GRANDPARENTS RAISING GRANDCHILDREN: ANALYSIS OF AN INQUIRY-INTERVENTION OF THEIR EXPERIENCES

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Abstract

This Doctoral Thesis on Professional Practices collects thirty-five years of research and intervention work by the author, synthesized into methodological presentations and the Interpretive Phenomenological Analysis of recorded materials of experiences of groups of grandparents being caregivers of grandchildren. Between 2014 and 2015, the author implemented an inquiry intervention called intervening-investigating methodology with three groups of grandparents responsible for caring for grandchildren from different sociocultural conditions. The research-intervention materials were duly registered and preserved. In 2018, the phenomenological and interpretive analysis began, offering reflections on emerging epistemologies and psychological practices.

The thesis establishes the value of the conjectures of the meaning the grandparents give to their experience from the phenomenological interpretive analysis. The analysis is done first from the collected material, offering significant findings to understand the experience. Second, the analysis involves the established conjectures, the contextual factors of each group, the researcher's experience and different disciplinary conceptions. Complex Thinking offers the opportunity to summon different registers of knowledge in interaction.

This document describes the experiences and interpretation of each process, giving an account of the observation, intuition and involvement as a practitioner and interpreter. The phenomenological interpretive analysis considered conceptual resonances, enhancing the understanding of the grandparents' experiences. The IPA involved the intersubjective and subjective dimensions and the function of collective creation. In this way, while showing the meaning of being grandparents for each group, the thesis presents methodological proposals progressively enriched with each experience, generating relevant ideas for the participants and approaches to knowledge. It also describes the formal ethical procedures of research while emphasizing the relational dimension and the study results. Therefore, the thesis proposes a novel perspective to understand human phenomena with suggestions of contextually creative and practical approaches.

Keywords: grandparents-grandchildren, Intervening-Investigating, IPA, Complex Thought

Resumen

Esta Tesis Doctoral sobre Prácticas Profesionales recoge treinta y cinco años de trabajo de investigación e intervención del autor, sintetizados en presentaciones metodológicas y el Análisis Fenomenológico Interpretativo de materiales grabados de experiencias de grupos de abuelos cuidadores de nietos. Entre 2014 y 2015, la autora implementó una intervención de indagación denominada metodología de intervenir-investigar con tres grupos de abuelos encargados del cuidado de nietos de diferentes condiciones socioculturales. Los materiales de investigación-intervención fueron debidamente registrados y conservados. En 2018 se inició el análisis fenomenológico e interpretativo, ofreciendo reflexiones sobre epistemologías y prácticas psicológicas emergentes.

La tesis establece el valor de las conjeturas del significado que los abuelos otorgan a su experiencia desde el análisis interpretativo fenomenológico. El análisis se hace primero a partir del material recolectado, ofreciendo hallazgos significativos para comprender la experiencia. En segundo lugar, el análisis involucra las conjeturas establecidas, los factores contextuales de cada grupo, la experiencia del investigador y las diferentes concepciones disciplinares. El Pensamiento Complejo ofrece la oportunidad de convocar diferentes registros de conocimiento en interacción.

Este documento describe las vivencias e interpretación de cada proceso, dando cuenta de la observación, intuición e implicación como practicante e intérprete. El análisis interpretativo fenomenológico consideró resonancias conceptuales, potenciando la comprensión de las experiencias de los abuelos. El IPA involucró las dimensiones intersubjetivas y subjetivas y la función de creación colectiva. De esta forma, al mismo

tiempo que muestra el significado de ser abuelos para cada grupo, la tesis presenta propuestas metodológicas que se enriquecen progresivamente con cada experiencia, generando ideas relevantes para los participantes y acercamientos al conocimiento. También describe los procedimientos éticos formales de la investigación al tiempo que enfatiza la dimensión relacional y los resultados del estudio. Por lo tanto, la tesis propone una perspectiva novedosa para comprender los fenómenos humanos con sugerencias de enfoques contextualmente creativos y prácticos.

Palabras clave: abuelos-nietos, Intervenir-Investigar, IPA, Pensamiento Complejo

Introduction

The Doctoral Thesis on Professional Practice Grandparents Raising Grandchildren: Analysis of an Inquiry-Intervention of their Experiences was developed during the last four years with the Canterbury Christ Church University through their PhD programme in Professional Practices: Psychological Perspectives. The PhD thesis concerns professional and research proposals that emerged during my career as a student in Psychology, a master's degree in Community Psychology at Javeriana University in Bogotá, my 35 years of work as an Associated Professor and researcher at the above stated university, as well as my private practice as a psychoanalyst.

During my work at the Javeriana University, I have constantly worked to build bridges between categories and methodological proposals considered antagonistic or distant. The practical and conceptual developments have been present in my work as a teacher, researcher and supervisor of clinical practices and promoting healthy adult-child bonds facilitating individual and collective mental health. I have contributed to the academic training programs in Psychology, the construction of the Specialization in Prevention of Child Abuse in Medicine program and the Master's Degree in Clinical Psychology at the Javeriana University (Bogotá), in which I coordinated the psychoanalytic emphasis for more than ten years. In addition, these ideas and practical bets have been present in the Mental Health Promotion programs of the Faculty of Medicine in agreement with state institutions to promote knowledge.

There are two lines of interest in this PhD thesis: the first is thematic, and the other refers to the different ways to approach knowledge. The former asks about grandparents' situation and significance to their grandchildren's caretaker roles in three distinct psychosocial contexts. The second refers to the relationship with knowledge and the approximation to emerging epistemologies. In the following pages, these interests will be further explained and justified.

My interest in the subject of grandparents began during my practice as a Professor at Javeriana University. I observed the growing presence of grandparents who attend educational institutions on behalf of the parents of the students. Simultaneously, my colleagues and co-workers enthusiastically recounted their experiences of being grandmothers in a moment that I could be one as well. The observations began to generate personal and professional concerns about the meaning of being grandparents, as well as their effect in different socio-cultural scenarios.

The simultaneous path of research and intervention in psychotherapeutic contexts made me wonder how to carry out this task in scenarios outside the consulting room. That is, to generate mental health promotion processes, not referring to a mental hospital or the diagnosis of mental illness, but instead, promoting healthcare relationships and permanent learning based on individual and cultural experiences, which are considered interconnected.

In those years (2000- 2014), the inquiry intervention named Intervening-investigating (Torres & Santacruz, 2010) had become a group working tool that combines research with facilitating new understandings of people, which are convened by a concern in which they were highly involved or interested. This methodology focuses on generating group dialogues to learn from the participants' experiences. This method has already been used for over fifteen years to promote adult-child relationships, as well as to aid in search for the participants' greater well-being and psychological development. The theme of being grandparents caring for grandchildren became an opportunity to get to know and learn from grandparents while generating group dialogues that promote their care. I expand the Intervening-investigating in chapter V.

In synthesis, the thesis illustrates the thematic and practical relevance of the study of grandparents in mental health promotion. Also, the thesis becomes relevant for academy accounts as a reflection on a type of analysis that breaks the limits of the disciplines that organise knowledge; instead, the thesis shows de-disciplinarisation and enriching phenomena understandings.

Between 2014 - 2015, I started a series of working groups with grandparents caring for grandchildren. I previously presented the work proposal to the ethics committee of the

Faculty of Psychology of the Javeriana University and the San Ignacio Hospital (Annex I). Each group began with the same question: How has the experience of being a grandparent been for you? The study carried out eight years ago had as its objective the creation of groups in which inquiry and intervention simultaneously promote mental health. The intention was not to establish a collective as a specific group but to think of each group configuration as a diverse unit. Each group started with the same question: How has the experience of being a grandparent been for you? The practice carried out eight years ago aimed to create Intervening-investigating groups in which inquiry and intervention simultaneously promote mental health. The intention was not to establish a collective as a concrete group organisation but to develop the value of group conversations generating diverse unity.

The material collected from three groups from different psychosocial contexts remained under my care all these years. Beginning the PhD program in Professional Practice: Psychological Perspectives, I conducted an Interpretative Phenomenological Analysis (IPA) of these narrations. Going back over the materials and the methodological experience of Intervening-investigating has guided me along a path of reflection, allowed me a new perspective of knowledge and taught me to organise ideas and developments with a newfound richness and heuristic strength. The IPA analysis reflected each group's dialogue and transformational processes, as well as the emerging meanings in each session, and conjectures from different situations.

Therefore, the PhD thesis addresses the simultaneity and relevance of investigative research in professional practice, devising the appropriate and singular knowledge for each experience and reviewing or updating what is already known. Considering the relevance and usefulness of knowledge, especially for those who participate in its production, I opted for emerging epistemologies of Action Research (Torres & De Santacruz, 2010).

Intervening-Investigating is a dynamic methodology guided by principles rather than rigid or predefined theoretical-methodological propositions. The methodology requires the researcher's ability to maintain great flexibility, imagination and tolerance for uncertainty.

As a psychoanalyst with an ongoing practice of over 35 years, I guide my work by an epistemology rooted in practice. In this case, in the psychoanalytic scene (Green, 1996,

2010). Therefore, far from insisting on the reproduction or perception of reality "as is" or applying pre-established theoretical constructs, clinical psychoanalytical thought is a specific type of rationality arising out of practical experience open to the potential of creation, meaning and novelty. From its origins with Freud, the psychoanalytic cure links practice and inquiry, immersed in an intimate, intense relationship between the participants. In this scenario, complex clinical events emerge, constituted by changing organisations where the psychic system has two interacting functions, conscious and unconscious. This procedure has allowed for psychoanalytic developments. However, Psychoanalysis has been questioned by academics and scientists since Freud's time. Despite the obstacles faced as a scientific discipline, psychoanalysis's practice and conceptual expansion continue. Green (2006) presided over the colloquium, "Unity and diversity in the practice of psychoanalysts" at the Psychoanalytic Society of Paris Summit and closed the event with these words:

Psychoanalysis historians may mark the end of the millennium and the start of the 2000s by labelling in our discipline what I propose should be called the millennium's twist. Today, while some impatiently await the demise of psychoanalysis, I personally see a sign of renewal, the founding of an era that will break through the perilous impasses to which it had fallen (Cited by Urribarri, 2012).

The model of modern science faces questioning within the struggle between positivism and hermeneutics, with tensions between science and philosophy dating back to the 19th century and logical analyses during the 20th century. These analyses question methodological monism, doctrinal homogeneity, the idea of exact science and causal explanations, etc. (Martínez, 2011; De Zubiría, 2011). Nevertheless, academic centres remain sceptical of results that do not correspond to positive science.

In Latin America, several movements have arisen questioning the conventional sciences and approaching the perspective and resolution of current regional problems with emerging epistemologies. These works critically distance themselves from hegemonies of knowledge that dismiss regional processes and expertise. Martínez (cited by García Zercero, 2015) performs a historical review of logical epistemic paradigms to conclude that a new paradigm is needed to break positivist philosophy -Newton and Descartes- a scientific

framework that excludes topics outside the paradigm, considering them as non-scientific. In this sense, the proposal of an emergent paradigm deviates from the idea that there is an objective external reality that knowledge must reflect without deformation and from the need for empirical verification under deductive mathematical models. In this way, Martínez proposes a new paradigm outside of fundamental knowledge:

"(…) a system that endures due to its internal coherence, not because it relied on a central principle, but because the body of knowledge that supports it is constituted of a logical and coherent fabric that is self-sustained by its great meaning and significance" (Cited by García Zercero, 2015).

According to García Zercero, quoting Martinez (2015), Wittgenstein proposes to understand concepts regarding human attitudes and the actions to which they relate, moving from an analytical method to a descriptive one. Furthermore, Martinez (1999) considers that the Newtonian-Cartesian paradigm has no conditions to value interdependent connections among different realities and their relations. Also given its immersion into a series of antinomies (subject-object; language-reality; parts-whole; liberty-need), the new paradigm must overcome to establish new rationality.

Alluding to my movements on understanding and intervention in my professional work, the successive experiences in community promotion of mental health offered me opportunities to progressively broaden my perspective and professional action. Each unique experience, organized in *Intervening-investigating* proposals in mental health and community action fields, led to new conjectures, lessons, and unexpected and surprising findings. Therefore, I present an analysis of the material collected years ago that moves away from previous understandings or prejudices generated by partial and decontextualized knowledge and instead represents a progressive enrichment of the complex conception of the phenomenon.

The interpretative and phenomenological content analysis takes phenomenological and hermeneutic perspectives into account. Hence, the "thing itself" gaze converges with understanding the historicity and linguistic nature of "being", intersubjective relations, the emergence of meaning, intuition of the no evident, and the analysis leading to approximations

integrations or multiple units of meaning. Therefore, Interpretative Phenomenological Analysis (IPA) used with each material is a commitment to conferring different understandings and discourses into dialogue, thus creating fruitful approaches based on the "experience." This approach allows the emergence and recognition of aspects absent in isolated points. This rationality requires: a) procedures summing knowledge from different sources; b) observation and intuition. All of which imply a high degree of flexibility and openness (Barbera & Inciarte, 2012).

The products about grandparents, their problems, experiences or conditions are intimately related to approaches to knowledge. I have previously stated that I have chosen to situate myself within emerging epistemological perspectives, complex and inscribed in transformative practices.

To situate my interest in the academic scenario, I present an exploration of literature in which I found researchers from different continents who offer their concerns, methodological routes, and results around the theme of grandparents. This research about grandparents shows their increasing participation as caretakers of their grandchildren as this phenomenon has been observed in many instances (Klein, 2010, Hank, Cavrini, Di Gessa et al., 2018). Studies on this subject focus mainly on relationships between grandparents-grandchildren and describe different situational factors pertinent to grandparents and factors concerning intergenerational interactions within the family (Keeling, 2012; Klein, Hernández & Rodríguez, 2016; Coehlo, & Brito, 2016). Some studies point to factors that require attention, such as age and health conditions (Smith & Palmieri, 2007; Triadó et al., 2008; Muller, Litwin, 2011; Kelley, Whittley & Campos, 2011; Danielsbacka, Tanskanen, Coall & Jokela, 2019). Other studies show caregiving value and challenges for grandparents and grandchildren, especially in developed countries (Ghuman, Weist, & Shafer, 1999; Edwards, 2009; Plá, & López, 2011).

These initial reviews show studies focused on grandparents and the elderly referring to demographic changes, especially in industrialized countries where older populations are increasing in size (Pinazo, & Montoro, 2004; Skopek, 2021). This situation increases the possibilities for grandparents to participate in the family environment and opens further

intergenerational interaction opportunities. Other studies on the subject emphasize specific aspects of the relationship between grandparents and grandchildren, such as preferences between them, routines performed and reasons for assuming the role of parenting (Klein, Basilio, & García, 2016; Coehlo, & Brito, 2016; Shopek 2021). These are quantitative studies generally carried out through surveys and statistical analysis.

However, despite the inquisitive efforts dedicated to this subject, most studies confirm the descriptive results of previous research papers (Keeling, 2012) and establish the need for ongoing investigation (Pinazo & Montoro, 2004). Furthermore, the literature review of quantitative studies illustrates that the research methods and instruments used do not attempt to collect first-person experiences, thus excluding the full scope of participants' voices and the opportunity to learn about them, as opposed to only the researchers' aims. Allowing participants to share their experiences, motivations, and interests implies using alternative methods, contrary to the typically structured and pre-established instruments, such as questionnaires or other forms of surveys.

A study by Durán and Valoyes (2009) shows that the Colombian population faces numerous risk factors contributing to interruption or lack of parental care: poverty, displacement, migration, natural disasters, armed conflict, disability, and family violence. These conditions have led several researchers to ask about other family ties that could mitigate situations where parents cannot raise their children. In the city of Bogotá (Colombia), García & Guerrero (2014) studied grandparents' role in education. The researchers found new relational conflicts. However, they suggested grandparents have always provided an opportunity for the survival and safety of children.

Considering what I described above about grandparents, the first-person voice material of three grandparents' groups resulted in a new piece of information about the meaning of being grandparents. These materials are the core of the present thesis incorporating new theoretical and contextual dimensions conjectures. The Interpretative and Phenomenological Analysis broadened the perspective of grandparents' caring and approximations of knowledge and interventions.

Finally, the present thesis allowed me to synthesize and support the epistemology of practice, progressively enriched theoretically and methodologically through the years. At the end of the analysis process, I can consistently show the comprehensive richness found when a complex perspective of thinking about human phenomena is incorporated. On the other hand, I established the changes in my professional practice in all the dimensions that compose it, especially in recognizing the differences in gaze and relational position with others. The latter has effects on the teaching I continue to carry out and the results of the actions promoting mental health.

In what follows, I present the abstracts of each chapter of this PhD thesis:

Chapter I: Literature Review

The literature review was a constant task during the research process, presented partly in chapter I and expanded in the presentation of the findings. This chapter was developed in two instances. At the beginning of the research project, to recognise other research works on grandparent-grandchild relationships, the questions, the methods used, and results. The purpose was to review the findings of each research approach and establish aspects needed for new research and other approaches to grandparents as caregivers. The selected articles were carefully read and organised according to the proposed methodologies, emphasising objectives and results. The document described the need to expand research efforts that raise the voice of the participants and favour the opportunity to enrich their role as grandparents. At the end of the investigative work, a second bibliographic review updated the previous findings and addressing the "grand family" not previously reported. Articles included due accessibility came from Dialnet, Scielo, Redalyc, Google Scholar, Academic, Jstor and Scopus databases. The first three databases favour research in Latin American contexts relevant to the present study. The chapter presents research literature from other latitudes. Considering that the registration materials correspond to professional practice, this literature review chapter includes an Action Research methodology discussion.

Chapter II: Methodological Metaphor: "The Path is Made by Walking"[1]

The methodological chapter presents the background of the author's professional, research and teaching practice and part of her epistemological trajectory. First, the author shows the methodological aspects of the work eight years ago with grandparents who care for grandchildren from different contexts (the procedure, the participants, and ethics aspects). In addition, the subsequent use (eight years later) of the Interpretive Phenomenological Analysis (IPA) methodology is justified to conduct further analysis of the *Intervening-Investigating* material. The IPA methodology reviewed the procedures carried out eight years ago and led to expanding the meanings constructed by the grandparents from the Complex Perspective. This way, the objectives for the IPA analysis of the materials and the procedure performed are specified. The methodological aspects are retaken in each exposition of group experience (Chapters II, IV, V).

Chapter III: First Experience: Strong Resistance as Protection

The final conjecture, "Strong Resistance as Protection", results from the interpretative phenomenological analysis. This chapter describes the Intervening-investigating procedure and the arrival of this conjecture, starting with the narrations and experiences shared by the caretaker grandparents' group and the defence of their right to be "Strict Grandmas" moved to "Bread and Belt". These elements present inferences regarding the purpose of the narrative's concentric movement, which centres on the necessary force to protect grandchildren. I offer descriptions of the socio-economic conditions of the grandparents' place. The participant narrations are collectively woven and organised into descriptive categories according to the dialogue's process. Also, there is an acknowledgement of conceptual interpretative resonance that broadens the gaze over the phenomenon and its initial meaning.

Chapter IV: Second Experience Group: Family Intimacy as Resistance”

[1] A quote by the poet Antonio Machado (1912). Campos de Castilla, *Caminante no hay camino*. es.antologiapoetica.wikia.com/wiki/Antonio_Machado.

In this second group experience, I present the two dialogical meetings held with grandmothers who lived in an area of Bogotá under the control of a paramilitary group of "social cleansing". The conjecture "family intimacy as a form of resistance" is the denomination that results from an interpretive phenomenological analysis that includes a description of the researcher's experience during the encounters and contrasting scenes between what happens in the streets and what happens behind closed doors inside from their homes. She begins by presenting an official description of the context. She presents narratives of collectively constructed experiences, highlighting the course of communications. This chapter discusses methodological issues: the group as a creator matrix of meaning, the adjustments of the functions of the person responsible for the development of the group session, and the implication of the context situations. Also, it alludes to conceptual resonances emerging with the IPA methodology, broadening the perspective of the phenomenon and its initial meaning.

Chapter V: Case Study: “Grandparents Raising Grandchildren. Analysis of an Intervening – Investigating

The following case study analyses the *Intervening-investigating* methodology with a group of grandparents who care for their grandchildren in a small rural town. This chapter explains the methodology used, the analysis of each meeting and the final results of the process. With this group, the conception of grandparents equal to parents, excluding biological parents, changed to recover the parents-daughters bond and recognize the importance of parents' place in grandchildren's lives. Likewise, the experience is used to think about promoting Collective Mental Health, understood as Good Living.

Chapter VI: Overarching Synthesis and Commentary

This chapter collects the findings and learning from the practice process, as well as the reflection on the practice and epistemological and methodological perspectives. For the above, I return to the findings on the meanings of being grandparent caregivers and their

expansion with the Interpretive Phenomenological Analysis, including considerations on the ethics of psychology practice.

I expect to connect with the reader with the same passion and novelty I experienced with the grandparent groups and my excitement to find expanding horizons in my approach to human phenomena.

Chapter I: Literature Review

My interest in the PhD in Professional Practice starts with the desire to collect and discuss my professional experience as a psychologist, focusing on the work I have done developing a methodology of *Intervening-investigating* with groups. Specifically, the PhD thesis centres on the Interpretative Phenomenological Analysis of work-groups with grandparents who become caretakers of their grandchildren. Within dialogue group encounters, grandparents shared their experiences of taking care of their grandchildren. My goal was to make a new understanding from *Intervening-investigating* materials collected eight years ago, establishing the connection between the conditions of each specific life context in which grandparents and grandchildren live and the meanings grandparents give to their experience as caregivers of their grandchildren.

I started a preliminary literature review to explore how other researchers have addressed grandparents' subject of bringing up grandchildren. I began searching for free articles in Google Scholar, Redalyc, Dialnet, Scielo, Jstor and Scopus. This initial review broadened with each step of the research process due to the analysis of participants' dialogues. Furthermore, I present a synthesis of Action-Research, a methodological proposal in which my professional practice and work as a research professor are inscribed. Action Research sustains my developments later presented (chapter V).

Grandparents

Despite that in 2018 I found 2.223 documents that contain the word grandparents, most of the articles were excluded from the present review after reading the titles and abstracts. It was clear that those articles did not address the practical care of grandchildren by their grandparents. I focused on reading the selected articles on their objectives, methodological aspects, and results. I also included two more articles that do not address the topic directly but show some aspects I want to underline. This review allowed me to

recognise other researchers' work, and their forms of accessing knowledge and helped me place the present inquiry proposal within this scenario.

The information gathered from the first article review was organised chronologically in two tables: one corresponding to quantitative research articles (Table 1, Appendix II) and the other to qualitative approaches. (Table 2, Appendix III).

As a whole, the emphasis of quantitative inquiries is on the frequency of certain factors' (behaviours, attitudes, perceptions, intergenerational differences) presence in the care work between grandparents and grandchildren. Researchers from the U.S.A, Brazil, New Zeeland, El Salvador, Guatemala and Italy generally state that grandchildren have a preference for the grandmother and grandfather of the maternal line (Pinazo & Montoro, 2004; Klein, Hernández-Basilio & Rodríguez García, 2016; González et al., 2010; Coelho & Dias, 2016). They describe the quality of the grandparents-grandchildren relationship as being dependent on the frequency of contact between them, the closeness between grandparents and parents, activities such as walking, talking, playing, looking at photographs and reminiscing, as well as the perception that grandchildren have of their grandparents as teachers and caregivers (Pinazo & Montoro, 2004; Keeling, 2012; Klein, Hernández-Basilio & Rodríguez-García, 2016, Coelho & Dias, 2016).

In a systematic review of research between 2004-2014, Coelho & Días (2016) found that establishing the reasons for caring for grandchildren is essential to understanding this task's repercussions. Thus, they collected the following most cited reasons: divorce, abandonment, substance abuse, and the death of one of the grandchildren's parents. In turn, they recognised that the repercussions of the care task include, among others, the increase in expenses, the exercise of authority, and the establishment of behavioural norms, especially when the grandchildren reach adolescence.

In Spain, Del Barrio A., Martinez I. and Del Barrio J. (2015), through an online questionnaire to 2371 high school students, inquired about the influence of grandparents on the use of free time and extracurricular activities of adolescent grandchildren. Researchers

found no significant differences between adolescents who live with grandparents and those who do not live with them. They suggested exploring categories such as values, spirituality, and respect.

In Israel, Finder, 2008, through a questionnaire carried out with paediatricians and nurses, aimed to identify the attitudes and practices that these health professionals have regarding the support provided by the grandparents of sick children. The researcher found that even though paediatricians and nurses significantly recognise the emotional support and financial support grandparents offer to parents, they think that when dealing with sick children, their support is mainly instrumental, followed by helpful, financial, information and advice.

The quantitative research articles' (Table 1, Appendix I) established descriptions, frequency, and perceptions of certain factors (i.e., behaviours, opinions, habits) within such relationships. These factors tend to be homogenised within very specific delimitations and groupings of data. The researchers gathered this data mainly from questionnaires, allowing statistical and mathematical analysis, which gives objectivity to the results (Pizano & Montoro, 2004; González Bernal, González Santos, Ortíz & Gonzalez, 2010; Keelin, 2012; Del Barrio, Á, Martínez, Del Barrio, J. 2015)

Undoubtedly, the presented data shows tendencies about specific behaviours and their presence or absence in the grandparents/grandchildren relationship. This information is critical if the goal is to recognise these factors from a global perspective in public policies' delimitation. In Europe, the data obtained (such as the ageing population or the physical burden involved in raising grandchildren with specific health or illness conditions) points to possible risks and ways to prevent health problems and ensure both grandparents' and grandchildren's well-being. (Muller, Litwin, 2011; Danielsbacka, Tanskanen, Coall & Jokela, M., 2019)

Other researchers have been interested in conducting cross-cultural studies of grandparents. Through empirical and comparative analyses of representative questionnaires,

researchers have been interested in the differential characteristics and resources of grandparents caring for grandchildren and their condition in different cultures and generations (Europe-Israel; China and Western Europe), finding critical demographic differences, such as the age at which the population tends to be grandparents, overlapping roles, life expectancy and educational attainment, and their influence on children and grandchildren (Zhang and Dykstra, 2020; Deindl and Tieben, 2017). The data found reaffirmed the influence of the culture and lifestyles of the grandparents.

However, this data leaves out the symbolic dimension and subjective aspects of these grandparents' and grandchildren's lives. Bringing awareness to this more in-depth understanding of the phenomenon has been considered in quantitative studies. It is precisely the focus of other types of research. Qualitative research is an umbrella under which many designs of research methodology inhabit. Therefore, I present qualitative research I have carried out that, without focusing directly on grandparents/grandchildren, illustrates this perspective.

The research took place in Bogota, Colombia, with adolescent women (13-16 years old) from low-income socioeconomic backgrounds who became mothers. We found that while the young mothers had their own mothers' support, this support's repercussions meant losing the possibility to exercise their motherhood. This loss was attributed to the fact that the grandmother ultimately assumed the maternal role. This situation is frequently accompanied by excluding the children's father, leaving the family under the grandmother's sole domain. (Torres et al., 2008).

On the other hand, Kavas & Gündüz-Hpsgör (2013) from Turkey, found that it is vital to consider the influence of patriarchal societies where single mothers look for their family's support, particularly their parents. Frequently, the relationship between the single mother and her family becomes ambivalent. These two articles show how there are multiple factors associated with how grandparents perform their functions. These factors can be better seen and explored with a more open approach to the subject of study. Following I present the

review of qualitative research focussed on grandparents raising grandchildren and grandparent-grandchildren relationships.

The research on the grandparents' grandchildren's relationship from a qualitative-oriented methodology (Table 2, Appendix II) was organised chronologically, giving an account of the complete reference, objectives, methods and results. The review included qualitative studies since 2006, using techniques such as open and semi-structured interviews and focus discussion groups. New research categories emerged, taking into account values, reasons for grandparenting, forms of grandparent-grandchild relations, the meaning of grandparent life, and financial repercussions or costs of caring for grandchildren. It's essential to clarify that the different study aspects were linked to each other, giving a more complex view of the grandparents' phenomenon of caring for grandchildren in the qualitative inquiries. However, in Spain and Colombia, most of the results found were descriptive (Triadó, Villar, Solé, Osuma & Celdrán, 2006; Megías & Ballesteros, 2011; García & Guerrero, 2014; Martín-Rengifo & Palacio-Valencia, 2015a, 2015b).

Other investigators have reported the impact grandparent's care for their grandchildren has on the appearance of new conflicts and tensions (Megías Quirós & Ballesteros Guerra, 2011), differences concerning authority (García & Guerrero, 2014), the feeling of having lost "something" (Moreno & Sandoval, 2015), emotional dilemmas and intergenerational conflicts (Marín-Rengifo & Palacio-Valencia, 2015b). All these investigations show the paradox and complexity of grandparents' condition since it carries the opportunity to enjoy grandchildren (Moreno & Sandoval, 2015) and repair previous experiences while having new ones, simultaneously (Marín-Rengifo & Palacio-Valencia, 2015a).

