

Reconstructing As Women: The Role Of Love As Women And Their Social Support Network

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“The strength of love is the most humble and authentic demonstration of the human being, capable of overcoming hatred and violence.” **Mahatma Gandhi**

Abstract: The goal of this research was to explore the ways of coping with sexual violence (SV) in female victims in San Onofre, Colombia, as a product of the meanings emerging on the phenomenon. It was a qualitative research with a Grounded Theory design, in-depth interviews were used to collect information, sampling and theoretical saturation were considered until a substantive theory was built. The resulting theory allows to affirm that the characteristics of the experience of sexual violence in women leads to symbolize it as discomfort, exile, destruction of their goals and projects, in addition to the difficulty to forgive due to the magnitude of the damage caused; additionally, the conditions of the territory of San Onofre and its history influenced the meanings that women victims of sexual violence (WVSV) attributed to their experience, which was described as unforgettable because of the traces left on their bodies. One of the ways of coping by women (“coping” from here on) is represented in familiar and communitary love ties towards understanding and support, thus becoming one of the most favorable ways to cope with sexual violence. **SV in female victims was based on the love of their families as sustenance and the role of support networks found in social organizations, as essential tools to rebuild themselves as women. Some of the WVSV coping methods are represented in the indestructible ties of family and community love, in understanding and support, which has made it one of the most favorable ways to deal with sexual violence.**

Introduction

Coping is considered a process with multiple determinations, which includes both situational aspects and personal predispositions (Stone, Helder, Shneider, 1988). The forms of coping are very diverse, they depend on the type of situation that the subject faces, the personality of the person who experiences it and the internal and external resources available to this

person to deal with a particular experience. Studies show that the subject adjusts, adapts to the needs of the situation, and learns to cope with it (Lazarus & Folkman, 1984).

On the other hand, the use of sexual violence as a weapon of war within the armed conflict in Colombia has been evidenced, and it has also been considered in the repertoire of common practices in the context of wars worldwide. The physical control of women, which implies acts such as retention, rape, prostitution, and sexual exploitation, belong to the symbolic control of a territory and a population (Restrepo, 2014).

Sexual violence perpetrated by paramilitaries is one of the scourges present in the history of the armed conflict in the department of Sucre, Colombia, specifically in San Onofre, which has been the scene of armed actors who settled in the region as a strategy to gain territorial control. This was done in alliance with local and national authorities such as the Police and the Military, the drug traffickers, and the businessmen, which made San Onofre the center of demonstrations of political, social, economic, and military power. The above statement is based on specific cases, such as those that happened in places like El Palmar, La Tingua and Las Melenas farms, belonging to the municipality of San Onofre, in which hundreds of tortures and extrajudicial executions were carried out that were silenced with the concealment of bodies in mass graves. Research data indicate that there were 75 massacres between 1999 to 2000 (Movimiento Nacional de Víctimas, 2010).

Consequently, sexual violence is presented as a problem of great importance and relevance for public health, since, from the investigation of ways of coping, essential information can be provided regarding compliance, exercise, and protection of women's rights, and therefore it is necessary to design intervention measures with a differential approach, in which the unique geographic and sociocultural characteristics of each situation are considered.

Likewise, public health must assume the responsibility of executing actions around the construction of a healthy society. These actions must be oriented towards increasing the population's well-being, the quality of life, and a good living; In addition, they must guarantee justice and freedom for women victimized by sexual violence (Ministry of Health, 2013).

Therefore this research inquired about the forms of coping by the WSV in the region together with the relationship of such strategies and the community ties of these women.

Methodology

This research was developed under a qualitative approach, in this case the Grounded Theory method. The subject's information was used, enabling fluidity and spontaneity, letting "the thing" (the situation of interest) to speak for itself. It was intended to establish significant and systematic features from the testimony referred to in the explanations of the informants about their way of perceiving reality. By encoding, categorizing, and building a theory, the

researcher as a Hermeneut seeks to understand the phenomenon object of study, as a historical being in historical events. (Pérez, 2011).

