"The Country We Carry Inside": Narratives of Psychology Students' Violence as a Challenge to Professional Work[*]

〔English Version〕

"El País que llevamos dentro": narrativas de violencias de estudiantes de psicología como desafío para el quehacer profesional

"El país que llevamos dentro": narrativas de violência de estudantes de psicologia como desafio para o trabalho profissional

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Abstract

Objective: this article presents the results of research conducted with the participation of young psychology students of the Universidad de Manizales between 2016 and 2018. The objective was to identify direct, structural, and cultural experiences of violence (Johan Galtung, 1990) that young psychology students lived as witnesses and survivors. Among these experiences, there are practices derived from the war that took place in the country, as most of the participants were born or lived their childhood in areas of harsh violence – from the 90s according to the Historical Memory Group (GMH, 2013). **Methodology:** the research was exploratory, qualitatively hermeneutic and based on the construction of narratives. **Results:** diverse kinds of violence were found lived from early childhood to present in spaces of war confrontation and exposure to domestic and school violence. **Conclusion:** the complex situation is evident in the narrative strategies of habits and naturalization of such violence, the psychological processes necessary to reflect on their implications of challenges for training, and further professional work for future psychologists in the current context for the consolidation of peace in Colombia.

Keywords: Violence, Young; Professional Work; Construction of Peace; Social Psychology.

Resumen

Objetivo: el presente artículo da a conocer los resultados de una investigación desarrollada con jóvenes estudiantes de psicología de la Universidad de Manizales entre los años 2016-2018, que tuvo como objetivo identificar las experiencias de violencias directas, estructurales y culturales (Johan Galtung,1990) vivenciadas por los jóvenes estudiantes de psicología como testigos y sobrevivientes. Entre estas se encuentran las prácticas derivadas de la guerra acontecida en el país, teniendo presente que la mayor parte de estos jóvenes colaboradores de la investigación nacieron y vivieron su infancia en la época de mayor crudeza de la violencia—desde los años 90 según el Grupo de Memoria Histórica (GMH, 2013)—. **Metodología:** la investigación fue exploratoria, de corte cualitativo hermenéutico, basado en la elaboración de relatos. **Resultados:** como principales hallazgos se encontraron diversas violencias vivenciadas desde la primera infancia hasta la actualidad en espacios de confrontación bélica, también la exposición a violencias intrafamiliares y escolares. **Conclusión:** lo anterior se complejiza al evidenciar

en las narrativas estrategias de habituación y naturalización de dichas violencias; procesos psicosociales necesarios de reflexionar por sus implicaciones en los desafíos para la formación, y en el ejercicio profesional posterior de los futuros psicólogos y psicólogas en el presente contexto para la consolidación de la paz en Colombia.

Palabras-clave: Violencias; Jóvenes; Formación profesional; Construcción de paz; Psicología social.

Resumo

Objetivo: este artigo apresenta os resultados de uma investigação realizada com jovens estudantes de psicologia da Universidad de Manizales entre os anos 2016-2018, que teve como objetivo identificar as experiências de violência direta, estrutural e cultural (Johan Galtung, 1990) vivenciadas por jovens estudantes de psicologia como testemunhas e sobreviventes. Entre elas estão as práticas derivadas da guerra ocorrida no país, tendo em vista que a maioria desses jovens colaboradores da pesquisa nasceram e viveram sua infância no momento de maior violência - desde a década de 1990, segundo o Grupo de Memória histórica (GMH, 2013) -. **Metodologia:** a pesquisa foi exploratória, hermenêutica qualitativa, baseada na elaboração de histórias. **Resultados:** como principais achados se encontraram vários tipos de violência vivenciados desde a infância até os dias atuais em espaços de confronto bélico, bem como a exposição à violência intrafamiliar e escolar. **Conclusão:** o exposto torna-se mais complexo à medida que as narrativas revelam estratégias de habituação e naturalização da referida violência; Processos psicossociais necessários para refletir sobre suas implicações nos desafios da formação e na posterior prática profissional dos futuros psicólogos no contexto atual para a consolidação da paz na Colômbia.

Palavras-chave: Violência; Jovens; Formação profissional; Construção da paz; Psicologia Social.

Introduction

The Colombian context has been promoting an internal conflict that exceeds five decades[1] (Salas, 2016). Years of tensions over land adquisition, political violence and armed conflict (Molano, 2015) hurt a society and its inhabitants, however, after signing the final agreement in La Habana between the Revolutionary Armed Forces of Colombia-People's Army (FARC-EP) and the colombian State in November 2016[2], various situations have been generated by the creation of peace that sustain and exacerbate the conflict. This is evident in the death of social leaders (Leonardo González, 2020) and the reintegration of armed groups (Reuters, 2018), social disatisfaction in the streets this year (Semana, 2020), besides the repeated massacres (Observatorio de DDHH, Conflictividades y Paz, 2021). A war framework (Butler, 2010) directly affects the challenge of achieving a transition toward the construction of a territorial peace, keeping in mind, the articulation of action that makes justice and reparation possible for victims, and builds new possibilities to recover trust within communities from the recognition of potential for peace and social gaps necessary to prove (Jaramillo, 2014), apart from the commitments that the agreement had established for this to happen. (Alto comisionado para la paz, 2017).

