

The ethics of listening: regarding the pain of War in Colombia

Final Report

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Abstract: The objective of this project was to develop an analysis about the political violence in Colombia, from the inquiry by the practices of listening, performed for people that in different forms are in regarding the pain of others. The research, aimed to recognize how to build an *ethics of listening*, picking up the experiences, lessons learned, the mistakes and successes of people who have dedicated part of their lives to hear testimonies, memories, stories and experiences of war and violence policy in Colombia. In these lessons we seek to broaden the spectrum of knowledge about a society on the way to the "post-conflict" for "not turn to deaf ears" to the more than 50-year history of violence and war.

1. Introduction:

In the past years, the Colombian government has begun to promote the implementation of an institutional gear aimed at fostering post-conflict scenario. Some of these efforts have materialized in programs, laws and policies focused on reparation for victims of armed conflict and in the signing of the peace agreement with the FARC. The work experience of the government institutions, have revealed various challenges which face these state programs. One of the most significant challenges is associated with the lack of professional training to respond effectively to the demands of work in situations of armed conflict, in the lack of tools focused on the specific demands of the context of war and political violence of the Colombian conflict and in the trend towards the application of generic tools (decontextualized or based on their proven useful in countries that have had experiences of civilians, ethnic wars or dictatorships).

This research sought to develop an analysis about the political violence in Colombia, from the inquiry by the practices of listening, performed for people that in different forms are in regarding the pain of others. What does stand before the pain of others? How his words or his silences are received, the body injured... a broken life? How to listen beyond the suffering body? How narrate with modesty and dignity, events that denigrate human beings? The research proposed a reflection on the everyday-life experience of professionals of mental health, judges, prosecutors, forensic, leaders and accompanists of communities, photographers, journalists, academics and activists who have occupied, in some way, a place of *listen* the situations of political violence and war in Colombia.

In the scenario of the Colombian conflict, during the past five years has been a proliferation of initiatives aimed at gathering memories and testimonies of victims and combatants. Government initiatives such as the Hearings of Justice and Peace, the Agreements for Truth, the National Center of Historical Memory (CNMH), the law of victims and land restitution, the National Museum of Memory, among others, reflected this situation. However, the targets have focused on collecting the voices of those who have lived the experience of war and political violence and less to consider the social possibilities of their listening or consider the ethical dimensions associated with the production of testimonies. This has led, along with the proliferation of "memory boom", a social retraction to hear the contents related with political violence and war. Such shrinkage can be understood, however, also as a logical impact of war on social provisions to listen and even as an impact on the language (discourse) that has come to be constructed under the syntax and grammar imposed by violence. The research, then, aimed to recognize how to build an ethics of listening, picking up the experiences, lessons learned, the mistakes and successes of people who have dedicated part of their lives to hear testimonies, memories, stories and experiences of war and violence policy in Colombia.

The research aimed to deepen the ways in which these people are placed regarding the pain of others, how they engage a relationship with the socio-political context and how weave intersubjective relations with victims and survivors. From there the research wanted to know the ethical and political implications from being at the pain of others and the ways in which this pain is brewing in listening to others. Thus, was important to recognize self-care practices, methodological, ethical and political dilemmas, posed hear these voices of pain and suffering also in a context of threat, uncertainty, fear and violence.

2. Phases of implementation

The project was divided into three phases: the first was designed to identify different experiences of people who have been placed regarding the pain of war and political violence in Colombia. During this phase, we mapped these experiences both organizational and institutional as a personal and professional level. The mapping was focus on five areas: i) people and organizations involved in psychosocial or therapeutic work with victims and former combatants; ii) journalists, photographers and photojournalists covering situations of war or political violence; iii) forensic science professionals; iv) leaders in their communities have taken an active role accompaniment; v) theater actors that represent facts related to the conflict. Based on this characterization, were conducted semi

structured interviews to an average of 20 people for each of the work areas. In total, were made 170 interviews. Each of the interviews was transcribed and returned to respondents. Based on these interviews we identified meaningful experiences about the ethics of listening and made a call for one person in each one of the groups to participate in the construction of pedagogical tools on the ethics of listening area.