The interlocutors shared their constructions and knowledge of the reality of sexual violence, since this is an interpretation and cannot be known as a tangible object but through the understanding that the woman with the lived experience of violence in the context of the war, with knowledge of the situation that was being transformed over time (Araya, Alfaro & Andonegui, 2007).

The Grounded Theory is based on an open, non-linear, dynamic, and interactive design. From this qualitative approach, the emphasis was on the discovery and construction of substantive theory from the data obtained from social research. The Grounded Theory was proposed by Strauss and Corbin (2002), as "a theory derived from systematically collected data, and analyzed through a research process". In this method, data collection, analysis and the theory that emerged from them are closely related to each other. The use of this strategy included the method of constant comparison between the different stories of the participating women, and allowed from the open, axial, and selective coding, the construction of conceptual categories and descriptive action patterns that led to the development of the theory.

The data collected by the researcher were coded and analyzed in order to generate and develop categories with more relevant properties. In fact, the analysis is "the interaction between the researcher and the data". From that interaction the categories with their properties and dimensions arose which are fundamental elements to develop the Grounded Theory. A theoretical sampling was carried out where the important thing was the potential of each case to help the researcher in the development of the theoretical understandings about each area of social life studied. It was considered, as stated by García and Manzano (2010), that the research sample depended fundamentally on the phenomenon of interest and the ability of the selected people to express their experiences.

As the need to obtain more information arose, new participants were chosen who responded to the needs of the theoretical sampling, reaching a total sample of 11 interlocutors, at which time theoretical saturation was obtained, that is, a state in which the categories no longer find new elements, neither in their properties nor in their dimensions.

To carry out the in-depth interview, question guides generated by the researcher were considered, which were modified as needed by the categories. During the interview, the spontaneity and openness of the participating women were examined.

1. Open coding: This is the name given to the process of approaching the text to unravel concepts, ideas, and meanings. Regarding this, Strauss and Corbin are clear in pointing out that "to discover and develop the concepts we must open the text and expose the thoughts, ideas and meanings contained in it" (Strauss & Corbin, 2002; Loaiza, 2016). In fact, Flick (2007) affirms that the result of open coding is a list of codes from which, when comparing

them regarding their properties, dimensions, and meanings, a higher or second-degree classification is obtained, called a category.

2. Axial coding: It is the process of identifying relationships between the categories and subcategories obtained in open coding. These relationships are determined by the properties and dimensions that are linked, considering that "a category represents a phenomenon, that is, a problem, an issue or an event that is defined as significant for the interviewees" (Flick, 2007).

3. Selective coding: The purpose of this coding is to obtain a central category that expresses the research phenomenon and integrates the categories and subcategories of open-and-axial coding. The core category, then, "consists of all the products of the analysis, condensed into a few words that seem to tell us what the research is about." In this process, the analyst has a set of categories and subcategories that converge into a conceptual unit, which in turn integrates the reality expressed by all the subjects of the investigation (Strauss & Corbin, 2002. Iñiguez, 1999).

Results

San Onofre is a municipality belonging to the department of Sucre, in the northern region of Colombia, listed as one of the poorest in the country. It is a municipality that is characterized by being surrounded by the Montes de Marie and the riches of the Gulf of Morrosquillo, reinforced by its multiculturalism and polyethnicity, which in turn has been a territory marked by violence in the context of the Colombian internal armed conflict.

Next, the researcher will expose some important meanings in the context of the conflict, which are contrasted with everything that revolves around the surviving victims in the town of San Onofre, Sucre.