This situation strongly affects young Colombians who are exposed to violence, sadly represented in systematic deaths and youth murders.[3] (Valenzuela, 2019). They are reflected in increase massacre victims (José Mojica, Julián Ríos, 2020) and in homicide indicators as the fourth cause of death in the country recently (Dirección de epidemiología y demografía, 2016, p. 49).

This situation constitutes a complex scenario for social intervention (Montero, 2012) in a framework of constructing peace, as well as a challenge to professionals who commit to this task, especially germane to the psychology of the country. This new psychology as a disicpline has become important to project programs such as the Program of Psychosocial and Comprehensive Health for

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1. The time of "Violence" (1948- 1960), arose with an event known as the "Bogotazo" (Guzman; Umaña; Fals-Borda, 1962). It results into the death of 200,000 inhabitants in a country of 13 millions of inhabitants. This fact was the beginning of confrontations of armed groups until nowadays.

2. On November 24, 2016, the final "agreement for ending the conflict and the construction of a stable and lasting peace" between the National Goverment and the FARC-EP was signed. The result of negotiations in La Habana since 2012. For more information see: http://www.altocomisionadoparalapaz.gov.co/procesos-y-conversaciones/Documentos%20compartidos/24-11-2016NuevoAcuerdoFinal.pdf

3. In Colombia, there is a reality of systematic death of young people, they are physically killed and also suffer constant attack on their dignified life, from different cultural and structural violences which our students are not separated from. (Ospina-Alvarado; Rovira; Melengue; Pineda, 2018).

victims or PAPSIVI (MINSALUD, 2021), providing assistance in diverse areas for people affected by the conflict and with traumatic implications for mental and social health. However, the presence of violence, as well as the challenges of the development of the discipline and the training of its professionals in the praxis is tense. (Molina, 2015)[4].

Currently young students and recently-graduated professionals in Colombia have not been separated from the context (Centro de Memoria Histórica, 2013). This presents a challenge for their training in considering the effects of violence in the social construction of the context of where they live (Berger, Luckman, 1968) and also in configuring ways to face the current challenges (Gergen, Gergen, 2011) influenced by their experiences and traumas. (Lira, 2010).

That is why the question arises: What country do current psychology students in Colombia carry inside them? This question guides the objective of identifying the kinds of violence experienced throughout the lives of young psychology students of Universidad de Manizales and their reflections regarding same.

With this purpose, the types of violence are understood from the conceptualization developed by the psychologist Galtung and his three-dimensional and interdependent theory of violence (2003a, 2003b, 1998)[5]. The author states that a theory of violence cannot be defined without an accompanying theory of conflict, the conflict is mediated by attitudes regarding what a person thinks, feels about the behavior, about the contradiction that represents the relationship with others in the interaction (Galtung, 2003a). The articulation of these three elements is essential for managing conflicts. If there exist attitudes and relational contradictions regarding the conflict, there will be a subconscious attitude toward it (Galtung, 2003b) keeping in mind that violence results from bad resolutions. (Calderón, 2009).

As a second aspect, the author proposes a theory of violence with three dimensions. The structural dimension is the intrinsic violence of social, economic and political systems that lead societies. The cultural dimension composed by symbolic areas (religion, ideology, art) is used to justify or legitimize direct or

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4. In the country, there are 96 Psychology (ASCOFAPSI, 2016) programs, to which future professionals belong. They will live their professional lives marked by experiences of violence, as well as the need to construct peace.

5. Violence has several definitions, according to the Real Academia de la Lengua Española (2000) it is defined as a quality, action, effect or way to naturally act; a necessity of an action performed by a person or people; or what Organización Mundial de la Salud (2002) states as "the use of institutional strength or physical power, action or threat against onself or toward another person, group or community, that causes or fears probabilities of being hurt, dead or having psychological damage, developmental disorders or deprivation inflicted" (p.3). The previous definitions share the same dimension, their understanding of violence linked to the concrete, direct, and specific time and space.

structural violence. Direct violence is the manifested acts, the most obvious usually beng physical, verbal, or psychological (Galtung, 2003 b)[6].

Likewise, the effects of violence on pain are understood as a collective construction given between the biological body and the social body (Fernández, 2000). This adopts a precept from social psychology concerning feelings – such as feeling pain – proposing that this always correlates to living in society. Thus, feelings do not have an essential nature but they have meaning, they are a construction of multiple sensations that are expressed through language and that can be of different types, both physical and emotional. "In Colombia the pain of war is a pain that we have learned to feel socially through various strategies that have made it bearable and ideally survivable" (Rovira, 2020. p. 25).

As a result, effects are generated in personal memory and in the construction of social memory, where recognizing this pain as part of historical memory (Gaborit, 2006) and underground memory (Pollack, 1989) is essential to overcome trauma (Lira, 2010) and in particular psychosocial trauma (Martín-Baró, 1988)[7]. This has great importance in Colombia, since this elaboration is necessary to stop the current custom (Montero, 2004) and the trivialization of violence (Koessl, 2015) that have become part of daily life of its population, and fosters a diversification, generating and maintaining an alteration of the social fabric.