The second phase consisted in a collaborative work around of “The Listening Lab”, a space for social construction of pedagogical and educational tools about the listening, the pain, the silences, the limits of representation and the ethics. The *Listening Lab* was built from the experiences of people with significant trajectories in listening to the pain of war and political violence in Colombia and from different knowledge (psychology, photography, journalism, forensics, community and theater). In this social laboratory, we shared experiences and proposals and we developed three educational tools.

In order to share the lessons learned from the people interviewed, I initiated the Permanent Colloquium “To the Listening” [A la Escucha]. This space has been consolidated as one of the most interesting initiatives for dialogue and reflection on listening in Colombia. “To the Listening” [A la Escucha] is a space of dialogue and reflection around the practices of relation with the experiences of political violence and war; with its narratives, its silences, its sounds and its polyphonies. It is, at the same time, a place of amplification and resonance of multiple knowledge and learning around the act of listening. Table 1 shows a list of the colloquia that have been carried out to date.

“To the Listening”	Speaker
Popular therapists and multipliers in psychosocial actions	Andrés Bastidas, Director Corporación AVRE
Subjectivity, Violence and War	Lina Rondón, Unidad para la Atención y Reparación Integral a las Víctimas
Challenges of psychosocial intervention in contexts of political violence and war	Liz Arévalo, Directora Corporación Vínculos
From post-agreement to post-conflict: reflections on the role of forensic sciences and psychosocial assistance	Ana Carolina Guatame, Equipo Colombiano de Antropología Forense y Asistencia Psicosocial - EQUITAS
The silences of the survivors of the El Tigre massacre, Putumayo	Andrés Cancimance, Ph.D.

Life stories of people disengaged from armed groups: methodological reflection through ethical listening	Nathalia Salamanca, Universidad de Edimburgo
Between nostalgia and despair: experiences and narratives of Syrian people from exile	Érika Cortés, Universidad de Ámsterdam
Know and represent the horror	Gabriel Gatti, Universidad del País Vasco; Marcelo Viñar, Asociación Psicoanalítica Internacional
Beyond the horror: ethics as performance in Chocó	Tania Lizarazo, Universidad de Maryland
On the feet of the other: testimony of documentary photography as a search for symbolic reparation	Álvaro Cardona, Fotógrafo
Listening to the voice of the disappeared: you will talk me about the fire	Javier Osuna, periodista
Paths and silences in the Montes de María	Juan Manuel Echavarría, Artista
Photography, conflict and press freedom	Federico Ríos, fotoperiodista
Ethical, political and methodological challenges of psychosocial work	Lina Rondón (UARIV), Felipe Botero (Actor), Karen Quintero (Forense), Adriana Pestana (Psicóloga)
Narrate the conflict, narrate the memory	Ginna Morelo, directora de la unidad de datos del periódico El Tiempo.
The speaks as an impossible, the listening as a need: sharing experiences of refuge	Ivana Belén, Universidad del País Vasco
The photography of the Postconflict at the Conflict	Juan Arredondo, photographer
Forensic landscapes. New agencies and forensic imaginaries of the 21st century	Anne Huffschmid, Universidad Libre de Berlín
It is a torture not to be able to speak: an artistic methodology for group acts of listening in the post-conflict era	Luis Sotelo, Concordia University

Table 1

The third phase was the socialization and implementation of the roving Seminar on the Ethics of listening with different key-actors who addressing situations related to war and armed conflict Colombian actors. This implementation was possible through alliances with institutions that work with victims. The Roving Seminar was focused on public servants who attends victims; journalists and photojournalists, persons who provide humanitarian assistance in non-governmental organizations

or international organizations, and leaders who accompany their communities in organizational processes.

3. The Roving Seminars

During the last phase we made four Roving Seminars around of one of the most important challenges of the current transitional context in Colombia: the forced disappear. Two Regions were selected for the Roving Seminar: The Border between Colombia and Venezuela and The Pacific Coast. These regions were selected because have the most significant impacts of the armed conflict. In the border between Colombia and Venezuela we made three Roving Seminars, the two firsts were in Cúcuta (the capital city of Norte de Santander), and the third one was in Villa del Rosario (a small Village where the paramilitaries built crematoria to disappear the bodies of their victims). In the Pacific Coast we made the Roving Seminar in Quibdó (the capital city of Chocó, the Province with the largest number of Afro-descendant population in the country).