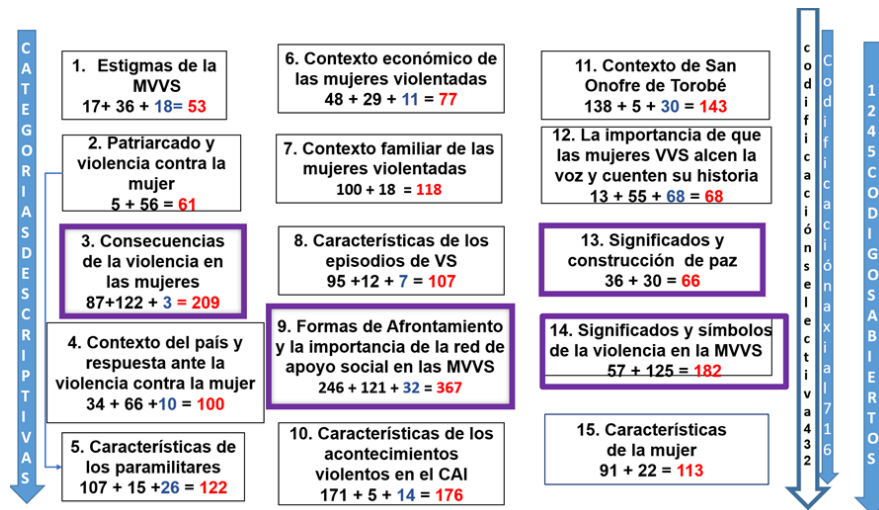
In the open coding, a microanalysis process was carried out based on a line-by-line comparison, contrasting and interrogating the different resulting concepts, recording the data of the narrations of four interlocutors, with a total of 1,245 open codes of the collected data. Additionally, these codes were compared with each other to establish connections between them, achieving a regrouping by affinity or similarity, which led to the construction of 15 descriptive categories (See Figure N°1).

To record the data, the researcher used the Microsoft Office Excel program and in the spreadsheet the codes were organized for each interlocutor, then the regroupings of the codes of all the interviewed interlocutors were added. The interactions that were determined between the categories are evidenced by means of arrows. This was done to obtain a new guide of questions that will validate these relationships and statements in the next phase.

For the second phase (axial coding), four other female interlocutors were interviewed. By having the interviews transcribed, the comparison between the data and the establishment

was made; likewise, the relationships that emerged from the testimony narrated by the interviewed were established. In this phase, 716 additional codes were achieved. For this process, the extension of the data, the connections, the dimensions, and the new analytical categories that guided new questions were analyzed, which in turn guided the beginning of the construction of a substantive theory, discovered and explained with the help of the Grounded Theory methodology.

Figure 1 Descriptive categories with the total number of codes obtained in each phase: open, axial, and selective¹



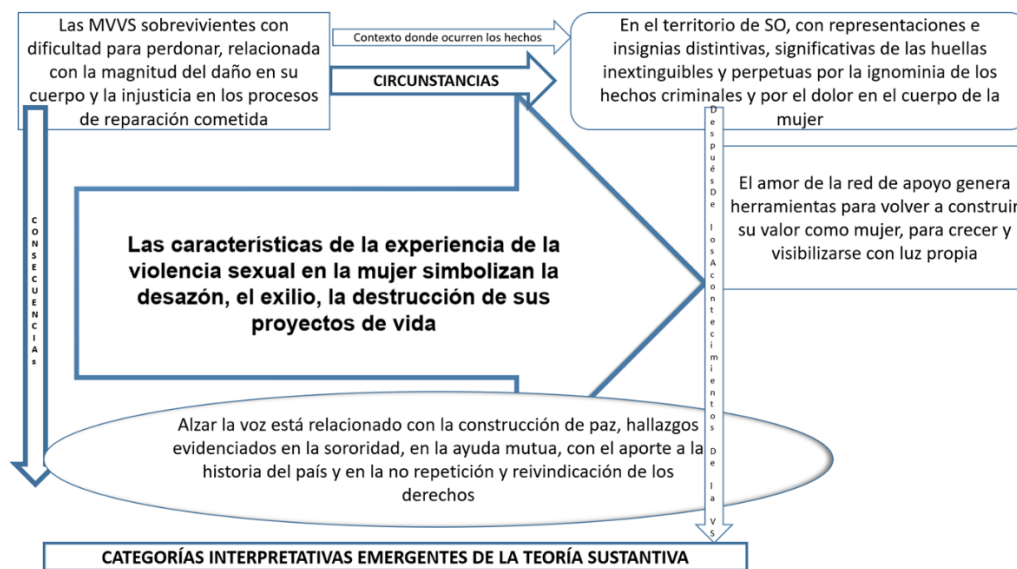
In selective coding like in the previous ones, the information was contrasted to select what was most important and remove redundancy; Likewise, categories were deeply examined by considering the density of the codes. This way 432 additional codes were obtained which led to the configuration of a group of hypotheses (See figure N°2). These hypotheses outlined the central axes drawn in the final matrix, which were linked around the identified core.

