

Peacebuilding In Northeastern Colombia: The Systematization Of 20 Years Of Significant Experiences

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Summary:

This article describes the significant experiences in peacebuilding developed by the social pastoral of the Catholic Church in the dioceses of northeastern Colombia between 2000 and 2020 and is a contribution to the identification of non-government organizations in the region that have promoted the generation of favorable environments for peace and conflict transformation, even before the signing of the peace agreement between the FARC-EP and the government in 2016. It is a qualitative research that uses the methodology of systematization of experiences; individual and collective semi-structured interviews were conducted with the actors in their territories, in addition to documentary analysis. It is concluded that the social pastoral becomes spiritual and financial support for hundreds of men and women victims of armed conflict, discrimination, or, historical poverty. This work is less visible than that carried out by international cooperation agencies and organizations, first, because the injection of capital is much less, and, second, because it is assumed as a social function of the Catholic Church.

Keywords: peacebuilding; Colombia; social change; armed conflict; peasants.

Introduction:

Since the 1950s, development efforts in Latin America have been marked by various tensions and economic and epistemological challenges that have nuanced the daily practices of local communities to achieve progress, growth, and quality of life. From the modernizing paradigm to human development (Servaes, 2012), they have attempted to wrest from poverty thousands of urban and rural people who, in Colombia specifically, also move during the armed conflict.

After six decades of armed conflict, the Colombian State faces two situations that make its governability precarious: 1. There is an absence of public institutions in some localities; 2. Faced with these situations, NGOs have intervened with different approaches to generate development from an economic perspective and for social change.

In northeastern Colombia, specifically in the departments of Norte de Santander, Santander, and Arauca, several non-governmental development organizations use international cooperation resources to carry out peace-building actions or to generate favorable environments for peace; among these are the social pastorals led by the dioceses of the Catholic Church.

Through their programs, they become key actors in territories where other agencies do not have access, either because it is impossible to guarantee the security of personnel in those territories or because, as identified in this research, there is a loss of trust and weak credibility of these agencies in the eyes of social actors.

Other Christian church organizations, such as HEKS, which are familiar with the programs and projects of the social pastoral programs, provide financial resources for their implementation.

These actions are evidence of a particular task of the Catholic Church in the region, as they present a perspective of cooperation based on the social doctrine of the Church, strengthened after the Second Vatican Council. Pope Francis (2013), for example, has energized this commitment in the 21st century when he explains that social peace cannot be understood as an 'irenism' or as a mere absence of violence achieved by the imposition of one sector over the others. It is a false peace, the Catholic leader points out, that serves as a justification for a social organization to silence or appease the poor so that those who enjoy the greatest benefits can sustain their lifestyle smoothly, while the others barely survive.

After identifying the pastoral milestones, the life stories of project beneficiaries and the processes carried out by lay people and male and female religious communities, an analysis was carried out taking into account the four lines of action of the social pastorals: Spirituality in Communion; Solidarity Economy; Political Advocacy and Peace Building, crossed by categories related to contextual scenarios: incidence of national and local governments; worsening of the armed conflict; border zone; changes in the hierarchy of the Church; and environment, mining, and climate change.

During the process, it became evident that it was impossible to independently analyze the processes carried out by the pastoral organizations for each line of action since in most cases one action linked several lines of action. For example, the project *Incidencia para el Desarrollo de las Comunidades (INDECO)* implemented in Norte de Santander promoted Solidarity Economy, Political Advocacy, and Peace Building.

Other projects, such as the Diocesan School of Democracy and Peace, have developed a

commitment to Political Advocacy and also linked Spirituality in communion.

Systematize experiences in peacebuilding and social change.

In Colombia, experiences and studies on peacebuilding are profuse. Rojas-Granada and Cuesta-Borda (2021) in their documentary review found that since 2008, academic production on armed conflict and peacebuilding with a territorial approach deals with the symbolic dimension in terms of representations, imaginaries or values assigned by populations to their space, their collective identity and the processes of territorialization and reterritorialization, especially in populations affected by forced displacement.