Only three more interpretative articles go beyond descriptions, constructing a new relational scenario (Moreno & Sandoval, 2015; Greciet & Miranda, 2015; Gañán & Molina, 2017; Lee & Blitz, 2020). Megías Quirós & Ballesteros Guerra (2011) found that grandparents have the social responsibility of being the transmitters of traditional values, which produces contradictions and tensions in the relationship with grandchildren. Marín-

Rengifo & Palacio-Valencia (2015b) found this same role of the intergenerational link and noted that the transformations in the parental functions and family dynamics changes are not exempt from emotional authority and even legal tensions.

Gañan & Molina (2015) found despite different testimonies, there is intergenerational solidarity among women in the study context, based on the similar experience of lack of support while assuming motherhood and its responsibilities. The study showed the implication of intergenerational gratitude when biological mothers had their mothers' help. They also found that care is entirely a woman's task, an issue related to the difficulty of establishing separation in the roles of women, mothers, and grandmothers.

Gañán & Molina (2017), in a study with migrant grandmothers in Ecuador, found a value they called "family morality and reciprocity". Caring for the grandchildren of mothers who migrate becomes a sign of this cultural value of solidarity and reciprocity, even though the obligation often has no hope of being compensated in the future, and comes with an economic overload, costs to physical health, conditions of loneliness and lack of communication. There is no questioning to accept the delegation of care.

Another qualitative approach was reported by Lee & Blitz (2020). that draws attention to the resilient aspects found amid adversity. The article describes the historical conditions of life in Malawi, pointing out the limited economic, social and health (VIH) resources. Two-thirds of the population is under 24 years of age, and life expectancy is 51 for men and 55 for women. Despite the collective responsibility for children in the community, multiple premature deaths and extreme conditions of poverty undermine the resources that would traditionally support families. The researchers found the grandparents have a positive attitude towards their task. A fundamental factor is family ties and what they have called the "family circle", operating as a bridge in the missing intergenerational spaces. The positive attitude was an emerging of work carried out by focus groups. The researchers used an exploratory phenomenological qualitative approach analysed from a Social-Ecological System conception. The researchers found six themes: (1) a better future for the children, (2) the family circle, (3) strong support from other grandparents and the community,

(4) Financial and physical hardships, (5) Intergenerational conflicts and discipline issues, and (6) Desire for more involvement with their grandchildren's education and school.

In this way, the narratives found in qualitative research talk about specific people in specific situations; they collect, analyse and organise voices and experiences, useful and relevant concepts for the participants, and the general and academic community. The logic of qualitative research is inductive and descriptive, and its results are not intended to be generalisable or verifiable but useful under the generated circumstances. Qualitative research informs, not through data, but through perspectives, points of view, narrations, feelings, and learning, that allude to the person's life. These kinds of results allow some qualitative research models to risk constructing conceptualisations beyond the description of the facts. An example can be seen in Gañán and Molina's (2017) work. The authors propose relational concepts that point to forms of family interaction and critical ethical considerations and values for the context of their work.

As seen in the previous results, qualitative approaches go beyond establishing factors or data about a phenomenon, which often challenges what research is valued as necessary objectivity in research. And it is precisely the subjectivity that occurs in encounters with others, a topic that needs to be thematized in its double condition: as an obstacle in the production of knowledge, or as a resource to approach those things that cannot be observed directly; inquiries about what others and researchers experience in their investigative work can lead to unforeseen places of understanding. The results described above led me to recognize multiple sources, paths and types of knowledge. Thus, together with the collected data, we can find meanings and symbols in which intersubjectivity and subjectivity are essential to observe, build and reconstruct; to understand them, we need to situate the intersubjective meaning attributed to an action (Jiménez (2010), quoting Salgado (2007).

The investigation of human phenomena can continue making descriptions or establishing new integral concepts, or, going a little further, it can invite the participants to carefully approach an issue that is disturbing to those present. In this sense, investigating and delving into topics in which the participants in research work opens the opportunity to find

new ways of approaching what we know or believe from cultural or disciplinary assumptions. The reviewed articles do not report or state whether brainstorming by participants, including researchers, occurred. However, there is no doubt that knowledge is a process in which questions are constantly renewed because otherwise, knowledge ceases to be knowledge to become a belief.

Grandfamily

The coexistence between grandparents and grandchildren has given rise to the recognition of family organization structures that require labels that satisfy their environment, both for their study and for their social and legal recognition (Edwards, 1998, 2003; Amorim, Dunifon & Pilkauskas, 2017; Fortun et al., 2018; Freeman, Elton & Lambert, 2019; Freeman & Stoldt, 2019; Dunifon, 2019). Thus, a series of terms have emerged for new forms of family organization and synthesized denominations for its members, as proposed by Edwards (2003) as follows:

Grandfamily: A family where the grandparent(s), not the child's biological parents, are the primary caregivers in the home. Often one biological parent (usually the mother) may live intermittently in the home, but that parent commonly cedes the child's control to the grandparent(s), usually the grandmother.

Supergrands: Male or female grandparents who are full-time surrogate parents for their grandchildren in grandfamilies.

Grandkin: The singular and plural term used to describe children being raised by their grandparents (pg. 205).

Nevertheless, the emergence of *grandfamilies* is not a novel issue. In Latin America, an *extended family* has been considered a form of family organisation inherent to rural and populated sectors. This denomination is also used in crises of different sorts, such as precarious economic situations caused by several circumstances, protection or support in situations of domestic or social paramilitary violence; movement in the concept for the family

has also ensued regarding constitutional changes restricting or expanding their knowledge (Negrete, 2019).

Grandfamilies emerged during the Great Depression in the US during the 1930s (Poe, 1992, cited by Edwards, 2003) and have since shown a permanent yearly increase. In 2015, nearly 12% of children in the US cohabitated with their grandparents, and in 2017 this number rose to 30%, especially among racial and minority groups, in which three generations coexist in a single environment (Amorim, Dunifon & Pilkauskas, 2017).

Puyana, (2004) describes the characteristics of *extended family* in Colombia and their proportional increase within family configurations. She describes four main types of extended family organized as ways to face and amortize permanent social crises and widespread poverty in high percentages of the population. First, extended households as a way to alleviate poverty; second, provide shelter for single or separated mothers; and third, families organized around the generation of income and those constituted by the need to protect the elderly. The extended families are dissimilar in their constitution. Still, they correspond to 34% of the families in the urban sectors, organized under two primary modalities: the coexistence of the couple, children and relatives (19%) or the single-parent households that are the extended ones (15%), most of these, headed by women. Given the coexistence of members of different generations and cultural histories, conflicts of authority and values are permanent, but they also represent the persistence of strong ties of solidarity.

Studies on *grandfamilies* show difficulties related to the caretaker grandparent's well-being due to the increase in stress levels, financial issues, and obstacles towards access to supporting services from community agencies. The condition of the caretaker has not always been legally acknowledged. On the other hand, the *grandkin* tend to show difficulties establishing social relations and safe attachments, associated with low psychological adjustment and academic difficulty (Edwards, 2003). The author considered the difficulties described and developed support strategies for grandparent caretakers, including skills training pertinent to childcare, emotional and cognitive development, relationship skills with parents, grandchildren, and information on available community resources. The assessment has shown compliance with the objectives. The emergence of unaccounted factors, such as

stress-induced emotional crises in grandparents, requires the development of other strategies (Forthun et al., 2018).

While Edwards (2003) acknowledges the difficulties described by other researchers, there is an attempt to observe grandparents' situation in consideration of previous family conditions of the children. To illustrate the complexity of the grandparents' situation, the author presents the case of a child with difficulties both at home and school, with a history of parents with drug addiction, malnutrition issues, disease and development stagnation, as well as risk conditions, abandonment and abuse, all issues for which grandparents are not prepared for and thus the need to generate support programs for the caretakers.

On the other hand, Freeman, Elton & Lambert (2019) carried out their labour with grandparents in which a proposal to evaluate family communication patterns (FCPT) using Facebook groups and individual telephone semi-structured interviews with grandparents who cared for at least one grandchild. The content analysis of group work showed that grandparents report successful communication practices centred on the creation of opportunities for dialogue with their grandchildren, which include emotions, communication openness, and disposition to allow and receive questioning. In contrast, the researchers explored the difference between communication experiences with their children and grandchildren. Grandparents stated their communication resources were superior compared to those available during their parenthood, corresponding to emotional maturity and wisdom they refer to as a second chance at parenting (Freeman & Stoldt, 2019).

Satisfaction in relationships is a matter of intermittence and depends on many factors and conditions. Dunifon, Musick, & Near (2020) found that maternal grandparents in the co-residence of three generations reported greater happiness levels in activities involving their grandchildren compared to other family members. In contrast, those living on their own prefer being alone to the company of their grandchildren. That is, the type of family partly moderates the degree of satisfaction with grandparent-grandchild relations.

Another aspect explored by Freeman & Stoldt (2019) was the connection between using labels to define the caretaker with the construction of identity. Through inductive content analysis of the 23 interviews registry, there is a duality in using labels on

grandparents oscillating between being called mom/dad or grandma/grandpa. For the authors, duality corresponds to complex generational relations of grandfamilies that lead to an alternation of labels according to the family dynamic, the grandchildren's age, and the changes in the relationship between children and their biological parents. The use of redirection of the grandparent from a mother/father label to a grandmother/grandfather label also showed that some grandparents explain the family lineage, and others sense the need and desire of the children to establish closeness and comfort. The authors highlight the grandparents' efforts to satisfy the needs of the children. The label duality concern and conflicts with the grandparent and the people in the environment; it may become a source of challenges and suffering, yet they acknowledge the benefits of their role in the grandchildren's upbringing. Grandparents state that this new "chance at parenting" represents a correction of their performance with their children, an opportunity that fills them with pride, a sense of meaning in life, bound to the benefit of sharing love and connection with the grandchildren. Finally, the authors emphasise the utility of these studies since they allow self-reflection on behalf of caretaker grandparents, offering new insights and learnings. Also, the results have implications for the *grandfamilies*, giving possibilities for consideration in future investigations.

As noted in two of the articles in the previous review, action research is another qualitative approach that seeks to go beyond the descriptions and reports of the findings. This methodology has had different ways of development in various social sciences, and it’s precisely the path through which this proposal has opted.

Action Research

As previously announced, the core of this research is the recording materials of *Intervening-investigating* experiences, presented, expanded and critically analyzed throughout this doctoral thesis; therefore, it is relevant to take a historical revision of the *Action-Research* methodology.

Lewin (1946), cited by Balcazar (2003), considered that theoretical advances and social changes could be achieved simultaneously. This approach aims to improve

communities' living conditions, where the population itself is the agent of change; it also improves social and professional practice and intergroup relationships. For Lewin and his work group, the production of academic documents was not enough. For them, knowledge, the outcome of the research, becomes a critical element of power that allows people to train their competencies and direct their destinies. Therefore, PAR (participative action research) becomes an instrument of technical-scientific action and political action. The methodology-based analysis, information gathering, conceptualisation, planning, execution, and evaluation are all resourcefully carried out.

Recently, the authors place action research in more interpretative and critical frameworks. Colmenares & Piñero (2008) consider action research as a "heuristic methodological tool for understanding and transforming realities and socio-educational practices" (pg. 1). The authors made a documentary review which confirms that, despite the discussions on the value of qualitative and quantitative research, qualitative approaches have found a place in sciences and fields such as education, anthropology, and sociology. This approach requires openness to dialogue, reflection, and co-construction of knowledge.

McKernan (2001), cited by Hernadez Sampieri (2010), bases the designs of action research on three pillars, organised from the context considerations of particular problems occurs:

• Participants who are experiencing a problem are better able to approach it in a naturalistic environment.

• The behaviour of these people is significantly influenced by the natural environment in which they find themselves.

• Qualitative methodology is better for studying naturalistic environments. (509-510).

The Intervention research methodology PAR is used in educational areas and some mental health perspectives (Blair, T., & Minkler, M., 2009.; Çaliskan, M., & Serçe, H., 2018; Willis et al.,2018). Specifically, in clinical psychology, despite the traditional division between what is considered a professional practice and academic research, research

intervention has relevance when thinking of research as a permanent task of the clinical psychologist's work. The action-research methodology allows us to communicate and present findings in the clinical scenario, where subjectivity and intersubjectivity are central elements.

Despite having been established since the middle of the last century, the methodology of action-research in social sciences, these approaches continue to be subject to constant criticism even in academic areas. The objections are based on traditional ideas about research that assume it requires neutrality, pre-established work processes, objectivity in obtaining data, and a clear distinction between the researcher and the study object.

Of course, as I said, the evaluation of clinical psychologists' research work is usually done in a foreign language, with frames of reference unrelated to the clinical logic itself. There is still no recognition of what can be called an "Epistemology of practice" (Green, 1995) for investigative efforts that use action research. The project and results of the investigation inquiry are devalued and rejected persistently.

These academic deliberations continue to be present in my professional life. They have motivated my efforts to seek knowledge linked to professional practice, which, for me, have had different scenarios: as a psychoanalyst interested in the psychic development of people and social groups, as a university professor, a researcher, all with an ever-present commitment to socially relevant problems and situations.

In my academic and professional trajectory, I have worked in action-research methodology, which combines the ongoing learning I have been achieving with multiple perspectives, including my own and other people’s, which has turned out to be very useful for professional practice. I present my ideas about what I called *Intervening-investigating* more appropriately in the following chapter of this document.

As mentioned above, Kurt Lewin, American Social Psychologist, is recognised for proposing the link between research and action (AR), promoting self-esteem in minority groups to achieve cooperation, equity, and independence between them. A series of works

carried out in the early 1940s allowed him to conclude that action and research implicate each other. Adelman, 1993, adds that a methodological proposal should include context analysis, prioritisation, and evaluation. Lewin (1946), cited by Balcazar (2003), examined the effects of various modalities of social action, advancing in the development of psychosocial theories, and raising the role of the social psychologist as an agent of intervention change. Lewin inaugurated a stream of thought focused on participation, transformative action, and research linked to the growing generation of knowledge that impacts communities and people's ways of life (Balcazar, 2003).

Following what was happening in the United States, a current of thought that appeared in Latin America between 1960 - 1970 as its necessary to posit the questioning of the unjust social order present in Latin American societies. Thus, in different parts of the continent, critical social sciences were developed by Popular Education, Theology of Liberation, Alternative Communication, PAR, and Philosophy of Liberation come together. All the mentioned approaches are part of an emancipatory interest, producing knowledge and practices that allow society's subaltern sectors to understand and transform unfair reality they live in. The Latin American PAR stance aims to reveal the ruling class' interests in the social order and their reproduction of the material and subjective conditions found in the capitalist system. This epistemological change has been called the "emancipatory paradigm", focused on strengthening oppressed social groups, guided by dialogue between common and scientific knowledge, in need of critical thinking that reveals the interests present in the forms of knowledge, and transcends the idea of knowledge neutrality (Ortiz & Borjas, 2008).

The recognition of the so-called "popular knowledge" refers to the value of ancestral knowledge present in common sense and oral tradition. The emancipatory paradigm stance is to recover and establish understanding aimed at concrete actions and problem-solving. In this way, research merges with the transformation of reality and knowledge become an open life-work process, a product of progressive experiences that lead to transformation.

According to Calderón & López, 2014, in this debate scenario in Colombia with Fals-Borda and his collaborators Bonilla and Castillo, PAR emerges as a methodology inspired

by sociology. Fals-Borda method transforms individuals, community, and their reality. PAR consists of

- Collective knowledge production
- Questioning dichotomous relationships in research and teaching
- Analysis of historical conditions and the social structure of the community
- Development of the level of awareness in community members
- Development of political organisations and action groups

In contrast to traditional forms of research, governed by sequential steps that give recognition and appreciation to work done, PAR establishes a series of ruptures. Ethical-political commitment and emancipatory interest create new methodological paths (Ghiso, 2014). Some breaks of PAR with traditional research are the following:

1. Recognition of history, contexts, and knowledge of the participants lead to the problematisation of daily life and its uniqueness.
2. Reading and analysis of precedents and the deconstruction of fatalistic perceptions of reality in search to develop transformative actions and understandings.
3. The requirement of dialogic environments that allow conversation, build trust, and solidarity is PAR's starting point for its creation and development.
4. Recognising the difference in "us" configuration collective, collaborative and solidarity actions.
5. The new knowledge is a product of survival practices, activities, experiences, and expertise, making the appropriate theoretical references for PAR's cultural needs and work contexts.
6. In PAR, popular and scientific knowledge supports and is responsible for people and the environment, intending to restore human and dignified life.
7. PAR requires ample time for dialogue, projection, agreement, and execution following the project.

In PAR, ideological and epistemological presuppositions have substantial significance. Balcazar (2003) describes them as follows:

Ideological posits.

Reduce social injustice and promote the participation of communities in search for solutions to their problems. Increase the power and empowerment people have over relevant aspects of their lives. Generation of socio-political awareness of the participants, being agents of change and not objects of study.

Epistemological posits.

It allows participants to *"Learn how to Learn,"* breaking with the traditional teaching models and the learner's passivity. To learn how to conduct an investigation, communicate, and organise. To understand the process of social transformation, not as victims or passive spectators, but as central agents of change. Critical consciousness is a liberating process of humanisation while realising its human potential.

On the other hand, the PAR approach contains tensions against the more established conceptions of traditional research, especially in the human and social sciences:

1. The theory-practice stress leads the dialogue of knowing in a spiral round-trip rhythm of know-how. The PAR process has an interpretive rhythm activated by practice. According to Freire (2002) cited by Ortiz (2008), the researcher is an educator who favours "dialogic awareness."
2. Fals-Borda proposes a horizontal relationship between the participants, breaking with classical research's subject-object relationship.
3. The dichotomy between thinking and feeling is broken. Fals-Borda welcomes the idea participants are *"feeling-thinking practitioners"* and it is necessary to develop an empathic attitude with the other and consider hermeneutical relationships, step by step, between the heart and reason. (Ortiz and Borjas, 2008).

Ahumada, Antón and Peccinetti (2012) conducted a systematic review of thirty articles that refer to IPA, finding a methodology used in different branches of psychology, social and human health sciences. In general, PAR is a dynamic and dialectic methodology. This lively and malleable process approximates realities considered in permanent construction and assumes every person is a producer of knowledge. The authors show, however, PAR is defined in various ways in the reviewed articles, emphasising particular aspects:

- Process characterization: dynamic, educational, collaborative, reflection-action-reflection
- As a methodology: qualitative, participatory, critical analysis of daily life, joint and experiential construction
- As a method: qualitative research, pedagogical action, social research, educational processes, and self-management,
- As an approach: research, qualitative research, collaborator to carry out research.
- As a tool: research, intervention, understanding
- And as a methodological approach

Finally, as McNamee & Hosking (2012) say:

In sum, PAR's philosophy and practice appreciate multiple local rationalities and support their coming together and working in different but equal relation. Inquiry and intervention, knowledge and power, knowledge and action, and heart and mind are seen as intimately interwoven. Emergent collaboration and dialogue processes are emphasised, as are the role and importance of openness to others-seen as part of, rather than apart from, self (p. 64).

In general, PAR's criticisms come from research criteria that are not their own as “a small sample not randomly selected, with specific contexts or, the transitory nature of the population under study” (Ahumada, Antón y Peccinetti, 2012, p. 40). These criticisms or disqualifications allude to traditional and hegemonic criteria research models, more positivist types, representing the opposite spectrum of PAR, and are used in many issues and problems. The disqualifications also make it challenging to train new researchers to realise PAR with

the rigour and richness that could be present in these types of studies and take more practical advantage of the research resources in people transformation at the specific time and in pertinent situations.

Finally, the previous text's conceptual journey opens up other thinkers' curiosity and recognises their work's value. I have been able to identify the consonance of voices, stances, and lines of inquiry, which make this work one of exploration and learning, but above all, permanent and exciting conversations.

The diversity of investigative efforts and results in a field of grandparents' problems and conditions constantly insists leaves space to continue formulating and reformulating it from other perspectives. The phenomenological and interpretive analysis of this doctoral thesis from the perspective of complex thinking combines the first-person voice of the participants with social and historical factors specific to each group. It, in turn, creates a broadening view of the social phenomenon, in which new dimensions come into play, both to understand with new "ears" the situation of grandparents fully committed to caring for their grandchildren and the broadening of ways of knowledge and practice, beyond the disciplinary spaces, separated from each other. The proposition developed and rigorously supported in the thesis builds a novelty in the field of knowledge.

Chapter II: Methodological Metaphor: "The Path is Made by Walking"[2]

The chapter shows the methodological routes followed in an intervening-investigating practice as a particular action-research modality, communicates the epistemic ruptures with classical research and collects the theoretical-technical elements of clinical practices and the social conditions concerns. The chapter also presents the interpretive-phenomenological analysis (IPA) followed eight years later on the recorded materials of said practice. Also, it offers the conceptual justifications allowing finding the symmetries between the epistemological principles of the Intervening-investigating methodology and the IPA analysis carried out later.

The practice of grandparents aimed to find in the process of its realisation the meaning they gave to the work of caring for grandchildren; at the same time, reviewed their situation and encourage learning from their own and other experiences. On the other hand, from the epistemic vertex, the description and discussion of the intervening-investigating methodology represent my search to establish bridges between conceptual and methodological categories, which are usually considered dichotomous. The intervening-investigate procedure links my understanding of a concrete practice, learning the task and the transformation during each work session.

In this thesis, I clarify methodological analysis principles and forms of inquiry-oriented practices based on Complex Thought (Morin,1977), combining multiple versions of human phenomena. This knowledge procedure allows me to find-create understandings that constructively expand the view of different human phenomena in a progressively practical, theoretical, and ethical presentation.

In the professional practice of *Intervening-investigating*, I assumed the conjunction or relationship between the question about the problem field and the aim of clarifying and

[2] A quote by the poet Antonio Machado (1912). Campos de Castilla, *Caminante no hay camino*. es.antologiapoetica.wikia.com/wiki/Antonio Machado.

discussing an inquiry-intervention methodology. Additionally, I reflect on and contribute to knowledge about grandparents' perspectives on raising grandchildren.

The situation and experience of the grandparents became relevant at the Javeriana University practice of Psychology sites during my education and research coordination. I observed the growing presence of the grandparents as responsible for children. Likewise, many colleagues in my immediate professional environment happily celebrated their experiences of grandparenthood. Thus arose the curiosity about grandparents' experiences in different contexts of daily life. The interest above began with an open question focused on the experiences lived by grandparents: "How has the experience of being a grandparent been for you?"

The above alludes to what can be called the practical-theoretical background of the phenomenological and interpretive analysis completed from the perspective of complex thought. My interest had several dimensions. Two important ones: 1) the IPA methodology and 2) the influence of the inquiry experience on me. The IPA included establishing methodological aspects of psychological practice, expanding and specifying the meaning of being grandparents contemplating context aspects not previously considered. I also describe the changes in my professional, investigative, and personal perspective revealed in the phenomenological and interpretive analysis of the recorded materials.

In what follows, I present the practical, theoretical, and investigative background present in my experiences as a university professor that helps clarify the connection between the two moments of the present thesis: the intervening-investigation practice and subsequent analysis of the collected materials. Thus, the chapter establishes the conductor thread of my work and the newest perspective, especially with IPA methodology.

Background: Walking Between Opposites and Encounter Categories

It is important to mention my professional practice and theoretical orientation had on this study. I am a psychoanalyst with a Community Psychology Magister interested in

working with groups from different situations, backgrounds, and life contexts. For thirty-five years, my work has focused on establishing links in different knowledge perspectives to promote well-being.

I have shared this interest with a colleague, Cecilia de Santacruz, whom I worked closely with for several years. Our work with groups focused on building bridges between different viewpoints and suggesting different approaches to our practices, especially with child abuse and mental health. By building bridges, we did not seek consensus nor trying to abolish opposing viewpoints. We wanted to explore how group members could learn from each other's perspectives and, at the same time, generate knowledge. In other words, we think the differences could be helpful rather than roadblocks. In this journey, we were structuring a step-by-step proposal of understanding and addressing what has been called a psychosocial problem. It was not our intention to abandon the psychological point of view but to build an openness that required a new personal disposition. A different perspective allowed that novelty to become possible. It meant to consider permanent movements or a shift in our understanding to build alternative ways of conceiving what is going on.

The movement between theory and practice; inquiry and intervention; maestro and apprentice; knowing and not knowing; believing and suspecting; health and sickness; and social and personal was our first challenge in approaching phenomena. We intended to avoid the conflict between the opposing categories without denying them. Our point of view about this kind of categorisation was that they organise the world and establish recognised power positions rooted in language. This perspective is present in every new project we assume as practitioners and researchers in mental health promotion. On the other hand, as a passionate psychoanalyst, being invited to the more personal aspects of someone is a privilege and an aesthetic experience. It allows me to have an emotional, surprising learning journey in an ethical framework. It means I don't need to break from my way of understanding the suffering or the dynamic performance of being human. Instead, I focused on building bridges between different points of view, categories, or phenomena.

The first theoretical influence came from psychoanalysis itself. Winnicott (1971) proposed the paradox experience, a concept that illuminated our pursuit. His view of self-development alludes to cultural experience and the transitional phenomena with infinite variations and complexity.

The "transitional objects" and "transitional phenomena" are intermediate areas where the outside and inside realities coexist peacefully. Roussillon (1995) called it a psychic continuity experience in the sense of paradox continuity between the primary and secondary psychic processes. The importance of this experience is its potential for creating life sense, connections, complexity, and creativity.

The idea of transitional and creativity I undertook meant I had to create a communication space where comprehension prevails over judgments, opening to the unexpected, with respectful curiosity and interest in the different groups' participants. This back-and-forth movement set up moments of uniqueness and complexity, alternating with discontinuity moments.

The construction and deconstructing process favour the simultaneous development of what Bion (1977) calls thoughts and thinking. If everything goes well, this is an evolutionary process having a spiral design. For Bion (1977), the construction of thoughts and thought structures implies a progressive ability to deal with emotions, impulses, drives and frustration in an appropriate environment. Therefore, passion (understood as the convergence of love, hate and knowledge bonds), together with the course of thoughts and the response of the other, have close relationships.

Methodological Guiding Principles

In this section, I present the methodology used to address the group work carried out with the groups based on the question "How has the experience of being grandparents been for you?" and the later IPA analysis. Both procedures draw on conceptual elements from

different theoretical perspectives, considered conceptual tools that guide the action and the inquiry as an epistemology of practice (Green, 1995).

Uncertainty Principle

The first theoretical resource includes the principle of psychoanalytical uncertainty and its creational potential of sense and novelty (Green, 1995). This principle has oriented an approach to the work my colleagues and I have called "*Intervening-investigating*" (Torres & Santacruz, 2011). This inquiry adventure also echoes Gergen's proposal (2014) that the investigation process is a constructor of the future and Anderson's (2014,2012, 2007) perspective on dialogical conversations and collaborative practices and research as one form of dialogic-collaborative practice.

Encounter Categories

As I mentioned above, the intervening-investigating methodology has been a journey that I have pursued for over 35 years. We worked with groups of people with difficulties and problems beyond the traditional clinical psychology practice and well-being. These experiences made possible a progressive construction of our idea of encounter categories (Torres & De Santacruz, 2011). The encounter or meeting categories represent a symbolic construction, either thematic or linguistic, that combines dichotomous elements. A symbolic bridge, is a third element that brings together two classifications considered exclusive or antinomic. The construction of this symbolic bridge begins with the concrete situations that people experience. Its value is to establish links between antagonisms without denying them.

The Group as a Collective Matrix

We consider the group encounter as a collective matrix, a generator of ideas, thoughts, and knowledge; this occurs if the group participants function as a working group operating collaboratively and if the participants are emotionally present. The group coordinator's function is to facilitate the conversation among the participants on an issue of common interest, modulating the emotional intensities that may arise, making the meeting theme a

pretext for the encounter of different postures and experiences. In this scenario, genuine mobilising thoughts are produced, leading to the emergence of newness for all. In other words, the group can function as a container for loose and scattered ideas that gradually can become organised and disorganised when placed within the group conversation. This permanent movement of integration-disintegration of the thoughts-emotions of the people who make a group leads to the shared elements becoming enhanced and more complex, each establishing richer and broader connections or synthesis.

Development of Thinking and Negative Capacity

Another theoretical resource is an epistemological dimension offered by Bion (1977) on the development of thinking and thoughts. Particularly his negative capability concept and learning from the experience (Bion, 1966). The thinking generation depends on lived experiences, orienting either growth and thinking expansion or, on the contrary, its detention or degradation. In the thinking development, Bion established factors as the bond's quality, genuineness or sincerity, and the capacity of emotion and sense of contention. The concept of negative capacity refers to tolerating frustration, uncertainty, and not knowing; therefore, waiting for elements that appear to become meaningful. In other words, it is about being open to new knowledge and not confined to previous ones. In this way, "emotional experience" has become a starting point for genuine thought processes anchored on recognising and tolerating emotional intensity. Therefore, emotions point to opening meanings. Learning from the experiences supposes the ability to modulate psychical pain so that the person becomes something they were not before (Bion, 1966).

Psychoanalytic Intuition as a Resource of Knowledge

The world of the psychoanalyst's work assumes the existence of elements, factors, aspects of human nature and psychic functioning that are not directly observable. These unconscious aspects become glimpsed thanks to the adventure of the encounters between patient and psychoanalyst, full of vitality, mystery, and uncertainty. Emotional experiences emerge in the psychoanalytic scene, producing an atmosphere that summons both

participants. The past becomes present, creating mists that require organisation and disorganisation in search of symbols or metaphors. Tabia (2019) presents the psychoanalytic task as a situation in which "thrown into the water, sometimes turbulent, the psychoanalyst will have to risk entering the world of emotions and fantasies and reach some shore. Dr. Resnik liked to tell us that the psychoanalyst could go into a forest and come out with a metaphor, while the psychotic would get lost in it". (p. 2).