Considering the interpretive categories, the final central axis was obtained, expressed in the statement: "the characteristics of the experiences of sexual violence in women symbolize the discomfort, exile and destruction of their life projects", as a result of the events fostered by the armed conflict. Due to the discomfort expressed by the survivors because of the magnitude of the damage caused to their bodies and the injustice in the reparation processes,

¹ Vertical: 1. WVS: 17+36+18=53
2. Patriarchy in WV: 5+56=61
3. Conseq of V in W: 87+122+3=209
4. Country ctxt & Answs In WV: 34+66+10=100
5. Chrts of paramilts: 107+15+26=122
6. Economic context of raped women: 48+29+11=77
7. Fmly Context of WV: 100+18=118
8. Chrts of SV onsets: 95+12+7=177
9. Ways of cpng & value of SSNet in MWVS: 246+121+32=367
10. Chrts of Violence Happs in IAC: 171+5+14: 176
11. SO Context: 138+5+30=143
12. Importance of VSV participation: 13+55+68=68
13. Mngs & peace Constructs: 36+30=66
14. Mngs & Symbls of WVS: 57+125=182
15. Chrts of W: 91+22=113

they show difficulties in forgiving. The participants belong to a territory hit by violence, in which there are distinctive representations and distinctive marks, signifying the permanent traces perpetuated by the force of criminal acts and by the pain in women. These circumstances allowed **the identification of coping strategies, such as the love of social support networks that generate tools to rebuild their value as women, to grow and become visible with their own light**. In the same way, the act of raising their voice and being heard is related to the construction of peace, sisterhood, mutual aid, contribution to the history of the country, the non-repetition, and the claim of their rights (See figure No.2).

Figure 2. Substantive theory: Central core, with the resulting interpretive categories



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In this article, only one of these resulting interpretative categories will be discussed: The one corresponding to "the love of the support network generates tools to build their value as women, to grow and become visible with their own light". In it, there can be observed one of the most important feelings that helped the survivors to move forward in the repair process,

² Surviving WWSV with difficulties to forgive in relation to the magnitude of damage in their body and injustice in repair processes. → context of facts:

Circumstances → In the territory of SO with representations and distinctive marks, referred to inextinguishable and perpetual scars produced by the power of criminal facts and by the pain in the women body.

The characteristics of SV experience in women symbolize despair, exile, destruction of their life projects. → The love of the support network generates tools to reconstruct women's values in order to develop and visualize themselves with proper light.

To raise the voice is related to the construction of peace, findings evidenced in the sisterhood, in mutual health, in their contribution to the country's history as well in facts of non-repetition and vindication of rights.

INTERPRETIVE CATEGORIES EMERGE FROM THE SUSTANTIVE THEORY

such as the indestructible ties of family-and- community love, as well as understanding and support, giving as a result one of the most favorable paths in coping with sexual violence. The WVSV are human beings who have gone through storms, disappointments, tragedies, traumas, frustrations but at the same time they have been building reasons to keep on living and getting ahead for their family.