Investigations increased in 2016, following the signing of the peace agreements with the FARC-EP, where alarms were raised about how the agreements have been implemented and the challenges facing the Colombian State.

For their part, Posada-Escobar, Briceño-Alvarado & Santacoloma-Alvarán (2016) in their research on the conditions and modes of construction of political subjectivities for peace in young people from interethnic and feminist organizations from an intergenerational perspective where they analyze the experiences promoted by the National Secretariat of Social Pastoral (SNPS), in the light of these categories. In their research, where they used the systematization of experiences, they found that this organization of the Catholic Church has been designing and promoting intervention strategies for social transformation and peacebuilding of its ecclesial jurisdictions at the national level since the beginning of the 21st century.

A study on peacebuilding and imperfect peace, specifically in the northeastern region of Colombia, has been developed by Espinel & Feo (2022). In this study, they analyze the notion of territory and the configuration of an identity of resistance in children, adolescents, and young people living in municipalities of the diocese of Tibú, in Catatumbo (Norte de Santander), who participate in the diocesan initiative "El Tren de la Vida" (Train of Life) of the Strengthening Civil Society for Governance Program.

For their part, Espinel & Saavedra (2015) use the systematization of experiences, of the Del Norte Bravo Hijos Festival organized by young people in Cúcuta, (Norte de Santander) contributed to resignify their role by self-managing their development from the creative and artistic, to thus become actors of their social change.

According to Gumucio (2001), for programs and projects to be considered precursors of social change, they must have the following characteristics:

1. That the community is the precursor of the project, or that it directs it even if it did not generate it. This implies that it is the community that must manage the financial, administrative, technical, and training aspects of the whole process.
2. That there are initiatives to strengthen the values of democracy, culture, and peace.

3. To seek the reinforcement of cultural identity and promote alliances with NGOs, as well as the construction of horizontal networks, since these all share stage.

From this perspective, the present research made use of the systematization of experiences, since, as a qualitative research methodology, it allows one to know and interpret a lived experience, and even to theorize from it. It should be clarified that this methodology has been developed in Latin America since the 1960s and, although, with variations, it has been accepted because it is effective in recovering the knowledge and lessons learned from social practice.

For Mejía (n.d.) a systematization is:

a form of research that tries to contribute to the rupture of those dichotomies (Subject-object; nature-culture; science-society; mind-body; cultured culture- popular culture; the West - the others) on which the thought of Western modernity has been built and tries to take them as tensions to resolve them in a new unity that allows not only to give voice to the subsumed and denied knowledge but to take us to another level of knowledge that seeks a greater integrality and a greater unity (p. 2).

Systematization, understood as social research, is another way of creating knowledge and theory in which different experiences are captured, whether by researchers or by any other type of actors; there, the participation of people is one of the fundamental characteristics.

Mejía (2012) proposes seven systematization routes: 1. photography of the experience; 2. systematization as the recovery of knowledge from the lived experience; 3. systematization as obtaining knowledge from practice; 4. dialectical systematization; 5. systematization as re-contextualized praxis; 6. systematization as systemic understanding and 7. as a look at one's knowledge about the practice.

For other authors, systematization is an orderly classification of certain information. It is used to reconstruct a historical memory, it allows an objective analysis of the information obtained to conclude the events that took place; this is called learning from history. This methodology also records the actions that had unexpected results concerning the project under study, which allows showing which weaknesses should be strengthened in the future and which are the possible effects that these actions taken incorrectly may have.

Askunze, Eizaguirre & Urrutia (2004) state that systematization is:

1. Process: systematization implies having a pre-established itinerary to carry out the process on which it is built. This systematization process is as important as the result of the systematization.