In this scenario, the psychoanalyst waits for what appears in the sessions and attends to the shared emotional experience that summons elements of thought from different registers, such as the imagination, the body, or memory, evoking stories from other times. Thanks to certain selected facts of the total experience, the chaotic movement is organised through non-linear thought processes in which intuitions transform into interwoven conjectures between the psychoanalyst and the patient. This process of feeling-thinking and symbolising contains old and newly created experiences, which seek to give the words and understandings, building doors to what is possible.

Research as Future Forming

From a socio-constructionist conception, Gergen expressed a research perspective in his 2014 article "From Mirroring to World-Making: Research as Future Forming". He notes that investigation requires formulating the question about the contribution and its utility or benefit. Taking this as a starting point, he presents metaphors to establish at least two views in the investigation. The first research metaphor, "mirroring," puts the accents on making a reflection of what exists. This approximation has at least two widely shared assumptions: first, "whatever exists makes no requirements on representation" (2014, p.3), and second, "what stands as objective truth can be established within a research tradition" (2014, p.3). Although Gergen does not ignore the role of reflective pragmatisms in scientific fields, he establishes that in the social sciences, this model leaves aside the social order and the sedimentation of meaning that occurs in daily life. In social sciences, the reflex type of investigation produces an opaque feeling of the eternal return of the same (Gergen, 2014). In contrast to this perspective, Gergen proposes considering investigation from another

metaphor: the "making". Gergen invites us to imagine the world that each one wishes to build, a task that requires the investigator to clarify their values and actions. This posture aims to engage in social change and not only objectively describing the facts.

Dialogical Conversation

On the other hand, and now in the terrain of dialogical conversation, Anderson (2012) states that "We live lives narrated with each other" and that it is, in this dialogic relationship that "the conversation is the most important vehicle for the construction of sense" (p. 155). It means that we are not the result of contexts and external feedback but neither passive receptors of a particular structure. She suggests we are "intentional agents: we create ourselves and create our contexts during a continuous communicative interaction with others" (Anderson, 2012, p.15).

Based on a postmodernist interpretative and narrative perspective, Anderson suggests that conversation makes possible transformation and the generation of new and different senses. Dialogues are also constantly changing; for each one, the meanings are unique and appropriate, according to the situation and the people involved. During the conversational process, "not only new stories emerge, but the person changes according to each story. This is to say: the narrator himself changes" (Anderson, 2012, p. 155). Then, the successful therapy must include the life history elaboration the person chooses to tell, starting from co-elaborations of known family histories and new untold or re-told stories. Anderson (2012), quoting Shotter (1994), refers to new possibilities: "but what is important is that the past is remembered to act 'towards' something that interests in the future this is to 're-formulate what was-, and not to act 'from' a fixed past" (p. 156).

Complex Thinking

On the other hand, Edgar Morin's notion of complex thinking (Morin, 1977) established that the relationship between science, politics, and ideology is not always visible. It is precisely this concealment invisibility that leads to what he calls mutilated actions. Contrary to the usual way of thinking about scientific domains, Morin emphasises the fixed

relationship between the natural sciences and anthropo-social science that requires knowledge re-organisation to break the permanent dissociation between individual/species and society (Morin, 1977).

The interrogation of the disciplines' limits leads him to raise the need to rethink the epistemological propositions present in the classical sciences. Given the parcelled knowledge of the particular fields has achieved the dislocation of man and the world, "crumbled among the disciplines, pulverised in information" (p. 26). However, this does not lead to the idea of general knowledge or unitary theory but rather the need to find methods that detect "unions, articulations, solidarities, implications, imbrications, interdependencies and complexities" (p. 29).

Morin again points to the awareness of ignorance, uncertainty, and confusion, which at the time of knowing, become virtues that favour reflexivity, potentially relativistic, relational, and self-aware thinking, which are the precursor signs of complexity. Thus, the emergence of the non-simplifiable, uncertain, and confused may seem like a regression from disjunction, simplification, reduction, and certainty. However, for Morin, the awareness of ignorance, uncertainty and confusion represents a progression in unknown lands, a path that even the natural sciences, physics and anthropo-social have covered. For Morin, method means the search for the method. Part of his rejection of the "method" is because it entails simplifying the separate and closed units and the ways of thinking, supposing that an idea can absorb reality and only the intelligible is real; the ideal of rationalism, that is, the aspiration to enclose reality in the order and coherence of a thought system; normalise, that is, eliminate all that is strange, irreducible, mystery. It proposes recognising what is not idealised, not rationalisable, and deviates from the norm. Continuing with Morin, to

"The method is opposed here to the so-called "methodological" conception reduced to recipes. As an example, the Cartesian method is inspired by a fundamental principle or paradigm. However, the difference here is precisely one of paradigm; it is no longer a matter of obeying a principle of order (excluding disorder), of clarity (excluding the obscure), of distinction (excluding adhesions, participation and communications), that is, a principle that

science to logical simplification. It is, on the contrary, based on the principle of complexity, of uniting what was disjointed." (p. 37)

I cannot avoid referring to the intuition I had 35 years ago when we thought of "encounter categories". The previous experiences mentioned above, allowed me to establish praxis connections with the central ideas discussed in this chapter on constructing the method.

The Intervening-Investigating groups. Eight years ago

Intervening-Investigating

The purpose of implementing the intervening-investigating practice is to generate groups of dialogues around a topic convening different participants' experience; the conversation circulating in the group would reveal the difficulty, resources, and potential of the workshop topics. The intervening-investigating psychological practice promotes the perspective of problems, well-being and growth with others.

Each intervening-investigating session is a unit that closes with the scheduled time but opens topics for future meetings with the same group. In other words, each workshop is a unit that reaches a point of the group and personal reflection while showing paths to follow in the conversation if the work of the encounter becomes viable again. The successive group meetings generate issues that emerge at the time and give rise to different points and interpretations oriented towards understanding good living for all. The experiences, narrations, and performances arise during the group meeting. The interaction and interpretation of these stories occur in situ. The inquiry process and the first interpretation level occur at the very moment of carrying out the group workshops, emerging conjectures to be thought by all the participants.

The participants gave me permission to record the session and to use the material in my academic analysis. I obtained the recordings of the grandparents' group materials as part of my academic work at Javeriana University. Previously, I submitted the work proposition to

the ethics committee of the Faculty of Psychology and the San Ignacio Hospital, a request that included the corresponding informed consent, permission to do the workshop, record, analyse and publish. (Attachment 1)

Participants.

Bogotá is a complex city with transportation difficulties where subsistence requires enormous movement and time for most of the inhabitants. Initially, I had considered the grandparents' groups could convene in the institutions of the Javeriana University: Psychology Consultants and the San Ignacio Hospital. After several months of unsuccessful calls, I decided to look outside the university for places that would open the opportunity to carry out intervening-investigating groups.

Thanks to the many years of work at the university as a supervisor of clinical practices and to students who had a relationship with me in undergraduate and postgraduate programs, I could find possibilities for carrying out the groups. I understood that the groups would not come to me, but I would have to accommodate myself to the places and times convenient for the participants if I wanted to work with them. So, I finally found space to have the groups. I describe the groups below.

First Group. Colegio Sabio Caldas: The first group was held at the Colegio Sabio Caldas in Bogotá. I could have two meetings with grandparents between 50 and 70 years old. The first meeting summoned two grandmothers (04/17/2014; 7:30 am) and the second, two grandfathers and four grandmothers (08/19/2014; 7:30 am). The time between the two is mainly due to the mid-year school holidays.

Second Group. San Cristobal South Locality, Bogota: The second group location was thanks to the connection that an undergraduate student opened for me with a community leader. I also had two group sessions with grandmothers between 55 and 70 years old. In the first, five grandmothers participated (March 17, 2017; 2:30 pm), and the second included the

same women (May 16, 9:00 am). The community leader suspended the meeting location without explanation or response.

Third Group. Nimaima: A former Master's in Clinical Psychology student worked in a rural town in the mountains called Nimaima, two hours from Bogotá. He had a position of psychosocial accompaniment with the population and offered a space to hold the third group of grandparents. Five grandfathers and two grandmothers between 45 and 60 years participated in two workshops in this group. The first workshop was on September 12, 2015, at 2 pm; the second was on November 8, 2015, at 8 am.

Ethical Considerations

I started working on the *Intervening-investigating* grandparents' groups in 2013 as Associate Professor at the Universidad Javeriana. I had to follow all the steps that the University demanded to practice and research. All projects must be presented to multidisciplinary ethical committees. This project was approved by the Psychology Faculty (August 12, 2013) and the Medicine Faculty (October 1, 2013). Also, the submitted project had an informed consent document for the participants. (Attachment 1)

Both committees examined the project and verified I had followed the guidelines raised in law #1090 of 2006, which regulates the profession of psychology in Colombia. Resolution #008430 of 1993 of the Ministry of Health of Colombia establishes the standards for research in health and human being projects. And the law #1164 of 2007 determines the conditions of training and performance of human talent according to each profession.

In article 2, Colombian law #1090 of 2006, regarding general principles that govern the psychology profession in Colombia, the focus on confidentiality is restated. (Attachment 1).

Psychologists have a fundamental obligation to the confidentiality of information obtained from people in the development of their work as psychologists. They will disclose such information to others only with the person's consent or legal representative, except in those circumstances where not doing so would lead to apparent harm to the person or others.

Psychologists will inform their users of the legal limitations of confidentiality (Principle number 5).

In article 29 of the general principles of the Colombian Code of Ethics and Bioethics for the profession of Psychology, it is established that any exposure of study cases for educational purposes, communication, or scientific divulgation, must be carried out without identification of the people involved. The information making it possible to identify the participants has been amended, like names, age, and place of residence. The signing of informed consent before the beginning of the group work. I also asked permission to record, take notes, and publish what transpired.

In resolution #008430 of 1993, research risk is considered as the probability the investigation subject could suffer any damage as an immediate or late consequence of the study (article 9). The present research, following article 11, had a minimum risk for the participants involved. Finally, law #1164 of 2007; chapter V refers to the responsibility for the self-regulation of professionals to allow ethical conduct for the benefit of the users with whom it works.

Interpretative Phenomenological Analysis IPA. Eight years later.

Within the framework of the doctoral CCCU program in Professional Practices, Psychological Perspectives, I started an IPA analysis on the documents recorded eight years ago as a second-moment critical review of the practical aspects put into action, their processes and their results. The meanings of grandparents' roles as caregivers of their grandchildren were reviewed, considering the grandparents' socio-cultural framework of life and their backgrounds. These factors produced a broadening of the gaze at the given. In what follows, I present the conceptual foundations of IPA as an analytical resource to advance in the complex view of the phenomena and how I proceeded in this thesis.

Aims

Taking into account the above, the analysis of the group's conversation material aimed to achieve the following:

1. From a complex perspective, explore the meaning of the experience of being grandparents for those who participated in three grandparent groups of different psychosocial conditions.
2. To describe the particular conversational process created with each one of the groups of grandparents.
3. To examine the *intervening-investigating* methodology's relevance to develop relevant knowledge for the participants.
4. To illustrate the IPA procedure followed, findings in each case and its scope when oriented from Complexity.

Interpretative Phenomenological Analysis

Interpretative Phenomenological Analysis concerns how people make sense or understand the significance of personal experiences. IPA is not a prescriptive methodology; instead, it is part of dynamic and flexible investigative processes, away from research emphasising theories and methodological commitments (Eatough & Smith, 2017). On the contrary, thanks to its flexibility, it has been used not only in its original mental health fields but also in business management, Consumer Behaviour, Mental Health Nursing, Nurse Education, Applied Linguistics, Clinical Psychology, Health and Education in multiple geographical contexts. (Wagstaff. et al., 2014).

IPA appeared in the UK in the 1990s with Jonathan Smith in clinical psychology and psychological consulting as a way to understand human phenomena from the perspective of those who experience them (Smith, 2004). This approach recognises the value of participants' and researchers' subjective knowledge, who acquire an active role. In IPA, the researcher's personal process is not only inevitable but an active part of the interpretive processes, linked to results or conjectures, which in any case, are sustained with references to the material, the thought processes and lived experience of the researcher.

Among IPA's strengths are mainly the creation of rich interpretations from the participants' voices, which includes the careful and respectful work of the researcher. Thus, a complex and interwoven interaction of the stories and voices, including the researcher, produced "deep" narratives of subjective experiences, favouring new stories or narrations, images and enlightening metaphors. (Wagstaff et al. 2014).

As Eatough & Smith, 2017 said:

"Beyond these developments, IPA continues to mature with evidence of researchers adopting a creative and imaginative stance to the approach which is in keeping with its original spirit – to provide qualitative researchers with ways of thinking about and researching psychological topics which are underpinned by phenomenology and hermeneutics" (Pg 2).

The thesis presented is a commitment to creating a fruitful analytic approach based on "experience." The concept of experience has very early origins in the history of Western thought. It is a constituent element of the subject/person, which offers "the conditions for openness to the world and the realisation of new experiences" (Amengual, quoting Kant, 2007, p. 1).

As an emerging investigative paradigm, the present analysis of materials from an intervening-investigating practice assumes the complexity of realities and the social and fluid nature of facts. Morin's work (as quoted in Martínez Miguélez, 2011) says that reality is a complex heterogeneous fabric with paradoxical relations, multiple units, and uncertainty, and therefore an unpredictable process. This approach allows the emergence and recognition of aspects not present in the isolated points. This new rationality requires: a) procedures gathering knowledge from different sources; b) integrating elements usually considered contrary, such as the psychic/social, rational/emotional/aesthetic, object/subject; and c) observation and intuition. All of which implies high flexibility and openness.

Susa (2009) proposes a view of reality as follows, "In the processes of research-professional intervention from the perspective of complex thinking, it is possible to build scenarios in which conversations and relationships arise new realities. That is, realities are constructed with the other" (pg.1). The *intervening-investigating* methodology begins with "the conception that knowledge is constructed in social interaction", implying "shared meanings and process of self-reflection" (Torres, Santacoloma, Gutiérrez & Henao, 2008, p. 288).

The dialogues among grandparents of the present analysis came from the *intervening-investigating* methodology, beginning with the question about the grandparents' experience and moving towards their interests and concerns. Over fixed protocols, principles guided this dynamic dialogue analysis. I needed great flexibility, imagination, and tolerance for uncertainty to create and maintain this process.

IPA theoretical orientation

The IPA methodology emerged in the 90s in the United Kingdom with Smith, taking up currents of phenomenology and hermeneutics. Smith (2004) describes IPA as having three characteristics, which he considered comprehensive: idiographic, inductive, and interrogative, which leads to different levels of interpretation and represents the epistemological orientation of the methodology. Articles on IPA locate the phenomenological roots in Edmund Husserl's Transcendental Phenomenology and Heidegger's Hermeneutic Phenomenology. Likewise, influences from Merleau-Ponty, Sartre, Schleiermacher and Gadamer have also been recognised (Smith, 2004; Miller, Chan & Farmer, 2018; Eatough & Smith, 2017).

For Gadamer (cited by Diez Fischer, 2018), phenomenology transcends the order of statements and is understood as the *phenomenology of the inapparent.* This paradoxical statement brings together what is shown or appears with what cannot be seen through the vision but beats and insists, particularly in human activities, like a trace showing what remains and what is not present. From this point of view, phenomena are no longer defined

by their presence alone but by "an excess that offers more than appears simply in presence" (p. 3). This turn of phenomenology towards the inapparent-invisible enhances its relationship with hermeneutics, listening, hearing imposition, and forms of listening. In this sense, the hermeneutic experience produced by hearing involves levels of connection of different "gazes". As Diez Fisher (2018) puts it, hearing (and psychoanalytic listening) activates other voices that communicate not only words, but also open up "the unheard-of infinity of this world" (pg. 14).

Interpretative Phenomenological Analysis Procedure

According to Eatough & Smith (2017), the interpretation of the phenomena of human experience becomes the central commitment of the IPA methodology, based on the conception of the hermeneutic circle, Heidegger's notion of appearance and double hermeneutics. First, the hermeneutic circle refers to dynamically examining the data, establishing fluid and non-linear relationships between the parts and the whole of the texts, considered relational delimitations. This task connects aspects of the context openly and dynamically, in which meanings emerge that are progressively expanded. Parts are considered elements seen in their singularity progressively articulated to broader aspects in which the related factors acquire recursive organizations. Although "appearing" is described as a work of detection, something that shines in the matter, "appearing" also suggests something that becomes relevant, making the experience acquire a form and a meaning, which implies the investigator's gaze.

The IPA double hermeneutical conception accounts for the interpretive processes that occur both in the participants observed by the researcher and his interpretive procedures, looking for synthesis; in this case, helping understand research participants during the practice and the researcher's thinking process during the stages of analysis. The interpretive task summons different levels, moments and participants, which require an empathic, curious and deciphering position of what beats between the materials or the discourses. The interpretive task requires being immersed in the experience addressed, coming and going from what appears dark or chaotic and takes complete forms.

This inquiry assumed the analysis of the stories and the experiences of the recorded dialogues among grandparents, taking into account phenomenological and hermeneutic perspectives, in which the gaze of the "thing itself" converges with the understanding of the historicity and linguistic nature of "being", the intersubjective relations, the emergence of meaning, and the intuition of the not evident, leading to approximations, integrations or multiple units of meaning (Barbera & Iriarte, 2012).

For Fernández, 2002, the content analysis technique:

"(…) can be conceived as a set of procedures that aim to produce an analytical meta-text representing the textual corpus of transformed way. (...) In other words, it has to be conceived as a procedure designed to destabilize the immediate intelligibility of the textual surface, showing aspects that are not directly intuitive and yet present (p. 37).

Taking into account the above, in the IPA material analysis out of this project, I considered two interrelated steps first-order analysis and second-order analysis.

First-order Analysis

The aim is to review the conversational process itself and its movement, considering ideas, themes, and feelings. From this first analysis, described categories emerged, illustrating the transformation or movement of the participants' thoughts during the group session.

Second-order Analysis

I established relationships between the material content and other aspects. These constructions also included the description of conditions of context in which the grandparents live, my observations and synthesis of public information from municipal assessments. This work led to further interpretations. This process's value was to generate comprehensive hypotheses that draw upon emerging knowledge and understanding, which were not foreseen

before or during the interview and observation process. The emerging elements demand a new literature review.

For the IPA described and presented in the results, I considered the group a subject, metaphorically thought of as a collective matrix generating emotional experiences and transforming thoughts. I describe what happened ordered by the topics in each conversation without identifying the individuals when showing the results. Similarly, I present the collective fabric built during the group dialogue, emphasising the involvement of all the participants. The emerging thematic arrangement contains the dialogue process and its movement.

IPA steps

The steps followed with the IPA methodology are described below, establishing different dimensions of the analysis. However, the steps do not represent a linear path but rather a recursive one. The organisation corresponds with McNamee & Hosking (2012) in the development of transforming inquiries and Miller, Chan & Farmer (2018) as common strategies and steps in IPA: descriptive content and analysis, integrative and interpretive categories, the inclusion of contextual experiences, first-order conjectures, and second-order conjectures.

- Descriptive content analysis: In order to understand the complexity of the experience of being grandparent caregivers, the first step was to identify the emerging themes in the transcripts of each group work and the content offered by the participating grandparents. The descriptive categories of content emerged through repeated readings of the transcribed material, underlining the relevant themes present in the conversation and respecting their place of emergence; therefore, the descriptive categories maintained the temporal sequence of the dialogues, facilitating the emergence of associations or progressive interpretive connections.

- Integrative and interpretive categories: Based on the associations between the descriptive categories, interpretative categories linked to the participants' narratives were established.

These categories represent connections between emerging themes and produce an interpretive level that emerged from the practice itself and was enriched by immersion in the materials and the consequent analyses.

- Inclusion of contextual experiences: I collected my experiences of each group's immediate context as the first source of information on the socio-cultural situation of the groups. This information was compared with available official publications.

- First order conjectures: This refers to the inferences that arise from the descriptive analysis, the narrations, and the experience lived with the group, including the context conditions narrated by the grandparents and those coming from public information. Observation and intuition were used to construct new challenging intelligibility.

- Second-order conjectures: This step of analysis suggests an additional literature review to expand the meaning of the emerging comprehensions or interpretations. A new interpretation takes into account the ideas or conjectures that appear in the researcher in the previous analysis, enriched with conceptual resonances from other sources (territory, resistance, matriarchy-patriarchy, parenting as a phenomenon complex, collective health).

The final result of the IPA methodology accounts for the scope of the objectives. They are progressively presented linked to each experience or case with the grandparents' groups and in chapter VI.

Chapter III: First experience: Strong Resistance as Protection

In this chapter, I present the recorded material of the meetings with the grandparents' groups and their corresponding analysis. The sessions took place in a Ciudad Bolívar school in Bogotá. These conversations were summoned through the school's directives and happened after two meetings discussing students' reports. This document describes locality characteristics, two grandparents' sessions, a first-order analysis of each meeting's contents, and a reflection on the aspects of the grandmother's role in this context. Finally, I present a second-order analysis with conceptual resonances regarding inferences from other disciplines.

A Brief Overview of the Context

In 2009, Universidad del Rosario from Bogotá published a report about the socio-economic conditions of the city's localities. In this report, Ciudad Bolivar is described as follows:

Ciudad Bolivar is considered to be the most problematic of Bogota's localities. There is a concentration of social and economic difficulties and a lack of government entities. It is the area with the highest percentage of displaced inhabitants within the capital (26% of its total population). Even though most of its residents fall under the socio-economic categories 1 and 2, 17% fall below the poverty line and have miserable live-in situations.

Housing has been built illegally, using artisanal techniques and materials such as cans, bricks, wooden planks, and tiles without any structural studies or plans. Children have almost no playgrounds, and it's dangerous for them to go by themselves to the few parks that do exist due to the numerous street gangs and satanic sects that populate the area.

Furthermore, the locality is situated between hills at the southernmost city limit. It is made up of non-urbanised areas with a high risk of a rock slide. This locality includes a good portion of the city's rural areas, and many of its inhabitants are farmers. Due to this semi-urban quality, armed guerrillas and paramilitaries' control is challenging to detect. Violence

is one of its main characteristics, as it is the locality with the highest mortality rate and lowest medical coverage.

Moreover, school coverage is one of the lowest in the Capital District, with a high percentage of children unable to attend class due to the insufficient allocations in public schools and the lack of resources to pay for the few private schools in the area. For this reason, many children stay locked in their homes alone, generally having poor contact with their parents, who usually work long hours.

Although the previous description was published twelve years ago, it still continues to summarise the elements that make up the population and the current socio-economic situation. The 2017 Monograph of the locality done by the District Secretariat of Bogotá shows a tendency to decrease violence; and similar health, education, and economic conditions as other vulnerable localities in Bogotá. It offers a problematic picture of the city regarding housing and violence indicators. Even though male and female natality rates in Ciudad Bolivar are within universal ranges, mortality rates rise for males once they reach 15 years of age due to numerous forms of violence. Homicide cases, though they decrease yearly, still show alarming figures, going from 357 cases in 2014 to 309 in 2017. The reported violence against women was 26.817 cases in 2017, 110 of which were violent death cases at strangers' hands. Most of this violence comes at the hands of romantic partners (10.500 cases), followed in frequency by interpersonal cases (8.590) and sexual assault (3.534).

The previous description shows that a country's predominant social realities are sometimes more densely packed into specific territories. Such is the case for the locality of Ciudad Bolivar. Historically, Ciudad Bolivar has been populated by peasants away from their ways of life: humble settlers who found opportunities in the illegal appropriation of land; families displaced from distant and diverse lands; armed militias and the conflicts between them; the expansion of drug trafficking and struggles for territorial control; and few job and education opportunities.

For over ten years, my relationship with this locality circumscribes the supervision of students coursing psychology in Universidad Javeriana, who carried out their professional practice at a school in the area. This school believes in comprehensive formation for the whole community. It includes assistance for students, the availability of numerous activities, the inclusion of children with special needs, and additionally, education for parents.

First Meeting: 7:30 am

Participants: Two Grandmothers.

After an open call, only two grandmothers could participate and share their experiences in caring for their grandchildren. The other contacted grandparents had to leave quickly to deal with other responsibilities.

Descriptions, Contents and Trajectories

In this section, I will start with the description and the analysis of the first encounter with two grandmothers, referencing the emerging topics through conversation, the contents, the exchanges and finally, the session's closure—all of this in Graph 1, which also recounts the meeting's discursive movements. From the beginning, the participants labelled themselves as "strict grandmas". This denomination is a definition of their condition as grandmothers, which is the conversation's central axis. From there, other topics began to arise.

I have been… how can I put it… Very strict; if you decided to go and have children, I'd help you, and she (the daughter) says to me, 'mom, I'm going out. Fine. I'll scold them and everything, but telling her I'll take care of them? No, because she found herself in this responsibility. So, what do moms do? They go out partying, and they are never around. And, who's the one taking care of their kids? Grandma!

My daughter has a job, and she is the one who helps me financially; I am responsible for a disabled person, my mother… My daughter lives with me, and I'm alone (without a husband). My youngest son is twenty years old, and I also live with my granddaughters and disabled mother.

The term 'strict' was established from the beginning of this conversation, used and developed throughout. For these grandmas, they offer their help while setting clear boundaries so that parents can assume their responsibilities in their children's upbringing. These women have been and continue to be authority figures in their families, taking this role with strength and conviction. Though they recognise the mutual help that comes with these relationships, they have not lost their place in the family hierarchy.

The central synergy notion of being "strict grandmas" brought up other topics that strengthened their definition in their roles as grandmothers. References to the "neighbourhood" and its unspeakable violence, where "vice is king", murder, "reckless" youths, neglected children, and dangers of all sorts predominate; a neighbourhood where parents cannot and do not know how to set boundaries on their child's behaviours. This characterisation of the neighbourhood allows grandmothers to establish themselves in their roles as grandmas, which is, to them, the continuation of an upbringing that calls for a solid arm to hold, and a guide to control and rule over family life in a way that keeps grandchildren from losing their way and becoming delinquents. The iron fist is fundamental, and it includes rules, reprimands, and even physical punishment:

In this neighbourhood, and excuse me for saying this, one sees all sorts of things. A 16-year-old girl and some guy was shooting a gun... And he shot her. She was with a 26-year-old boy, and he shot them both, and she died, and they saved the baby. So, in this neighbourhood, things are… look, I work here at the store, and you see all sorts of things, and you're like… It's harsh around here; you can tell just by taking a walk… That's why they say this neighbourhood's the worst… You take a cab and say you're headed this way; the driver says, 'oh, ma'am…', it's harsh around here. But, why would a father, a mother, or a grandparent, I should say, allow kids to go ahead and do as they please?

That's the problem; we keep raising our grandchildren… Yeah, because I don't help the others, who live elsewhere, but I support this one because she was left without a husband, and they came here to Mom's Hotel. And, if one does not set a clear limit from the start, 'Fine, I'll take care of 'em, but…' it's tough…

Yes, I live with my daughter in the same house, but if my daughter says 'oh, mom…', No! I work, she has to find time as well... 'mom, I didn't have time to cook lunch, well then 'get up earlier, listen, today I got up early and made lunch because I knew I had to leave the food ready because some Wednesdays they don't have lunch here (at school)'.

But one has to have duties, grandmothers and mothers alike. There are many mothers that… Now you see a bunch of moms and grandmas, that just by looking at them, you know, that the moms are sleeping and lying down and sleeping. Am I wrong?

Nonetheless, these grandmothers' strict rules, enforced for protection, clash with academic, legal, and institutional policies and stances that seek to sanction and prosecute parents who inflict physical punishment on children. Contrary to these grandmothers' customs and beliefs, academic, legal, and childcare institutions forbid physical punishment. These institutions demand that avoiding this reprimand becomes a fundamental measure to favour care and prevent child abuse. Conclusively, Colombia's Constitutional Court established the following in ruling No. C-371/94:

The use of brute force to sanction a child constitutes a severe attempt against their dignity, an attack on their physical integrity, and irreparable damage to their emotional and affective stability. It causes the minor to react psychologically against whoever inflicts punishment onto them and against society. Invariably, it causes a progressive hardening of their spirit, a gradual loss of their noblest emotions and -whether conscious or subconscious- the longing for later retaliation, to which their children will surely fall victim, thus taking their place in an endless cycle of violence that necessarily affect peaceful social life. The norm above in no way legitimises nor favours violence against children or child abuse. On the contrary, it

emphasises a reasonable use of sanctions. The article authorises parents and whoever is in charge of children's personal care to "sanction them moderately". (Constitutional Court, August 25th,1994, n.d.).