Finally, the research has special relevance in the future of psychology professionals that according to the Code of Ethics and Bioethics (Law 1090, 2006, Art. 1) are urged to: "contribute to the well-being of individuals and the development of community, groups and organizations for a better quality of life" (p.1). Thus, in their professional work they are committed to assisting and being with people and a part of communities affected by diverse types of violence, thus, within the framework of their ethical and political responsibilities, facing and recognizing their own memories and the management of what the trauma demands is quite necessary.

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6. Violence is dialogically articulated and mutually legitimized: when cultural violence is the foundation, direct and structural violence are legitimized through it, and direct violence reveals the sources of structural and cultural violence (Galtung,1998)

7. It starts a construction of a subjective condition called by Martín-Baró (1988) a *psychosocial trauma*, the one in which collective psyche has several affectations for years of exposure to violence. (p. 136).

Methodology

The research was qualitative, meaning, "it focuses on understanding and deepening the phenomena by exploring it from the perspective of participants in a natural environment, in relation to the context" (Sampieri, Collado, Baptista, 2014, p. 364). Interpretative hermeneutics were used as a way to understand the language (Alvarado, Ospina- Alvarado, Sánchez- León, 2016). The research's scope is exploratory taking into account that a research registery of this type has not yet been found in Colombia[8].

The research particularly analyzed life stories (Pujadas, 2000) that are established as a record of experiences, and have in their testimony an additional value of veracity, authenticity, proximity, and presence, where the ways of building senses from personal temporal actions through the description and analysis of biographical data are highlighted (Ricoeur, 1996). They are also a method that "brought us to experience in 'one's skin' the eternal path of living" (Arfunch, 2008, p.13). This methodology gives us the possibility of openness toward the intimacy that does not cease to be symptomatic and always implies the gesture of evocation needed for the construction of memories. When they are remembered, they weave a narrative where the facts of the past always emerge to question the present – whether in their individual or collective way (Gaborit, 2006).

The research produced narratives regarding life, inspired by parallel and cross narratives by Pujadas (2000). One hundred eighty third semester psychology students of the Universidad de Manizales participated. They were invited to generate individual narratives of their experiences of violence from early childhood to the present through parallel stories and then be crossed between groups of four to six people organized by affinity. These narratives were articulated through posters in which the polyphonic production of the same story was allowed and put into interaction through workshops (Pujadas, 2000).

The 180 students belonged to the School of Psychology of the Universidad de Manizales in 2016, 2017 and 2018. They are characterized as being mainly middle-class women (Gaviria, personal communication. 2021)[9]. Forty-six students finally granted consent for the analysis of parallel

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8. According to the search in Scielo, Redalyc and Dialnet databases, until June 2019, 14 articles were published in the last seven years but there is no research registry of the impact of violence experienced by university students in Colombia.

9. Between 2015 and 2020, the years in which the research is conducted, 77.6% of those psychology students in the program were women.

narratives[10]. The consent of all cross narratives elaborated over three years was obtained. There are 39 narratives in total embodied in collective posters and socialized in classes.

It should be noted that before the exercise, Galtung's theory of violence was shared with the young women for them to be able to identify and indicate the types of violence experienced. The intention of parallel narratives was to promote the emergence of a narrative identity (Ricoeur, 1996) as a story of one's own life, where the subject is the narrator of his or her life, co-author and character at the same time; and of course, the process of narration gives meaning to the present. The intention of cross narratives was that through them a space for intimate listening could be created and anonymity of experiences would be preserved before a third moment lived that was the collective exposure of cross narrative to partners. This made possible the recognition and elaboration of collective memories[11] regarding these experiences according to dynamics of the activity, from the oral context, that painful and complex memories were welcomed in circles of friendship and understood as part of a social memory.

For the analysis of narratives, the ATLAS.ti tool was used. It helped the researchers by considerably speeding up many of the activities involved in qualitative analysis and interpretation (Muñoz, 2005). This tool made categorizing the information in different families of codes possible from which emerged the types of violence experienced by the narrators in the context of war, public space, family, or in couple relationships more evidently, as well as the feelings attributed to those experiences.

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10. It should be clarified that between 2016 and 2017, the exercise was carried out exclusively with the cross narratives, and from 2018 parallel narratives were incorporated in order to extract greater detail of the experiences. Through this process, 46 of the almost 80 parallel narratives were authorized.