2. Participatory: systematization is, by definition, a method that proposes a participatory dynamic. This implies the creation of a working space where opinions can be shared, confronted, and discussed based on the trust of the participants.
3. Ordering: systematization implies an organizational exercise, based on a logical order of the facts and knowledge of the experience. A way of ordering that allows for a critical interpretation of the experience.
4. Historical memory: the exercise of systematization makes it possible to recover the experience's history and maintain its memory.
5. Analysis and interpretation: this is one of the basic components of any systematization. Once the historical memory has been recovered and organized, it is necessary to interpret it to objectify the experience and extract the lessons learned.
6. Learning and new knowledge: the main benefit of systematizing experiences is learning and the incorporation of new knowledge. The knowledge acquired is obtained from the practical experience itself, so the usefulness of learning is greater.
7. Sharing and dissemination: as in most knowledge acquisition processes, it is very useful to be able to share knowledge with those who work in the same field of systematized experience (p.15).

Reality cannot be encompassed in all its complexity through a single analysis; by considering systematization as a methodology, experience is available for its development. This facilitates the choice of participants or actors in the process. Askunze, Eizaguirre & Urrutia's (2004) model is called The Snail of Systematization. This scheme has six moments that allow for documentation, the establishment of the objectives, the object and focus of the process, the reconstruction of the history, the objective analysis and interpretation of the process, the formulation of conclusions, and the production of new knowledge.

Juliao (2011) proposes three moments for systematization: See-Judge-Act, from a praxeological approach.

Methodology:

This is descriptive and exploratory qualitative research. The systematization of experiences was used to recover the peacebuilding initiatives developed by the dioceses of the Catholic Church in the northeast of the country between 2000 and 2020.

Given the participatory nature of the methodology used, this project approached the

actors, managers, and beneficiaries and identified the social changes that have occurred in their environments after the implementation of projects or actions by the social pastorals of Cúcuta, Tibú, Ocaña, and Pamplona in Norte de Santander; Barrancabermeja, San Gil, and Socorro, Bucaramanga and Vélez in Santander and Arauca in Arauca.

The data collection techniques used were life histories, through individual interviews; group interviews, and documentary analysis, based on primary sources provided by the participants. In addition, a hemerographic and database review was carried out.

Once the information had been recovered, emblematic cases were selected and these were organized and interpreted from the perspective of social change. The systematization methodology used was an ORR (Orderly Reconstruction of the Experience) with four stages: 1. Chronological account of the facts; 2.

Results and discussion:

Advocacy of local and national governments

The reviewed period 2000-2020 corresponds to the presidency of Andrés Pastrana Arango, two terms of Álvaro Uribe Vélez, two terms of Juan Manuel Santos, and one term of Iván Duque.

During this period the country went through the breakup of the peace talks in San Vicente del Caguán, the implementation of Plan Colombia, which included the aerial eradication of illicit crops, as well as the execution of the first and second peace laboratories by the European Union.

Then came the implementation of Democratic Security, a government program that promoted the pacification of the country with little possibility of dialogue, the strengthening of the Colombian armed forces that claimed the sovereign use of farms, and the intensification of the conflict in certain areas such as Catatumbo, in Norte de Santander, Arauca, and Magdalena Medio, with the incursion of paramilitary groups in a dispute over territory that had become a theater of operations in the war against terrorism.

The Ralito peace talks resulted in the demobilization of 31,472 combatants of the United Self-Defense Forces of Colombia (AUC). This was made legally possible through Law 975 of 2005, known as the Justice and Peace Law, an experience in the implementation and formulation of transitional justice mechanisms, during which public policies have been promoted and different laws have been issued under the transitional justice framework (Hernández-Granados, Latorre-Osorio, Patiño-Pabón & Moreno-Carreño, 2020).

Subsequently, emerging gangs appear and security problems move from rural to

urban areas. Then came the peace process with the FARC-EP and the signing of the agreements in 2016, six years after the signing of the agreements, different political sectors and think tanks recognize that progress in the fulfillment of the agreements is limited, "however, the imperfect peace initiatives that occur in the territories historically permeated by armed, political and structural violence continue to be valued" (Espinel-Rubio, 2021).