This ruling calls for strict compliance, yet, it is precise to this normative the grandmothers are confronted by and opposed to. As a clinical psychologist and professor, I supported the abolition of physical punishment. During this meeting, I intervened with questions regarding other aspects of raising children, such as care, affection, and the possibility of fear and resentment that physical punishment may cause them. They held onto their stance:

Rough with my children, if they failed a subject at school, and I'd spank them until they passed, and one has to be that way because we kill ourselves to provide for them. Me, I had a housekeeper for my youngest son here, in this neighbourhood, he did not have to do anything except dedicate himself to his studies in sixth grade, and when I went to pick up his report card, nooo, the boy was failing four subjects… then and there, boom! Against the desk! I was very rough. And where did that boy end up? In 9th grade, he had the third-best score amongst public schools; he travelled with the Ministry of Education's help and paid for everything. He needed a beating… The thing is that back then, for example, out of my girls, with my oldest I… once, she talked back at me in front of a teacher, so I pulled out my hand and slapped her across the face, hard. Nowadays, she says, "thanks, mother, for sticking with me, otherwise I wouldn't have understood".

And, you know what the real problem with all this is? This new technology (her peer repeats after her: "new technology") and the government is in on it too. Why? Because it turns out that parents can no longer hit their children because they'll get sued. Uh, if someone tells me they are gonna sue me, I'll grab that kid and send him straight to … Ha! Even if it's my grandchild. Listen, my grandkids talk back to their mothers, why don't they do that to me? They respect me more than their mothers because one has a stronger fist than the moms.

I have been this way my whole life, with my kids and my grandkids, and right now, my grandchildren don't listen to their mothers and love me. They yell, 'I love you, gramma'.

Not fear, respect. Listen, the thing is that kids nowadays are terrible. And it should be the other way around, because, in the past, we had respect for our parents, but now you can't do the same with these kids because they say they're leaving the house or going out to smoke marijuana.
Now, 'my mom doesn't like that boy, and he's all right, but one has seen him around, doing things, so one says 'sweetie, the thing is he hangs out with the wrong crowd'… 'oh, but that's them'. With the state being involved, the government issued a decree saying you can't punish kids because, poor little kid, the children's code, child's law, children's duties… one can love the children but, why is it that parents hit their children? Why do children murder their parents and rape their sisters? Why isn't there an education, a form of reprehension, a point where "enough is enough"?

Since my propositions had no resonance with the grandmothers' relationship with their grandchildren, I invited them to recall their relationship with their parents. This exploration led to accounts of the grandmothers' provenance. They and their families migrated from the countryside; they were poor workers with a precarious family economy, in which obedience was immediate, and the punishment included physical violence that "broke the body." There is a continuity between the authoritarian way of exercising the parents' power of their childhood, the one they assumed with their children and the one they now assume with their grandchildren. An immediate action-reaction logic predominates in the story as a form of control.

In our day, when parents spoke, we would listen. Look, my mom raised us by selling *arepas*; we lived in a small town, and she woke up at 3-4 in the morning to make arepas and, what was our job? (knock knock knock) 'Your arepas, Ma'm,' (knock knock knock) all the way to school. At noon, (knock knock knock) 'Ma'm, I am here to charge for the arepas', home to lunch, and back to school because we had whole days of class, and that's how we were raised. Mom or dad said something, and we had to obey immediately… But now, for example, I ask

Mateo if he could bring me a glass of water, and he says, "I'm coming, mom", and so I sit there waiting and wonder, "how come Mateo hasn't brought me the glass of water?" "Yes, mom, I'm coming", ok, so I get up and get the water myself. Later, Mateo: 'Oh, mom, I need something or other', and I say 'sure Mateo, in a minute. Remember when I asked you for that glass of water? So, we can wait.' And I wait until the last possible moment if he has to do or buy something, 'but mom, the store is closing' and I say, 'You see? Some things need to be taken care of in the moment.'

I used to get beat really bad… I still have 3 or 4 scars because my father beat us with a cattle whip! When my dad beat you, he popped our legs. Those beatings break our bodies.
That is what these kids need because it was forbidden to get pregnant and continue to study. But then, what happened? Now they all got loose. When the problem occurred, when it was forbidden, they sued the principal. The following year, four girls got pregnant, my own daughter among them, and I beat her without knowing she was pregnant. I beat her hard… because she was skipping class, she was skipping out on class and missing school, she left the house as usual, and I went to work… until one day, a classmate of hers said to me 'Oh, Mrs. Blanca, why did Mary quit school?' and I was like, what? She leaves before I do. She was looking for a way to move in with her boyfriend. I didn't know she was pregnant, and I beat her. I don't hit them often; it's not an everyday thing. I might scold them because I am harsh when I speak.

Due to this strong continuity of authority, I made inquiries about the parenting changes that they could notice today, and an important one was physical punishment and scolding. While physical punishment is still viewed by some as “necessary”, the intensity and severity have decreased. According to the grandmothers, this change came about due to the state policies against physical punishment, which, in their opinion, disavows parents and leaves them without tools for behaviour correction. Grandmothers reported living through circumstances in which they fully justify physical punishment, defying prohibition or social sanction, and constantly defending their purpose of correcting their children in the moment. To them, a current issue has to do with the fact that parents and teachers have increasing difficulties exercising authority.

I treat them all the same way, my children and my grandchildren. I tell them once, twice, but on the third… One day I came home and told them ‘The noise you are making is heard from across the street'... 'Oh, grandma, we're just playing. I got up to heat up the food, when I hear them (simulates the sound of cries and screams) crying and they tell me 'Mom, we broke this light bulb ...' come up and eat' I said to them, and 'you know what? I'm going to discount that light bulb from your lunch money. ‘It cost 5,000 pesos, and we bought only them a little while ago; 5,000 pesos and I don't know if you're going to starve or what, I don't know… and to eat! And to do the dishes and off to bed! My daughter wasn't there, she was at the store, and right there both her kids (simulates screaming sounds) began to complain, 'it's that my grandmother hit me', and I said 'I slapped them' and my daughter said nothing because she knows she shouldn't overrule me. Look, I don't beat my children, as I told the teachers and everyone here, I don't beat them, but I take away what they like the most: walks, outings, eating out... for example, my son had a tablet, ready, seized for a month; Lunch money? Take something from the kitchen: fruit, some cookies, juice, but I will not give you money again. They were grounded for a month ...

No, don’t be so hard on them, but know how to raise them, know how to carry them... Look, in Mateo's classroom, there was a terrible child... I cried every week... look, in March or April, they moved him to another classroom, you have no idea how happy I felt, I felt sorry for the child because they have been in class together for three or four years, but it was a friendship that was hurting them both. We spoke to the mother and said, "what are we going to do?" And we thought the best thing was to move them to a different classroom, but here you can't comment on those things. Until the kid made a mistake, he kissed the girl forcibly. He was processed, and they moved him to another classroom. They changed classrooms... The discipline of a child is essential... My grandson studies at another school, and he's a hyperactive kid, but I talk to him, and he behaves well; his mother talks to him and nothing.

The conflicting stance towards physical punishment between the grandmothers’ experience and the legal and academic instances requires recognising the quality of value of

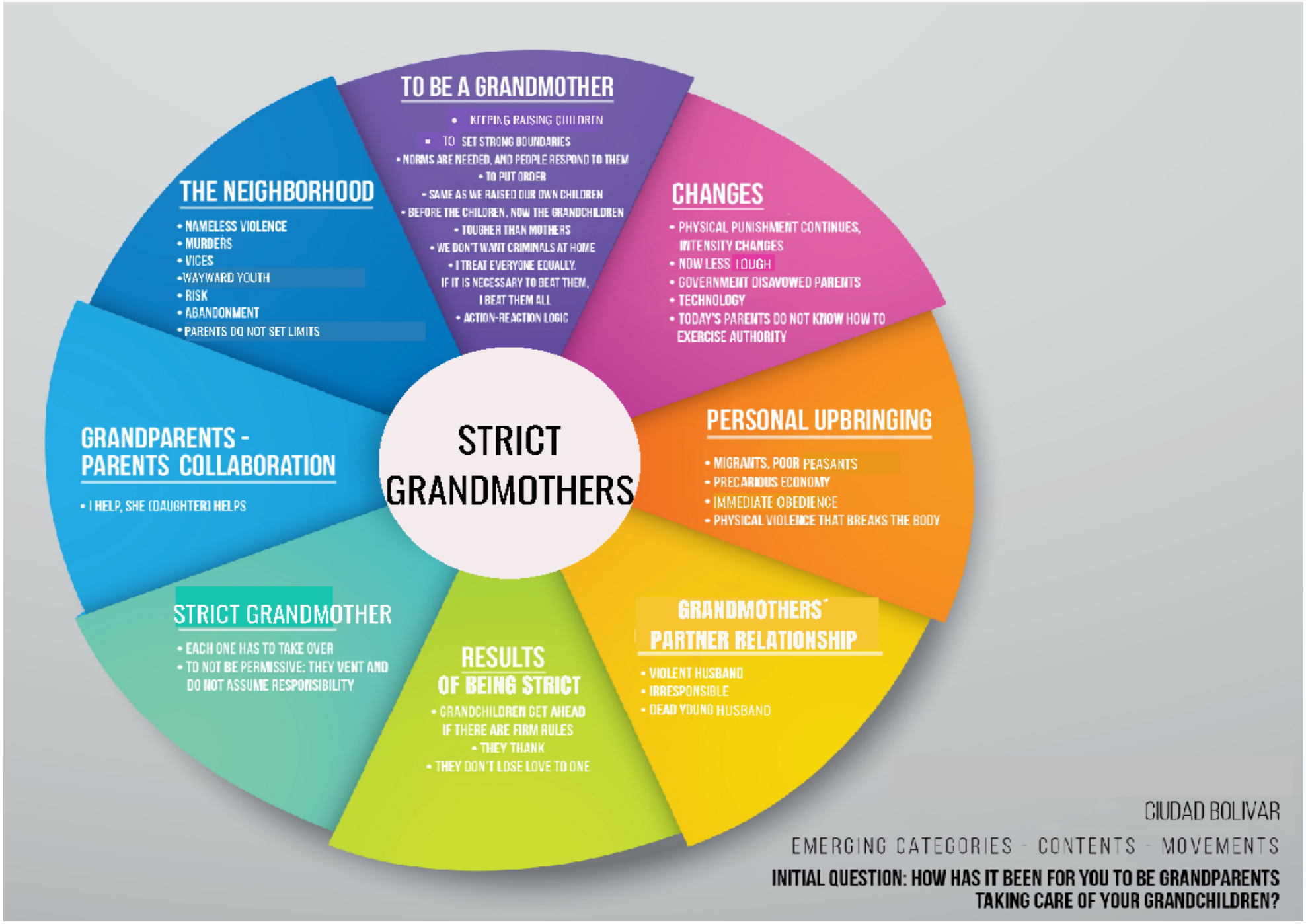
these poles. There is a need to move towards mutual recognition; both poles are trying to protect upbringing, one from domestic abuse and the other from life on the street and its dangers.

First Order Analysis

The idea of being strict grandmothers, which appears throughout the conversation, can be considered an element that synthetically combines other factors displayed in the story. It is a firmly established and assumed idea that does not allow space for reconsideration. Grandmothers defend their right to exercise command over the people in their family, especially their grandchildren and children, who are still in charge. Their position becomes challenging to the established social norms. They are settled in their intention of carrying out their task with conviction, dedication, responsibility, defending the place of guidance and their legitimate power. Graph 1 condenses the central elements of the grandmothers' narratives into categories.

An important fact is that these women had to raise their daughters alone, corresponding to a high percentage of household heads in the country (Colprensa, May 12th, 2017, s.f.). One of the grandmothers found herself in this situation because she became an early widow, and the other because she ran away due to violence and her partner's irresponsibility. For them, their strict and demanding parenting is what saved their children from "getting lost" and led them to be "good people". In this sense, they report their children and thank them for being strict and demanding. They think they earned their children's respect this way, while keeping their affection and care.

Graph 1. Strict Granma



The conversation stayed on its discursive line without the possibility of transforming the strength of the initial argument. It was a circular narrative from the beginning to the end of the conversation; it not only maintained its momentum but consolidated itself. In contrast, the grandmothers' histories and arguments' strength led me to question the consequences of widely spread zero-tolerance policies to physical punishment in society. Although these policies contain compelling reasons and have become a social ideal, they do not recognise the value and necessity for certain disciplinary practices in specific contexts nor the complexity of parenting. Generally, these policies assess parenting with a single element's bias: physical punishment. The sanctions against physical punishment cause great misfortunes for children and their families, such as losing family ties when children are withdrawn from the family group. There is no doubt that these two grandmothers have more tools beyond punishment and discipline. I witnessed affectionate dialogue with their granddaughters, which were not recognised as essential factors in their work.

The emphasis on strong discipline and the non-recognition of other expressions of care reinforced their stance to keep their grandchildren away from the wrong path, hoping the results would be similar to those they had with their children.

Second Meeting. Descriptive Analysis.

The second meeting with the grandparents happened after report cards were issued for students. There were two grandfathers and four grandmothers. They all care for their grandchildren and attend school on their children's behalf. Grandparents state that their desire to support motivates them to take care of their grandchildren, which is compensated monetarily by their children. This income represents an essential aid for these grandparents. In this case, taking care of their grandchildren is a job they combine with other income sources, such as working, state pension (in a single case) and governmental aid.

The conversation also began with an invitation to discuss the experience of caring for grandchildren, waiting for the appropriate moment to bring up two central themes that had

appeared in the previous meeting: the strict grandmother role and the neighbourhood. The conversation flowed freely; my interventions aimed to modulate the intense emotions that arose, giving all participants time to share and question some issues.

After everyone introduced themselves and established that they take care of one to four grandchildren, the conversation focused on rules, discipline, and punishment needed with their grandchildren. According to the group, it is necessary to "be hard on them", as if they were "dealing with donkeys". Grandparents believe that the slogan "bread and belt" leads their grandchildren on the right track. They affirm that "you have to watch them, not lose sight of them". Especially grandmothers said that they do not allow threats of being sued; on the contrary, "you have to be hard on them". At the same time, these grandparents like to please their grandchildren with food, doing their laundry and playing with them. Also, this multigenerational family becomes a mutual support for the livelihood of all. In their words:

But I have to handle them as if I were dealing with donkeys because they are terrible; they see something and destroy it. So that causes me discomfort because I am delicate with everything, and I like that everything looks and feels good, for things go as they should, right; that is why sometimes we have our issues, and I have to punch them. They are already afraid of me.

But I look out for them, despite everything I am always finding ways to please them, most of all I indulge them with good food because I like to cook their favourite meals.

They have to tidy up their shoes, be well organised, keep their jeans very clean, sweaters, and shirts well ironed, and they rarely do that; I iron their clothes and make sure they don't have missing buttons. Yes, make sure they show up looking their best because one's appearance comes first; as they taught me, grooming and cleanliness is everything, wherever you go.

I won’t stop being hard on them, I don’t care if they say they will sue me… I don’t give a…

Because he is a cousin of my grandchildren, the neighbour came up to me one day all cocky and said, "and I will sue you". And he is not even related to me, the boy was nothing of mine, he was the neighbour, and so I went and took him from here and told him "Come on, come, and I'll take you", "come, and I mean now", but you are not going to disrespect me. I'd rather be dead than discoloured, I told him so. And I will teach you, son, if your grandmother does not teach you some respect, I will. But you will have to respect me above everyone else. Let's go. And I grabbed him, and I managed to walk him up two blocks, while he was saying, "No, Mrs Rosario, no, I beg you." He knelt to me, and when I saw him like that, I said, ok then, we are both going to play with one thing, you respect me, and I respect you, and if not, we count to ten. What do you want? Choose! "Yes ma'am", and then he said to my grandchildren "man, your grandmother is really strict" and they said, "oh yes, and that is for you Juan Diego, learn to respect my Tita ..."

According to these grandparents, the issue with young people nowadays arises because "youths had changed a lot" compared to how these grandparents behaved when they were teenagers. These grandparents emphasised how rude youth are, hanging around with violent sports fans or street gangs, caught up in vices, ignoring them, how they get tattoos, and they do not take or heed their advice. For the grandparents, these young people "got out of hand" because their parents were not present due to occupation or negligence. For example:

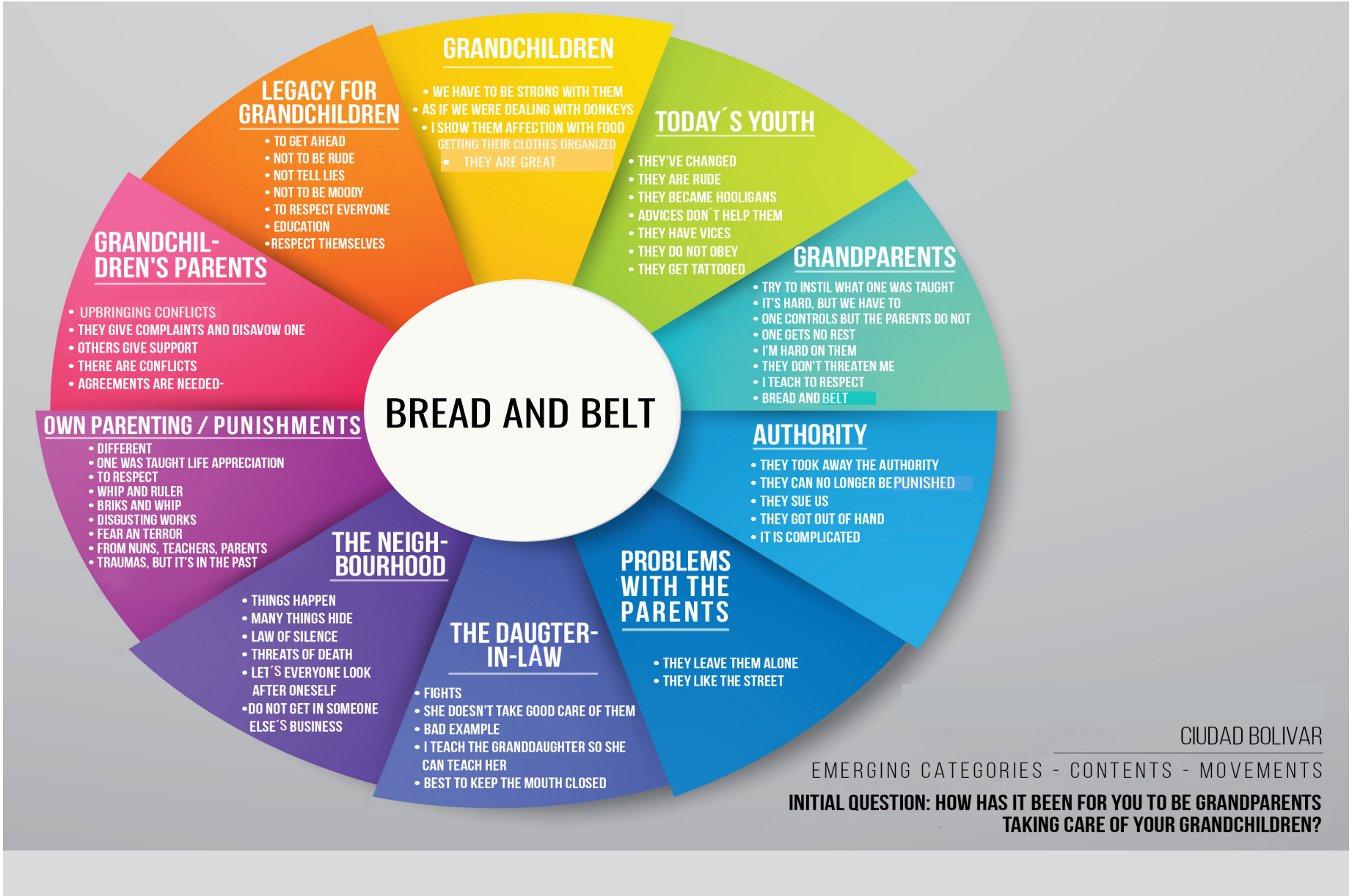
She (a young woman) lived with me a little bit now; she stayed with me for two months. A granddaughter of mine found her at a park with two boys; she had a bag, and was sniffing glue there. I told her, "No honey, go back to your parents, let them take care of you", and I stopped looking after her. But she is, I mean ...

The story above shows that grandparents initially only saw the faults or failings of children and youngsters. Later, when they talked about the neighbourhood's youths specifically, the grandparents made distinctions and established that their grandchildren are the "coolest".

For these grandparents, a problem associated with today's youth is that teachers have lost authority. Now they are threatened. Also, working conditions do not allow continued monitoring of the student's behaviour since they have 45 children in a classroom. They recognise that teachers' jobs are challenging, and teaching has also weakened.

The hostile gaze towards young people, in general, guided the grandparents to take such disciplined care of their grandchildren, so the grandchildren continue to be "the coolest". The grandmothers reiterated that they please their grandchildren with food, bringing them joy with things they like, taking them out for walks, and playing with them on Sundays. At the same time, grandmothers demand their grandchildren to keep their stuff in order while the grandmothers take care of their uniforms and clothes. "Bread and belt" is the principle that governs this form of care.

Graph 2. Bread and Belt



This style of caretaking used by grandparents often does not coincide with how the parents care for the children. The dissonance produces a double model, which often causes conflict between the grandmothers and daughters-in-law. References made regarding the daughter-in-law, mother of the grandchildren, are mostly complaints stating that the daughter-in-law does not set a good example does not take care of the children properly, and is not present. Rivalries loaded with disagreements arise and tend to create quarrels or the decision of "keeping mouths shut" to avoid battles.

Grandparents said that grandchildren tend to complain to their parents about the demands or punishments that the grandparents have inflicted, creating conflict. These conflicts can lead to disavowals of the grandparents' authority in front of children or the parents' support of the grandparents' decisions. The latter is what grandparents think should happen. Grandparents said it is easier to agree on rules with their sons and daughters than with their mothers-in-law. Thus, the relationships between the grandparents and their children tend to be good.

The "neighbourhood" is once again a setting that makes itself felt, although it is clear that the participants avoided referencing anything specific. However, grandparents mentioned that "many things happen"; events "are hidden"; there is a law of silence to avoid putting one at risk of something happening to you. Therefore, "You must not get involved in matters that do not concern you, and each person does what they have to do to look out for themselves". In other words, it is in the personal-familiar sphere in which it is possible to deploy actions, rules and forms of punishment to ensure things go as expected.

Here things are always happening; the thing is that many things remain to get swept under the rug.

Well, yes, because if you go and run your mouth saying you saw this or that, they'll take you down...

You already know you have to be respectful, not mess with anyone, do what you have to do well, that's it.

Once again, I invited the grandparents to remember their upbringing and the time when they were children. When talking about the tools for discipline and teaching they grew up with, the grandparents recalled methods that their parents, teachers and nuns used: whips, belts, rulers, doing disgusting chores, and being put on their knees to carry bricks. They received physical punishment over anything, like not knowing the lesson. This created fear and terror, but at the same time, it taught them to respect and appreciate life. They think that those momentary traumas are now history. In contrast, grandparents today use methods such as dialogue, and allowing their grandchildren to realise what is wrong. Also, they use reprimands such as punching them, pinching, taking away their favourite meals, ignoring them, not talking to them and taking away the TV time. However, the grandparents recognised themself for being attentive and present, constantly nagging about what their grandchildren should do. Generally, grandparents try to instil in their grandchildren what they learned.

With your grandchildren, you try to instil in them what you were taught and what you think is good.

Parents sometimes get angry and do not like us to reprimand them.

The thing is, nowadays, a girl is more touched than guitar strings (laughter). You take them and lead them down that path, slowly; they are the children of the future; if one falters, they take the lead, you have to be firm with them.

Finally, the conversation finished stating what grandparents expect from their grandchildren: to get ahead, to not be rude, to not tell lies, to be respectful, to not have an ill temper, and mostly to have an education, which is what prevents delinquency. Grandparents hope to support and collaborate with their grandchildren, but above all, grandparents hope their grandchildren find self-respect. These ideals and grandparents' commitment to their

grandchildren presents a landscape in which different parenting models converge. Grandparents found this dialogue meeting helpful because they vented, met, and learned from each other while having a good time.

First order analysis

This second meeting reappeared the same categories presented in the previous one, with narrations that completed and complemented these categories. When referring to the grandchildren, the grandparents highlighted the need to "be hard on them", emphasising once again the urgency to maintain authority and control over grandchildren since it is the only way to protect them from "bad ways". However, physical punishment is still present, but with intensity modulation.

The principle "Bread and Belt" showed up in this conversation, combining generosity and caretaking with strict restraint and punishment. This principle is a justified reaction to the street and its dangers. In this case, "the belt" cannot be classified as abusive or neglectful behaviour. It is quite the opposite; it is about the firm and robust containment, about being vigilant to guide and protect grandchildren as much as is deemed necessary. Grandparents reiterated that this vital position in parenting responds to the critical situations they experience. The complexity is lost when the grandparent-grandchild relationship is analysed solely on their disciplinary styles and measures.

We cannot ignore that the grandparents' centeredness on "Bread and Belt" is carried out in a social group that established the law of silence. There is a duality between not getting involved in other people's affairs, staying silent about what happens outside the family environment, and simultaneously creating a protective barricade around the family. Therefore, in social exchanges of the family on the streets, consideration for risks and threats are significant factors. The emphatic voice and the strong hand become the family's protective response, where silence and the appearance of indifference towards what happens outside safeguards against the threat of violence. The criteria that guided the grandparents' labour are authority, respect, compliance, order, protection, and care.

Grandparents exercise the principles learned during their childhoods with their grandchildren because they can now evaluate and appreciate the fruits of their parents' work despite harsh punishments. These moderate strategies refer to personal history and, significantly, the role of a protective barricade.

Second Order Analysis: Conceptual Resonances and Hermeneutic Approaches

Below, I present theoretical resonances and approximations to new interpretive elements. These results come from analysis during each stage of the researcher's work. This development required a recent literature review to qualify intuitions and enrich narratives' understanding, expanding the thought process. This extrapolation of the concrete limits of the study might be considered a theoretical-speculative work from the perspective of classical research. However, in the case of the action-research view, this work opens up elements not considered and avoids the repetition of judgments and thought patterns already established and rarely questioned.

Upbringing: A Complex Phenomenon

As Peñaranda stated (2011), actions aimed at abolishing physical punishment led to an imposition of meanings outside of context. Therefore, the norms do not correspond to the needs and people's questions. They correlate more to conceptions of what a healthy child should be, what a parent or caretaker should be or do and what a correct or incorrect practice is, based on family ideals and foreign social-cultural contexts, thus becoming impositions.

Scientific knowledge and legal dispositions legitimate the above, favouring judgements and diagnoses and ignoring the value and understanding of responsible parenting actions. These generate tensions and reactions of resistance, as shown in the presented case, or confusion and ambivalence among young fathers and mothers regarding their history, knowledge and criteria.

In contrast, Peñaranda (2011) points to the construction of parenting as a product of life experience, a "dialectical process of socialisation-individuation. Being a mother or father constitutes a central reference since parenting is a historical, sociocultural and ontological complex" (pg. 945). Furthermore, returning to the grandparents' experience is to approach the meaning they give to their task as caregivers of their grandchildren, taking into account their lives and living conditions. This meaning involves their relations and transgenerational history to solve the challenges that emerge with their grandchildren's upbringing.

Grandparenting was organised around "strict grandma" and "bread and belt" statements. The latter definition contains the former. The fact that "bread" is explicitly depicted implies a shared acknowledgement of other substantial factors of grandchildren's upbringing. The "Bread and Belt" statement also organised the relationships between grandchild and grandparent and the child-parent relationships. Furthermore, references to the expectations of the grandchildren's upbringing appear in the second meeting. These references enriched the narrative emerging in the context of the "neighbourhood" and the locality's history.

These narratives weave the current situation of the context, the intersubjective relationships in the locality, the history of the inhabitants, and the conflicts that arise when dynamics of recent and more traditional upbringing models coexist simultaneously. Current and traditional dynamics become contradictory, requiring transactions, agreements and coexistence strategies. This progressive fabric of factors consolidates a group look at the upbringing of grandchildren that progressively becomes more complex. That is to say, parenting results in an emergent phenomenon of historical crossing moments and diverse life conditions that frequently contain mixed evaluations, situations, affections and experiences in conflict.

Moreover, parenting has been the subject of multiple discourses, scientific disciplines and sectors of public life, such as education, health, social work, and public policy. In these scenarios, concern around children's well-being is present, as well as the intention to modify and punish the perceived problematic behaviours of those in charge of parenting. These legal,

psycho-educational, health, social assistance and psychological approaches and practices, among many others, are generally made without regard to the socio-cultural and historical forces present in each place where the children's upbringing takes place.

"Strict Grandmothers" and "Bread and Belt" are nominations used in this work as selected facts, offering a way to organise the grandparents' narrations regarding the included relevant factors mentioned in the conversations. This way, a highly enriched and expanded network comprising several meanings emerges during the conversations. At the time, embracing the diverse unit of meanings created an environment of greater understanding within the group. Meanwhile, a significant thinking and understanding movement developed regarding some ideas I personally and professionally considered invariable. I directed my thought and imagination towards a place that differs from teaching precepts or correcting behaviours, favouring emergencies that may create movement towards a good life for all who think about and tend to children's upbringing.