The axis of reflection of the seminars was how to listen the forced disappearance? The question was oriented to recognize the catastrophe of the sense that runs through the disappearance and the ethical, political and methodological challenges that entail their representation and the challenges that suppose accompany the uncertainty of the relatives in the search process. The objective of the seminars was to understand the implications of enforced disappearance for meaning, to understand the ethical, political and methodological challenges of representing forced disappearance and to recognize some methodological strategies to accompany the experiences of relatives of the disappeared. In Cúcuta and in Quibdó the first three seminars were oriented by Lina Rondón (psychologist), Álvaro Cardona (photographer), Javier Osuna (journalist) and Ana Carolina Guatame (forensic anthropologist) and for me. In Villa del Rosario we made and international roving seminar with Gabriel Gatti (Basque Country University), Ignacio Irazuzta (TEC – Monterrey), Stela Shindel (European University Viadrina) and Laura Langa (CSIC, Madrid).

Norte de Santander Is the most affected Department by the forced disappearance. To understand its context, it must be necessary to understand that its inhabitants were considered rebels during the 80s by the government. During the period between 1986 and 1990 thirteen civic strikes were carried out in Norte de Santander. The participants of the strikes were associated by the State to subversive

groups. However, who protested was the civilian population that was dissatisfied with the lack of public policies.

But Norte de Santander has been too strongly attacked by insurgent groups. The FARC (Revolutionary Armed Forces of Colombia) entered the region in the 1970s. Likewise, the United Self-Defense Forces of Colombia (AUC), as of 1999, attacked savagely in the region to end up establishing itself as the Catatumbo Block. At that time the forced disappearance had a peak in the region. Since the mid-80s, this violation of Human Rights by the State was presented, but with the entry of armed groups, the disappearance became indiscriminate: all were in danger and living with fear before the possibility of disappearance of their family members and themselves. The disappearance became, sadly, an everyday act in Norte de Santander.

It is possible that exact figures of the number of missing persons in the region will never be known. However, some organizations have reached approximate figures. According to the Information System Network for Disappeared and Corpses (SIRDEC) in the period from the beginning of 2000 until December 2009, 947 disappearances have been presented in Norte de Santander. The Progresar Foundation states that from 2014 to April 2016 more than 650 people were disappeared. The total numbers revolve around 4121 and continue to increase. The implications of these figures are enormous: 4121 families have someone to look for, to wait and are living in uncertainty. For this reason, the Roving Seminary arrived until Cúcuta in June of 2017.

Quibdó, the capital of Chocó, has been strongly hit by the violence that the armed conflict has brought in its multiple modalities, with a scarce visibility and state presence. The total number of victims of the conflict in Quibdó is around 70,000 and the number of missing persons is so imprecise that numbers around 500, 1,000 and even 3,000 absent persons can be found.

The rapporteurships of the seminars can be found on the website: <https://laeticadelaescucha.uniandes.edu.co/seminario-itinerante/>

4. International Conferences:

Throughout the Project, two international conferences were held. The first was held from May 2 to 4 in the city of Bogotá and counted with the participation of the facilitators of the Listening

Laboratory, victims of the armed conflict, leaders of social movements and academics from different areas of knowledge. In this first conference, Dr. Steven Reisner was invited to offer the central conference on Ethics, Torture and Psychology. The follow is the description of the topics of this conference:

Four panels were held:

- 1) *The psychosocial dimension of listening* (with the participation of three victims and community leaders that make psychosocial work with other victims, and two psychologists).
- 2) *The ethics of representation* (with the participation of the Manager of the National Museum of Memory, one theatre director, a traditional musician from the pacific coast and two psychologist).
- 3) *For an ethics of mourning* (with the participation of a forensic anthropologist, two photographers, and a community leader).
- 4) *Dramatic art and emotional management of armed conflicts* (with the participation of actors and theatre directors).

Three central conferences were held: 1) The ethics of listening; 2) Ethics, torture and psychology; 3) In the pain of the other.