Faced with this panorama, in the last 20 years, according to the participants in the systematization, the social pastoral ministries, having clear dimensions: Prophetic, Liturgical, and Charitable, have been dedicated to fostering conditions and scenarios favorable to peace despite the persistence of armed conflict in several regions and territorial disputes for the control of the border between Colombia and Venezuela, with main affectation in Norte de Santander and Arauca, departments where the dioceses studied in this research are located.

Interviewee 15, states the following:

It could be stated that the Church through its social pastorals has become a manager of development in the region promoting men and women from an integral look, as transcendent beings who are in a relationship with others, as believers and as citizens; generating employment options, training, leaving capacities installed in political and economic issues with a hopeful message where it is increasingly warned, that faith without works loses meaning. (Interviewee 15, November 20, 2019).

In some scenarios, the commitment has even come to replace the functions of the State, not because of the Church's own decision or absolute negligence, but because of the impossibility of acting immediately due to the conditions imposed by the contracting regulations and, in many cases, the lack of political will; at other times, the pastorals have become the only institutional (although not governmental) presence in the area.

In the Diocese of Velez, for example, training in political participation and advocacy has been fundamental in the work of the Social Pastoral, and the same has occurred in Barrancabermeja. Likewise, the Church has acted as a mediator between the Government and the citizen and peasant movements, as in the case of the Diocese of Tibú. The support to the Mogotes constituent movement and the strengthening of citizen participation and political advocacy scenarios in Norte de Santander, through the INDECO project, is the basis for the consolidation of participatory democracies.

Regarding financing, it was possible to verify the need for the Church to be strengthened with financing that does not compromise its independence and autonomy in the development of the lines of action that should be defined by itself according to its contexts and resources.

Aggravation of the armed conflict

As already mentioned, the worsening of the conflict in some areas and the de-escalation in others, generated that social pastorals were dedicated to humanitarian assistance or training in peace and post-conflict issues in others. If we take into account that Norte de Santander, Arauca, and Santander have been the epicenter of the Colombian armed conflict and that today, despite the decrease in the impact of the conflict (in some regions of Santander), the municipalities continue to receive displaced communities and other victims of the armed conflict or transit zones, it is necessary to affirm that the activities of the social pastoral continue to be the humanitarian and psycho-social support in these regions.

In this sense, the Church and social pastorals are key centers of discussion and analysis on the issues of conflict and peace. The realization of forums, meetings, and exchanges, has allowed them to know, group, and organize key information for the recognition of possible paths to peace, hence the relevance of compiling methodologies, bets, and successful approaches, to be replicated in other scenarios of formal or non-formal education, so as not to lose all the acquis that during these years has been developed and promoted in regions with different levels of impact of the armed conflict. It is also essential to define strategies for knowledge management, so an important initiative could be the creation of a training center on these issues to take advantage of the skills installed in the laity and priests.

In this sense, universities are assumed to be privileged spaces to think and develop the Catholic evangelizing commitment in an interdisciplinary and integrating way. "Catholic schools, which always try to combine the educational task with the explicit proclamation of the Gospel, constitute a very valuable contribution to the evangelization of culture, even in countries and cities where an adverse situation stimulates us to use our creativity to find the right paths" (Pope Francis, 2014).

Border zone

The social pastoral ministries of the dioceses of Norte de Santander and Arauca are the ones that have made the greatest efforts in implementing the four lines of action in the border zone. The arrival of the Jesuit Refugee Service in Cúcuta, promoted by Monsignor Jaime Prieto Amaya around 2010, generated transformations in the attention to displaced persons, migrants, and refugees from all parts of Colombia, who were located in the municipalities of the Metropolitan Area of Cúcuta as places of transit to then move to the different neighboring localities of the Bolivarian Republic of Venezuela where the offers of a socialist government with glimpses of the welfare state, favor their survival.