From the "Neighbourhood" to the "Territory"

One of the first painful experiences I faced as a supervisor for psychology students at the Ciudad Bolívar school (2005) was that 30% of elementary grade students reported having witnessed a violent death or a family member who suffered a violent death. Because of the school children's social and psychic conditions, Muñoz (2010), a psychoanalyst colleague, initiated work to conceive and relieve the experience of violent death through clinical research and individualised attention for some of the children. One of the results yielded from her work was an elaborate chart containing her findings from exercises or activities. The aim was to retrace the experience of violence, narrate it and feel and think about it in the company of a professional professor qualified for this. This return to the event seeks to aid the management of unelaborated persisting grief processes in the lives of many direct witnesses of violence and to the second-hand knowledge of violence. We collaborated with psychology students at Universidad Javeriana to conceive clinical psychology practice in non-traditional contexts such as the school. This proposal started and remained for 15 years yielding important lessons and results for all involved.

Ciudad Bolívar has been a haven for armed actors from many origins: micro trafficking practices, lack of opportunities, victims and forced mobilisation who arrive at the city hoping to find subsistence opportunities. Cohabitation is tacitly and silent maintained. Although the situation of violence has somewhat improved, 309 homicides in 2017 remain a terrifying number that condenses the vulnerability of the lives of their inhabitants.

For grandparents, the "neighbourhood" is a central condition that justifies their actions towards their grandchildren. Grandparents position themselves as a "rigid fortress", acting as a barricade between the *grandkin* and the exterior, the street. The barrier built among family interactions, specifically regarding grandchildren, emerges from the sum of factors. In this case, the psychosocial history of the neighbourhood, in addition to the personal stories of poverty, displaced agricultural workers with patriarchal upbringing models, and the fact that many grandmothers were heads of the household for several reasons. These women also suffered abuse during childhood and at the hands of their life partners.

In this line of thought, I retake the concept of "territory" to expand the understanding of the terms referred to above as "Strict Grandmothers" and "Bread and Belt" as a synergic meaning of the caretaker activities provided by the grandparents from Ciudad Bolívar. Llanos-Hernández (2010) overviews the conception of territory, noting that it is an empirical reference point and a theoretical and methodological concept that explains and describes the spatial development of social relations established by humans in cultural, social, political and economic environments.

According to Llanos-Hernández (2010), the concept of territory derives from critical geographical thought, a branch of knowledge characterised by openness to diversity in thinking and interpretation, given the conception of events' volatility. In his words, territory "helps in the interpretation and understanding of social relations linked to the spatial dimension; it contains the social practices and the symbolic meanings that humans develop in society in their intimate relationship with nature, some of which change fleetingly but others remain attached in the time and space of a society". (p. 208)

The concept of territory has outgrown the limitations of geographic notion. It has gained relevance in social science fields (sociology, anthropology or economics), a change that corresponds to complex perspectives of social processes. The concept refers to empirical elements of reality and an organising idea that shapes the particular connection between social action and natural-geographic and cultural environments.

Actions which are necessary such as the promotion of health, good living or good treatment require the inclusion of the territory's characteristics for its development and implementation; that is, the socio-cultural conditions and ways inhabitants have adapted or solved problems in their daily life.

In the case of Ciudad Bolívar, ignoring the significant challenges of subsistence, violence, and crime leads, to errors and prejudices, which has an effect on achieving the vital balance that residents require. In contrast, recognising inhabitant resources and survival strategies opens possibilities of enriching the understanding and solutions of what are considered challenges or difficulties.

In Ciudad Bolívar, the "law of silence" means to preserve one's life. Not talking, not looking, and not speaking are implicit codes of conduct of a population oppressed by violence. The narrations show that the districts inhabitants have developed these codes as a defence, bound to a specific display of indifference shown as "to each his/her own, everyone for themselves". Caring for another or showing solidarity may be dangerous, so it is best to remain silent. The opposite and active form of silence law is grandparents' shouting and firmness; now and in the past, the firm hands seek to save the offspring from the risk of the streets.

From Patriarchy to Matriarchy? An Unsustainable Dichotomy

An element that calls attention is the narratives referring to the upbringing experienced by the grandparents growing up. When the grandparents were children, they

suffered "immediate obedience" and physical punishments that "broke the body". The previous descriptions refer to societies or social groups in which power, domination and control are essential elements exerted by a man who subordinates and submits to all other family members, especially women and children. Children are considered to be much-needed manual workers to uptake work in the field, which is very distant from the modern conception of an infant; their domination and control were ensured through the use of force, the threat of physical harm, which was highly frequent.

Family women suffered this patriarchal domination and were placed in subordinated domestic labour. Their value was even more precarious than their male siblings, placing them in the lowest echelon of the familial organisation and becoming the targets of submission violence from the group's males. This situation relegated women to permanent dependence and subordination, which continued after they left their homes to start their own family life. In this situation, it is unlikely that the mother, a subordinate herself, could protect her children. Thus, mothers and children live in a state of submission, broken only by escape from the domestic environment and breaking conjugal bonds. This logic and relational values are easily reproducible in the women's new family, a repetition of what they recently attempted to abandon.

This situation implies a series of facts and a configuration of women's self-definition, place, and destiny. Effectively, though not deliberately, women remain submitted to this ideological and transgenerational transmission, in many cases having no choice but to repeat and uphold the patriarchal model with their children.

For Cagigas (2000), the patriarchal family configuration is the origin of domestic violence, not only a product of family units, victims and victimisers but also upheld by organisations and social-cultural factors of material and ideological nature. However, for Pachón (2007), the increase in family violence has been noticeable since the end of the 20th century. Breaking the patriarchal power structure affected familial organisation changes: the tensions in the family, especially with new members present, the instability of their configuration, and increased demands upon women, now household heads.

Likewise, Pachón (2007) acknowledges the construction of more egalitarian and cooperative relations among family members, improved educational levels and inclusion of women in the labour market. This final aspect made it possible for women to become the household's economic provider, often simultaneously complying with their domestic role. Meanwhile, women's leadership in their homes begins to take shape more extensively among the population, both in the presence and absence of the spouse or in the presence of occasional companions often motivated by economic distress. This situation has led to the need to seek support within the extended family for the caretaking activities, especially in homes belonging to vulnerable social-economic sectors and women in subordinate occupations. The family of origin is where this support is sought after, leading old fathers and mothers to retake the upbringing task, a responsibility thought to have concluded. It leads to work overload yet simultaneously offers conditions for mutual survival between different generations.

This form of solidarity among grandparents, parents and children emerges in the narrations from grandparents at the Ciudad Bolívar locality, particularly in cases where grandmothers retake command of the family. It is thinkable that there is a shift from a patriarchal organisation towards a family organisation centred upon an older woman who makes decisions and maintains control and protection of the extended family, her children, grandchildren and in-law family members. This new organisation suggests the opposite of the previously described patriarchal family, mainly due to grandmothers' control. However, aspects highlighted by Pachón show precisely that control of a household by a head female is associated with solidarity in family organisations among different generations. Intergenerational collaboration becomes apparent in an emergency, or critical and violent situation where survival is necessary. Currently, grandmothers have become the head of the family and the primary home protectors for their children and grandchildren.

Final Thoughts

Returning to the grandparents' group in the present report, they speak of domination, violence, and submission in their original family during their childhood. In women's cases, this kind of relationship continues in the family they built with their husbands. These strong

relationship patterns could be considered, at first glance, as an updated pattern and a relational resource in their homes. However, it is not about domination and submission but about their efforts to counter the impact of dangerous and frequent events that come from the street. These relational forms are a barrier to containment and protection against chaos and danger. Especially grandmothers, who are now strong and protective women, condensing their past difficulties to oppose the dangerous and deadly social conditions.

The work carried out with the grandparents is a sample of understanding the interaction factors present in a particular problem area. Although I found common themes in most of the studies reviewed during the grandparents' meetings, their interaction and organisation at various levels of the analysis show new aspects of significant relevance.

Furthermore, this work highlights the difficulty of anticipating group movement results, not only because the intersubjectivity manifested in the conversation organised itself collectively in the process, but also because most private or personal changes have dynamics and processes away from the gaze of direct observers. The dialogue qualities were respectful listening, remaining non-judgmental, maintaining interest, and benevolent attention, leading the group to activate the intersubjective and the subjective dimensions, producing mobilisations that impregnated the quality of the lived experience.

Another crucial aspect of this work was to involve the contextual conditions in the reflection, not as an initial statement but as an essential organiser factor of meaning. The result is a complex analysis including the psychosocial conditions, the personal-historical narrations of the participants, and cultural conditions, combining logic from different times. These contextual dimensions become visible in the dialogue and analysis process, updating the gaze and reflecting on its relevance. In this sense, the lived "experience" brings together elements from different backgrounds, producing continuous learning. Finally, I wish to quote a moving and stimulating phrase from the Cagigas text (2000) citing Lie Wiesel, the Nobel Peace Prize in 1980:

One must be belligerent before atrocities because neutrality does not favour the oppressed but the oppressor, and silence stimulates the executioner, not the victim. (Lie Wiesel cited by Cágigas, year, p. 315).

Likewise, dialogues with conceptual resonances from different disciplines favour thought movements and lead the professional researcher from one place to another; these dialogues expand the understanding and relieve comprehension from simplification taken as the only reference frameworks. Here we can observe the role and limitation of the concepts assumed as unchanging realities or precepts and the significant mobility they can acquire when there are elements that contrast in a resourceful way.

Fortunately, after this reflection, I cannot draw definitive conclusions or "explanations" about the grandparents at Ciudad Bolívar. On the contrary, I can observe and notice movements and historical condensations of the territory by the way they care for their grandchildren. Away from prejudices, I can better understand this need for the rigid barricade between the dangerous outside world and the grandchildren, as well as the solution they have been able to devise with their current, historical, personal and interpersonal conditions. This way of proceeding generates new factors to consider and promotes good life or collective mental health, apart from the pre-established knowledge of linear, logical processes. It was possible to recognise the strength and commitment of women, who have much to share and teach and, of course, learn from the experience of others.

Chapter IV: Second Group Experience: Family Intimacy as a Form of Resistance

In this chapter, I present the second experience with a group of grandmothers in the locality of San Cristóbal in Bogotá. A local community leader initially convened these meetings, but communications with her were abruptly interrupted. After various unsuccessful attempts and even cancellations on the site where our encounters were intended to happen, I could hold two meetings. The participants consented to the researcher taking notes and communicating what we learned together, as long as I maintained anonymity. Thus, the course of the dialogues is described using pseudonyms and presenting sensitive information in a very restricted or modified way. The chapter provides a contextual background of the locality of San Cristóbal based on official reports and the phenomenological and interpretive analysis of first and second order, weaving together the meaning of being grandparents, linking it to the experiences narrated and the emerging conjectures based on conceptual resonances. These include subjective and intersubjective elements, as well as the living conditions of these grandparents.

History and Official Evaluation of the Context

According to official reports such as the Social Participation Diagnosis (2010), between 1890 and 1905, the first suburban settlement appeared in this area of Bogotá, known as San Cristóbal. Between 1915 and 1920, Bogota's settlement was consolidated towards the southeast, the appearance of the first working-class neighbourhood of the city. In the 1950s, migration grew considerably. The population was mainly fed by the violence in territories such as Cundinamarca, Boyacá and Tolima, increasing the number of neighbourhoods in the sector. Spontaneous settlements sprung up in the following decades due to displacements and migrations from the countryside to the city. This process has exhausted the physical capacity for new human groups to settle. The area's current inhabitants are descendants of immigrants searching for economic opportunities and who fled the conflicts that continue to afflict Colombian territories. In 1991, with the shift in Bogota's denomination from Special District

to Capital District due to the 1991 Constitution, the sector of San Cristóbal became a locality (Secretary of Government, 2007).

The Alcaldía Mayor de Bogotá report, 2017 mentioned:

Officially the locality has an area of 4909.8 hectares, of which only 32.6% is urban land (1648.28 Ha.), and the remaining 3,261.5 ha. are made up of protected rural land. Within the urban land, 206.1 ha. are protected. The largest UPZ (Unit of Zonal Planning) is San Blas (400 ha), followed by La Gloria (386 ha), Los Libertadores (365 ha), Veinte de Julio (263 ha) and El Sosiego (235 ha). Different land uses can be found in San Cristóbal: mainly residential and commercial. In the Reserva Forestal Nacional Protectora Bosque Oriental de Bogotá (National Protective Forest Reserve of the Bosque Oriental of Bogotá), declared by Resolution 76 of 1977 by the Ministry of Agriculture and Rural Development, "the construction of houses or the expansion of existing ones is prohibited, as well as the development of mining and industrial activities that imply a definitive change in the use of the land, therefore, of its forest vocation" (Resolution 1141 of 2006 of the CAR); nonetheless, the conflicts brought about due to the inadequate occupation of the land and its unauthorized uses still goes on until now. Los Libertadores is located in the southernmost end of San Cristóbal; it covers 365 ha. Its 91 ha of protected lands make it the UPZ with the most significant number of preserved areas in the locality. This UPZ limits: to the north, with the Chiguaza stream; to the east, with the city limit; to the south, with the locality of Usme, on Calle 73 Sur (in the neighbourhood of Juan Rey); and to the west with Entre Nubes (Amongst Clouds) park (Mayor's Office of Bogotá, 2017, p.5-6).

This report highlights the progressive deterioration and contamination of the river basin and other bodies of water due to the inadequate disposal of solid and liquid waste onto the water sources in these lands, affecting the general health of its inhabitants. Another risk is soil erosion due to uncontrolled exploitation and human settlements, with landslides, fires and floods risks. The existence of extractive industry - quarries, brick, tube and tile factories -generates environmental and social problems. These activities have caused instability of the

land, erosion and destruction of the vegetal layer. Additionally, the report mentions that the sector has a high earthquake risk. Also, the population does not have adequate sewerage or gas services, resulting in gas leaks. Likewise, the report points out risks associated with transportation, transit, celebrations and gathering crowds in certain areas. About the sector's economic activities, non-specialized commercial establishments were mentioned dealing mainly with food, beverages and tobacco.

Context Experience: An Unsuspecting Approach that Grows Increasingly Cautious

Having described the context based on official information published by the city's authorities, I want to tell what I experienced during my visit to the sector. The report will intertwine with what happened in the encounters, serving as a common thread for the interpretations I will be weaving from these meetings with grandmothers.

A psychology student at the time contacted a community leader from the sector who opened up her home to establish conversations with grandmothers in her community. This leader's work focuses on finding resources to support the people around her, given their multiple needs. The meetings with the grandmothers took place on the outskirts of Bogota, in an area invaded by people who had lost their homes while migrating from the countryside to the city or forced displacement caused by various types of violence. Reports from the neighbourhood mention poverty and the community's efforts to address their needs. However, an issue that is not mentioned in the public descriptions of the town is the untimely presence of paramilitary groups of *social cleansing*[3].

Getting to this part of the city takes two hours from where I frequent. I began the journey in the company of my student, by public transport, because the community leader

[3] Term used to refer to a mechanism for social control carried out by organized and irregular armed groups, consisting in the elimination of anyone they consider to be 'undesirable', such as criminals or the homeless.

had warned us not to take private cars. We arrived at the final bus station and waited for the next bus, which took us to one of the furthest neighbourhoods of that locality.

The same trip introduced us to totally new and unfamiliar scenarios. The exchanges between people became scarce, as I noticed the contrast between the initial carefree conversation my student and I were having (commenting on what we observed, speaking freely about similar experiences she had had, about methodological issues) and the silence, few words uttered by passengers on the bus. Little by little, we lowered the tone of our voices until we were silent. We entered a world very different to that of open and spontaneous words. It surprised us because it was so unexpected; it is a piece that will become clearer through other elements I will share.

After a long and increasingly silent and lonesome journey, we arrived at the bus stop closest to our hostess's home. It was Saturday, around two in the afternoon. We found ourselves in a neighbourhood with few people on the street, and therefore very quiet, quite different to what happens on Saturdays in other working-class neighbourhoods. I expected to hold several meetings on topics regarding my research inquiry: "what has the task of being a grandmother been like for you?" and everything else that proved interesting to the participants surrounding this topic. In what follows, I describe the two encounters that were ultimately possible, presenting the dialogues as a group unit

The First Encounter: An Overwhelming and Invasive Experience that Left me Speechless

March 15th

Two weeks before this first meeting, we had spoken to the community leader, whom I will refer to as Nancy from now on. She knew about my idea of exploring what grandparents from different contexts are like today. She found it interesting and agreed to organize a small group of grandmothers from her neighbourhood and scheduled it for Saturday, March 15 at

2:00 p.m. The meeting started at around 2:40 p.m. due to the rain and the distance, as it took us longer to get there than expected.

When we arrived at Nancy's, there were four women, two girls, the daughters of one of the women, a boy, my student and I. Then two more women arrived. They were grandmothers between the ages of 45 and 65, all long-time neighbourhood residents. Some grandmothers were born in the neighbourhood, but their families came from the countryside and found shelter for their needs and economic limitations in this place.

I started by thanking them for being there and explaining who we were and what we would like to dialogue with them about. The grandmothers began by introducing themselves, talking about their long time in the neighbourhood. Meanwhile, the girls brought plates and glasses and served the tamales and the juice we wanted to share with them. They looked at each other and chose to take the tamales home. Nancy told them not to turn us down, to be friendly and eat the tamales, but it was clear they would bring the food to their houses.

One of them started to speak, saying she wasn't sure if her stories would be relevant to the meeting's purpose. She said that according to her experience, she had failed a lot as a mother, but being a bad mom was her way of learning how to be a good grandmother, explaining she had been very hard on her children and hit them for no reason and did not support them. All the others nodded and told us they had been through the same situation.

I asked what had happened to them. Grandmothers began to share comments about their situations: all of them became mothers when they were very young, they did not have enough financial resources, they were not planning on becoming pregnant, and one of them was a victim of forced displacement caused by the armed conflict. Another grandmother, the quietest, said that now she takes better care of her grandchildren, she does not lose sight of them. She gestured with her hands as if surrounding her grandkids when she said this. I looked at her as she did this and imagined a hen enveloping her chicks with her wings.

From that moment on, the meeting underwent a transformation. The conversation turned to grandmothers' experiences as mothers, and many of their life stories from that time appeared intensely combined. They seemed to be taking the opportunity to talk and talk, sharing painful experiences.

One of them spoke about her whole story, her 12 sons and daughters, their illnesses, her husband's health problems, all the difficulties they had to face due to financial issues, etc. Another woman who wanted to speak seemed, with her gestures, not to be able to interrupt her friend. After a while, she told the group she felt like a different type of mother to her younger daughters - the girls who were there with us - and that she thanked God they were good girls who went to school and did not spend much time out on the streets. I was surprised these girls were her daughters since she cared for grandchildren who were similar to them in age.

The others agreed with her that the girls were good and obedient. They mentioned that nowadays, it is almost impossible to protect their children from the damage that comes from "the streets", drugs, alcohol, crime, etc.

Nancy signalled that it was time for her to talk about her life; she told us that she had lived in the neighbourhood for 25 years, had been one of the community's founding members and had always worked for its sake. She suddenly interrupted herself and said: "Did you realise what happened last night? Oh, I'm sorry, I don't mean to change the course of this conversation". We all showed interest in what she wanted to tell us and told her that whatever she wanted to share was fine.

Nancy said that "the Shadows" had come again last night. "I realised because Juan, a neighbour, anxiously knocked on my door asking if I could let him in." She didn't understand what was happening until she looked around and saw 12 men, their faces covered up, each holding a giant weapon. They were standing in two groups on the street corners, closing off the block, and she heard two of them saying, "one less, one less". From the second floor's window, Nancy said with a loud voice to Juan, "I'm coming, son," and rushed to open the

door and receive the young man. She implied they would kill him but couldn't due to her intervention.

This situation seemed to be known to all. The last grandmother to arrive mentioned those men had been at the restaurant her family runs, a coffee shop, and insisted the men had been in it. The grandmothers said they were either policemen or in the army. I couldn't help asking how they knew who they were. Then I realised that this question showed my disbelief. Because I follow the news, I have always been aware that things like this happen throughout the country, but it was the first time I had been so close to such events, and I began to feel a kind of paralysis. Many of them seemed stunned by the story. Communication became scarce. Nancy told them that at one point, all that was left was to pray because she and the young man were petrified, and then she focused her attention on the last woman who arrived and her grandson, who likes to be outside. The woman from the restaurant said, "oh, but what did he have to be doing outside so late? He was asking for it."

It was not easy to hear about what happened the night before, nor the grandmother's final statements, but I could see it behoved me to stay silent. Faced with her comment, another woman expressed her thoughts about what would have happened if it had been one of her children or relatives in danger, but she replied that, even in that case, it would have been that person's fault.

I couldn't help but say, "All of you are living in the middle of a war, and you have gotten used to it." No one seemed to hear me, for they carried on telling more chopped stories of violence. Each one had something to speak regarding these events, something that had happened to an acquaintance, stories of girls being found dead and with signs of torture, tales of dead bodies turning up in a nearby glen, and events that could not be named easily. "If I told you... not today, maybe another day, I'll tell you," said the oldest of the group, the same one who had made the gesture that caught my attention and made me think of a hen that takes care of her chicks. The others commented she was in great pain.

This topic did not have closure; the conversation faded. When the scheduled time was almost up, I began to close the meeting, but stories reappeared. Grandmothers insisted on talking about their lives as mothers, now as grandmothers, and the challenges presented by the children's parents and their desire to take care of that relationship, instead of replacing it, accompanying it with plenty of consideration and affection.

When we finally closed the meeting, one of them, who had hardly spoken, told us that she would tell us her story at the next meeting, that she felt good about hearing others' stories. Maybe next time, she would talk about how her son had been killed. All the other grandmothers thanked us for procuring this conversation because, according to them, there is no opportunity for these things.

Nancy apologised that the space had not been about what we wanted to hear. She presented excuses on behalf of the group for getting into all those stories, but I told her it was vital for them to talk about whatever they wanted to share. They agreed they would try to stay focused on the proposed issue the next time we met.

Nancy walked us out and tried to reassure us by saying that as long as we were with her, "nothing bad was going to happen to us" everyone knew and respected her. So, we went to the bus station.

First Thoughts

Graph 3 presents the emerging categories found in the first encounter and the movements of the narratives. The first element of observation is the fact that the grandmothers gladly welcomed the tamal but chose to save it and take it home. It was clearly not an expression of displeasure but quite the opposite; I understood they intended to bring food back home and share it. There was enough, so we shared, and each took one to their home.

Learning to be mothers, now as grandmothers, meant being present for the children, not losing sight of them and, very specifically, protecting them from the “streets”. The

importance of being close to them, available at home, and keeping grandchildren off the street was demonstrated through many gestures. Protecting children from the streets is the comment which preceded the story about what happened the night before our meeting.

There was a clear breaking point between the first part of the conversation and the second, in which the previous night's story appeared. We started by sharing life stories and going over their experiences as mothers, in contrast to the current ones as grandmothers. Listening to stories and reviewing the circumstances from another time allowed their recognition of "failures" and the conditions in their life that kept them from other possibilities. Looking back, they could not only examine their living conditions at the time but also learn from their experience to offer their grandchildren different forms of relationship and care.

The group members expressed their concern with "nothing happening" to the children, surrounding them physically and emotionally as if to build a protective shield that could keep them from the calamities endured by themselves and other family members. Fears about their kids "walking around the streets at night", drugs, alcohol, crime, and their longings for them to be judicious, seemed connected to the account shared during the second part of our conversation, dreading a death that walks the streets, product of these "social cleansing" groups.

What is most meaningful about the movement of this conversation is their ability to look back and recognize what they would have liked to do things differently and that they now understand and are able to act in a better way. Going back to the past allows for learning instead of repetition. The stories are stained by sadness, but they can also speak in a lively fashion about what they are doing today in their role as grandmothers. With this group, the transformations they have achieved to maintain a meaningful life amid violence and horror, in which intimacy and affection are present, became visible little by little. They thought of the transition from having been “bad” mothers to being “good” mothers and grandmothers, though not without some pain for what they experienced with their children. The pain of motherhood in which they could only do and run appeared.

In the second part of the communication, the previous evening's events were told through fragmented descriptions and comments that alluded to stories that were hard to share, for mere insinuations of what happened appeared amidst broken sentences. The narrations speak about armed men in black with their faces covered, their unexpected and sudden arrival, blocking the streets at night and making those who do not lock themselves in time disappear, and it was clear that everyone knew of this experience.

The initial mood was languishing like words. However, the reactions to the event were contrasting: "They have no business, being out on the street! They are asking for it" (accompanied by a shrug); a later comment, in opposition to the first: "he could have been anyone's son." Unlike the first part of the conversation, and in the middle of short, fragmented sentences or mere gestures, the precepts and their compliance appear as a response to the social cleansing groups. A call for God's protection accompanies this form of survival; "to pray" because no one is safe from these incursions, from hearing about what happened to others, and from having to stay quiet about their own death. The transition from laughing and talking to emotional coldness and shrugging off a neighbour's potential death is a drastic change. I wonder if this distancing is a coping mechanism in dealing with consistent violence and death in one's environment.

Only at the end, when we changed topics, the conversation returned to the initial question, and the dialogue became lively again. Their stories of motherhood were resumed and they spoke about their place in their children's family and their relationship with them, their in-laws and grandchildren. They were two distinct universes with different languages, meanings, and emotionality that coexisted and did not cancel out the vitality of these women; only mine. I will clarify this matter later.

The stories contain the simultaneous experience of the social deterioration on the street, indistinguishable from the insecurity produced by the agents of death. It causes confinement, silence and privacy to become the strategies that allow survival while going out, speaking and inhabiting the public sphere means seeking death out. Little by little, I

began to think about resistance and how this intimate, familiar and relational resistance becomes a way to survive, to protect others and oneself from the predation of those who enter the neighbourhood violently.

The previous description constitutes what I was able to recover from what happened during this first meeting, which, especially for me, had an impact that continued long afterwards. When I left, I was feeling sick; it had been too much. I collected the first thoughts I had that day. I thought I could not work feeling fear and such vulnerability.

Graph 3. Overwhelming experience

It seemed to me that, in that situation, everything I had learned was useless. I thought I could not survive a day in these conditions. Many questions came to mind: how can someone live in this environment? What is the price of this? I was scared by how I behaved in that place and began to wonder why I felt so lost during the second part of the conversation. The feeling of powerlessness, bewilderment and horror was with me the whole time. It took me three days to get over feeling sick and sad. Nausea, headaches, and the urge to cry were the sensations that accompanied me for a long time.

The futility of my experience put me in front of what *negative capacity* means, the feeling of *not knowing* or the *principle of uncertainty* (Bion, 1966/1997; Anderson, 2008; Green, 1995). What is most revealing in this case is that I did not only know anything but I also could not use my imagination or thinking capacity at the time. I required distance and the passage of time to metabolise what happened, to unload, first through my body and then through conversations with my friends and co-workers. On the one hand, talking, going over what happened time and time again, and over what I had encountered, on the other, gave rise to a gradual metabolising of what happened, clarifying some ideas through elements that were surprising to me and generated different meanings to what I experienced.

First, I reviewed the questions I asked myself and realized that they were the product of my framework of the world, which precluded my capacity to think about life amid the horror. However, I came face to face with a group living in conditions that were unthinkable and impossible to me. Of course, I still think the initial questions have value insofar as they manifest a protest against the ways of life I have described as "inhumane". Then, other questions appeared: how do they do it? Where is this vitality rooted? I imagined and thought about the people who accompany these processes. I wondered if they go through similar invasions, that is, in terms of the requirements and the cost for attending situations like the one described.

In Search of New Opportunities to Meet

After several unsuccessful attempts, it was finally possible to have another conversation with the group. I felt the cancellation of appointments with the group as a kind of wall I could not cross, in front of which I had to wait for a door to open without knowing the reasons for its opening or closing. In one of the appointments that could finally be agreed upon and I attended, only one grandmother came; since that day, the school opened admissions for children, and they were all doing their applications. We waited for the time we had planned for this conversation, but finally, I had to leave given the hour. After this failed date, I kept trying until, eventually, I could have one more meeting with the grandmothers.

Second Encounter: The Same Place, a New World

Friday, May 16th, 9:00 am

Nancy scheduled the meeting, but she couldn't be there. However, she summoned a group of women willing to participate for "1 hour", a time frame stated by her emphatically. By this time, the mood was very different. Despite the inconveniences and the fact that the number of meetings I expected to conduct could not take place, the time between one and the other allowed me to digest some elements I found difficult to handle from the previous meeting. It was essential for me to regain my ability to listen, think and have hope, an issue with which my conversation with Harlene Anderson proved helpful. It is necessary to be in contact with someone outside the experience who can help us see and feel what happened from a different perspective.

I was headed to the same place to meet the same grandmothers, yet everything seemed new. Even the weather and bus ride were nicer that day. I planned the route better and arrived with enough time to start the activity on time. Mother's Day was coming up, so I thought of something that could symbolize the mother-child relationship. I brought scented candles and handmade sweets for everyone, that is, light, a good atmosphere and sweetness to represent the qualities that I believe are present in our conversation with peers. Changing the date and time was meaningful.

On arrival, some participants we had already met were waiting for us. We sat with them. After greeting them, I began by saying: "Today's invitation is meant for us to continue talking about how it has been for you to be grandparents." María, one of the attendees, said that today "education is based on very different things. Before, the mother was very committed, but not anymore. Nowadays, they (the parents) are only thinking about parties and going out, but they never worry about…." This idea created dilemmas; she thinks she learned through her children and the mistakes she made as a mother.