Coping strategies related to pain relief were evidenced in some narratives made by the participants. In them the women described how the pain experienced by the acts of violence strengthened them, since their suffering acted as a motivating element to grow and not give in to such feelings of destruction. The survivors found their motivation deep in themselves, remembering that it is worth getting up and moving on with their lives, being their own saviors. As a matter of fact, it means the processing of pain and its resignification that act upon the subjectivity of these women in such a way that positioning themselves before the world emerges with a force that is interwoven with others and build a different way of living.

Some of the preadolescent women, after suffering acts of sexual violence during the internal armed conflict (IAC), were forced to learn hard life lessons so as not to let themselves be defeated. This can be evidenced in the following account of a woman who was only 12 years old the day she was assaulted:

In terms of my values, I am the same; those values were the ones my grandmother got me used to, but in relation to other things... as I say, as of being confident in those things, no... it's not the same, I used to be weak, but not anymore, life has taught me to be a resolute woman, faster and resilient at an earlier time (Interview3GC).

Other forms of coping evidenced in the participants' narratives was the way in which the WVSV assumed what they experienced as a source of motivation, because they had the possibility of facing obstacles, becoming women who work to get to be resilient and optimistic about their future. This can be seen in the voice of a woman who was abandoned by her parents when she was only one year of age and throughout puberty she was sexually assaulted, but despite her adversities, she managed to achieve the goals she set for herself. Here is her narrative:

Those armed forces are starting again, they are killing, threatening, asking for bribes, we are seeing many wars, many deaths, and even though one has lived through that and is living it, we continue to fight and with the hope that we are going to get ahead, that all this will end again. Of course, with fear, then we continue forward, just as I consider myself, I consider them strong women fighters, and despite everything we have experienced and seen, we continue forward, we continue in the struggles (Interview3GC).

According to the testimonies above, it's safe to corroborate that the WVSV remain solid as a rock in the face of the pain caused by the armed conflict. They perceive themselves as invincible, with a great capacity for resilience and adaptation to unfortunate situations.

Because of the trauma they have become resistant to war, misfortune, hunger, and poverty and this is validated by the testimony of one of the narrators, who lived in a rural area of the municipality of San Onofre and had reported that she had difficulties with walking to her school when she was a girl and was a victim of sexual violence. In this story, she also realizes the place of the community protection and solidarity, which probably left their mark on the future survivor:

But still we went to school with a lot of fear, hoping that we were not going to find those people out there, that they would not abuse us, like this... but just fighting, we were still walking, we used to leave at 5:00 and were arriving there at 7:00 or 7:30, and the training was already settled and the worst... God knows it's not a lie, and sometimes I went out without eating, a neighbor gave me an egg, the other a banana and that's how I completed breakfast (Interview3GC).

One of the most relevant forms of coping expressed in the stories of the female victims was that related to the social support received in different ways. In their stories, the interlocutors demonstrated that one of the ways to feel socially supported was through affection, human warmth, and reciprocity so as not to break down in the process of being a survivor of violence. This is understood as a cure that purifies the soul and that encouraged them to continue living and to heal their wounds. Being together in the family bond meant strength and smiles amid these expressions of lived love, which is demonstrated in the following words:

I clung to my grandmother, I only counted on her. I would stay there steady because if she got weak, I had to give her strength; if I wanted to cry, I didn't do it in front of her; that was what kept me strong, so I clung to her; she loves me very much and she clung to me, since she already knows that I don't have anyone (Interview3GC).

Also, for the children, that desire to live is for my children, because I want them to succeed and suddenly move away from all this war that is still going on. I live for them, I get up for them... Ah well, my children, my children, mainly at least every night I tell God not to change them because they are good (Interview 8SKY).