On the other hand, projects such as agro-ecological farms, Pastoral Rural y de la Tierra (PRT), and INDECO contribute to the recovery of a dignified way of life for displaced

communities that find in our municipalities far from the armed conflict, as is the case of Bucaramanga, their new place of settlement. There, the Pastoral Centers support them by offering them the possibility to receive spiritual and material nourishment, to continue professing their faith, and also to support the most vulnerable through training projects.

Changes in the Church hierarchy

The charismatic leadership of some bishops or priests has marked the rise of socialpastoral actions. However, in some of them, there has been no continuity in the processes. For this reason, the formulation of medium and long-term action plans is recommended, as well as uniting greater wills to move them forward. Given this, it is necessary to train work teams made up of laypeople in the Social Doctrine of the Church, but it is also essential to train priests and members of religious communities in methodologies for working with the community to optimize the work of each other.

Other possible training scenarios are the design of development projects; planning methodologies that contribute to the harmonization of diocesan plans with the socialpastoral plan and participatory planning methodologies PPGA (Participatory Planning and Associated Management) that achieve better inter-institutional relations.

Climate change, environment, and mining

During the last 22 years, social pastoral ministries have accompanied different types of processes and have also brought the Church's actions to a fundamental scenario in the 21st century: the environment.

A key point here is the bishops' declaration: Land is a gift of God. The concerns expressed in this document materialized in specific projects such as Rural and Land Pastoral.

Significant experiences such as the one advanced by the pastoral of San Gil and Socorro around the protection of water resources is a sample of this Church that puts itself at the service of its time and context. It could be said that these are the faces of a new evangelization where doctrine and faith are intimately linked to the daily life of the person who is recognized as an integral being.

Interviewee 18 from the Diocese of San Gil y Socorro, regarding the role of pastoral care in generating environmental awareness, said:

One thing that helped to raise awareness was a documentary made by the National Secretariat of Social Pastoral (SNPS), a video called "Gota a Gota" (Drop by Drop), which was filmed at Christmas 2009 in the region of Curití, in some villages, and that

was a milestone. We had never seen that we had a problem with water, it was from that filming that I took the team that came from Bogota and I learned about water and I began to worry because I had not seen what it was like to live without water. I had not seen that there in the village where the community mothers of the children began to talk, to start saying: here we have been without water for a month and we have to do this and this, and Wednesday, let's live thinking that here we had water. When we showed that film in all the parishes we went to, it generated an impact of concern as a Church and we said 'hey, what about that'.

The experiences lived in terms of food sovereignty and food security, agroecological crops to confront monocultures are peaceful alternatives proposed by social pastoralists who face with concrete actions the harmful effects of legal or illegal extractive economies, promoted, for example, by the Mining Locomotive of the first government of Juan Manuel Santos. Concerning the environment, social pastorates such as those in Tibú and San Gil recognize the importance of sustainable development and therefore carry out exercises in favor of ecosystems.

The charitable dimension is an integral part of the evangelizing action, and as such is not exclusive to the structures of the social pastoral; on the contrary, it should be an essential practice of every baptized person. From this perspective, the works developed by the social pastoral, as well as those carried out by lay and religious communities (female or male), are equally significant for evangelization.

It is essential to map and motivate these proposals that are made most silently and that accompany a good number of people so that their experiences are significant when it comes to gathering lessons that can be replicated in similar situations. Therefore, greater articulation, recognition, and support for these proposals is necessary, bearing in mind that they continue to be Church initiatives.

Finally, it is recommended that social ministries improve the visibility of their actions by promoting the formation of public opinion on the Social Doctrine of the Church.

In addition, given the disparity in the names given to the social pastoral services: COSPAS, SEPAS, Caritas, and pastoral societies, the public image of the actions carried out in some cases is not linked to the processes of the Church, hence the importance of consolidating a unified image that emits a common message and contributes to the positioning of the Social Pastoral throughout the northeast of the country.