For this reason, despite changes, the task of being a grandmother seems easier to her. "I think that maybe if you made a mistake with your children, you no longer want to do it with your grandchildren." Jacinta agreed, saying it is easier now with the grandchildren because she learned much with her own children.

I then asked about the mistakes they thought they had made and what they learned from them. Maria said: "having left them alone, locked in the house, and now I quit work, and I dedicate myself only to the grandchildren instead." She recounted what she used to do with her daughters when they were 4 and 5 years old, a time when she had to leave the house at five in the morning and leave a small breakfast they did not have to heat up because she was terrified of the children having to light the gasoline stove: "Also, I left them lunch in a pot, very hot, tucked in the laundry basket so that it would stay hot and I wrapped it up with blankets. I told the five-year-old girl that when the big hand on the clock is here and the little one here, she could take the pot out, and they could have lunch and the same thing with snacks. I would arrive at six in the afternoon, and they would eat on their own because I would leave them locked up so that nothing would happen to them". For her, it was easier to leave them alone than to leave them with someone else, because they were girls, and "I feared because I went through many things and I was afraid that they would go through things like the ones I went through." She preferred to leave them alone and told the landlady to keep an eye on them through the window. And she had the key, but she wouldn't let them out. This story moved me deeply.

By this time, new participants had arrived, so there were five women. The new participants joined the conversation with interest and pleasure. Blanca participated by mentioning that she never liked leaving the children locked up because the idea frightened her. She was never able to leave them alone.

We made a pause for the newcomers. I recapped what had been discussed up to that point and thanked them for allowing me to share their stories and learn from them, particularly about what they do now with our grandchildren that they could not do as mothers. María said that now she does not leave her grandchildren alone because she left work and now does not have as many obligations as she had before. Now, she's only got her grandchildren, one of her own and her sisters' grandchildren, left in her care.

They all agreed that it was easier now because they no longer had as many obligations. Almost all of them can now dedicate themselves to their homes and caring for grandchildren while their parent work. Another grandmother mentioned that she is much calmer now because they are present, and she does not have to worry about what they might be doing alone in the house. Jacinta, the oldest of the group, said that it also seemed to her that "now she is calmer because, before, while she was working, she couldn't even do anything because her concern wouldn't let her work." However, she did not have to leave her children in the care of anyone else because she lived in the countryside and worked from home, but she understood what her peers had to experience.

They stated that "the responsibility of caring for the children belongs more to the children's parents than to me. I give them my support, but, for example, they are not going to allow me to punish them physically. You could have educated your children your own way, but you can't hit your grandchildren (…) it's the parents who have to figure out how they are going to raise them".

Martha said she corrects "the normal amount" because she will not allow them to be disrespectful or rude to their grandparents. "One helps them with the upbringing and formation (…) like I have to do: I help to control them, but one can't be rough. For example,

they leave one or two with me, and I have to take care of them, but now it's different". Susana said that she can “no longer treat them in one's own way because things are different now."

I asked her what the way was. Susana said: "well… to correct them when it was necessary, at once, but it can't be done anymore. Now, you can't beat them anymore because they'll sue you". Parents tell them not to do something with a threat of punishment, but they never punish them. Another participant said that she spends more time with the children than their own mother does and that she (grandmother) is the one who corrects them. "I tell him: 'José, do your homework, and I know he knows how to do it, but he starts messing around, and so I warn him. I say to him that I already told him to do his homework, that I'm not going to let him turn on the TV, and he says, 'yes, Tita', but he doesn't do it, and so I pick up a shoe and say so that you won't do it? Oh yes, Tita, and then he does it, you see? Because their mother beats them, and when this happens, I prefer to leave because it hurts me when my grandchildren get beat. And the thing is that she tells me not to disavow her, and then, to do that, I get up and go".

Susana said this topic of how to reprimand children and grandchildren is difficult. Martha noted that "daughters do not agree with you touching them." That is why Susana said again, "you raised your children in your own way, but grandchildren have to be raised in a different way. Yet there needs to be order."

I asked them if they had been beaten when they were little. Each one remembered the beatings they received. Most mentioned that beatings were a constant during their upbringing. Only one, Jacinta, said she had not been brought up with beatings because she was very judicious. Between laughs and jokes, María noted that she didn't need to hit her grandchildren because "everyone tells me that I have a military regime." She said that her relatives bring their children to her when they are too rebellious because she manages to "straighten them out." This issue caused controversy, for it did not seem right that a parent could not handle their own child and had to send them away to someone else. Maria observed something in the way her daughter and many other parents raised their children. She

considered there is a contradiction when they beat them hard but then apologised for hitting them; for her, this behaviour constitutes one of the main parenting mistakes.

I noticed that Elsa's eyes teared up when they talked about the beatings they had received, and I asked her if she remembered something she wanted to share with us. She told us that she remembered some extremely heavy beatings because her father was displeased with her engagement to her current husband. The situation worsened when she thought her father would stop beating her if she got pregnant, but, "I got myself an even worse battering".

Another grandmother commented that the beatings she received as a child were due to her stepfather battering her mother so hard that she decided to intervene and defend her, resulting in her "bearing the burden". This situation turned out to be common to all since they knew --from personal experiences or those of people very close to them -- how frequently husbands beat wives and how children always jump to defend their mothers in these situations.

I asked if their experiences had taught them how to punish without harming. Elsa explained that she was letting the children choose: "in this hand is the bread and on the other, the whip" so that they could choose how to act and thus receive a consequence. Several insisted on their previously stated disapproval of sending a child to an aunt so that she could correct him, for they believed that this meant having no respect for the mother. Maria said, "you are the one who got into this, then you should respond by yourself". Susana said she was going through this situation; her nephew has a bad relationship with his mother and only gets along well with her. Now that he is grown up, he comes to his aunt, not his mother. Susana said that this was a painful situation for her sister. All the participants agreed they would feel sad and frustrated if they were in this mom's position.

The comment emerged that patience is necessary for everything. Concerning the same story, María said, "you have to correct them from childhood because if not, then they'll beat on you." Jacinta shared her experience of being raised without being hit. "There are some children who ask to get hit a lot and others who don't because they are obedient," Elsa said,

and they all seemed to agree. (By this time, the group was a unit where we all openly shared experiences). Elsa added that her eldest son complained about her preference for her youngest son. They all laughed and said this had also happened to them; the general feeling is that "one tends to indulge the youngest".

Susana began to talk about her husband's death. She explained that this fact had made her cling to her youngest daughter. Hence, the relationship with her other children was "obviously" different. They all agreed. Then she added that she considered it a lie when someone said that she loved all children equally because, as a mother, one felt it. I noted that perhaps it is possible to love them all but love each one differently. They all admitted this was true. For some, rules apply, but for others not; they do not know why this happens. Susana said, "there is something in your heart that tells you to be different with one or the other... sometimes the one that you spoil the most is the most rebellious one."

María brings up a story about a time when her daughter was pregnant and drunk. She recalled that, at that time, she had to hit her because what she was doing was out of bounds. She later added, "they can have bigger balls than anyone, but they better respect me; I can hit them even if I choose not to." They all laughed, and then Jacinta added that, fortunately, she didn't have to scold her daughter; all considered that a blessing. I pointed out that it seemed very curious to me that they would inevitably talk about being mothers to talk about being grandmothers. María spoke about the situation with her children and said, "the difference is that you help them, but that does not take away their responsibility. You would never have left your children to anyone because that's how you became responsible." I asked them why they decided to take care of their grandchildren. Susana said that now there is much more evil around compared to how it used to be. She narrated the story of how she decided to stop working to take care of her grandchildren and how this made her feel calmer. María added an example, sharing that when her grandchildren do not eat, she spoon-feeds them and insists. At the day-care, they are not necessarily aware of when they need to eat, so that is why she doesn't like to take them there. They all shared their observations on their own feeding practices and then collectively reflected on each other's methods.

Susana shared that her grandson told her: "Tita, spoon-feed me". We all laughed. I asked her if she's still spoon-fed him. Susana replied that she did it because he looked like her husband and she felt good doing it. Maria said she is not comfortable spoon-feeding her grandchildren; she believes that if you spoil them, you harm them. Jacinta noted that when they are sick, she spoon-feeds them. María commented, "my parents never did that with me, so I didn't, and won't do it. I believe that if I had received it, I would do it."; but, "it's best doing things with love, give them the food with love because if not, it makes them ill."

Since the hour they had agreed to spend with us had already passed, I asked a closing question: what would you like to leave to your grandchildren? Jacinta said: a good example and good behaviour towards their mother; respect. They all complemented each other's answers and provided examples. Elsa narrated an episode in which she received a citation from the Family Welfare Institute for having hit her daughter. She said that she had struck her because "the girl, who was only 12 years old at that time, was kissing a boy and he was also touching her hmm…". She explained she had confronted the Family Welfare Institute's officials, asking if they believed they could "offer her a better upbringing than the one I was attempting; and, if you can, go ahead and take her."

As a final reflection, Martha wanted to say that "nothing in their lives would be possible without the presence of God because He was the only one who could give them patience and wisdom." They all agreed and reflected on how children are no longer taught to love God, respect chapels, be good, and cause no harm to anyone, among other things.

Finally, I closed the conversation by giving them the small gift I had brought: I handed each one a candle and a packet of sweets. Their faces lit with expressions of surprise and joy. Gratitude for the space we had shared was generalised. We were very satisfied with the conversation that had taken place, and they all expressed how "calming" what we had just lived together had been; they even asked if I did other workshops or if another meeting could be scheduled. Elsa commented, "it is very nice learning from her, and from her, her... - pointing to all her peers. When I go to the hospital, I always try to stand by an old woman and open up a conversation with her. I ask about everything because I learn." Susana

mentioned, "it was very good, disconnecting a moment from the house because it helps you. You learn from others." Martha complimented, “yes, listening and hearing, learning from ourselves". We talked about the possibility of meeting again to talk about other topics proposed by them, and this was how the meeting ended. Maria proposed "what if we talk about love nowadays? That has changed a lot, and we could talk about how it is now." They all laughed sympathetically and said, "yes, and about other things at this age". I was amazed by their interests and told them that, of course, I would come if they could organise our next meeting. However, it never happened. The door was closed, and there was no answer to our requests or continuous persistence.

Recovering Hope

This meeting became a novelty from beginning to end, as if what had happened the last time had vanished. We entered a more familiar and calmer scene, in which words became generous to refer to stories from the past, the present and the future. The initial narratives revealed what was lived before. They learned in the new opportunity that comes with being a grandmother and no doubt from recognising the conditions and situations that have also changed. (Graph 4). During the conversation, the grandmothers' group attributed importance to the presence or absence of caregiving, specific forms of punishment as a means of education, relationships with their children, roles as grandmothers, and concerns about correction and protection. Emotions and exchange of ideas created agreements, disagreements, understanding and receiving differences. The group functioned collaboratively (Bion, 1952, Anderson, 2007).

On this occasion, grandmothers referred, again and again, to their roles as mothers and their childhood memories. It was striking how the upbringing of the grandmothers was full of tasks to be fulfilled, severe physical punishment, and coldness in the treatment of parents towards children in general. The journey through the past led to care and discipline stories with their children, recognition of the "failures" related to difficult circumstances without support, economic means, or time, and excluded displays of affection. That discipline now appears in their family schemes but with less intensity. It is also striking that women

exercise greater authority. According to the grandmothers' narratives, men, husbands, and fathers have a more comprehensive and reflective role, which they receive as complementary.

Grandmothers recognize that they are now better caregivers of their grandchildren, thanks to what they have learned from their exercises of motherhood and from this new experience of being grandmothers. In this opportunity appeared relational qualities (patience, tolerance, closeness, tranquillity, presence), tasks (helping to think), the recognition that it is necessary to avoid certain behaviours (screaming and outbursts), and the importance of teaching limits of one's actions,

Punishment and discipline are still necessary, but these are mainly the parents' responsibility. It is up to the grandmothers to ensure their grandchildren are respectful and follow basic rules. The idea of "bread and whip" they got from their families of origin is still present in them, with expressions of explicit care and affection. Specific displays of emotion they did not allow for with their children are now permitted with their grandchildren, resulting in a new exchange and a sense of mutual enjoyment. Regarding what they would like to leave to their grandchildren, the grandmothers mentioned qualities such as respect, tolerance, patience, distinguishing good from evil and the relationship with God as orientation in behaviour.

What characterises the process of the second conversation is experiencing how a question about a topic initiates a movement. The tolerance of uncertainty causes the gaze to expand the intersubjective and subjective fields, with moves that cannot be wholly captured but are proof of different rhythms and directions. As Shotter (2012) says so poetically, there was contact with the surprising and beauty of what happened, sometimes invisible or imperceptible if our mind is saturated with content or prejudice:

... a kind of extensive internal dialogue with those 'somethings' would seem to be necessary, as well as an extensive external dialogue with everyone around us, so that these impalpable nothings can emerge as substantial specific 'things'... to events that we cannot intentionally evoke to happen, but events that happen to us spontaneously and that happen between us as

a result of our inexorable immersion in a particular flow of energy that happens around us - a flow of energy that moves us from here to there, whether we like it or not. (p.15)

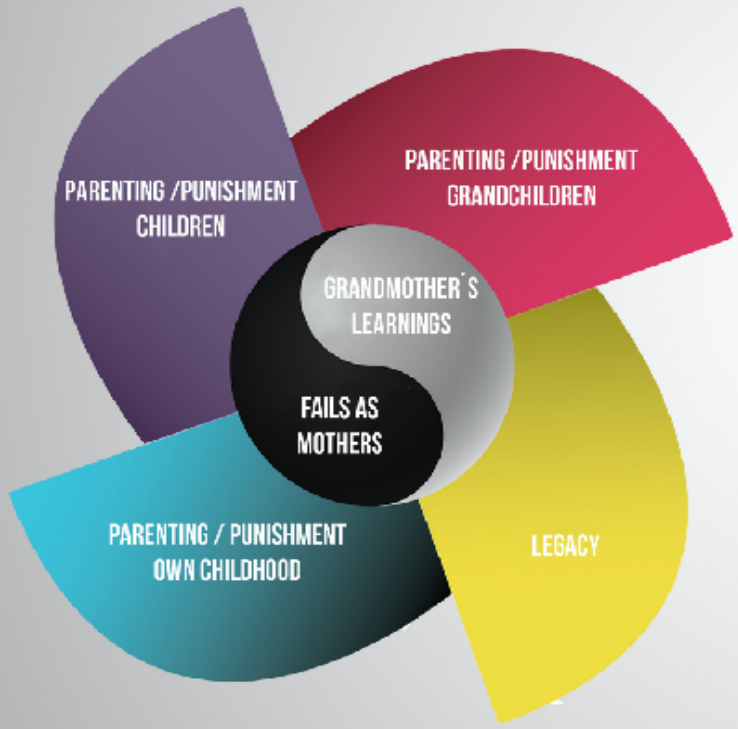
The coming and going thinking processes are enabled in an environment that can contain emotion without privileging neither discourses nor precepts (Torres, 2005). The emotional experiences (Meltzer, 2018) give rise to the evolution of thoughts that flow at different times, causing what is happening today to be able to gather narratives of what had happened, thus acquiring complex dimensions that were not evident.

Relating to history, Green (2012) points to the complexity that occurs in the human psyche, showing its resources, absences and also what could be dreamed or imagined of a past, current, and future time: "for the psyche, history can be defined as a combination between what happened, what did not happen, what could have happened; what happened to someone else but not to the patient; what might have been" (Green, 2007, p. 88). Thus, the movement between what happened and the actors involved can be linked to what happens today as a repetition, learning and creation. The grandparents' meeting contained elements of novelty, of what they wish had happened and is now possible, but also of re-signifying what happened, which can be enriched with new understandings. The temporary and emerging creative movement becomes a series of potentialities when working with others.

Graphic 4. Learning from being a mother experience

GRANDMOTHERS – GRANDCHILDREN'S RELATIONSHIPS: A FORM OF RESISTANCE

SECOND MEETING - SAN CRISTOBAL LOCALITY



PUNISHMENT / PARENTING: OWN CHILDHOOD

- FOR LEAVING MY MOTHER ALONE, WITH THE STICK OF A GUAVA TREE
- THEY BROKE MY LEGS. SCARS
- AN UNCLE SCOLDED HER:"YOU ARE SUCH A DONKEY."
- A LOT OF PUNISHMENT
- STROKES WITH THE KNUCKLES ON THE HEAD
- I GOT PREGNANT SO THAT THEY WOULDN'T HIT ME. IT DIDN'T WORK
- FROM THE FATHER OR STEPFATHER TO PROTECT THE MOTHER FROM VIOLENCE
- WITHOUT WORDS OF AFFECTION OR HUGS
- IN A COLD WAY

PUNISHMENTS / PARENTING: TO THEIR CHILDREN

- I AM THE BOSS OF MY HOUSE
- MY HUSBAND SAID: "IT HURT YOU, IT HURTS THEM TOO"
- IN MY HOUSE THINGS ARE EXCHANGED: HE IS NOBLE AND SOFT. I'M IN CHARGE HERE."
- I HAVE THE AUTHORITY. "I HAVE THE AUTHORITY. I HAVE TO PLAY THE FATHER'S AND MOTHER'S ROLE."
- INEQUALITY WITH CHILDREN CREATES PROBLEMS WITH OTHERS
- I GAVE MY DAUGHTER A BEATING. SHE WAS DRUNK AND RUDE
- SOME CHILDREN GIVE PROBLEMS, AND SOME OTHERS DO NOT
- MOTHER´S ROLE IS MAINTAINED, ALTHOUGH THEY ARE ADULTS.
- THAT THEY LACKED NOTHING
- LOVE AND FOOD
- WITHOUT WORD OF AFFECTION OR HUGS

MATERNITY FAILURES

- TO HAVE LEFT THEM ALONE
- IT WAS EASIER THAN PUTTING THEM ATRISK
- I LEFT THE FOOD PREPARED FOR THEM
- I TAUGHT THEM WHEN WAS THE TIME TO EAT
- AN ATTENTIVE NEIGHBOUR WATCHED THEM
- I LEFT EARLY TO WORK
- I DIDN'T WANT WHAT HAPPENED TO ME TO HAPPEN TO THEM
- I LEFT THEM IN THE KINDERGARTEN, NEVER ALONE
- I WORKED AT HOME; I USED TO SEW
- SHOWING FAVORITISM TO BE NOTING
- UNEQUAL RELATIONSHIPS CREATE PROBLEMS WITH OTHERS
- SPECIAL LOVE FOR ONE CHILD MAKES DIFFERENCES FOR THE OTHERS

LEARNING BY BEING GRANDMOTHERS

- MORE RESPONSIBILITIES
- LEARNINGS MAKE IT EASIER
- DIFFERENT WAYS OF RAISING CHILDREN AND GRANDCHILDREN
- I DON'T LEAVE GRANDCHILDREN ALONE
- I QUIT MY JOB. MORE TIME, EASIER
- THE RESPONSIBILITY BELONGS TO THE PARENTS. ONE SUPPORTS
- LEARN TO PUNISH WITHOUT HARMING
- IMPATIENCE AND INTOLERANCE REPRODUCES RUPTURES
- SCREAMS AND OUTBURSTS PRODUCE THE SAME THING
- PATIENCE AND TOLERANCE BUILD CLOSENESS
- PREACHIFY VS DIALOGUE
- HELPS TO THINK, TO RECONSIDER
- PHYSICAL PUNISHMENT: A WAY TO LIMIT
- TEACH WHAT IS POSSIBLE AND WHAT IS NOT, AND THE PLACE OF EVERYTHING AT HOME
- TIME, PRESENCE, TRANQUILITY AFFECT THE RELATIONSHIP WITH CHILDREN

PUNISHMENT / PARENTING GRANDCHILDREN

- THEY CANNOT BE PUNISHED
- THE RESPONSIBILITY BELONGS TO THE PARENTS
- IT IS NECESSARY TO CORRECT. THEY NEED TO RESPECT THE GRANDMOTHER
- IT IS NECESSARY TO BE OBEYED: FIRST WARNING THEN A THREAT AND THEN THEY OBEY
- WITH A THIN FLIP FLOP THAT SOUNDS LOUD BUT IT DOESN'T HURT
- TAKE THE TOYS. BUT LEAVE THEM IN THEIR PLACE
- DO NOT ENTER THE KITCHEN. IT IS DANGEROUS
- I DON'T GET TO HIT THEM, I DON'T WANT THEM TO SAY I'M FURIOUS
- THE PUNISHMENT IS TO DISCIPLINE
- THEY CHOOSE BETWEEN BREAD AND WHIP
- PARENTS MUST RAISE
- KIDS KNOW WHO TO OBEY AND WHO TO DISOBEY
- THE FOOD WITH LOVE FEEDS, WITH ANGER IT HARMS
- THAT THEY LACK NOTHING
- WE SPOIL THEM IF THEY ARE SICK
- TOO MUCH PAMPERING MAKES THEM SPOILED
- I LOVE THEM AND KEEP THEM CLEAN
- GIVE THEM THE FOOD. A SECRET BETWEEN GRANDMOTHERS AND GRANDCHILDREN

LEGACY

- RESPECT
- PATIENCE
- TOLERANCE
- TO LOVE GOD
- DISTINGUISH BETWEEN GOOD AND EVIL

In San Cristóbal's context of the threat of death and horror in which the grandmothers lived, in family relations, there was not a repetition of actions without being able to think about them. Instead, constant interaction and reflection on their history and aspirations for themselves and others. The preceding denotes a work in progress made by the vitality and quality of the link placed in shared, generous, genuine stories of feelings and thoughts. It is impossible to determine their destiny, neither inter-subjectively nor subjectively. However, the movements in search of elaborations matter much more than the final result (Bion, 1966; Green, 2010; Shotter, 2012). What is immobilised or interrupted loses its vitality.

A Latter Reflection: Intimacy, a Form of Resistance

What happened during this experience has made me think more about the idea of resistance. This notion first emerged from my question about how anyone can live in conditions of intimidation and fear. I lived it mentally and physically through a story of horror. Still, I also could intuit it in the silence of the citizens, in the empty streets on a Saturday afternoon, in words half-spoken, the silence and doors that open and close without explanation. It was clear that I did not have the stamina required to inhabit this space, and I was surprised to find myself face to face with a group of humans that did.

I think of the distance, remoteness, and disbelief produced by reiterative life events observed through media outlets, whether projected on screens or through the ears or eyes, which have the power to disturb you for a moment, only to vanish right after. It is as if all of this only touched us superficially. However, if for any reason these violent or horrifying events surpass the surface of the skin and violently enter our jurisdiction, they undeniably challenge what can be called our personal resistance. In the case reported, this face-to-face, revealed what I cannot tolerate and what they can, without implying denial strategies of not being able to come into contact with reality on the part of the grandmothers, but rather, a function of forced adaptation due to extremely violent circumstances upon which survival still prevails, a decision to survive that is put into action, with full awareness of what is happening, or as Nieto (2010) puts it, to resist by obeying without losing humanity.

Thus, the concept of resistance begins to have at least a double meaning (Cubides, 2008): a personal capacity and a collective force. Nieto defines it in the latter sense as "any collective expression of opposition, disagreement or confrontation in the face of strategies of domination or injustice situations perceived as such by groups or collective actors" (p. 6), collective action directed against power.

In the case presented, domination and violence appear without mediation and a face, making their effect even sharper. Nieto clarifies that the forms of resistance can take explicit confrontational actions or "subtle, silent, hidden forms, typical of resistance under totalitarian and authoritarian regimes" (p.7), the latter being the ones that appear to be established among this group of women.

A glance would lead one to think that these grandmothers have organised their lives by adapting to the primacy of the unexpected and unpredictable, that is, with inevitable collusion with horror. This could be based on accepting the restriction of autonomy and freedom. At the same time, they obey, which could be considered a sign of limitations in the psychic and bonding field. However, how do we understand this adaptation in the light of the possible conversations beyond the stories and experiences of horror? Are they two mental and social life planes that do not touch, street and home? On the contrary, they are intimately connected experiences, although presented on different planes. They are both accommodations and reorganisations used to create a meaningful life amid adversity.

The intimacy, sincerity, and richness of the conversations with these grandmothers surprised me. In the dialogue, these qualities were present even though an immobilising fear and a destructive horror still prevail in the streets. The conversations displayed their resources and what could be produced as a group, showing their capacity for resistance. This capacity is manifested in the intimate family sphere and relationships with the important people in their lives. The grandmothers seek to construct alternatives to the logic of death found in his neighbourhood with care, concern, and reflection qualities in their family interactions.

Everything is done to protect life: demands are obeyed, exchanges are restricted, and children are kept inside the home: They need to be aware of children, making sure that they are not on the street, they are not getting hooked on vices or becoming involved in delinquency, recognising the danger that there is outside, as well as establishing relationships of respect towards themselves and others.

However, closing the door opens contrasting relationships that favour life, intimacy, solidarity and the capacity to think about the facts of life. All represent the search for meaningful, intense, loving lives with those closest to them. Surprisingly, the group generously shared what happened in the intimate family scene. This encounter showed the group functioning as a containing matrix, creator of movements in feeling-thinking so that we were all nurtured.

My experience with the grandmothers sparked the metaphorical image of being in the middle of a desert or a harsh and prolonged winter, where tiny, hidden sprouts that seek to thrive despite all odds were suddenly blooming. And these women, in their family lives, decidedly strive to ensure that nothing or nobody takes away their right to have a life full of meaning.

However, our meetings also showed indifference and disengagement as a defence mechanism, present and reproduced in these frightful situations. One of the grandmother's comments was, "he has no business being out at forbidden hours", which accounts for relationships mediated by actions devoid of affection and emotional disengagement. It is quite the contrast – from constant violence in the outer social world to intimacy in one's inner family home. It is marvellous to think one can cultivate a sense of community and family in such an unimaginably adverse social environment.

It also sounds like, in some sense, this intimacy in one's inner family environment is what keeps people alive. I can't help but notice the intriguing connection, at least understanding your role from a Westernized viewpoint, how the words "strict" or "physical punishment" is connected to "closeness" and "intimacy". Most people would think that those

two concepts are the exact opposite. Still, in this case, they are highly correlated.

This experience reveals resources made invisible and kept in private spheres for these grandmothers to resist. But it is also evidently a form of resistance that becomes a unilateral, personal strategy, given the absence of the State.

However, according to Cubides (2008), this type of resistance "has the disadvantage of not being intended, and thus not being able to manage to resolve the asymmetry between the degree of effectiveness of the organizations that exert violence within the framework of a strategy, the amorphism, the dispersion, the demobilization of those who are not part of any organization" (p.9). He thinks that this type of resistance, with all its authenticity, with its spontaneous character, decentralized resistance, "from below, it is not self-sustaining, it has passivity as a trait" (p. 9).

If this type of resistance becomes visible, I think it runs the risk of becoming a focus of suspicion, of attacks and, perhaps, something of that nature was behind a tight closing of doors without explicit reasons. However, it is undeniable that this resistance does not solve the State's responsibility. This resistance preserves the power of peaceful subversion, which is timidly unfolding while allowing humanity and meaningful relationships to arise quietly.

As a hypothesis, one might say that life is spent less outside, on the street and in social affairs in these contexts of such unbalanced and unpredictable forces. Instead, it is withdrawn towards the family realm, which makes everyday affairs that might be taken lightly in other contexts become a subject of much attention and care. It is as if whispers or silence--typical of external threats-- force delicate communications and acute observations, which create a climate of intimacy in which relationships of complicity, closeness and solidarity are fostered since it is only in this manner that the continuity of life can be assured under the shelter of the home.

What is paradoxical about this situation is that grandmothers live simultaneously in these two worlds, one of obedience to the logic of violence and another of resistance at home,

in which the creation of areas of relationships with contrasting values is possible. It is a resistance that humanizes. On the other hand, the extreme invisibility of what is experienced at the family and social levels is also disturbing. It occurs in the country's centre, at the city's edge. Still, outside of "order", of the legitimate "law", and in this case, law and order have the mark of illegal force, threat and death.

When I finished my work, I had many feelings that were not completely untangled. There was a certain feeling of pain and helplessness, accompanied by the surprise that comes with meeting beauty that refuses to disappear. I am unsure how to answer Gergen's (2014) question about the usefulness of this inquiry. I think of at least three planes of influence. In the first place, this work allowed me to facilitate these conversations and construct a transitory collective experience where hope appeared together with the re-signification of stories and the creation of relational forms as a group. From the vertex of socio-constructionism, it could correspond to what Anderson (2007) names collaboration and, from psychoanalysis, is conceived as creating a space that operates as a generating matrix of new psychic events. Secondly, I think this story contains the beauty of surprise and hope that can be found or built when the qualities of kindness and caring come into play. Finally, on a personal level, it allowed me to experience other forms of research in which I am explicitly involved, and I am not just one more variable to take into account. Furthermore, being in touch with hope amid horror strengthened the reasons that give sense to my investigative and educational endeavours. I thank them, the grandmothers, who will surely not read this document, but whose presence has filled me with motivation.