11. Collective memories are understood as "the group seen from within (...) it presents the group with a picture of itself that undoubtedly extends over time because it is about the past, but so that it is always recognized in those successive images" (Halbwachs ,1968, p. 218-219)

Results

More than half of research participants' posters, admitted to having experienced at least one type of violence, these were distributed according to their appearance as follows:

Figure 1. Experiences of violence
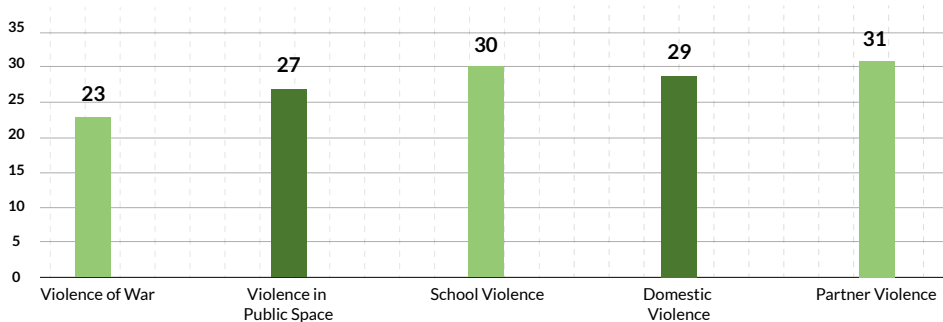
The report of problematic nodes related to the types of violence experienced by young people were presented. They were grouped by their emergence in cross narratives, in which they deepened their understanding with those of parallel narratives. The following are the nodes: (1) *violence of war*, named in 23 cross narratives; (2) *violence in public spaces*, named 27 times in cross narratives; (3) *school violence*, appearing in 30 posters; (4) *domestic violence*, in 29 narratives; and (5) *partner violence*, i.e. violence in couple relationships, in 31 collective exercise posters. Finally, the results emerging from the workshop at the experiential level will be presented in relation to feelings expressed by participants, they are important to understand the significance of the violence described.

A. The Violence of War

The Violence of war is that from the confrontations in the framework of armed conflict. It is the "product of intentional actions that are mostly part of political and military strategies, and are based on complex alliances and social dynamics" (GMH, 2013, p. 31).

Figure 2. Poster 24, armed confrontations [12]
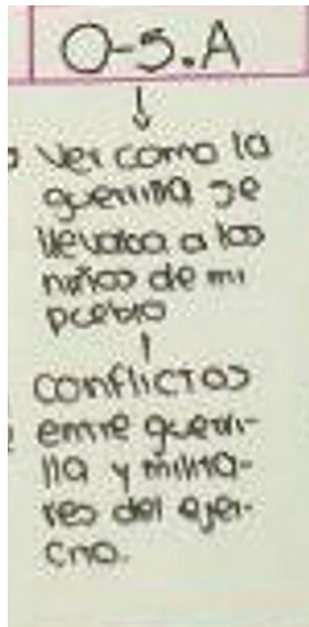
The cross narratives are described as direct and identified violence at an early age, at the age of 0 to 12 years old, which coincides with the harshest period of violence in the country. In this context, participants say they were forced to experience the confrontations mainly between guerrilla groups and paramilitaries in different parts of the country, because they lived in villages where various fronts of the conflict played out.

At the same time, they talk about exposure to forced displacement and dispossession resulting from the conflict. Participants also narrated how they faced forms of fear generated through violent means, among them imposed "curfews," illegal recruitment of minors, the occupation of towns and the appropriation of farms. These events are attributed to various paramilitary groups and guerrillas indistinctly.

Identifying the experiences where students perceived themselves involved in the war as witnesses of violence toward others was possible, understanding that these experiences affect the configuration of their subjectivity:

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12. The images in the article come from the project's photographic files. 2017).

It was very normal to get up one day to go to school and see dead people on the roads, people without eyes, without tongues, without fingers, with their lips sewn together, with clear messages like "SNITCHES, THIS HAPPENS BECAUSE YOU TAKE WHAT IS NOT YOURS"[13] (N64, personal communication, 2018, p. 52).[14]

In addition, the following issues were described as effects of this violence: the separation of parents due to forced displacement (N25, personal communication, 2018), kidnappings of relatives (N30, personal communication, 2018) (N43, personal communication, 2018), and friends (N43, personal communication personal, 2018, p.45), extortion of families (N34, personal communication, 2018, p.4) and death of relatives (N16, personal communication, 2018, p.41). "My father made the decision that we should leave the town, he did not want to expose us to any of them (armed group members) wanting to take us as their property (...) it was very hard to be away from my father" (N63, personal communication, 2018, p. 48).

They also described events where they had to hide with their families and faced the fear and loss due to "stray bullets." This generates degrees of greater emotional affection (N43, personal communication, 2018, p. 44), losing family members, acquaintances and friends at an early age: "2007 (…) one day in June, in a town in the lower west of Caldas called San José, a 7-year-old girl was killed by a stray bullet, that girl was my friend" (N27, personal communication, 2018, p. 23).

Silencing experiences and the fact of living hidden in this constant "state of siege" of the violence of war are added to this situation:

I remember a lot when my father came home from his work and he only told us that we were going to be together in silence with the lights off, calm that everything would pass and noises were heard as if there were explosives, that is how I related it at the time, only after many hours could we leave the room (N63, personal communication, 2018, p.47).

When the participants refer to what they learned from those experiences, they realize that they had learned about the silence, to remain silent in certain events: "These experiences taught me whom I should speak with and whom better to remain silent with to keep those who do not accept the difference of

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13. Uppercase text is preserved, since it was written that way by the person who participated in the investigation.