The Social Pastoral of Cúcuta has managed to structure a local team of professionals strengthened in social and community work skills such as listening attitude, constitutive attention to others, and commitment to the actions of the Church in the search for the dignity

of men and women, which is the main resource of the Corporation.

Through INDECO, farmers' markets were structured and then transferred to the departmental government. This strategy was sustained for several years in Norte de Santander. In addition, the Rural Pastoral and Land Pastoral areas were fully coordinated, providing legal and technical assistance to families.

The Diocesan Food Bank accompanies the associations to strengthen their organizational and political advocacy. It has also built a logistical route that improves internal processes.

The School Feeding Program involves grassroots peasant associations in the purchase of food from the region while strengthening food security. In this sense, it could be said that a productive chain has been created that starts with PRT, goes to the BDA, and ends with the PAE. It also supported the construction of the public food security policy for Norte de Santander. In the case of Gramalote, a municipality that disappeared after the winter wave of 2010, it was assumed the responsibility of generating a provisional roof for the people who lived for three years in shelters, while the construction of the new municipality was being carried out by the Adaptation Fund of the Ministry of Agriculture.

The Pastoral has laid the groundwork for the arrival of other public institutions and interacts with other organizations in subsidiarity to make solidarity more effective.

In the case of the Social Pastoral of Socorro and San Gil, there is a deep tradition of supporting and strengthening grassroots social organizations, based on the Social Doctrine of the Church. Political advocacy and the generation of development have been the pillars of the work carried out shoulder to shoulder with rural women and men. In this regard, Bucheli (2001) pointed out that in the provinces of Guantá, Comunera, and Vélez in Santander, Colombia, since 1960 there has been an important experience of local development and cooperativism promoted by the Catholic Church, with the participation of religious and lay people motivated to improve the living conditions of the population of this area, through their development proposal.

This experience is more than forty years old and has given rise to numerous grassroots organizations; it has also created a particular methodological process to promote development, linked to the mobilization of the population, "to moments of reflection on the process of change and a series of political, power and organizational elements in the face of a set of local opportunities and problems" (Bucheli, 2001, p. 2).

Regarding this same experience, in 2013 the newspaper Vanguardia Liberal de Santander, recounted the times of the Institute of Social Leadership, created in 1971 as an operational unit for the formation of the Diocese. In the 1990s, the Institute of Rural Development, IDEAR,

was created, which decided to train directly in the communities, therefore, the Institute of Social Leadership has left aside, however, in 2013, the facilities were remodeled to recover them as a house of formation, retreats, workshops, meetings, where all sectors, as well as schools and families, can take advantage of these spaces (Acuña, 2013).

There is a strong interest in providing alternative solutions to the issues proposed by each era; at present, climate change and the environment are fundamental to generating community processes, especially around water and aqueducts.

The accompaniment and involvement of academic communities in the processes have been fundamental because it has allowed a process of theoretical-conceptual feedback and experience that symbiotically strengthens both the objectives of the pastoral and those of the educational centers. Being able to count on permanently trained grassroots leaders who continue to live in the territory has been fundamental for the progress and survival of the processes. The installed capacities are transferred and this gives them greater sustainability.

On the other hand, the Pastoral Social Bucaramanga showed the actions of Sepas Bucaramanga have stood out for reducing the impacts of the armed conflict, the environmental and mining situation, and the construction of a culture of peace:

The Archdiocese of Bucaramanga has actively participated, since 2000 (the period taken up for this systematization) in exercises related to the end of the armed conflict. Today, through Sepas, it is taking on new post-conflict challenges and initiating actions in rural and urban areas to work for the restitution of the environmental, economic, and social rights of the victims.

It develops forums and training scenarios on environmental and mining issues, and there is constant training of beneficiaries in human rights, as well as ongoing psychosocial care.

The Social Pastoral of Velez shows in its actions a strong component of political incidence and formation for citizenship. Weaknesses in the institutional architecture are evident in this region where the Church has had to supplant the State in the satisfaction of constitutional rights such as health and education.