The second one, was about the Forced Disappearance in Borders Context. This Conference was made in Bogotá and in Cúcuta and count with the participation of the facilitators of the fourth Roving Seminar: Gabriel Gatti (Basque Country University), Ignacio Irazuzta (TEC – Monterrey), Stela Schindel (European University Viadrina) and Laura Langa (CSIC, Madrid), relatives of disappeared persons and representatives of the national organizations: Disappeared Persons Search Unit, National Historical Memory Center, National Institute of Legal Medicine, among others. The follow is the description of the topics of the conference:

For a little more than three decades the forced disappearance of people has been shown as a habitual practice of political repression gestated, in its great majority, by state agents. The struggle and mobilization of family and human rights organizations has allowed the recognition of this crime in international jurisprudence and has posed multiple challenges to the social sciences around concepts such as identity, grief, loss and absence.

In the case of border areas -spaces bordering countries, but also gray areas such as garbage dumps and areas of marginalization in many cities- the socio-political fabric of enforced disappearance has been interwoven with other forms of disappearance, linked to trafficking and enslavement of persons and with the forms of management and administration of migrant transit regions or population “surpluses”. The forced disappearance of people appears linked to this way of managing the lives and bodies in the border areas, not only because the alleged perpetrators come together, but because the bodies without names and the names without bodies are also recurrent. Are the treaties, the enslaved and those who 'inhabit' the garbage dumps and the zones of marginalization gone?

Both for what happens with the management of lives and bodies in these border areas and for what happens with enforced disappearance in scenarios of political repression, the very concept of disappearance can be discussed in terms of the bordering place in which it is located. On the one hand, because it seems to force people to think-almost like an obsession-about how to quantify the number of missing persons in the borders or in areas of social marginalization, but based on knowing them unquantifiable and unmeasurable (precisely because - paradoxically - its management and administration is based on not knowing its existence), but also on how to systematize from the state institutions the equally systematic undertaking of the disappearance. Can we talk about sampling, selection, quantification or case studies when referring to a disappearing company?

On the other, because the dimension of presence / absence materializes -or dematerializes- in phantasmagorical and spectral forms that put in question the narratives about mourning and closure, typical of the disciplines of the “psi” field and very common in scenarios transitional like dreams, recurring voices, hallucinations, delusions or the attributions of 'ghostly presences' make it necessary to read the disappearances bordering the conceptual limits of modern sciences and traversing the unknown terrain of the specters. How to find methodological strategies that can dialogue with the spectral dimension of the disappearance?

5. Discussion

There is something extra-ordinary in talking about oneself. The irruption of the question about itself alters a daily routine erected -in appearance- as detached from this inquisitive reflexivity, forcing that routine to be altered and even stopped to make it possible to think of oneself.

This extraordinary event is provoked and incited by the other. It is the other that summons a narration of the self. Fact that leads us to think about the enormous ethical responsibility that fits in the other about this interaction that disrupts everyday life. Strictly speaking, this interaction would not have happened if the other had not asked. Then, does the other person have the responsibility to guarantee that those who are brought to this narration of themselves do not suffer any adverse effect? Suddenly, we are spinning very thin, because it would lead us to think that every conversational act deserves ethical considerations. Or suddenly not, if we think that these considerations are not so much a requirement for a research ethics committee, but rather a relational disposition, an intersubjective stance. How do I take care of the other's word? In what way do I take care of this interaction that inquires into the self of the other?

But to be able to narrate oneself, it is necessary to suppose that there is an inner self that is capable of being known. Where does this inner-self dwell? In my soul? In my mind? In my embodied subjectivity? In my desire? In the desire of the other? The place of habitability of this inner self and the ways and needs of accessing it have been modified by the hand of a certain ethic of the self that transits from the need to cultivate oneself (as in ancient Greece) to a practice of vigilant introspection of Judeo-Christian morality and oscillates, in turn, between the sacrament of confession and the beginnings of the cathartic method in psychoanalysis.