In the narrations of the WWSV, it was manifested the great value of the social support network in the process of overcoming the pain caused by the acts of violence experienced. The stories reveal that the women were able to enrich their self-improvement processes by being part of the network that encouraged them to achieve their dreams. Likewise, the findings allow us to establish that after the IAC, the WWSV have benefited from the support and sisterhood found in the organizations, since it was there that they established union with other women as a way of mitigating their fears and, in turn, they learned to accept the facts in order to be able to live with the remembrance. Some WWSV expressed in the meetings that the memories of violence were put on stand by while there was a good conversation, or

that such memories acquired a new meaning in the pleasant, positive dynamics within the group. This is evidenced by this narrative:

The psychologist told us that one must think that there are things that happen and that they no longer have a reverse, what are we going to do! We must try to forget those unpleasant moments that we have had and with those group activities in the organization we don't worry about one thing and the other. There are times when these experienced things come back to mind, but most of the women in the organization have already survived (Interview 4CICP).

In their stories, the women revealed the importance of the functions of the organization where they actively participated, accrediting the benefits acquired in the connection, in the bonds of established friendships, as well as solidarity, otherness, and teachings given by professionals in the spaces of congregation. This is how one of the women participating in this group narrated it:

Yes, that has served me a lot because one stays relaxed, entertains oneself... I don't remember the world. Now we got into the "productive patios" project. A friend told me that apparently, they are going to give us a laying hen (Interview 4CICP).

In sum, the findings showed that the different ways of coping of women victims of sexual violence events that occurred in the context of the IAC, reveal situations where family, friends, professionals, and groups were necessary as spaces of confluence of affection, benevolence, agape and commitment among women in the same condition, which in turn allowed progress in giving other meanings to those acts of violence, so that they turned less harmful to remember. The social support networks facilitated acts of interaction with the WVSV for their support, the strengthening of bonds of filial love and sisterhood, as well as altruism in the activities of organizations as social networks.

Discussion

Regarding the way in which the WVSV face the consequences of the violence experienced, in this research it is found that love in the support network is one of the important tools in coping with sexual violence and this aligns with what has been presented by Folkman, Lazarus & Shetter (1986) regarding the different strategies for coping, which is an analysis supported by this study, in cases after the events of violence; the victims managed to cope with adversity and learned to live with what happened in the best possible way. As stated by the participants in the study, the WVSV sought different coping strategies to deal with the situation after the abuses to which they were subjected. The vestiges show that endurance plays an important role in them, becoming a fundamental value in the development of their abilities and despite the intensity of the assault and its recurrence, the WVSV remained alive and firm in their recovery process, although not always linear and without setbacks, with greater energy to follow the path and with their heads held high for their children and family. In the same way, the main incentive in these stories was love, a value that empowered them

and prompted them to strive and transcend patience, kindness, and humility. Love was a medicine capable of healing the wounds and scars caused by the CAI, becoming a purifier of the marks on their bodies and souls.

In an article regarding the warriors of life in the victims' unit, the narrations highlight the relevance of love for children as a motivator and a strength feature to overcome fear, a symbol of resilience to send a message of optimism to other women and where love becomes a refuge to overcome adversity (Peña, 2020). Moreover, sexual violence is highlighted as a public health problem where timely help "saves lives", where a neighbor or a friend makes a difference. It is a wake-up call to society, to the communities about the importance of eradicating the normalization or naturalization of violence, making it a duty to sensitize and educate the public to cast out indifference in situations like this to protect women whose rights are being violated (Orozco & Jiménez, 2021).

In another article on support networks in women victims of violence, those who manage to get out of the cycle of violence stand out because they are fortunate to find strong support networks, through family, neighbors, friends, and professionals who nurture the emotional dimension, acting as a refuge and comfort in their lives, finding protection and economic sustenance in the groups and the housing offered through them. The slogan of the social support networks "if it's with her, it's with you" has an impact, because it entails the work women's groups do, transforming into a circle where they find support, sisterhood, and empathy in the process of overcoming obstacles during the healing of wounds of violence. Dialogue is the protagonist among the women's network, as it is an exchange of thoughts and experiences that contribute to the strengthening of ties, alliances in favor of overcoming needs as an emblem of inclusion and of the meaning of the network as a complement to their lives. (Alcaldía Mayor de Cali, 2021).

