiveness and the other on reconciliation, divided into five categories:

Definition, characteristics, obstacles, processes and consequences. In this way, the theoretical texts, the testimonies and the interviews were organized, so that all the collected elements could be analyzed and compared, since various theoretical perspectives were included, with the intention of obtaining results from different disciplines. These views were philosophy, theology, anthropology, non-violence, politics, sociology, communication, pedagogy, and also, testimonies. After the organization, all the information given by each author was crossed, to conclude the congruences and the differences in each category.

3.1. Forgive others

3.1.1. Encounter with the feeling of the other person. To define forgiveness, several congruences were found, where it is mainly understood as a process to heal the wounds that have been caused from one wrong done to another, this evil generates emotions such as pain or resentment. According to Carlos Eduardo Martínez Hincapié (interviewed), Ph.D. in peace, conflict and democracy, and expert in non-violence, *when I recognize humanity in the other I perceive the totality of being, where I understand that I do not have all the truth, which makes it possible to listen to the other and respect his own truth, deconstructing the image of the enemy*. This conception from non-violence was directly connected with one of the testimonies, where forgiveness was defined as the meeting between events with the feeling of the other person. Another complement, from other authors, is the recognition of the community, where forgiveness is recognized as something universal.

The most marked difference is related to the connection between peace and forgiveness, since for some authors forgiveness leads to peace. But since the conception of Martínez Hincapié, forgiveness is part of the path that is called peace. Even so, this contradiction is mainly related to the look of peace of each author, but in general, and as already mentioned above, this process is part of the construction of peace.

3.1.2. Human act. The forgiveness contains certain characteristics, which allow to identify later some obstacles and are evidenced in some consequences. From various authors, the most outstanding characteristics found are: asking for forgiveness facilitates the act of forgiving, is an act of self-love and love to the other, requires courage, genuine repentance strengthens and facilitates the beginning of the process, it is liberating, venting. David Nyuol (2015) exposes from his testimony another fundamental characteristic and it is the recognition of being both victim and victimizer in order to forgive others. He was one of the "lost boys" In South Sudan, children who lost their parents or were taken from their homes for the second Sudanese civil war. This, by connecting it with other authors, allows us to conclude that in this way it is recognized that anyone can harm, because all human beings are imperfect.

Forgiveness is also recognized as a difficult process, yet the definition goes deeper into the need to live it, feel it and appreciate it, and even the consequences highlight the benefits of forgiving. In fact, the next category explains why it is an obstacle not to be aware of this perception of difficulty. In addition, in this section you can see Martínez's emphasis, to understand that the recognition of truth, mentioned in the previous section, as a characteristic of forgiveness allows the individual to expand his own truth.

3.1.3. Forgiving is not natural. Faced with the situations or possibilities of forgiveness generally presented by theorists and testimonies are the obstacles of such processes. This was the simplest category to identify in the various readings, since in each theory and in each testimony the problems stand out when forgiving or asking for forgiveness. The most frequent ones were: lack of knowledge about forgiveness that leads to believe that it is a favor for the perpetrator, to be full of stereotypes and stigma (to ask for forgiveness is cowardly, it is only religious, among others), think only of oneself and forget that there are many situations that can be affecting the other, close the heart and not see the good things that people also have, be afraid and be proud, be perfectionists and be carried away by shame, forget, justify unacceptable acts and tolerate them, cultural factors that lead us to blame or violence. To mention the most relevant and most mentioned.

One of the easy obstacles to identifying in Colombian reality, which was mentioned in the first paragraphs of this article, is to believe that justice must be renounced, or at the other extreme, to want revenge. In fact, revenge was one of the most mentioned obstacles from the theorists. According to Betty Martínez Ojeda (interviewed), a Ph. D. of social anthropology, the way in which forgiveness is perceived depends on culture, this influences the different connotations of this process. That is why it is also an obstacle to consider forgiveness as something natural, proper to the human condition.

Other obstacles not so much mentioned, but equally relevant, are to homogenize everyone within a group and legitimize violence. In addition, taking up the idea of the difficulty of forgiveness, Joaquín Polo Montalvo (2003), who reviews forgiveness from philosophy, states that only the unforgivable claims forgiveness. This way of complicating the process represents why it is an obstacle not to understand the difficulty of forgiveness, since before the first inconvenience the person may close to the possibility of experiencing this process, but it should be taken as a challenge, having clarity of all that this entails, so they will not give up so easily.