14. Each of the participants are referenced with a code ranging from N14 to N64. These were randomly established for their identification and anonymity. The year of the narrative is also identified, as well as the page number in the Atlas.ti file where the participants' exact words are redacted.

thoughts from intruding in my life" (N32, personal communication, 2018, p. 53). "It is frustrating when one has traumas caused by external factors, especially when one wants to heal these traumas and progress, but is not capable, however I will not give up" (N29, personal communication, 2018, p.62).

Another significant issue is that, having witnessed acts of violence, the collaborators have made efforts to locate greater clarity of what happened at the time in government records, without finding reference to the events, which accounts for the lack of unified registries of these facts to make the collective recognition in the same story possible.

> The town where I live (Aranzazu, Caldas) went through a takeover by the command of a group rfom the extreme left. I don't really remember what the group was because at that time I was very young and I was looking for information about the event on the internet, but information about it is not there" (N34, personal communication, 2018, p. 43).

B. Violence in Public Spaces

The violence enunciated in the posters and individual narratives that refers to aggressions in public social contexts not demarcated by institutional spaces is grouped separately. In addition, street harassment or abuse, delinquent practices of criminal gangs and exposure to firearms emerge with greater force.

With regards to street harassment, a key point of enunciation is the gender violence experienced by female students on the street. In some cases, it appears as direct violence and, in others, as cultural violence associated with chauvinism. Places where the students felt harassed by how men look at them and by the phrases they say to them are described. Situations involving sexual abuse are enunciated, such as little girls being touched by older men:

> I had to keep an eye on the motorcycle while my father arrived (…) a few minutes later, I felt like someone was on my back and on one of my legs. When I turned around, I saw a drunken gray-haired man telling me that I was very pretty and inviting me to go and to be with him. The fear I had at that moment made me push him and run in the direction of where my dad was. I could see that my dad believed I was lying and it was the same when I got home. I couldn't stop crying. I literally felt like I had been abused (N37, personal communication, 2018, p.25).

Situations that are not always recognized by caregivers as abuse aggravate the act of violence and legitimizing it.

Likewise, realities are posed as violent situations in which men addressed the female participants with curse words, with sexual implications: "I have always looked older and with the onset of puberty, the harassment by men began with unpleasant and mostly sexual comments and gestures" (N39, personal communication, 2018, p. 25).

It is very important to understand at this point how the family is represented, in some cases, justifying what happened to the young woman, which generates greater pain. Similarly, the young women seem to justify the violence experienced by the physical development they experienced, constituting it as a justification of said violence.

In relation to Criminal Gangs (BACRIM – the Spanish acronym used), the violence generated is presented in collective narratives as threats to family members or the population (Poster 13, 2017). Regarding the types of direct violence participants experienced directly, where the students narrate as witnesses the carrying of weapons and confrontations with arms, as well as the deaths of young people:

> On other occasions, I witnessed the fights between the gangs that existed in the neighborhood. Some fights were just blows and others were with knives. On one of these occasions, a young man of approximately 22 years of age died. He was the leader of Estambul and I saw the moment in which he died and I was only 12 years old (N40, personal communication, 2018, p.24).

The way in which this violence is presented in continuity with the violence experienced in the context of the war is striking, such as the fact that migrating due to rural displacement to a neighborhood where there is presence of BACRIMs and perceiving the repetitive close relationship with death from war:

> Where we came to live after being taken from the farm, it is very difficult to understand the wickedness of the people, in the sense that they abused us psychologically for the fact of living as "unwelcomed guests", words like that we were useless, nobodies, verbal violence, putting me in cold shower for 15 minutes to take away my rebelliousness, humiliation for food, they took me out of the house at night (…) In these years, in full adolescence, we lived in a neighborhood full of drugs, robbery, death, the context was repeated again, having to see people dying at the door of my house is shocking, having to live in fear, anguish for your loved ones, that is another type of violence. (N64, personal communication, 2018, p. 25).

The operation of gangs in the neighborhoods is attributed to the micro-trafficking of drugs:

> Where certain gang members lived (…) unfortunately these people, because they enjoyed a certain area to sell drugs, had to be constantly in conflict, since if a person from these rival close gangs crossed the Colinas area, a certain dispute began with firearms, cold weapons, among other things, supposedly to defend their area (N60, personal communication, 2018, p.28).

The foregoing suggests that, after having to flee from war due to displacement, they have arrived in cities with neighborhoods that are hostile and violent territories. They have been violated not by a militarized force but by neighbors or peers. These are memories that could permeate the perspectives of future professionals regarding the possibilities of working with communities from more hopeful perspectives.

Finally, in the cross narratives regarding exposure to weapons, a large percentage of participants report having been in direct contact with firearms or blades.

Figure 3. Poster 38, Gun Exposure

From the graphic representations used in the collective narratives, 32% of the posters evoke some object allusive to the use of weapons, among which machetes, knives and pistols stand out. These representations are not linked to any particular stage of development, and can be used by family members seeing themselves exposed in various ways.

C. School Violence

In this category we include all references to violence experienced in the context of formal education[15]. This type of violence refers to attacks by teachers, as well as between peers. The most marked presence of this type of violence occurs from 5 or 6 to 13 years old, without excluding the fact that some other young people identify these scenarios throughout their lives.