The possibility of narrating oneself is linked to the ways of asking oneself about oneself, but these are interwoven at the same time with those of a context that makes each form of self-awareness, in turn, a way of set up an inner self. What kind of inner self was shaped in the Americas by the hand of personal religiosity, that which called the faithful to pray in private and which was promoted in the seventeenth century along with the accounts of conscience, spiritual obstetrics and Sacrament of confession? And which was set at the end of the 19th century along with the search for lost memories and stagnant affections of the early Freudian works? And if we went a little further, it would be worth asking ourselves about the kind of self-consciousness that was created in the time of the therapists of that Jewish sect that Philo of Alexandria speaks about in *On the contemplative life*. A group whose maxim was to heal his soul, to serve as an example for the healing of others.

In fact, what is the effect of political violence and war in shaping that inner self? It is difficult to give an account of oneself. And we know, it is difficult to account for a self-attacked, violated by ignominy and stripped of its usual referents. "It's so difficult," Virginia Woolf said of her experiences of sexual abuse by her stepbrothers, "giving testimony of the person to whom things happen".

Several years ago, I began to wonder about who is the other one who asks about "those things that happened". And I found that the Other was blurred, obscured and hidden, in some cases by the technique and the method of inquiry and, in others, by the narrative strategies constructed to account for the experiences of pain and suffering caused by war and political violence. I decided then to begin to inquire about why we know so little of the Other that listen to.

Many of the narratives constructed around political violence in Colombia have been erected as a counterweight to these official and hegemonic versions that have tended to hide the effective existence of human rights violations in the country. This has had two particular effects in the Colombian context; On the one hand, although it gained visibility and complaints, it ended up recreating a certain need to make the damage recognizable. This is what I have called a narrative about the Effectiveness of Harm, which refers precisely to those ways of accounting for violence, making its existence palpable to distort those who say that this never happened; they are narrations, in the broadest sense of the word, discarnate, centered on what the violence wanted to do with the other.

The other effect has been that the process of collecting the voice of the victim or the survivor (the work of recovery and collection of memories) has become an end in itself. And this fundamentally, because it has come to believe that the narrative of testimonies contains in itself a healing effect. Of course, this last idea-that of the word as liberating in itself-implies a Judeo-Christian heritage that spread with a certain virulence through psychoanalysis and our more classical clinical psychology: "The word is the liberating act par excellence". Of course, there is little truth in this phrase, even for Freud himself who is said to have said of her-of the word-that it contained a magical force. And the latter is completely true: Freud affirmed in his Psychotherapy of hysteria: treatment by the spirit that the word has this magical force, but he did it, precisely, to argue that his strength and magic were nested in the network of relationships that are built between who narrates his experience and who hears it.

Let's stop, for a moment, to the narratives about the effectiveness of the damage. Neither the denunciations nor the collection of testimonies are problematic in themselves, except when it is possible to glimpse that this type of narrative has contributed, surely without pretending it, to cover up the subject who stands before the pain of others. By privileging the registration of the complaint and the testimony of the victim, little or nothing is known about the Subject of the hearing that asks, inquires or interviews about these events. The subject placed before the pain of others would appear, at most, as part of the device of recording the violent event. Blurred and transfigured by these devices, it seems as if it is simply anchored to a voice recorder, a video camera, a camera or a characterization or interview format, as if the acts of recording and witnessing are not mediated by any of intersubjective relationship and as if the listener was limited to the record. Even though it is difficult not to suppose that as a result of each record of an act of violence narrated there is someone who listens to it, in most cases little transcends the idea that someone is also affected, touched by the voice of the suffering and moved by what he hears. Thus, the listener tends to appear faceless, without features of their emotions involved in the act of listening.

In this process of translation of the experience of the sufferer to the data of the denunciation or to the written testimony, it seems to ignore then the web of intersubjective relations that make possible the enunciation of the survivor or the victim, in such a way that it ends up being erased from the scene to whom is situated before the pain of the other, presenting itself as an entity that would be limited, from the distance, to register the suffering. This blurring of the subject involved in the pain of others will be evident in the practice of defending human rights in Colombia, academic research and transitional undertakings from a tension between commitment and distancing that delineates the daily task of those who have dealt with the pain of others. It is, of course, a dichotomy that demarcates the classic tension between commitment and distancing that supposes and affirms that who gets involved with the context could not makes a reasoned analysis and that who interprets and analyzes the context could only does it from a reflexive distance shot. However, this dichotomy is an illusion that transcended and continues to transcend social science. The commitment does not imply the impossibility of reflection, nor the distancing is evidence of the lack of commitment.