The greatest contradiction between the various authors, relates to the need to speak directly with the other to forgive him. Some specifically spoke of the importance of dialogue about what is going on, but they did not necessarily refer to talking to the person I am forgiving, they were referring to the process of venting. But there were some authors defending the idea of forgiving without having to tell the other, so that the person can free himself from feelings like resentment. Therefore, considering that there is a need to talk to the other, and that this action can be an obstacle, in many cases people can forgive without needing to talk to the person they are forgiving.

3.1.4. It is not about a single path. It is important to understand forgiveness as a process, but also, to speak of processes, there is not a single way to experience forgiveness. From the elements provided by all the authors in the matrix, steps were organized, but not with the intention of defining a single process, but to provide the possibility of having some kind of schema with some guiding steps that can help. These steps can be experienced in different order depending on the case, and others can be added.

✓ I recognize forgiveness as a complicated process, but one that brings benefits for the victim and for the victimizer.

Valery Andrea Medina Rodríguez, Álvaro Fernando Gutiérrez

✓ Do not forget the fact but forget the debt. This prevents the recurrence of the fault.

✓ Eliminate stereotypes and stigmas in order to be able to forgive. Do not think yourself perfect and thus free yourself from prejudice.

✓ Think about the suffering of the other, remember that you are part of a community and that everyone is different and live different situations.

✓ Live forgiveness so we can spread it in others. The more you ask for forgiveness, the easier it is to forgive. Simultaneous forgiveness towards others and forgiveness with oneself.

Here it is important to mention the philosopher Angélica Sátiro (interviewed), who considers the forgiveness of others and the forgiveness of oneself as simultaneous processes, considering that the human being is inter-relational, which implies a development of internal processes at the same time that relationships are given to others. Again, in this category Martinez Hincapié stands out, because he mentions several pedagogies, which must be worked on in society to influence transversally in processes of forgiveness. These are the social pedagogy, which would lead to forgiveness and reconciliation to everyday life; the pedagogy of love, which would teach to love the different, which we consider as the other; and the pedagogy of persistence, which would allow us to understand the strength

3.1.5. Breaking chains of hatred and revenge. The consequences that the different authors mention, are the benefits that forgiveness entails. As in the previous categories there are several congruences: it renews and repairs the being of its wounds and the past, it manages to recover the interior space that was full of resentment, hatred, revenge and pain. And there are other consequences not so mentioned: it generates tranquility, reflects the value of the person based on their actions, sincere apologies overcome any obstacle, a new notion of the other is created, understanding that everyone is different and you can disagree with the hate.

The consequences that would bring benefits to Colombian society, according to what is mentioned in the first paragraphs, are the union of the community and the construction of a new world for all, where the repetition of history is avoided. This is mentioned by Henderson (2006), who presents several testimonies of forgiveness, one of them reflects the end of the reproduction of the vicious circle of revenge as a consequence of living forgiveness. On the other hand, Navarro Wolf (interviewed) from his experience, considers forgiveness as a pro-moter of social reconstruction.

3.1.6. Forgiveness to oneself. At the beginning of this research, the main intention was to deepen and work on a first moment in the forgiveness of oneself, considering that it would be the previous step, to then encompass processes of forgiveness and reconciliation to others. But during the collection of material and the development of interviews, it was found that forgiveness to oneself, forgiveness to others and asking for forgiveness, are three processes very close to each other, and thanks to the Satyr's gaze it was understood that these can be lived simultaneously although they are different. Even so, in the texts reviewed there were three authors who focused on self-forgiveness, which is why it was decided to cross these three texts in each category, from which the following conclusions were obtained.

With respect to the definition, forgiveness is understood as the means to heal a wound, where unconsciously the person is the same victimizer. It is an act of self-love where hate and resentment are left behind when we understand that mistakes are something that we can all commit, which allows the possibility of an individual reconstruction. This process is characterized by being reflective and introspective, where feelings such as guilt and shame are useful to identify what should be forgiven, which requires courage, even allows recognizing the ability to harm another.

In this process the main obstacles are closing the heart and self-condemning. Additionally, taking into account the author Robin Casarjian (1994), there is a categorization of self-forgiveness, this is divided into existential forgiveness, personal-cultural forgiveness, personal-historical forgiveness and personal-ethical forgiveness. In each on, she identifies other obstacles, such as: the idea of a sin that persecutes the individual (existential), cultural factors that refer to guilt (personal-cultural), relapse into an affirmation and accept it (personal-historical), and finally, not recognize that we all make mistakes (personal-ethical). This author also presents a process, which should not be seen as a static and equal process for all, on the contrary, it should be adjusted to each experience, but the golden rule according to Casarjian (1994) should always be taken into account: "I know kind to you".