Likewise, Medina, Villena and Vargas (2020) refer to networks as a "relevant social condition", a place where human beings who are members of the network transmute spaces, weaving solid and unbreakable containment threads, which will guide the path of the attacked women, where each person involved fights and impacts their learning so that it can be a way of conservation that shields women's way, strengthening the capacities of the members of the group and from them empowering and contributing to their esteem, generating changes in the environment, so that they take a hold of their own decisions.

In this set of ideas exposed by each author, Social Psychology demonstrates health as "a matter of public interest", where acts of resilience in women symbolize to show one's face to the aggression, suffering, and transforming their pain into something positive, as a component of the evolutionary development of their reconstruction process of a new and inalienable woman, generating in them capabilities and behaviors that benefit adaptation in the coping process, through social interaction with the loved ones, trustworthy people who

contribute to their survival, and strengthening their resistance so as not to be destroyed in the face of adversity (Gómez, 2018).

Likewise, coping strategies such as love and social support networks are those directed at the problem, based on action, where the individual is interested in seeking information or strategies to definitively eliminate the problem (making an effort, worrying, among others). These activities are aimed at modifying the problem itself (Folkman, Lazarus & Shetter, 1986; Lazarus & Folkman, 1984). This is shown in the study of the WWSV of San Onofre, when they sought support in social support networks, in which they actively participated, in order to achieve self-improvement and growth in the exercise of the different roles that they assumed to transform their lives into a positive way. It was also evidenced in the desire of the WWSV to study, to move forward due to motivation from their children, who encouraged them to have aspirations and to be better human beings. Lazarus coincides in the same way with the testimonies of the WWSV in this study when they referred to pain relief, through the conversion of suffering into strengths amid the processes of personal growth, empowerment, and defense of their rights.

These coping strategies could be external such as: definition of the problem, overcoming obstacles, searching for alternative solutions and resources, and planning or internal such as learning of new coping procedures, modifying levels of aspiration and cognitive reassessments. On the other hand, there are coping strategies focused on emotion, in which the subject, apart from facing the problem, must control the emotions and the anguish generated by the situation, reducing for themselves the degree of ailment or emotional discomfort, through behavioral avoidance, minimization, selective attention, positive reappraisal, cognitive reappraisal, denial and/or distancing (Folkman, Lazarus & Shetter, 1986. Lazarus & Folkman, 1984). This was evidenced in this research by the avoidance strategies described by some of the interlocutors in their eagerness to escape from the memories of the violence received and the pain generated.

As observed in the research, those who were looking for external coping strategies participated in various organizations, through which they managed to develop abilities and skills that allowed them to recover psychologically and to acquire certain knowledge that helped them in their economic production. On the other hand, the WWSV who opted for internal coping strategies were focused on accepting the indispensable support and affection of their family, friends, and the community in general, tightening ties to heal wounds, being strong in the overcoming grief as well as in progressing in the goals set.

In this order of ideas, Amaris, Madariaga, Valle & Zambrano (2013) state that the resources related to the multidimensional determinants that predominate in coping interfere with the stress response to the point of counteracting the effects. Among these resources there can be found health and energy, positive beliefs, social skills, and social support, material resources and techniques to solve problems, evaluation of solution possibilities and anticipation of

options to achieve the desired results. These resources are beneficial in the social dimension of the human being, since they admit that coping originates from mutual interaction with the environment, allowing the individual to decide, as reflected in the WWSV of San Onofre, in whom the social support provided by the organizations and their team of professionals achieved positive and progressive results in the biopsychosocial and holistic dimension of each of the women attending.