But the truth is that who is regarding the pain of the other is blurred. And he does it particularly in the name of a science, a discipline or a knowledge that would supposedly speak through him, under

what could be called a mystical logic; that is to say, that of a subject who professes himself to be delivered, but for that very reason, captured (even offered sacrificially) and at the same time erased by the knowledge and truth in the name of which he speaks. In this case the subject who is before the pain of others would be represented as a mere instrument through which human rights, the institution or the law, protocol or technique speak. Also, under this mystical logic, between the intimacy of the pain and the suffering of the victims and the acts of making them public or of representing them, who stands regarding the word of the suffering, that is, who asks for the word or testimony, tends to appear only as a vehicle of transmission, or suddenly and at the most, also as an amplifier of the voice of the other. In either case, who is before the pain of others appears as if it were erased in the name of an epistemic framework against which it is shown only as an instrument.

The explanation of this mystical logic is, of course, related to that of the tradition of modern thought in the West, which gave rise to the idea of a knowledge distanced from itself, that is, whose possibility of thought only occurs in virtue of a "taking of distance" with respect to itself, but also by a kind of heroic narrative that emerges as part of the commitment that involves the defense of human rights or the interest - until the last years quite rare - in academic research - and much more rare in psychology - around the armed conflict. Whoever situates himself before the experience of the suffering, willing to "know the horror" tends to present himself, "behind the scenes", as an indispensable actor, but at the same time unnecessarily or uncomfortably protagonist. It is, from this point of view, a subject who, by the context in which his work is inscribed, is almost indisputably urged to active commitment and where any distance perception can be interpreted as the absence of that. But precisely, this subject appears distanced from the relationship that he constructs with the other, insofar as he is shown as an entity that registers the pain of others. This is how activists, investigators, judges, prosecutors, forensic experts, mental health professionals, community leaders, photographers and journalists, among others who have somehow faced the pain of political violence and the war in Colombia - if it is wanted that are situated in some way in a being-there before the experience of the suffering-have tended to be subsumed and blurred in the understanding of political violence and war.

However, there have been several efforts to make appear on stage to this subject placed before the pain of the other.

A large part of these works has been based on an emerging field of research that seeks to characterize the level of damage suffered by those who are facing the experiences of suffering, based on the idea that such suffering is transferred in some way because of the intersubjective relationship that is woven into the production of testimonies, interviews, psychological therapy or other listening scenarios or record of experiences of victimization. This type of work can be understood under what could be called the logic of contagion. Thus, concepts such as vicarious trauma, compassion trauma, secondary trauma, empathic stress syndrome, Vicarious Post-Traumatic Growth, burn-out and emotional exhaustion have been increasingly emerging.

As it can be glimpsed, this attempt to rescue the subject involved in the listening of suffering, ends up being framed in the same narrative about the effectiveness of the damage that I have outlined around the experiences of the victims, so, in the same way, it blurs the subjective experience and reduces it to the 'contagious suffering'.

Other perspectives have tried to critically look at these forms of characterization of the experience of those who listen to or record the pain of the other, proposing concepts such as altruism born of suffering or vicarious resilience, but somehow maintain the idea that while it is not the damage that is contagious, it is the strength of survival that is somehow transferred in the intersubjective relationship. It is interesting, however, that in this type of work it is no longer a matter of glimpsing only the suffering or the effectiveness of the damage; it is about seeing how the other who listens to or records these experiences is also infected by the capacity for resistance and the psychic strength of the survivor. However, in these cases the idea remains that the emotional content of the experience circulates in only one way, the one that goes from the victim -resilient- to the listener, so it is difficult to see the type of involvement that has the subject placed before the pain of the other with the contexts of political violence and war.

Here it is inevitable to remember that almost 110 years ago, Freud had begun by asking himself about this form of emotional transfer, that is, the one that went from the patient to the analyst, but soon he ended up complementing it by reviewing what went counter-transferentially, from the analyst to the patient. This influence that the patient exerts on the analyst's unconscious feeling, presupposed the need for self-analysis, for reviewing the analyst's self. And, somehow, it seems to me that it also enables to recognize the importance of the subject who is situated before the pain of others, not only

as a receiver of the pain of the other, but as a subject involved in the context of violence and war that it produced this pain.