Process:
- ✓ Recognize the truth, open up to oneself.
- ✓ Take responsibility for what was done.
- ✓ Learning from experience, provides the feelings and thoughts that point to guilt.
- ✓ Open the heart and listen.
- ✓ Scarring emotional wounds.
- ✓ Affirm innocence.

From the testimony of Helena Salazar de Von Arnim there are two other elements within the process of forgiveness to oneself, although in reality they are also applicable in forgiveness to others. They are the possibility of speaking with another without being judged and the role of a communicational product that leads to the introspective reflection of forgiveness. She tells how from the reflection that aroused the history of forgiveness of someone else who could know thanks to a movie, he could be aware of his injuries and start his process, in which it was essential to talk with someone else without being judged.

To close with the processes of forgiveness, the last thing that remains to be mentioned are the consequences of self-forgiveness: freedom from wounds, love is projected and promoted, allows to start again, generates tranquility, alleviates and heals, rejects habits that make you feel less. According to Luis Valdez Castellanos, a graduate in theology with a master's degree in Human Development, says that as a consequence of liberating himself from the past, having a new vision of events. This consequence can be considered as the closing of the process of forgiveness to oneself. of fragility and not give up before the difficulty of forgiveness.

3.2. Reconciliation

3.2.1. Disagreement process. The definition of reconciliation is more complex than the definition of forgiveness, even though it is more concrete. Broadly speaking, it is concluded that reconciliation is an inclusive and conciliatory process that requires communication, it becomes a tool to rebuild and reestablish ties. Its complexity is in the terminology, Scherg (2005), makes the report of a conference that was held in Berlin January 31 to February 2, 2005, organized by the *Deutsche Gesellschaft für Technische Zusammenarbeit* (GTZ) of the German federal government, where reconciliation was discussed, and it was found that this term does not have translation in some countries, even so, in general there is talk of groups that have had enmity and that try in one way or another to rebuild ties. From which it is concluded the need to see it as an integrating and inclusive process.

María Paula Saffon & Rodrigo Uprimny (2005), define three notions of reconciliation from the Colombian context. The first is a minimalist notion, in this reconciliation is a tolerance to the other in a resigned manner, giving importance to peace at the expense of everything. The second is a maximalist notion, where there is a forced peaceful coexistence and the differences that can occur between individuals are not recognized. Finally, and which would cultivate a lasting peace, is the democratic notion that embraces a reconciliation based on citizenship and reciprocity, there is a recognition of the other in his totality, and it gives opportunity for a disagreement.

3.2.2. Encourage peace. The most mentioned characteristics are: it requires participation and dialogue, it must be carried out together, it is an individual and group recognition, the discourses are analyzed and resignified, it is introspective since there is an examination of the individual reality. This is complemented by the existence of disagreement, inclusion and dynamism and is a process that requires time and action. Related to what was said in the previous section, another characteristic of a democratic reconciliation is that it becomes a tool of social justice that encourages lasting peace and builds positive human relations.

3.2.3. Do not listen and impose. The most mentioned obstacles are: to see reconciliation as an imposition, tolerating the other in a resigned way, imposing sympathy and solidarity, not overcoming resentment, believing that it is neutral or that it includes forgetting, and not understanding the cultural links that affect the person or the others. For this matrix a basic text was the book "*Miradas sobre la reconciliación*; reflexiones y experiencias" (Views on reconciliation: reflections and Experiences, 2010) of the Universidad de la Salle, in which there are different authors in each chapter and contain a different theoretical perspective. In this text, the most important obstacle is not knowing how to listen, since reconciliation requires dialogue. In addition, there is a fundamental contradiction between several of the texts of the matrix, and is to believe that reconciling includes forgiveness, but we must understand that forgiveness should not be imposed, because it falls into a minimalist reconciliation, mentioned in the section Process of disagreements.

3.2.4. Right to forgive, not an obligation. In the reconciliation matrix it was necessary to add a category on the elements necessary to reconcile, since the authors specified prerequisites to the reconciliation process. Here they specified that the recognition of the other and

their individuality is necessary, reconciliation is not equal for all, in general, we must respect the rights and keep in mind that we live collectively. It is also evident that there is a need to understand the importance of reconciliation and teach how to do it by means of examples. In this section there were some authors who spoke about not forcing victims to forgive, but it is necessary to overcome hatred and resentment.

3.2.5. Justice and reparation. In overcoming obstacles, each author presented what steps should be followed according to their criteria, but as in the processes of forgiveness, this is adjusted to each reality. Even so, the processes in general were of justice, search of truth through both voices, of healing, of reparation (compensation of loss) and of economic development (sustenance). Mainly in that order, but it should be clarified that each one can vary in content, that is, each one constitutes a process within the reconciliation, and depending on the situation and they can be adjusted.