The Church has become an institution with high credibility in the region. Rural and urban communities recognize the achievements and support the actions developed within the framework of the Social Pastoral since it has taken advantage of the traditions and identity of these populations to promote its actions.

The Pastoral has involved young people, children, and the elderly in the processes it develops,

opening spaces for these population groups and life cycles traditionally excluded and in a permanent situation of vulnerability.

It could be affirmed that SEPAS Tibú is one of the pastorates with greater conceptual clarity and coherence in the execution according to the four lines of action. Taking into account the open, participative, proactive, and projective leadership styles it has had, the Pastoral has a transparent administrative structured decision-making timely manner in the face of contextual realities.

In the development of the projects, the three dimensions of the Church's Pastoral Care are evident: Prophetic, Liturgical, and Charitable. Therefore, they are not seen as mere humanitarian or political actions, but as a unit that seeks the integrality of people.

The Pastoral has generated significant experiences in community organization, which contributes to having communities that are empowered in their development but recognize their duties and rights as citizens, in such a way as to promote dialogue with government agencies.

Given the contextual conditions, the Diocese of Tibú and its Pastoral are a strategic scenario for the implementation of initiatives related to the border and post-conflict. The capacities developed in the communities and professionals who carry out actions range from a deep knowledge of the culture of peace and the creation of

favorable conditions for it, such as the commitment to sustainable development, food security, and sovereignty, in terms of organic agriculture and the conservation of native seeds, to the development of a culture of peace.

The Social Pastoral of the Archdiocese of Nueva Pamplona has understood its option for the less favored and the excluded by carrying out its work, especially with women, children, and the elderly. This option has led them to develop projects in alliance with other governmental and non-governmental organizations, achieving an impact on the improvement of the living conditions of these age groups.

CONSORNOC's experience has been tremendously positive for pastoral work because it has demonstrated the benefits of networking and strategic alliances with academia and other entities such as the Chambers of Commerce to carry out human and sustainable development projects.

Conclusions

Most NGOs and international cooperation agencies contract systematizations of experiences

and evaluations of projects to make decisions along the lines of work and investment, but this information is for internal use. The organizations publish profusely their achievements from the methodological point of view through manuals and implementation guides, but not their impacts, since this information is of particular interest to donors; they also publish booklets of limited distribution or for the use of professionals involved in the projects, to which there is little access by the academia.

The conclusions of the systematization of the experiences of the ten dioceses of the northeastern part of the country are the result of comparing the analysis matrices that go through each of the four lines of action of the proposal of the Regional Plan of the Social Pastoral built in 2002, with the contextual realities of the territories of incidence. This exercise was also useful to see, in the light of the most recent Church document, what are the potentialities and possibilities of pastoral work in this Colombian region.

The first thing that can be affirmed is that, although four lines of action were proposed: spirituality in the communion, the economy of solidarity, construction of the public, and culture of peace; these do not function as parallel lines of action, but rather they are a fabric on which all actions are sustained, in other words, these lines are interdependent and it is complex to evaluate or monitor them desperately.

The best of the social pastoral could be directed to design problems that are integrally addressed from the Word of God, the magisterium, and the Social Doctrine of the Church. This proposal goes beyond and transforms the look of independent lines, since it recognizes the human person from its integrality, the generation of favorable environments for peace goes beyond the end of the armed conflict and the post-conflict is thought as a scenario in which the struggle against material and spiritual poverty, the recovery of the dignity of men and women, the overcoming of other conflicts inherent to community life and relationship with the institutionality, especially with the public one, will have to continue.

The accompaniment of the National Social Pastoral Secretary has been fundamental for the articulation of actions; the presence of regional liaisons was effective allowing the direction of the projects. Therefore, the return of that is suggested to improve the levels of dialogue between the regional and national levels.

On the other hand, international cooperation agencies have played a fundamental role in the financing of social pastoral projects. Most of the resources come from the German Caritas, Missereor, and the European Union.

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