However, a separate reflection deserves Post Traumatic Stress Disorder. This diagnostic classification, as we know, has become a common place to allude to the experiences lived in scenarios of armed conflicts and wars. And has become the management device of contemporary victimology. This has meant that not only veterans and victims are diagnosed with PTSD, but also the network of people who receive, attend, listen to, represent or record the stories of these combatants and victims. Here it is worth highlighting that the PTSD appears in the characterization of experiences of humanitarian agents, journalists and photojournalists of war, forensic that exhumed human remains and even in theater actors who represent works on political violence and armed conflicts.

I do not pretend to say that these people are not affected by the experiences of pain and war. What I want to underline is that the diagnostic category has become a way of administering the experience of both the victim and the one who receives that experience of violence and war. We know nothing of how this person situates himself regarding the suffering that hears, represents, narrates or interprets, precisely because we reduced his experience to the diagnostic category. In fact, the questioning of clinical interventions based on PTSD is fundamentally focused on the fact that they are attributed a certain reductionism and standardization, as they have ended up erecting PTSD as a sort of generalized form of response to contexts of violence.

That is why, in this project we started to ask about this subject placed before the pain caused by the war and political violence in Colombia. This subject revisited his inner self in each pain experience he heard or represented. This Subject that was much more than emotions transferred in the act of listening. Located, confronted, controversial, mobilized or paralyzed; but involved.

To more than 170 people, including psychologists, psychiatrists, social workers, photographers, photojournalists, journalists, forensic anthropologists, theater actors and actresses, academic researchers and community leaders, we asking about How do they listen, record and represent the experiences of pain and suffering caused by the Colombian armed conflict? How do they manage to manage in their own life the pain of the other they hear, record and represent? How do these experiences of suffering dwell? Are they visitors or residents of these experiences?

What have they responded?

For those who work in these areas, their work is understood as an option of life, as a commitment to the victims or the context and even as a sacrificial act, in the Judeo-Christian sense of the term. The forms of relationship with the other, pass through a dialectic between commitment and distancing that makes it possible to approach the other, to be invaded by the other, to invade the other and to negotiate the daily life of the other and that of oneself. But at the same time, these forms of relationship force the recognition of one's limits. Ask yourself what cannot I do? How far does my involvement go? Knowing yourself close, recognizing yourself involved, being welcomed by the other and at the same time, knowing yourself strange and distant. There, a sort of emotional paradox seems to emerge: to be able to talk with the other, to know its history, a prior confidence building process is necessary that enabled hospitality and welcome, but it is always known that you are not the other. Before the imminence of the violent act, in the presence of the armed actor, the visitor's status is accentuated because it is possible for the visitor to leave, but not for the victims. Thus, the anguish is installed. I can escape, the other cannot.

But there is also a high degree of involvement that makes most of the people interviewed have also had experiences of political violence in their own lives.

On the other hand, from the closeness and distance that drawn in these scenarios, a dialogical construction emerges around the ways of managing or representing the violent act. The more classical disciplinary spheres begin to be interwoven by the community senses and the political dimension of knowledge is strengthened. From this scenario, the professionals interviewed give an account of a transforming knowledge, of a know-how with the other that evidences, without the need of theoretical references in two volumes, the pertinence of drawing bridges for the construction of knowledge.

In most of the people interviewed, listening to the pain of the other appears as a scenario of transformation and social action, but also as a point of inflection of the own life in which a particular history of pain and suffering -among so many- for various reasons marks the vital experience, marks

a before and after. They are stories that despite being heard 10, 15 or 20 years ago still touch and tear the narrator, but they also make a knot in our throat to who officiate as interviewers. If we continued in the psychological rhetoric, would we call this a tertiary trauma? And although listening to the pain of the other is never narrated as a heavy burden, it is narrated as insufficient. What is the use of hosting these stories, validating emotions, representing them in a photograph, building a powerful chronicle with them, making a play if the contexts remain unpunished and violent?

The only one who transforms here, seems to be me. They tell us in several encounters.