Similarly, social support reduces the negative consequences of violence on women's health. This occurs by allowing a healthy coping with the situation experienced, managing to establish feedback of positive energies as a result of social support, interaction and exchange of experiences with a group of people, and the learning assimilated, as well of the processes of assertive communication achieved and represented in the expressions of feelings associated with the violence experienced.

In addition to the above, the WWSV underlined that "social support has allowed them to elaborate duels and place themselves in another position regarding their vital projects." The training received by the organizations and the permanent social support has been essential in the personal and communitary processes of the victims (Albarracín & Contreras, 2017).

The WWSV in this research appear as beings with dreams, resisting war, and although marked by violence with indelible traces, they continue to have personal goals and are willing to fight for the well-being of their children so that they achieve their dreams in a way that history doesn't repeat itself. This finding is similar to the results of other studies where WWSV are enthusiastic about childcare, highlighting the importance of fighting to allow the construction of their life projects, determined by aspects related to their intrinsic motivation for participation, the habituation and the execution of occupational roles based on their own interests and volitional functioning (Anaya L & Mogollón, 2016). Likewise, in other studies it is underlined their capacity and mental strength to face adversity with a new possibility for existence after suffering in war times, even by turning themselves into social leaders (Fiscó, 2005. Cogollo, 2018. Posada, 2020).

These research projects highlight the strength of unconditional love for sons and daughters; the spiritual sphere, its values, and cultural beliefs (Zelik, 2015. Ruta Pacífica de las Mujeres, 2013. Albarracín & Contreras, 2017) as sufficient reasons to build a better world, even in the context of the armed conflict where it is sought to "mark" that body to take charge of the transmission of the message of the armed actors (Ministry of Health, 2013. Cogollo, 2018. Sierra & Linares, 2014).

This research recognizes the changes and transformations of women in the active participation of organizations in their interaction, in the exchange of knowledge and stories, in the recognition of what happened and in themselves as subjects of rights, similar to what Posada and Carmona (2018) found as a dynamic formed allowing to move from immobilizing

pain to the search for truth and reparation, in the sense that understanding each other may facilitate dialogue, even with those who were victimizers.

Conclusions

In the relationship of sexual violence with the forms of coping most used by these WWSV there are those directed at emotions, pain relief, and those aimed at the problem resolution, where the social support provided by organizations is the protagonist, as well as the solidarity between women and the family love that allows them to endure pain and its processing towards the self-strengthening and rehabilitation, in order to overcome the experience lived in the internal armed conflict.

Likewise, interactions with the environment and reciprocal relationships with people have meant an influential way to get positive responses and are sources of motivation for assertive communication, for the expression of feelings, for turning women into beings who are perceived as heroines, capable of achieving the goals and dreams that they set for themselves.

Some of the ways of coping with WWSV are represented in the indestructible ties of family and community love, in understanding and support, becoming one of the most favorable ways to deal with sexual violence. The WWSV have gone through storms, disappointments, tragedies, traumas, frustrations, disappointments, but at the same time they are human beings who have been developing a will to keep on living and getting ahead for their family.

The pain experienced them was transformed into strength, into a motivator to continue fighting, growing and not giving up in the face of feelings of self-destruction, becoming invincible, resilient, resistant to war, misfortune, hunger and hardship.

One of the meanings of women to face SV was the one that was built through the manifestations of love, social support, human warmth, reciprocity, and support so as not to faint in the process of being a survivor of violence. This is understood as a cure that purifies the soul, and that encourages them to continue living and to heal their wounds.

The women faced SV with the support and sisterhood found in the organizations, since there they established a union with other survivors as a way of mitigating their fears and in turn and developed the acceptance and elaborated the facts to be able to live with the remembrance of the event.

As affective support is one of the pillars for the recovery of WWSV, psychosocial support services from public health networks must take on the challenge of incorporating practices that strengthen such ties and integrate family and community networks in social recovery strategies.

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