Regarding the characteristics of the type of violence understood by the participants as bullying, according to the images, it is represented as harassment or nicknames and gossip that are generated in the educational environment, which is evident in the drawings of dialogue bubbles or signs. (Posters 10-13, 2017). Verbal abuse was maily identified, where the student is generally attacked by a classmate — in some cases a person, in others, a group.

Figure 4. Poster 5, representation of the bulliyng.

Cristian was a child who went to a higher grade than I was in and he told me that I should give him money, do his homework, or accompany him, otherwise, he would hurt me, or he would hurt my family. That is why I did what he asked me to do even if I did not know how to do it. He scared me so much that I no longer wanted to go to school, I did not want to study, I did not want to know anything about that place again. My mother talked to the school directors, even

15. Although it should be noted that bulliyng is also related to family contexts, and for this reason attributed to fathers, mothers, aunts, uncles, and grandparents. In the cases of the exercise, linked to physical characteristics.

with Cristian's parents, but the situation persisted, he used new methods such as hugging me or walking next to me in front of the teachers and when I told them what was happening, the teachers claimed to have seen me with him and stated that we had a good relationship. They said that it was only a whim. At the end, my parents decided to withdraw me from the educational institution (N40, personal communication, 2018, p. 6).

From the foregoing, the type of threat and violence linked to the forms recounted in the war frameworks and by the BACRIM in the neighborhoods is evidenced.

On the other hand, the motivations for this violence appear recurrently related to physical appearance (skin color, texture) that had an impact on the development of academic and social dimensions (N14, personal communication, 2018, p. 2). To a lesser extent, bullying is referred to as a trigger for direct physical violence:

It is common for a young man at this age to try to generate a good concept in front of his peers through a fight and that happened to me at the moment I entered school (6th grade), I was beaten a lot (I never won a single one) (N23, personal communication, 2018, p.3).

It is also stated the case where the student was an aggressor: "at school, I became a rude person and there was a time when I bullied my classmates" (N47, personal communication, 2018 p. 7). They also identify themselves as those who witnessed violence by seeing how others were seriously attacked by their peers: "When I was around 12 years old, I remember that my first cousin suffered a physical attack by a classmate who stabbed him in the arm for no apparent reason" (N30, personal communication, 2018, p.1).

In this way, the school emerges as a space that recreates practices of violence experienced outside of it. On the one hand, discrimination and, on the other, psychological and physical aggression, where the ways in which violence operates can be very similar in some cases to the traces left by the war.

D. Domestic Violence

This type of violence is mostly experienced by young people between the ages of 6 and 15, and is mainly referred to as differences with their parents. It accounts for events where other members of the family participate and situations where students witness violent acts among their relatives (Posterds 8-15-29, 2018).

Violence experienced with parents is described as cultural violence. We can infer that it is attributed to "generational gaps," where typical attitudes of a society would underlie the behaviors of the parents (Galtung 2003), which is reinforced with the use of the euphemism "disagreements with parents" as mentioned in this poster.

Figure 5. Poster 12, disagreement with parents
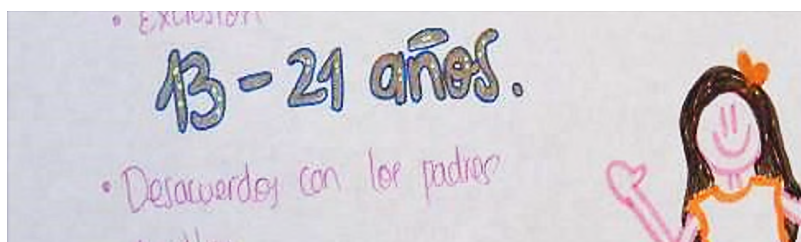
In this type of violence, the most frequent is the one caused by fathers against mothers and young people from very early ages. It accounts for experiences lived in the past but also up to the present: "memories that I lived in my childhood where my father mistreats my mother and my brother mistreats me and now I fear that he may do something more serious to her now that she is pregnant" (N19, personal communication, 2018, p.12).

There is also violence caused by mothers. In one of the narratives, how the mother is the one who pressures the daughter to engage in prostitution is explicit: "She got to the point of wanting to force me to engage in prostitution, when all I wanted was to study and have a professional career" (N42, personal communication, 2018, p.15).

On the other hand, sexual violence inflicted by close relatives is enunciated. They apparently could continue to be present in the family despite the fact, since the person who refers to it tells the story in the present tense and mentions the presence of the person who exerted violence:

> When I was thirteen my mother saw *how my stepfather*[16] used my underwear to masturbate. The issue was if he had touched me or did something stronger with me, the answer is that I do not know. I only know that there was no penetration because the test was negative. This was the violence that had a greater impact on me (N62, personal communication, 2018, p.22).

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16. Italics was included by the authors.

Violence exerted by people close to the family as older adults (N20, personal communication, 2018, p. 21) or those who are part of an institution with importance in the territory is presented:

> When I lived in Pensilvania, there was a man who worked in the fire department... one day he made me sit on his legs and put his hands on me. I had forgotten it ... But, the curious thing is that I told my aunt and she told me that it was because he liked children and basically normalized his behavior (N44, personal communication, 2018, p. 22).