Chapter V: Case Study: Grandparents Raising Grandchildren. Analysis of an Intervening - Investigating

In this case study, I present and analyse the content of two workshops. In the first one, I explore the meaning the group gave to the experience of being grandparents raising grandchildren. The exchange of meaningful experiences among the grandparents was encouraged by the principles of transformative dialogue with attentive and respectful listening, which generated an interpretative understanding of the experience's meaning. The second workshop was focused on intervention, working on the inferences made by the coordinator. The conceptual and methodological aspects unfold in the presentation of the case. I hope to illustrate the enrichment of a practice's analysis based on the phenomenon's exploration, observation, and interpretation.

The grandparents' workshops were held eight years ago in a small town situated two hours away from Bogotá by car. I arrived at the place after the invitation from a former student who summoned the grandparents' group. Eight grandparents who raised their grandchildren and were primary caretakers for them participated in the first meeting: seven women and one man. The conversation began with the question: What has the experience of taking care of grandchildren been like for you?

The analysis of the grandparents' dialogue allowed me to explore and organise, in the manner of a group testimonial, the situations that led each grandparent to take care of their grandchildren and their current relationship with the children and the children's parents. This document presents the theoretical propositions supporting the practices carried out, followed by the participants' intertwined stories. By organising the material in this way (i.e., as a group construction), I protect each participant's identity. Finally, I present the reflections on my findings in the workshops with the grandparents and considerations concerning the methodological proposals.

Aims of the Case Study

1. Describe and analyse the particular dialogue process created in the grandparents' group.
2. Explore the meanings of grandparenthood in this particular psychosocial context.
3. Through IPA methodology, examine the relevance of the interventive-investigation proposal to produce mobilisations in groups.

Methodology

This case study describes the work process in each meeting with a group of grandparents. In the first meeting, I unfold the concept of transformative dialogue. In the second meeting, the interventive-investigation process is outlined. This second meeting was built on my understanding of the first working session. The current content analysis is based on Morin's (2018) notion that human phenomena involve diverse and paradoxical relationships, which requires integrating elements that are generally considered separate and contradictory. To undertake this integration, I adopted the Psychoanalytic uncertainty principle (Green, 1996) and Not Knowing (Anderson, 2005), allowing (without pre-assumptions) the connection of observations and intuitions (be they intellectual, emotional or aesthetic). It implied operating with a high level of flexibility and openness.

Material Analysis

Content analysis is a social research technique that has multiple definitions and procedures. It is used in qualitative and quantitative scenarios to produce descriptive, explanatory, and hermeneutic data. Its operations are tailored to the subject at hand. In the present work, IPA content analysis is used to interpret materials of the grandparents' workgroups. Therefore, IPA refers to "content that reads and, when interpreted properly, opens the doors to knowledge of social life's various aspects and phenomena" (Andréu, 2002, p. 2).

This analysis combines descriptive references and observation elements with more interpretive approaches, organising the material in two registers: one, derived from the registered texts, and another, elaborated from comprehensive and conceptual inferences and latent resonances. The confluence of these two registers expands the sense of the directly observed subject matter, considering the communicative form that emerges from the socio-cultural context. The analysis is grounded in phenomenological, interpretative, intersubjective and complex thinking approaches. Recordings were used with the participants' consent.

The present IPA content analysis considers a descriptive position (the explicit content), an interpretative position (inferred from the discourse), and the elements that support these interpretations. It uses Bardín's (1991) concept of a 'synchronous performance' between a descriptive "horizontal" analysis of the text and a "vertical" interpretative analysis. Such 'performance' enables an interpretative construction and the value of dialogue for understanding.

First Meeting: All in the Same Story: Grandparents Equal Parents

In this chapter, I present the theoretical elaborations on the transformative dialogue introduced by socio-constructionist authors. These ideas guided the workgroups carried out eight years ago by me, a psychoanalyst.

Transformative Dialogue

Shotter (2006) asserts that theorising is commonly understood as a process that is merely informed "*from the outside*," what Shotter calls aboutness thinking. However, he postulates that to approach human phenomena, what is needed is a way of thinking, acting and speaking that is committed and receptive, allowing lively participation in the investigation process – what Shotter refers to as *withness thinking*. This responsive understanding is available in dialogic relationships with the other. Thinking from within creates an awareness of certain feelings that guide actions. In contrast, Shotter refers to the

frequent assumption about investigative knowledge as one in which theorists and researchers appear as if they had no "body," were selfless creatures, and considered the participants of their research as "objects". This conception leads to the search for "something hidden," which can only be reached through interpretation or representation, which has become inaccessible due to disconnection and distance between participants.

According to Shotter's point of view, the theory resulting from this path does not include recurring events that occur with the naked eye but rather seeks a hidden ideal, independent of any relationship we may have with the matter. The above leads to logical representations that become justification of the evidence, purely theoretical conversations, accepted and institutionalised as truth, regardless of who pronounces it and the context in which it is stated.

Therefore, instead of objective explanatory theories representing the sequence of events that lead from one point to another, Shotter proposes a knowledge focused on responding by living in unique and particular ways. Quoting Wittgenstein (1953), Shotter (2008) establishes the difference between our attitude and reaction to what is alive and what is dead, an attitude and attention that makes us notice what has always been in sight but has gone unnoticed. Still, it is only possible to notice in dialogical relationships. Bergson (1984), quoted by Shotter (2008), says:

The single adequate form for *verbally expressing* authentic human existence is the *open-ended dialogue*. Life, by its very nature, is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue, a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit, with his whole body and deeds. He invests his entire self in the discourse, and this discourse enters into the dialogic fabric of human life, into the world symposium... A person enters into dialogue as an integral voice. He participates in it not only with his thoughts but with his fate and with his entire individuality. (p. 593)

On the other hand, McNamee (2008) proposes the notion of *Transformative Dialogue* to confront the conflicting moralities we encounter in different areas and dimensions of life,

even in intimate relationships. From her point of view, moralities are historical constructions in everyday interactions established through traditions, rituals, and forms and contents that shape communication. These produce moral positions, which become evident as duties and valuations manifested in interactions with others and personal points of view felt as fair or reasonable and thus emphatically defended.

McNamee (2008) proposes a transition in moral conflicts through dialogue, for it allows participants to open up to the other's knowledge in conversations that generate new understandings and allow communication to continue. It implies suspending the "correction" approach of individuals or groups' actions to consider the conditions that can create more humane ways of dealing with differences.

McNamee (2008) states that moral orders are made in interaction with others; therefore, each encounter can support, elaborate, or rework moral demands. Each interaction has the potential of acquiring a new meaning for the problems or issues in question, or, conversely, positions can be amplified in contact with the opposite moral. She proposes working inhumane ways of dealing with the difference, imagining and creating a social order based on diversity coordination. As McNamee (2008) says:

"Dialogue, a very specific form of communication, offers us a way to step into and embrace the diversity of moral stances that we confront in today's world." (p.1) [...] "Because dialogue is a responsive, situated activity, it differs from our persuasive tradition. In dialogue, we are steeped in uncertainty, incompleteness, and multiplicity. This may appear to be a very uncomfortable space to occupy. After all, we place a high value on just the opposite: certainty, completeness, singularity. Privileging uncertainty, incompleteness, and multiplicity highlights how very different dialogue is from our common understandings of communication. Dialogue is not about successfully transmitting our meaning, knowledge, or information to another. It is not about persuasion or self-promotion. On the contrary, dialogue is a process of holding firmly to one's position while maintaining curiosity and respect for another's very different position. This is what Bakhtin refers to as responsivity" (p.9) […] "This also does not imply that differential power positions are ignored, nor that professional expertise is put aside. Rather, to be in dialogue is to engage in the tensionality

produced when one holds one's position while simultaneously remaining open to the (often very oppositional, contradictory) position(s) of the other(s). (Stewart and Zediker, 2002)" (p. 10).

Similarly, for Gergen, McNamee & Barrett (2001), every practice or discourse results from particular socio-historical circumstances. Therefore, separating people is a social construction favouring individualistic discourse and personal responsibility. This position leads to judgments blaming the subject for his acts, producing division and devaluations, differentiations, oppositions, and manifest contrasts through language. To nominate means to affirm existence, to make introductions with every word while marginalising the performance of what is missing or not part of a statement. Likewise, people tend to avoid those who consider themselves antagonistic, devalue their points of view and negatively explain their actions, with the cumulative effect of the devaluation and negative judgement. These trends lead to social atomisation, generalisation, and maintenance of conflicts and stereotypes, typical of social exchanges. This way, the tendency to conflict in transactions and attack or defend responses is normalised.

With this panorama, the authors find ways of dealing with antagonisms while simultaneously avoiding aggression, oppression, or genocide. The proposal for a transformative dialogue derived from a social-constructionist perspective emphasises relational responsibility, self-expression, coordination, reflexivity, and the co-creation of new realities. As the authors say, conflict emerges through discourses. Therefore, the polarisation or antagonisms could be transformed through a specific form of dialogue called transformative, centred on the idea of relational responsibility.

With these ideas as a guide, the grandparents' groups began with a general question: what has the experience of being grandparents been like for you? The group coordinator's listening is characteristic of attending to the grandparent narrations considering the group as a unit and not as individual accounts; as mentioned above, considering the group as a generating matrix of relevant meanings for this particular unit. The questions asked by the coordinator are an invitation to continue the dialogue in a warm, welcoming and respectful environment.

First Meeting Analysis

The first analysis describes the most relevant themes that emerged in the group conversation and orders the first meeting material in content categories. This presentation is accompanied by first inferences of contents, supported by the group of grandparents' narratives, on the tone of the conversation and the lived experience in the process (Graph 5).

Grandparents Equal Parents. Between Legitimacy and Illegitimacy

The grandparents' group has a common characteristic: outstanding dedication to the grandchildren. This task is assumed very early in the children's lives, and they have defended it even from the children's parents – their daughters and, in one case, a great-niece.

These participants have had a space in the grandchildren's lives that transcends the more traditional role of the auxiliary caregiver, occupying the parents' place. They explicitly say so in all cases. "We are all in the same story" is an initial reference that identifies them. For this reason, they cling to their grandchildren in many ways: distancing the parent, exonerating them from responsibilities they assume fully, as long as there is no possibility of granting any rights, all under the premise and consideration that grandparents are the best parents these children have.

The grandparents' stories show the grandchildren call them "dad or mom", a reference they gladly accept with joy and pride. In this way, they locate themselves in the parents' place, legitimised by the care and affection for children that the biological parents have not demonstrated. Therefore, there is a "legitimacy" of their claim to be parents, defended by their self-sacrifice, the care and the time they have invested in carrying out their parents' responsibilities:

(...) then I am the one who takes care of her ... the one who watches over her is me... and the judge also told her, 'No, the girl belongs to her, she was the one who raised her'.

(...) I do not say that they are my grandchildren, they ask me, 'and those children?' And I respond, they are my children.' They say "mom" to me, and to their mom, they call her, Julia.

(...) I don't want anything. Children need love; they don't need money. The little or much I have I give them. They are not missing anything.
The mom is me!
She says mom to me, 'mom, mom'.
The child was born, and she said to me, 'Dad, look to see what you are going to do with this child, I can't." And so, I said, "leave him. I will see what I can do'; The boy doesn't want to go either. I have him in my charge, and we walk up and down together… At least in my case, I am a dad, mom and grandfather. I tell you that they are three great responsibilities.

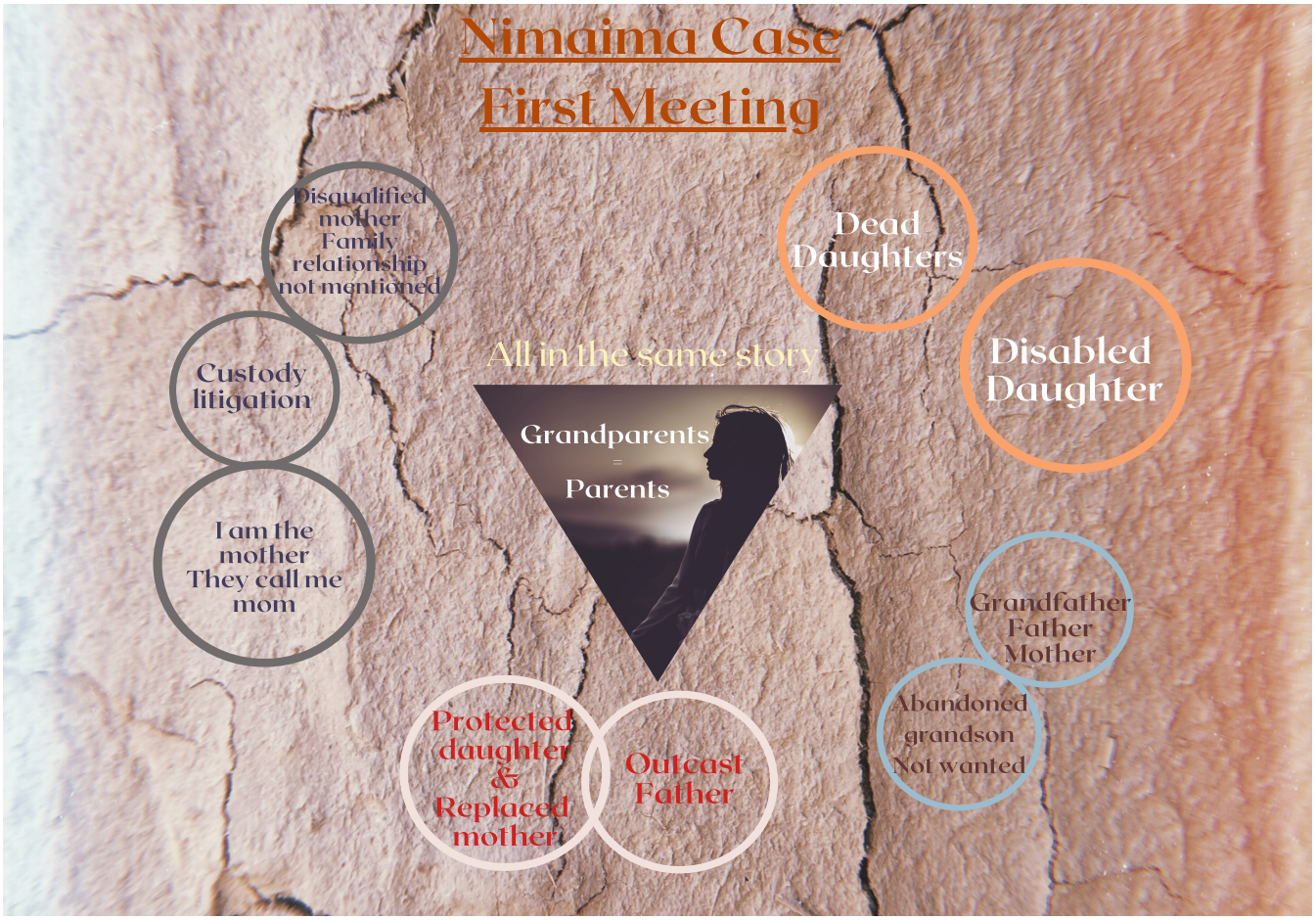
I already put the rope around my neck ... How I could leave that boy abandoned, nooooo, I am not crazy, not crazy, and I had to feed with *bienestarina*[4], but there I have him (...). Imagine, I just continued the task. I say the same, as I took care of my daughter as a child, I am doing the same with the boy; what else could I do?

And I have two grandchildren. I say they are my children.

The boy, because I had the girl since she was two days old. She left the hospital, and I took care of her right there because she was studying. Then, when the girl was one year old, the boy was born.

[4] The *Bienestarina* is a food produced by the Colombian Institute of Family Welfare (ICBF) as a supplement offered for children at risk of malnutrition.

Graph 5. Grandparents equal parents



However, legal legitimacy is in question, given that the present or distant parental figures threaten to break the imposture of a sustained and defended relationship in which grandparents are equated to parents. This conflict is continuously manifested in the legal processes carried out, in the expressed fear and the future age coming of grandchildren:

I sued the girl's father, and he went to answer the suitto tell the prosecutor he wanted the girl back, and I said 'no, I will not give the girl to anyone'. Now that she is a grownup, you want her, but when she was a little girl, you did not give her a piece of bread to eat.

Yes, I have thought about how hard it would be for me the day the mom says 'I take her'.

And in my case, the father of my grandchildren has collaborated a lot. In the beginning, when my daughter died, we went to the court, to the family commissioner, and, I thank God so much because he changed a lot, he left them to me; and we are doing well with the children, both of them. I take care of them, and when they are on vacation, he takes them, he treats them very well, he gives them many things, and I thank God because at first, it was a fight.

The boy's father is very responsible, he helps me with the clothes, pays for school needs, with everything, he comes to visit him ... but the girl's father does not. I have parental authority over the girl, but it is provisional. I am afraid tomorrow the father will come for her and take her away. They told me that I have to ask for the final parental authority because they can take them from me.

The boy is five years old, the girl is 6, so I went to the family police station, and the commissioner said I had to leave them to her. I had custody of them because their father died, but the commissioner imposed the law on me; they told me I have to let her see and take the children every two weekends so that the children would get attached to her, and then, they would go with her. That was terrible, so I had to go talk to the commissioner, and the commissioner said she had the right because she is the mother of the children.

Then she sued me, and the commissioner said I had to give her the children, but I did not. `I leave them when I die, first dead than leaving my children. The commissioner told her that she had to pay a children's fee, and I again refused it. 'I don't want money; I do not want anything what the children need is love; they do not need money.

In the filial conflict of the grandparents with the grandchildren's parents, the grandchildren remain in the middle of the dispute, which strains the filial relationship and causes a conflict of loyalties. Grandparents show their enormous attachment to their

grandchildren and their meaningful life with their presence. The threat of losing them by legal means or coming of age is constant, increasing the dispute's tension.

The Biological Mother: a Difficult Subject

Grandmothers defend their place and maintain it, but the threat does not stop. In this context, the fact that grandparents mention the mother of their grandchildren without referring to them as their daughters seems significant. The relational distance appears with the disqualification of the mother. The tone in which they refer to "her" is derogatory, rabid as if they were careless beings, not responsible, and unable to give affection. She is a figure who has lost her name and filial connection. They are no longer "daughters"; now, they are the enemy attacking grandparents and their relationship with their grandchildren.

(…) She… forgive me my language, but she just gave them birth, no more. But for me, I say, a mother is who breast-feeds, who wakes up for them, who takes care of everything for them and is aware of them. That is a mother.

She gave me some money but gave the child a bad life; she hit him a lot. You know, unwanted children like that have problems. I have had the child for twelve years, and it has been six months without a call" "Now she became LGTBI, so, that is it ... I can't let go of the boy in these conditions.

I told her, 'I am taking the child because ¿what are you going to do with the child? You are between the cemetery and the liquor store. You leave the cemetery and go to the liquor store; the little or much money you get is to buy liquor, and the child what?

She took them two weekends no more, and after the second weekend, she brought them back sick. The boy did not do well in school; the girl did worse.

But as I said to the doctor, ¿can you call a person a mother simply because she brought them into this world and then she forgot she had children? Not even the dogs. I made the

comparison to the commissioner, I told him that a dog gives birth and looks after her puppies, but she did not.'

We have a serious problem, first dead that I let her take my children; the day I die, they will pass into her hands.

She has no signs of affection for them. The truth is that the little girl was born here, but she didn't give her much love (…).

Another type of distance also becomes present in the stories: the dead daughters. Unlike living mothers who are not named, dead mothers were named as "my daughter," but there was little reference to them. The grandmothers refer very briefly to their daughters and their death without further delving into this matter. The same happens with disabled young women. It seems that there is a pain that would be better avoided here. These three grandmothers are much more silent and attentive to the conversations of the other participants, but their attitude is more of a witness than an active part.

I have two grandchildren of my daughter, who died in a bus accident. The first one she had at 16, and she got a new husband again at 23 and died at 24, leaving me a seven-month-old girl.

My daughter also died. She lived over there on the coast, got malaria, and came here on vacation for some fairs. Here she got dengue; the end of the story is that she died being 22 years old.

I take care of my grandson because my daughter cannot hear, so I am the one who takes care of them both. The mother is next to him and loves him very much, but the problem is she does not hear. She is deaf and doesn't understand. My grandson is already 13 years old"."

A particular case is a grandmother who assumes the parental role toward the pregnant adolescent daughter and the child after childbirth but alienates the father from the child. Grandparents take the parents' position with a "new son", leaving the mother in the older sister's place without assuming the responsibilities and decision-making proper to their site or her future. Everything is decided by the grandmother, who makes great efforts to support her decisions so that her partner, the grandfather, supports her. The grandparents fill the home with the newcomer. The daughter continues her life as if nothing has happened, secretly carrying the boy's father's relationship, transgressing the paternal law, and achieving a certain feeling of freedom. The conflict is the daughter's new pregnancy with her partner and the insistence on the father's presence, which threatens the happy and peaceful environment created before this event.

I have my daughter who had her baby with a boy who is doing military service… because she had her baby and I am the one… ¿you know? And now more, because she is pregnant again.

The problem is that we got a lot into that relationship. When the boy was born, we did not give them space for them to be responsible.

The boy's father and the other grandmother came to the hospital, ¿what did I do? Because of pride, I don't know, because maybe I didn't want it, I said, 'Flavio, I am sorry, you are not allowed to enter,' and it was a great lie because he could see Mercedes.

The relationship in the paternal family is maintained, offering the young mother all the protection and care. This support's cost is that the young mother loses her place, leaving the grandparents provisionally in full compliance with the duties and tasks of the parents and the daughter as an older sister. Again, the filial lines are upset until the new pregnancy puts things back in place, where the new couple and the new family emerge.

About the Group Process

This meeting ended pleasantly, with positive comments on the ideas exchanged and their opinions on the stories told. They could notice the difference between "a good idea" and what each one can do in their particular situation. Thinking and acting do not always go together because, as they said several times, "there is nothing else to do." The work of speaking, listening and being listened to over issues such as the fully assumed responsibility and "taking one's burden" let them understand that decisions made at a specific moment are options, not destiny.

First-order Reflection

In this section, I return to the dialogic principles and the intervention proposal mentioned above to establish a close dialogue between the authors and the grandparents. With this, I want to show the constant back and forth between practice and theory, between doing and thinking about what has been done, not as action protocols but as thoughts and principles intertwined in each practical exercise.

In this first meeting, I enacted *withness thinking* (Shotter, 2006), by attending to the participants' emotional reactions, the impact of the different communication forms upon them, and my beliefs. Particularly, I faced a moral conflict between mothers and daughters, their position and my ideas about what "ought to be" (McNamee, 2008). I remained respectfully silent until I could organise their stories and my thoughts in a responsive understanding. On this first day, I listened carefully to their communications to facilitate mutual listening from an open posture.

In the grandparents' conversation, certain elements emerged showing the complexity of grandparent-grandchildren relationships and leading the group to declare that being a grandparent means being a parent. They agreed with this statement, which, at the same time, contains different stories for the different families involved. The conversational plots and dramas were developed and established in at least four narratives combining the loss of the daughter relationship.

The distance, rejection and anger towards daughters can be framed as a breakdown or repudiation of the filial relationship. "She" (the daughter) takes the place of the persecutor, threatening the "idyll" of the current grandmothers' "maternal" relationship. Thus, there was a double imposture: the grandmother was placed as a mother, and the grandchildren as children, restoring family group "integrity". Not naming daughters in their family relationship becomes a gap within the mother-daughter relationship, so charged and socially connoted with attributes. This situation surprised me in this first meeting.

Considering the antagonists referred to by Gergen, McNamee, and Barrett (2001), in this case, the mother-daughter relationship is a battlefield in which one member prevails while the other disappears. In this meeting, their daughters' negative characteristics and judgments prevailed, placing them as enemies and leading them to judicial processes, which affected the entire family organization, especially the grandchildren in the middle of this dispute.

On the other hand, the grandmothers, mothers of prematurely dead daughters, name the filial relationship (my daughter), but they were attentive to what was being discussed in silence. The dead daughter is still the daughter but accompanied by sadness and silence. Silence, then, is a way to silence the intractable pain of the death child, a silence that, in any case, retains the direct manifestation of emotions transmitted through other means.

Another particular case alludes to the grandparents protecting the young pregnant woman, usurping her mother's role and confining her to a dependent daughter's position. The biological mother loses her rights as an adult, and her partner, his claim as a father. However, she clandestinely continues in a relationship with him and eventually gets pregnant again. Finally, the group's man, an exceptional character, assumed and rescued his grandson, as he did with his daughter when her mother abandoned her. As he says, he played the role of father and mother with his daughter and grandfather-father-mother with his grandson.

The notion of "grandparent equals parents" is an inference derived from this first meeting's content analysis, a general conception that condenses individual diversity. In this sense, it is an inter-subjective emergent social fabric throughout the stories, the social mentalities, and the plots of the moment exchanges. "Grandparents equal to parents" is a multiple-unit that combines subjective situations and particular mediations. Each personal situation was organized from needs, own stories and forms of interaction in the intimate and private environment. In contrast, in their specific exchange, they created the name of grandparents equal to parents.

Developing a double intersubjective and subjective view (social-personal in a double sense) suggests that this phenomenon should be approached with care in the observation so that the observer is fully aware of the personal, cultural or disciplinary prejudices that are presented in the dialogue. The proposition here is that deductions come from ongoing dialogical relationships and emerge from the attention, awareness, and interpretation of emotional concomitants in the group's work (Shotter, 2006).

Findings as a Tentative Useful Hypothesis

Some ideas resonated with me from the first group's work:

- The difference between referring to the children's mothers as "daughter" and "she."
- The emotional and legal struggle for the mothers' role.
- The devaluation of parents
- The generous self-sacrifice, dedication, affection and care for the grandchildren, elements of this new upbringing, were experiences lived for the first time by the grandmothers.

With these ideas, I thought about the opportunity and importance of using the second meeting to work on the not mentioned filial relationship, the chance to rethink this

relationship from other historical and relational references and think about the grandchildren's emotional impact of the broken bond between parents-grandparents.

Second Meeting: Retrieving the Parents' Place

In this second meeting with the grandparents, I used the previous conjectures as themes or aspects to work with more determination with the group. In this way, I decided to use the *Interventive-Investigation* methodology, a proposal I described theoretically and developed in the working group with the grandparents. I also analysed the emergent contents. Besides, I present second-order resonances of methodological understandings and their use in Collective Mental Health.

In the previous meeting, I couldn't pinpoint the female character that the grandmothers referred to as "she" until I asked them the question directly. The relational and geographical distance with the grandchildren's parents, linked to the personal and legal confrontation, seems to be a conjugation of factors that facilitate and sharpen the filial rupture. The parents' absence was exacerbated by geographical distance, the death of two of them, the disability of another, and the submission of one more. I thought about the relevance of organising the next workshop around the theme of the parental role. I used the Interventive-investigation methodology presented in the following section.

About *Intervening-Investigation:* "Walker, There is no Path. You Make a Path by Walking."

Here I present what could be called an Epistemological Genealogy of the Path of a Practice, based on the experience of work and research that Cecilia de Santacruz and I have been conducting for more than 35 years *Intervening-investigating*. Intuitions and purposes were gradually organised as we advanced working with groups, with concepts that were far from simple, idealised, or normalising propositions. Instead, the comprehensions are

organised, as Morín (2018) says, from “a principle of knowledge that not only respects but reveals the mystery of things” (p. 36). Now, after our trajectory, we can follow Morín:

Initially, the word method meant walking. Here you have to accept walking without a path, to walk making a path. Machado said it: Walker, there is no path; you make the path by walking. The method cannot be generated except during the search; it cannot be cleared up and formulated until later, at the moment when the term becomes a new starting point, then it is endowed with the method. Nietzsche knew: "methods come last" (The Antichrist). The return to the beginning is not a vicious cycle of the trip; as the word trip indicates, it means an experience from which one comes back changed. So perhaps we have been able to learn how to learn by learning. Then, the circle could have been transformed into a spiral where the return to the beginning is precise what moves away from the beginning. It is precisely what Wilhelm Meister's apprenticeship novels have told us in Siddhartha. (p. 36)[5]

I worked with Cecilia de Santacruz with groups of people with difficulties and problems beyond the traditional clinical psychology practice related to well-being (Torres & De Santacruz, 2011). Briefly, we consider the group encounter as a matrix, a generator of ideas, thoughts, and knowledge; this occurs if the group functions as a working group, operating collaboratively and with the participant's openness to being emotionally present. The group coordinator's role is to facilitate the conversation among the participants on an issue of common interest and modulate the emotional intensities that may arise, making the meeting theme a pretext for encountering different postures and experiences. We expect that this scenario facilitates genuine and mobilising thoughts, leading to the emergence of newness for all.

[5] In Spanish: En el origen, la palabra método significaba el caminar. Aquí, hay que aceptar caminar sin camino, hacer el camino al caminar. Lo decía Machado: caminante no hay camino, se hace camino al andar. El método no puede formarse más que durante la búsqueda; no puede despejarse y formularse más que después, en el momento en que el término vuelve a ser un nuevo punto de partida, esta vez dotado de método. Nietzsche lo sabía: "los métodos vienen al final" (El Anticristo). La vuelta al comienzo no es un círculo vicioso del viaje, como indica la palabra trip, significa experiencia de donde se vuelve cambiado. Entonces, quizá, habremos podido aprender a aprender aprendiendo. Entonces, el círculo habrá podido transformarse en una espiral donde el regreso al comienzo es precisamente lo que aleja del comienzo. Es precisamente lo que nos han dicho las novelas de aprendizaje de Wilhelm Meister en Siddharta (Morin, 2018, p. 36)

The interventive investigation methodology (Graph 6) is inspired by conceptual elements from different theoretical perspectives that guide the inquiry, considering it an Epistemology of the practice (Green, 1996). Bion offered another conceptual resource on developing thinking and thoughts (Bion, 1977), particularly his concept of negative capability and learning from experience (Bion, 1966). Conceptual developments refer to the thinking process, depending on the experiences lived, that can orient the thinking process to its growth or expansion of its detention or degradation.