3.2.6. The diversity. In order to close, the conclusions of the consequences of reconciliation remain to be described. Here the authors were quite specific. They emphasize peaceful coexistence and peace among all people, reconciliation being a liberating act. And most importantly, reconciliation generates respect for the other and helps generate a memory of what happened. Once again, emphasizes Martínez Hincapié, who adds as a consequence of reconciliation learning to live with those who think differently, this allows diversity. Broadly speaking, for this author, without forgiveness or reconciliation, peace cannot be conceived.

4. Conclusions

To finalize the research process that has been carried out to date, the results of the matrixes were related to Colombian cases, using the testimonies in the book *Perdonar lo imperdonable* (Forgive the unforgivable) by Claudia Palacios (2015). This work proved the proximity of the contributions of each author to the Colombian reality. For example, Henderson (2006), through his testimonies, presented several elements that are also evident in the stories of forgiving the unforgivable, such as the tranquility generated by forgiveness, avoiding the repetition of history, understanding what the other is living, among other elements that have even been mentioned previously by other authors. This also showed that the authors, although they represented different theoretical views, were connected to each other. Another very representative author in the text stories of Palacios (2015) is Luis Valdez Castellanos (2015), who as mentioned, has a view of forgiveness from theology, which explains why he has a direct connection with Colombian cases, taking into account that this is a society with deeply rooted religious traditions, although in fact, what has been said by this author is very easy to relate to views of non-violence, anthropology and philosophy.

Similarly, the views of Navarro Wolf, Betty Martinez Ojeda, Joaquin Polo Montalvo, and Carlos Eduardo Martínez Hincapié, are also reflected in the testimonies of this book. There is much talk of the recognition of the other, the subjectivity of forgiveness, the freedom it produces, and several stories are told where personal forgiveness is lived, where the protagonists of some stories did not have the need to talk to the person they were forgiving. Likewise, although

the text is about stories of forgiveness, an account stands out in which there is a process of reconciliation between two brothers, who linked with opposing armed groups, this story was also easily connected with the conclusions of the reconciliation matrix.

Under this perspective, we can observe the construction of a conceptual framework that provides the basis for the contents of the series. Either from the topics to be discussed or the way to do it, taking into consideration the value and power of the testimonies, which was evidenced both in the matrix and in the text by Claudia Palacios (2015). In short, this base will allow the creation of a communicational product with ample possibilities for reflection and great usefulness for Colombian society. This is the next phase of the research, which will be developed through creative research methodologies and whose results can be shared in a later article.

References

Agudelo, F. (1997). Violencia y salud en Colombia. *Revista Panamericana de Salud Pública*, 1 (2), 93-103. Disponible en: https://www.scielosp.org/pdf/rpsp/1997.v1n2/93-103/es

Bonilla, J., Borja, P., Iguarán, J. & López, M. (2008). *Lo que construimos desde abajo: Comunicación para la Paz en Colombia* (Trabajo de grado). Bogotá: Pontificia Universidad Javeriana. Disponible en: https://www.javeriana.edu.co/biblos/tesis/comunicacion/tesis113.pdf

Botero, J. (2008). Nuestra cultura de violencia. *Diario El Espectador*. Disponible en: https://www.elespectador.com/opinion/nuestra-cultura-de-violencia-columna-87225

Cadavid, A. (2011). La comunicación para el desarrollo en Colombia, los últimos 20 años. En J. Pereira, & A. Cadavid, (Ed.). *Comunicación, desarrollo y cambio social* (pp. 57-80). Bogotá: Editorial Pontificia Universidad Javeriana. Disponible en: https://www.javeriana.edu.co/unesco/pdf/comunicacion_desarrollo_cambio_social2.pdf

Caracol Radio. (2016). *En Córdoba ganó el Sí*. Disponible en: http://caracol.com.co/emisora/2016/10/03/monteria/1475495240_975552.html

Casarjian, R. (1994). *Perdonar: una decisión valiente que nos traerá la paz interior.* Rosario, (Argentina): Editorial Urano.