The way in which the family argues the fact in front of the young woman and does not take action on the matter is important, normalizing the violence. In addition to the above, there are multiple references to sexual violence, but, in the narrative, the type of sexual violence is not explicit. It is possible to infer that this is related to a protective meauree against the exposure of the violence experienced that the exercise implied. For example: "a couple of times I was exposed to sexual abuse (…) sexual violence is the most common, especially, if you are a woman, you are exposed to many things" (N42, personal communication, 2018, p. 21).

The way of referring to some lived experiences shows a softening of the fact, which seeks to distance the experience of violence and its recognition as such.

On the other hand, violence experienced in which they have witnessed attacks caused by grandparents and grandmothers against their mothers are enunciated. In some of these violent experiences, the participants have been the ones who have had to confront the situation:

> When I was two years old, I lived in my grandmother's house. My mother was almost finishing her degree and she was mistreated at home (…) I remember one day when they had a very strong argument and my grandfather gave her a very strong beating. My mother held my arms and I screamed when I saw my mother with her mouth and nose full of blood (N49, personal communication, 2018, p.16).

Highlighting that in the narratives there are references to learning about violence within the family is important, where it is noted that sons and daughters reproduce the violence experienced by their fathers and mothers, at school (N16, personal communication, 2018, p.11) or in the same family nucleus:

> A few years after my dad left home, my brother took on a violent role at home, as he acted with the same attitudes of my dad and in the end, it was me who

ended up fighting with him, (direct violence) (N38, personal communication, 2018, p.14).

E. Partner Violence

The violence that originates in this type of relationship is evidenced as direct violence, in many cases this occurs when students begin to enter adolescence, in most cases between 12 and 15 years old, given that their social circle expands and a stage of discovery begins, romantic relationships are produced and it is stated how these become distressing scenarios from which it is very difficult to get out. In some cases, there is the identification of the combination between cultural and direct violence (Poster 8, 2017) that end in death (Poster 23, 2017).

Figure 6. Poster 30, machismo
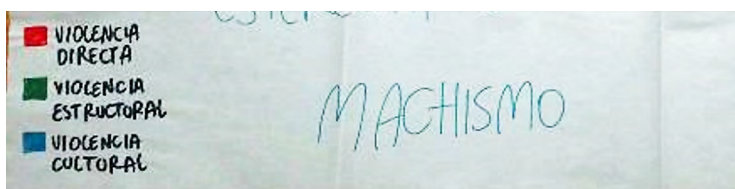
An experience of violence derived from machismo is also present, and is identified as a cultural element. What is common in the posters is that every time machismo is mentioned, it is not pigeonholed in any particular life stages, but rather is identified as something that is transversal in life.

We must not lose sight of the fact that psychology students are mostly women, who expose having experienced violence of this type either directly, where the student is the victim (Poster 14, 2017), or indirectly as a witness to the aggression.

In this type of violence described as direct, both physical and psychological aggressions are present, showing that they resisted violence from their partners for a long time. "At the age of 15 the violence came from my partner who manipulated me, blackmailed me, insulted me and beat me" (N28, personal communication, 2018, p.19*)*.

On the other hand, there are young men who report having experienced psychological and sexual violence by women, whether ex-partners or peers:

> In addition to this I lost my virginity, although not in a way that I would have liked, as it was against my will and with a girl older than me, although she was still underage, she was about three or four years older than me, I was only 13 and she pushed me in a bathroom and well yes, there was not much I could have done as she was stronger than me (N61, personal communication, 2018, p.22).

In relation to the motivations behind these practices, cultural violence emerges from reaffirmed stereotypes that must be assumed by women, where reference is made to: "listening as men say that we women are only good for the house and nothing else" (poster 24, 2018).

Finally, in relation to the results emanating from the particular experience of the workshop, the authors were struck by two particularities found with primacy in the parallel accounts. In the first place, the participant who starts by referring to how few scenarios of violence have been experienced, attributing them to accidents or stating how difficult it is to remember these events, for example, when alluding to: "In my life there are very few conflicts that I have had" (N41, personal communication, 2018, p. 69); "In my social, family and personal context violence is not a topic that is very frequent nowadays and at a personal level less so" (N18, personal communication, 2018, p. 69); "Obviously there will be things that I will omit due to forgetfulness and others that are quite intimate." (N23, personal communication, 2018, p.69).

Secondly, in the experience of the cross narrative workshop, there was a common tendency to describe the feelings that arise from the violence experienced; sometimes they were minimized and in other cases, when narrating them, they were linked as transcendental facts by verbally assuming that they were not the only ones who had experienced these types of violence. Therefore, the experience was significant as a collective space, where they keep each other company in shared pain. Thus, there were those who recognized that their experience of violence was related to events that are part of a common history that runs through many Colombians.

Conclusions

The country that the young psychology students of the University of Manizales carry within them, first of all, shows the sharpness of the violence experienced in Colombia, framed in the exposure to weapons, to the death of others, to physical and psychological damage.