And perhaps, for this very reason, there are also exhaustions, detachments, breaks and ruptures. Some have heard the signs of exhaustion and fatigue and have paused; others, although they have heard them, have not found or not have given themselves that possibility. Here the importance of self-care is reported to improve the care of the other's word. A network of solidarities emerges that interweaves the mental health of the listener and represents the experience of the other's pain. Many, strikingly built with the victims themselves and survivors. And others anchored to work teams equally committed, but sometimes also, equally burned and exhausted. And perhaps because of it, some of them are distant.

But in all, there is a learning about what it means to be in the face of the pain of others. They are learnings that have arisen with the other; with their voices and their silences and in the midst of a threatening and outrageous context. But also, they are learning about themselves. Here a particular form of knowledge of this inner-self is elucidated through the multiple mirrors that political violence and war offer us every day and in front of which we look at ourselves with shame.

Those who situate themselves in some way regarding the experience of the suffering also do so in the face of war or the violence that produced that suffering. Appealing to the old metaphor of Norbert Elias, they are not "thinking statues" that know the horror without touching it, without feeling it, without the intersubjective experience or without the permanent encounter with the other and with himself. They do not know violence, nor study it, nor become analysts, interpreters, or experts from a distance; without touching it, without be touched, without embracing it, without burning your insides every so often. But neither without feeling that something of their judgments or

their reason ends up being implicated in the same nonsense of war, on the battlefield, in torture or in disappearance. Even, also, generating under the same rhetoric of war, collateral damage.

The concern for who is placed before the pain of others can be read from a rupture with the traditional dichotomy that exists between approaches to violence and pain from the academy and from activism. The first is attributed an epistemological concern about which seek only "understand" these phenomena and explain them, while the second, from a humanitarian position, is arrogated the mission of "help" to create a change in this reality intervening it. It is, of course, a dichotomy that highlights the tension that I have pointed out between commitment and distancing and that supposes that whoever gets involved with the context could not make a reasoned analysis and that whoever interprets and analyzes the context could only do it starting of a reflexive distance shot.

From this perspective it is possible to ask who is facing the pain of others. This question is questioned by the motivations, fears, ethical and political positions in the face of pain caused by the contexts of war and political violence and, of course, by the management of the impacts of these contexts in one's own life.

6. Outputs

	1. Type of Output	2. Name of Output
1	Others (Website)	La Ética de la Escucha (website) https://laeticadelaescucha.uniandes.edu.co/
2	Other (postcard)	Postcard " <i>Seminario Itinerante A la Escucha</i> ", Cúcuta, junio de 2017. Postcard of the pedagogical tool "Arbol Adentro", building with the photographer Álvaro Cardona for the Roving Seminary.
3	Article	Aranguren-Romero, Juan Pablo & Rubio-Castro, Natalia (2018). "Conocimiento psicológico y gestión emocional comunitaria: reflexividad y cuidado de sí en un proceso formativo en herramientas terapéuticas a sobrevivientes del conflicto armado en el pacífico colombiano". <i>Revista de Estudios Sociales</i> 66 (octubre – diciembre). (Approved)

4	Book chapter	<p>Aranguren-Romero, Juan Pablo (2018). “La ética ante la ausencia: trayectorias profesionales e intersubjetividad en la antropología forense en casos de desaparición forzada en el conflicto armado colombiano”. PASADOS RECIENTES-VIOLENCIAS ACTUALES.</p> <p>ANTROPOLOGÍA FORENSE, CUERPOS Y MEMORIAS. Silvia Dutrénit Bielous, Octavio Nadal (Eds.) México: Instituto Mora. (Approved)</p>
5	Article	<p>Aranguren-Romero, Juan Pablo & Pineda, Carlos Andrés (2019). “Ante el espectro: intersubjetividad, fotografía y desaparición forzada”. <i>Oñati Socio-legal Series</i>, v. 8, n. 3 (2018) – Disappearances. ISSN: 2079-5971. (Approved)</p>
6	Book chapter	<p>Aranguren-Romero, Juan Pablo & Gallo-Tapias, Laura (2019). “Entre el compromiso y el distanciamiento: el fotógrafo como testigo del dolor de los demás”. <i>El acto de testimoniar</i>. Bogotá: Universidad de los Andes. (Approved)</p>

Table 2