Cortés, A. & Torres, A. (2017). *Concepciones sobre el Perdón y la Reconciliación en el Contexto Colombiano* (Trabajo de grado). Bogotá: Pontificia Universidad Javeriana. Disponible en: https://repository.javeriana.edu.co/bitstream/handle/10554/15688/CortesMorenoangelaMaria2014.pdf?sequence=1

Diario El Tiempo (2016). *'La impunidad tiene un costo enorme': Francisco Santos Calderón*. Disponible en: https://www.eltiempo.com/politica/proceso-de-paz/razones-para-votar-por-el-no-en-el-plebiscito-francisco-santos-calderon-45347

Diario El Tiempo (2016). *La paz con las Farc, el hecho del año en Colombia.* Disponible en: https://www.eltiempo.com/politica/proceso-de-paz/el-ano-del-fin-del-conflicto-con-las-farc-43868

Gumucio, A. (2011). Comunicación para el cambio social: clave del desarrollo participativo. *Signo y Pensamiento*, 58, 26-39. Disponible en: http://www.redalyc.org/pdf/860/86020038002.pdf

Henderson, M. (2006). *Una Apuesta Arriesgada. Convertir a los Enemigos en Amigos.* Londres: Greencoat Place, Caux Books. Disponible en: https://www.iofc.org/sites/default/files/media/document/3_/3_-_una_apuesta_arriesgada_-_rk_2013.pdf

Jaramillo, J. (2012). El libro La Violencia en Colombia (1962 - 1964), Radiografía emblemática de una época tristemente célebre. *Revista Colombiana de sociología*, 35 (2), 35-64. Disponible en: http://www.indepaz.org.co/wp-content/uploads/2014/03/6.-Jefferson-El-libro-La-Violencia-en-Colombia.pdf

Justicia para la Paz. (2018). El 80 % de las víctimas del conflicto están dispuestas a perdonar: Everett Worthington. *Diario El Espectador*. Disponible en: https://colombia2020.elespectador.com/verdad-y-memoria/el-80-de-las-victimas-del-conflicto-estan-dispuestas-perdonar-everett-worthington

Kaplún, M. (1999). *Producción de Programas de Radio: El Guión. La realización.* Quito: Editorial Quipus - CIESPAL. Disponible en: http://sitio.amarcuruguay.org/wp-content/uploads/2012/07/LFLACSO-A-Kaplun-PUBCOM.pdf

Llorente, M., Garzón, J. & Ramírez, B. (2016). Así se concentra el homicidio en las ciudades. *Diario El Espectador*. Disponible en: https://www.elespectador.com/static_specials/46/homicidio-en-las-ciudades/index.html

Martínez, J. & Neira, F. (2010). *Miradas sobre la reconciliación: Reflexiones y experiencias.* Bogotá: Universidad de la Salle. Disponible en: https://www.lasalle.edu.co/wcm/connect/70145229-e229-4646-8e77-3dc6138c79e2/catedra-lasallista-2009.pdf?MOD=AJPERES&CVID=lWlVqpF&CVID=lWlVqpF&CVID=lWlVqpF&CVID=lWlVqpF&CVID=lWlVqpF

Mesa, M. (2008). Sociedad civil y construcción de la paz: una agenda inconclusa. *Pensamiento Propio*, 28, 137-163. Disponible en: http://www.cries.org/wp-content/uploads/2010/05/28.pdf

Nyuol, D. (2015). *Lo siento: una palabra que puede allanar el camino para el perdón y la curación.* Initiatives of Change Internacional. Disponible en: https://www.iofc.org/sorry-word-may-pave-way-forgiveness-and-healing-south-sudan

Palacios, C. (2015). *Perdonar Lo Imperdonable*. Bogotá: Editorial Planeta Colombia S.A.

Polo, J. (2003). El perdón difícil: propuesta ética y política de Ricoeur. *Pensamiento y Cultura*, 6, 51-60. Disponible en: http://pensamientoycultura.unisabana.edu.co/index.php/pyc/article/view/1108/1160

Revista Semana. (2016). *Las víctimas votaron por el Sí*. Disponible en: https://www.semana.com/nacion/articulo/plebiscito-por-la-paz-victimas-del-conflicto-votaron-por-el-si/496571

Saffon, M. & Uprimny, R. (2005). Hacia una concepción democrática de la reconciliación. En *Dejusticia*. Disponible en: https://www.dejusticia.org/hacia-una-concepcion-democratica-de-la-reconciliacion/

Sherg, N. (2005). *De la asunción del pasado a una cooperación futura. Desafíos regionales y globales de la reconciliación* (Conferencia internacional, Berlín, 31 de Enero al 2 de Febrero de 2005. Informe general). Disponible en: http://library.fes.de/pdf-files/frient/03447.pdf

Valdez, L. *El perdón a uno mismo y a los demás: un proceso*. Disponible en: https://dioscaminaconsupueblo.files.wordpress.com/2013/08/perdon-a-uno-mismo-y-los-demc3a1s.pdf