Regarding this violence experienced by young people, it is interesting to show how, despite the fact that the department of Caldas was not targeted for post-conflict funds[17], it is a region where the experiences of young university students reveal their deep affection for the war. This can be explained by several factors, including the fact that people from different regions converge in Manizales, either because they arrived previously as a result of displacement or because, as Manizales is Colombia's university city, they came there to study. However there are also multiple young people who experienced the war in the department[18].

On the other hand, the correlations of experiences in which young people perceive continuities in the ways in which some repertoires of action that generate pain and distrust are represented are disturbing. This accounts for the reproduction of violence that seems normalized in the public space (Koessl, 2015) as a *habitus*[19] of everyday violence from the war, in addition to young people who seem to be unclear about the structural background of the war, of the historical implications attached to them. The Narrated frameworks can enable a greater understanding of their present and an elaboration of their pain with greater acceptance.

Because of the aforementioned, Galtung's theory (2003) can explain that in young students there are attitudes, relational contradictions, and behaviors disposed toward conflict, which trigger a disposition to the validation of the resolution of conflicts through violence in their daily lives at a subconscious level.

At the same time, it can be seen that in the cross narrative captured on the posters, the experiences were communicated from general frameworks, that is to say, from a distance by means of euphemisms, avoiding direct nominations of the armed groups involved, which entails a current degree of awareness of the need to be careful about what is said as a way of protection against the stated problem, discursively softening its effects before the witnesses of the event.

In the line of preponderance, the individual narratives begin expressing that they have experienced almost no violence and, subsequently, in the course

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17. "The post-conflict resources were allocated among 19 of the 32 Colombian departments, and Caldas was not listed. In total, there are 170 municipalities that will receive close to 80 billion pesos to invest in the Development Projects with Territorial Focus (PDET), created by the Ministry of Agriculture with Decree 893 of 2017 in accordance with what was agreed in Havana, Cuba." (Yepes, Mejía, 2019).

18. Young people from towns such as Pensilvania, Arauca, Marquetalia, Manzanares, or with family farms in other sectors of Caldas that were areas of dispute between the various armed groups.

19. Firstly Bourdieu proposes that although subjects are in a system of relationships, in which practices are inserted, one must take into account the embedded social structures of which they are a part, i.e. habitus as structuring structure of long-lasting dispositions, which are inscribed in people in the course of their socialization and which determine the logic of acting and the perception of the agents in each field of action (Jurt, 2008 cited in Koessl, M., 2015).

of their stories they expose events that may range from family altercations to sexual harassment or the presence of some victimizing event of war – in some cases the deaths of people close to them. The stories begin with euphemisms and then get to very strong details and feelings around these experiences, from fear, injustice, pain, helplessness, anguish, terror, indifference, to deep sadness, which are not included in the collective poster.

All these situations show that the country we carry within us continues to be made up of subterranean memories of the social reality in which we live that, although could have been passed on orally, have not yet been integrated as stories present in a social memory, and therefore, reading them as part of a greater understanding of the context in which they are developed and the social trauma they signify is impossible.

This explains the denial of structural violence, insofar as it is not possible to associate the experiences to a macro-social problem, thus reflecting a lack of development from the historical awareness of what has been experienced, and its ethical and political implications (Hugo Zemelman, 1998) as a result of social dynamics that have legitimized the partial and biased vision of the context that surrounds them.

These ways of constructing realities on the part of young university students have an impact on how young people tell themselves and others about these experiences. This situation poses a great challenge if we take into account that we are dealing with future psychologists, given that if we have normalized violence, we do not know how to enunciate it directly or even choose to silence the experiences.

At the professional practice level, we ask ourselves: How will they know when it is time to denounce violence and not stay quiet about it out of fear? It is evident that this question is also asked by young people when they state that they "should" know how to talk about this violence, but they do not know how, or to whom.

In view of the previous, a call is made to return to the primordial, the construction of peace implies, on the part of future professionals, a knowledge of the historicity of the agents in question, in addition to knowing and re-learning the structuring and social function that has supported the subjugation and domination, thus making possible the prefiguration of social changes.

It is necessary to problematize those situations in which we have developed, which have generated an appeasement in the face of the characteristics of the environment, turning "normal" certain violent phenomena that appear before our eyes.

In this way, peace building also involves the commitment of universities to provide suitable training scenarios to prepare professionals trained to face

these complex realities. Although there are peace professorships, in the case of training for social interveners, this does not appear to be enough. Evaluating the real effects and impacts that these type of measures are having on the students is necessary, by confirming the degree of affection for the war on their part, and therefore, their felt need to process the trauma evidenced as a way of processing the pain. This pain is not healed by a call to look to the future, which being continually denied, continues to present itself as cruel and distressing in the present.

Finally, taking into account the limitations of the study is necessary. It was carried out with psychology students, mainly women from the University of Manizales (a private institution). Therefore, the emerging results reflect a socio-contextual particularity, which would be interesting to contrast with other universities and disciplines, documenting in the process the socioeconomic level of the participants – a situation that, when this current study was developed, was not possible to define. Thus, the interested reader is invited to carry it out in other contexts and with other population(s), accessing this information directly within the framework of the exercise to be developed with young people.

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