The case study is framed in emerging paradigms (interpretive and critical) engaged in understanding how people understand the world inter-subjectively. It is inscribed in three epistemological principles (González, 2000):

- Knowledge is a constructive/interpretive production in which totalising and final results cannot be produced but are in constant construction, with interests in progress and situated in historical moments and contexts. Simultaneously, we assume that action research (interventive-investigation) creates interpretative conjectures, promoting thought and enriching the realities addressed.

- The interactive nature of the knowledge production process emerges from the exchanges, transactions, and dialogues of the people involved, mainly in a disposition for mutual collaboration.

- The emerging singularity (personally and socially) is a legitimate knowledge production level.

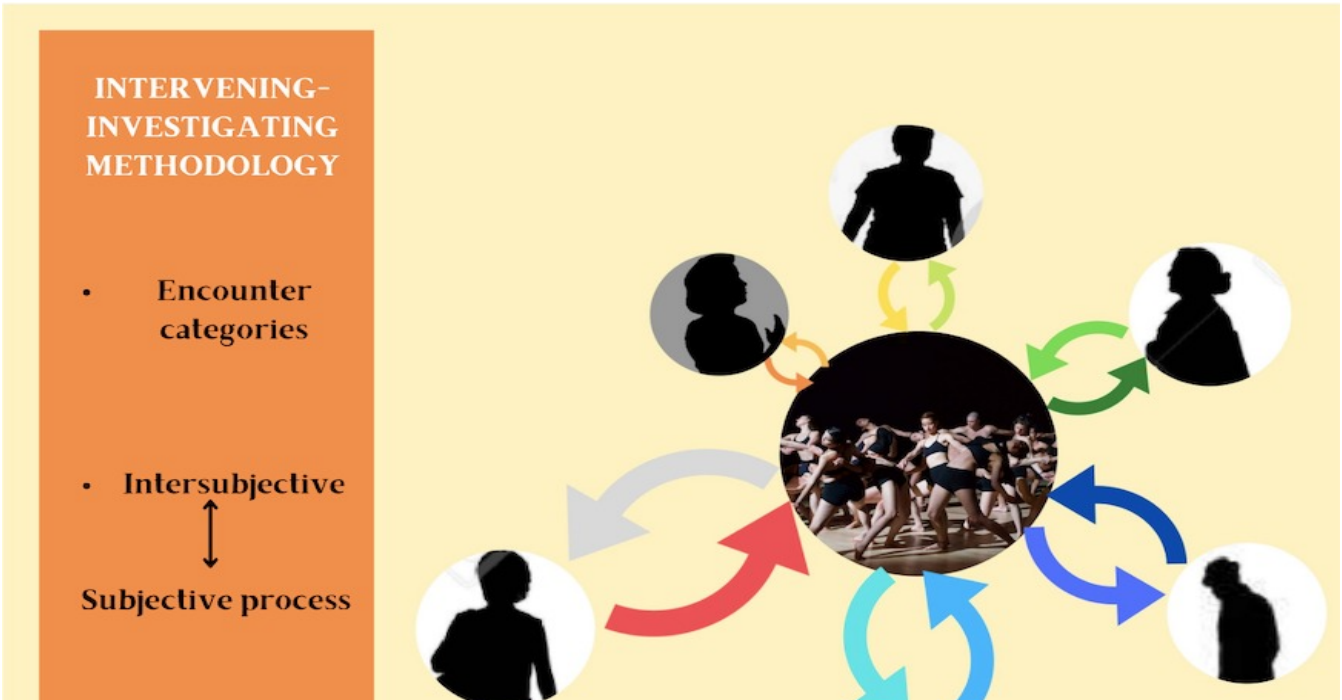
This proposal considers research and intervention analogously as some psychotherapeutic practices are understood. Thus, in this process of listening - imagining - speaking, significant unforeseen elements appear engaged in the succession of group meetings. Each new encounter arises from the previous experience, collecting what happened and proposing an essential topic for the work. This way, understanding movements and

emerging elements allows the spiral cycle to continue. This trajectory's conceptual transit has followed a thread that combines theoretical elements that share the idea that human phenomena are full of tensions and contradictions. Therefore, facilitating the links between disjointed experiences as bridges and creating complex human phenomena makes sense. The conceptual journey starts from transitional experiences, upbringing, the theme of psychic development, and what we call the outside clinic. On our way, we formulate the idea of encounter categories (Torres & De Santacruz, 2013).

An encounter category combines elements considered antagonistic through a third element that puts opposites one next to the other without getting into contradiction. This bridge concept operates as a "maturational paradox" as it is oriented towards transformation by creating a higher abstraction symbol. This category brings together significant features of the themes. It is not a negotiation but an inclusive and genuine transformation experience, which opens new ways of understanding. This third factor fulfils the role of union and separation, linking while allowing distance.

The encounter category is a working tool with groups based on Winnicott thought, an English psychoanalyst who opens up a model of therapeutic work, especially with children and parents. Winnicott (1992) refers to the bridges between the psychic discontinuities imposed between the external-internal world as intermediate experiences.

Graphical Synthesis 6. Intervening-Investigating



The Intermediate Experiences arise in psychic development. It is a phenomenon that Roussillon (1995) called "a utopian location", suspending the opposition between the primary and secondary processes. It supposes an intrapsychic bonding, a work of creation, expanding possibilities, opening, and establishing movable relationships. The experience of non-contradiction between contrary elements creates novelty in the psyche and cultural understanding. In this experience, the assurances given by the certainties are combined with the anguish generated by the uncertainty and the unknown, making it necessary to search; to"try" new ways of feeling and understanding the other and oneself.

Similarly, following Winnicott, Green's (2010) proposition of *Tertiary Processes* in psychoanalytic work links the primary process and the secondary process[6] of psychic functioning, allowing a third element to appear, what he calls virtual:

The virtual is inscribed in the order of the possibilities offered by the ties governing relations and, above all, interrelations, to conceive a hypothesis remaining within the order of the non-speculation and that, in all cases, works underground and only emerges as an eventuality. (p. 31)[7]

Intervening - Investigating Synthesis

[6] Psychic functioning operates under the impulse and the pleasure principle, with free energy; while the secondary processes suppose the primacy of the reality principle, the drive energy is linked; that is, they achieve levels of thought and symbolisation typical of higher processes.

[7] In Spanish: Lo virtual se inscribe en el orden de las posibilidades ofrecidas por los lazos que gobiernan las relaciones y, sobretodo, las interacciones, para concebir una hipótesis que permanezca dentro del orden de lo no especulable, de lo posible, de lo eventualmente realizable y que, en todos los casos trabaje subterraneamente y no emerja sino como eventualidad (Green, 2010, p. 31).

Research and intervention are considered simultaneous processes in professional practice.

- Interventional research work aims to create progressively healthier and more complex relationships.
- An encounter category is a work tool. It is a notion that arises from concrete experiences and is a bridge between issues initially considered antagonistic, calling for diversity and reducing antagonism and contradiction.
- The exercises or activities proposed in the research-intervention group sessions are presented in encounter categories and favour participation and involvement in the subject with the distance or closeness that each one can assume.
- The participants' narratives are woven as an intersubjective production in which the coordinator creates a "multiple-unit" of meaning that allows the communication of group encounters to continue.

Planning Activities

The activities described below were proposed to find significant elements in filial relationships in the manner of encounter categories. In this way, an attempt is made to decentre the present antagonism relationships and offer the opportunity to think about relationships, both in the intimate and intersubjective field. The workshop then moves between the personal-subjective and the intersubjective seen from a distant place. The change in the relational distance makes it possible to question what is considered unmovable and open up to other more complex ways to understand the facts.

Below is the planning carried out for the second grandparents' meeting:

- Letter to the daughter (individual activity): What would you have liked to say to your daughter and couldn't? What did you dream for her? What is it possible to recover? This

letter is a personal and private exercise. The intention is to reconnect the mother-daughter relationship with other relational factors that may exist.

- A conversation about the experience (shared activity): the process of sharing seeks to create the group's matrix of thoughts as a multiple-unit in which the participants' experiences converge.
- About being a dad. Video: What is being a father? Video about dad. https://www.youtube.com/watch?v=rEyvRtrhTfk
  It seeks to focus the gaze on the figure of the father in the lives of the children.
- The sharing of ideas about the father's role is shown in the video. The process of sharing seeks to create the group's matrix of thoughts as a multiple-unit in which the different dimensions of participants' experiences converge.
- Learnings. A way of evaluating the work done.

Development Second Workshop

Letter to the daughter (individual work).

I provided the group with an update about emerging stories during the previous meeting to locate the day's working topic. The activity of writing a letter to the daughter, the mother of the grandchildren, was very emotional and silent. It took them a while to start writing, which I can interpret as necessary to get in touch with the daughter. The shock was evident. Tears flowed and sustained throughout the writing. Then, in the conversational sadness. The participants mentioned memories of the daughters' life and reflections on death, what they would have liked to be different, dreams not fulfilled, painful moments with the parents, stories from the parents themselves and their impact on the grandchildren.

Sharing feelings: what was not named.

I miss her… I miss her a lot because I… her, yes? She and I understood each other very well; I told her that it was tough for us to have her so far away... we are not going to see her again, but we will accept God's ways. The things my God had prepared for her; that is His will, to

take her young no matter how it has been; each of us has our destiny; we don't know how we will die, do we?

I tell her that the children ask for her a lot, they cry a lot, the girl sometimes goes into crisis and goes to bed and cries and cries… She says, 'I want to go where my mommy is, I want to go with my mommy.' And my grandson, he still ... and the only thing I say is that from wherever she is, she helps me (...).

In my case, I give thanks to God because of the accident she had, she was going to remain a vegetable, and I thank God so much that it was His will to take her (...) thanks to my heavenly father, and that's fine.

Sometimes, I have mixed feelings; Moms are also irresponsible, in my very personal (…). And I write that, to me, it was very sad and painful, very painful when she got pregnant because... what did I dream for her? Amid my efforts, poverty, sacrifices, and everything, I wanted her to be a professional, to develop herself professionally. However, unfortunately, she already had two diplomas, one girl and the boy, and she did not want to move on with her studies.

My grandson has been very violent and rude to me, but despite everything, he is still my child (...) Forgive me for the expression, but he says to me:"this old motherfucker, what are you doing here? Why don't you die, old man" and after ten minutes, he comes back and says, "Grandpa, will you forgive me?" Well, man, he said it with a deep feeling...How will I say, 'I don't forgive him?'

That is very difficult to understand, just as it is complicated to understand why the womaniser father of the other children arrives, who loves them so much, who calls them every day, right?

Well, I say they are borrowed because suddenly I know that the father has more rights than me, so I have to be prepared.

You do like that role of mom again, but you get much more attached to the grandchildren, but (...).

I would like you to always give him love and bring life's greatest love.
I would like you to think again and again in your life and think that children are people God brought into the world with a purpose. She should think before she keeps on denying them.

On this day, the silence of the previous session from women who lost their daughters turned into words and sorrow for their deaths, the lack of a companion and consolation because "God" was the one who took them away. Beliefs in transcendence helped these women accept their daughters' death, but the pain was still present and silenced. Instead, grandchildren openly expressed grief.

Unlike the first meeting, the other group participants kept silent and attended to the pain of their companions. Perhaps meeting death allowed them to face the possibility of remedying situations and think about which ones they could change.

In this open and sensitive environment, an issue that caught the group's attention was thinking about the grandchildren's father, who, for one of the grandmothers, had objectionable behaviour. The issue ceased to be individual and became a collective issue in which the participants highlighted this negatively rated father, underlining his attention to his children and his daily needs. The group brought up their ideas about painful experiences with other parents, and praise for this particular parent gradually emerged. The same was true of awkward moments with grandchildren as they grow older, especially when they say hurtful or threatening words. They recognised that speedy trials leave out relevant aspects of valuable people that must be tolerated and understood for grandchildren's sake.

Rethinking Grandchildren's Parents.

The parenting dialogue began after the presentation of a disagreements video between a deaf and mute father and his daughter bullied by her classmates.

Suddenly you do not understand why that man has all those girlfriends because one can say, no, I do not know, I do not understand anything, but he calls the children every holiday. As a dad, I think he makes an effort and shows that he loves them.

Yes, that is true; he pays his quota, adds groceries, and gives them everything they need. He says he loves them every day.

At least if you don't want to, you can say my pleasure is first.

At first, we fought a lot when my daughter died because he wanted to take them away, but the judge did not let him because the girl told the judge that the father was a womaniser.

However, he pays attention to everything necessary for them.

Excuse me, I do not know, in my concept… I have a theory. I have realised that there are many unwanted children. Some women curse while pregnant, and I say the children begin to hate since they're in the mom's womb because, from a very young age, they begin to be aggressive. It is a theory that I hold, and I think the theory of love is central.

Ever since they are in the belly, they feel ... I think that's why my grandson is so bitter.

In other words, children feel everything that one is transmitting to them. But you can also change what is communicated to them; if not, it would be horrible. They indeed feel rejection, but it is also true that they feel love.

Not everything in life is terrible; you have to look at the good things; all the qualities of a person have brought out more than the negative things because sometimes we only talk about the negative things, which he (the father) did, don't we?

Yes, everyone has their own story.

And highlighting good things about the same person you have had resentment towards every day, but also, at one point, getting to say: I don't like it; that is, talking; to dialogue.

As a mom, one seems to think that the other has many bad things, but if one sits down to speak, it turns out that everyone has their own story.

The father of my grandchildren is doing his military service. Still, he calls the boy; for example, when he is sick, or the girl needs something, he communicates with my daughter to see what the children are missing and calls his parents, and they collaborate a lot with my daughter.

Today, as soon as he saw his father, he hugged him and said, "Dad!". Of course, when he said dad, his father was so happy that the boy said so because he never had, never had reacted like this. My boy raised his arms to him, asking him to pick him up.

One gets between them that does not leave them. I know I got a lot into my daughter's life.

I witnessed their personal thought processes, favoured by letter-writing activity to the daughters and the video of the father and daughter suffering. Thus, the two elements functioned as categories of encounters facilitating the ongoing transformation process. There was a non-contradictory contrast, allowing the stories to be organised in new ways. It seemed that these grandparents had been able to connect with kinder aspects of their daughters and sons-in-law, reducing hostility and increasing understanding. It led us to think that putting elements in an atmosphere of containment, care and respect allows for constructing bridges between what initially was judged as antagonistic. Instead of war and resentment, comprehension appeared in how different elements were woven into the participants' reflections, collecting their experiences.

Synthesis of the Second Workshop Process.

1. From antagonism and disqualification of the grandchildren's mother to recognising her as the daughter and her mother's place.
2. From the assumption "grandparents equals parents" to placing parents in their place and grandparents in theirs.

3. Recognition of parents' figure in children's lives and its influence on their well-being, both with actions and words.

As Recognition and Learning

This section describes the participants' final reflections during the workshop, in which new relationship aspects that were not considered in the first meeting emerged. The facts were reconstructed, and the impulses were modulated, thus facilitating a more benevolent look at the filial relationships.

Not only with words can you express so much love for your children. You can teach them many things, but there are also many ways to express love (...).

As grandmothers, we can help our children to have a relationship with their mother and father in any circumstance, relations that allow them to live, that help them to be better people, that lets them have more joy and less anger and pain.

Sometimes, one does not realise the effect of one's words (...).

Sometimes you say things or complain, usually, right? And you can't stop the child from being angry with his mother because he left and left him, and because naturally, he needs her, right? I think that anger is because of that.

There are mixed feelings because he loves his mother, but she makes him angry because he abandoned her.

Sometimes I feel something, but I ask God to take away all that, all those grudges, the hatred and everything. So, God has helped me a lot, and I have also told the children to leave this to God.

You have the idea of being a father for the children, for the grandchildren. A statement, but they have a father, those children have a father, and they have a good father.

I learned how far one goes with the grandson and how to leave the space for parents to see themselves as parents. To notice when one is criticising, to pay attention to the good qualities and leaving problematic conditions behind and, if one sees it like that, it is better to dialogue.

During the second working meeting with the group, different personal stories and opinions were shared, while new understandings were woven together. The first exercise allowed the participants to reconnect with their daughters' affective aspects. Going through past, present and future times of the relationship stories with loved ones, recognising what was left behind and silenced, let the grandparents return to a broader awareness of the events that had been subjected to a single simple quality. Some spoke while others listened. Everyone could get involved by talking about unnamed issues, producing resonances of thoughts in both the intersubjective and intimate scene. The movements to understand the filial situation included aspects not seen or considered initially. The group matrix generated a wealth of ideas from their life experiences, and emotions presented, shared, and received respectfully by the participants.

Summarising Findings and Analysis Process

In the content analysis, I patiently went back repeatedly over what I had observed and thought, noting the distinctive features of the group as a system. This work produced new versions of the experience, considering that "the ethics of precaution does not contradict the ethics of interpretation" (Stake 1992, p. 23).

The first meeting allowed me to infer the absence, difficulty, and antagonism created, especially towards the grandchildren's mother (the grandparents' daughters). This inference contains a significant value that questions the grandparents-grandchildren relationship, aspects of the mother-father-daughter relationship, and concerns about the bond between

grandchildren and parents. All this is configured as a problem, a place of emergencies and resonances in multiple directions, a ground of complicated exchanges worth going back to. My role was to be a recipient of the dialogical experience with grandparents, attending to the meaning of the experience of being grandparents, which was gradually clarified in the inference· "Grandparents equal parents" became evident in that moment of the process about the problematic usurpation of the parents' place.

In the second meeting, using the research-intervention methodology, it was possible to return to the concern of the stories of the first session: the absence of the mothers of the grandchildren's place and the non-mention of their place as daughters of the participants. I approached this issue differently to facilitate recognising affections with daughters and the "parents' role". The proposed activities were chosen as meeting categories, promoting emotional connection through their own or other participants' stories. The group dialogue led to the emergence of a "collective" involved and worked on the initial ideas.

I confirmed once again that a group functions as a thought-generating matrix when the collective formed by the participants creates a receptive, respectful and emotionally involved environment. Thought movements are surprising to everyone and open up transformative emotional experiences, in which judgments and usual behaviour patterns are avoided. These groups require coordination according to transformative dialogue principles and encounter categories. In this way, they become a valuable resource for promoting the growth of the people involved.

The second meeting went from an antagonistic position to recognising other aspects, giving the experience a more complex vision that integrated new elements. Likewise, the inclusion of other essential characters in their narratives, such as the grandchildren, their pain, and parent efforts, showed impacts that were not seen or considered in the first instance. The increasingly broad view of the transgenerational offered the recognition of essential links that opened the doors to greater understanding.

Second-order Analysis: Methodological and Collective Mental Health Resonances

It is always surprising to experience how a group's transformative and creative capacity increases when it operates as a working group in which collaboration predominates (Bion, 1972). Without a doubt, favouring meetings of this type contributes to well-being, understood as Good Life (Esteva, 2011) and Collective Health. (Almeida-Filho, 2006). These ideas resonate with each other; this is the case in my research work, in which reflective know-how creates resonances and connections with broader or more diverse visions, achieving an enriched plot. Thus, I continue to expand my experience with this group of grandparents from conceptual resonances with what is described as the promotion of Collective Health and Good Living.

Collective Health is an original paradigmatic field for thinking about general health that allows to think-build health as a non-linear process. This epistemology adopts the theory of networks, disciplinary blurring, dynamic systems theory, and complex processes' emergent properties. All of the above point to the awareness that science is increasingly configured as an epistemological practice of model building, formulation, and problem solution in a constantly changing world (Almeida-Filho, 2006). For Almeida-Filho, complexity allows ordering the levels of occurrence of processes, both in the ontological and cognitive sense, while recognising the diversity of relationships that can occur or be established between the different elements of phenomenon feedback, among other explanatory models.

This way, the case study combines common principles from different disciplinary fields. The concept of paradox in this thesis is used as a conceptual tool supporting the construction of multiple units from the contrasting elements presented in an experience. Thanks to the predominant principle of non-judgment, antagonistic forces lose or stop entering into contradiction, making the links between facts acquire a more harmonious and comprehensive recognition. The topic "problem" loses its pathological meaning. It is a work that combines different experiences, and it is precisely this diversity that turns the group into a multiple-unit, enriching the participants' personal stories. The interaction between the intersubjective and the subjective makes the experience resonate at different levels of life,

broadening its understanding and reducing the tensions inherent in conflicts, without denying them but opening new resolutions.

On the other hand, I believe what has been presented shows some options to facilitate daily life in the direction of more harmonious and healthy relationships, centred on the value of people's experience and their capacity for auto-poesies. The preceding resonates with propositions of Collective Health and its translation into "Good life", considered a complex object, a field, a system with hierarchical level partialities and totalities. Linear determinations cannot explain it, given the multiple states of existence.

Contrary to the usual way of thinking about scientific domains, Morin (2018) emphasises the fixed relationship between the natural sciences and anthropo-social science. From his perspective, a reorganisation of knowledge needs to break with the permanent dissociation between individual/species and society. This question about the limits of the disciplines leads him to rethink the epistemological propositions underscoring the classical sciences, given that the parcelled knowledge of particular fields has managed to achieve the dislocation of the individual and the world, "crumbled among the disciplines, pulverised in information" (p.26). However, this does not lead to the idea of general knowledge or unitary theory but rather to the need to find methods that detect "unions, articulations, solidarities, implications, imbrications, interdependencies, and complexities" (p. 29)

These approaches have been the integral connector I have intuited in my professional practice. However, reading Morin fills them with richness and argumentative rigour. Morin points out the awareness of ignorance, uncertainty and confusion; they become virtues favouring reflexivity, potentially relativistic, relational and self-conscious thinking, all precursor signs of complexity. Therefore, the appearance of uncertainty and confusion can lead to regression of disjunction, simplification, reduction, and certainty. However, Morin's awareness of ignorance, uncertainty and confusion represents a progression in unknown lands, a path that even the natural sciences, physics and anthropo-social sciences have travelled.

In the presentation of his "method", Morin (2018) begins by establishing concepts and principles of knowledge, the relationships between science, politics, and ideology, that are not always visible. It is precisely this concealment that leads to what he calls mutilated actions. For Morin, method means the search for "the method." The "method" of classical science involves simplifying units, disjunction, closure, and streamlining ways of thinking. The idealisation of classical knowledge assumes that ideas can absorb reality; only the intelligible is real; rationalising represents the aspiration to enclose reality in the order and coherence of a system of thought; normalising represents the elimination of everything strange, irreducible, mysterious. Morin proposes recognising what escapes from this ideal, what cannot be rationalised, and what deviates from the norm.

As Morin says,

The method is opposed to the so-called "methodological" conception reduced to recipes. Like the Cartesian method, it is inspired by a fundamental principle or paradigm. However, the difference here is precisely the paradigm. It is no longer a matter of obeying a principle of order (excluding disorder), of clarity (excluding the obscure), of distinction (excluding adhesions, participation, and communications), that is, a principle that unites the science of logical simplification. It is, on the contrary, based on the principle of complexity, of connecting what was disjointed (p. 37).

As a way of closing and synthesis, for now, I can say that the analysis of the work with the group of grandparents led me to realise that a complex perspective allows us to understand the phenomena of study in their constant construction and reconstruction. The analysis presented here shows how I overcame initial linear thinking. From a simplistic perspective, I noticed a troubling filial relationship, the final finding of the first meeting. However, the second meeting favoured that the broken ties be re-established with the emotions and feelings of other moments.

The parents' place displacements hid the grandparents' pain due to the loss of the filial relationship that seemed definitive. However, the recovery of the bond was encouraged by

the collective dialogue, in which bridging or encountering categories enabled other non-visible factors of parent-child relationships to be put at the centre of the stage, leading to a reorganisation of family ties.

Thus, each encounter has the potency (Winnicott,1992; Roussillon, 1995, Green, 2010) to transform interpersonal relationships and moral propositions (McNamee, 2008), a topic that is crucial to thinking about collective mental health (Almeida - Filho, 2006). I want to end by expressing the joy of being a participant in processes where hope and affection reduced the antagonisms and led me to think about what is essential in family life.

I cannot finish without giving enormous gratitude to participants who expanded my vision and authors who invited me to deconstruct my ideas and think again.

Chapter VI: Overarching Synthesis and Comments. Rethinking the Path Fallowed

Rethinking the Path Followed

The opportunity to participate, listen and analyse materials from three dialogue groups of grandparents caring for their grandchildren became a learning experience full of surprises. Working on the present thesis led me to confront and deconstruct what I already "knew" and discover or build new understandings with the grandparents' groups. These understandings summon the grandparents' situations and ways of facing significant social and personal challenges. I present my reflections on the work carried out at the time of the research-intervention and the later considerations with IPA.

This thesis has described, step by step in the previous chapters, the methodological elements involved in each Intervening-Investigating experience carried out with the groups of grandparents. In the same way, the Interpretive Phenomenological Analysis (IPA) examined the conversation process of each group, the shared emotional experiences, and the specific sociocultural contexts of the participants. The collected information generated interrelated processes of thought and imagination in the form of intuition with particular findings both in the practical development of the interventions enacted eight years ago and in the new conjectures arising under the IPA methodology.

Rethinking led me to broaden my discernments in back-and-forth movements of observing, describing, and sharing. This rethinking was accomplished by attempting to create mobilisations, avoiding the imprisonment of pre-conceived ideas (Morin, 2002) without denying the value of previous ideas (Bion, 1980).

In what follows, I present the learnings with the Intervening-Investigating practice carried out eight years ago and with the more recently produced IPA methodology.

Intervening-Investigating practice: what it meant to be a grandparent eight years ago

Chapter II of Methodology defines the working principles used in the Intervening-Investigating practice as well as in the subsequent Interpretative Phenomenological Analysis:

a- Uncertainty principle,
b- Encounter categories,
c- The group a collective matrix,
d- Development of thinking and negative capacity,
e- Psychoanalytic intuition as a resource of knowledge,
f- Research as Future Forming,
g- Dialogical Conversations,
h- Complex Thinking (Pg.40-45).

These principles allowed me to connect the moments of this thesis, producing enhanced understandings and findings about what it means to be a grandparent and reflections on that knowledge. Also in the methodological chapter, I establish that *intervening-investigating* is a transformative practical group proposition that explores pertinent issues for a group. In the first group experience described in chapter III, I highlight that the grandparents identified their role as "Strict Grandmother," extended in the second session to "Bread & Belt."

"The Strict grandmother" appeal arose in the group many times, prompting me to question and de-configure my pre-judgment as a psychologist. However, as I described in the corresponding chapter, the meetings showed the strength and firmness of this assertion. Despite my bewilderment, I had to receive something that required suspending my judgments, precepts and efforts to understand what I still did not reach.

In the first meeting of the second experience described in Chapter IV, the meaning of being a grandmother that emerged in the group was "learning with the grandchildren to be a mother," an idea abruptly interrupted by horror stories of the previous night's violence. As

happens frequently in this situation, in the history of this neighbourhood, there was no protection by any legal institution. The grandmothers' narrations introduced me to horror stories that I felt, at that moment, unthinkable and unliveable. I experienced an intoxication in body and mind that took time to be resolved. In that first session and in my state of surprise and confusion, I could only "confess" out loud what I asked myself: "How can you live like this?" an inaudible and inappropriate question that remained unanswered at the time.

Months later, I could set the second group meeting for Mother's Day, a celebration of great cultural importance that facilitated returning to the suspended topic in the first meeting. The encounter category, "Learning to be mothers," was accompanied by their stories as mothers, the pains and errors experienced, limitations, and the relationships with their children. Now, as grandmothers, they have been able to better understand what was not possible before, having learned from the previous experience, showing a capacity for care and subtle and surprising reflection, appreciating affective nuances and completely unexpected transformations. Being with them was a joyful experience. I shared their joy for life, love for their grandchildren and children, and reflections on their relationships. The dialogue was open and genuine. All of these, despite the horror that surrounded them, but possible behind closed doors and in a minor tone. I have to say it was a rare role for a supposed knowing professional. Still, I realized I was attending the life lessons generated in harsh conditions far from mine. My task was to facilitate the conversation, pay committed and interested attention, highlight some issues and feel with them the joy of what they live even in the risk in which their lives transit.

The third experience, presented as a case study, was accomplished in less convulsive conditions than the previous two and, therefore, was more familiar to me. In the first grandparents' group meeting, the lack of difference between the grandparents' place and the parents’ place was pulsing in the conversation, creating a rupture with the mothers of the grandchildren, increased by emotional and geographical distance or by the death of two daughters. In that session, the theme was recurrent, leading me to feel a certain bewilderment and internal discomfort that I could not organize into a helpful conjecture. During the preparation time for the second meeting, the breakout between grandparents and parents and

the opportunity to review this issue in the group became more evident. Therefore, I worked on "Being Parents" as an encounter category and practical tool (Chapter V). The purpose was to de-structure the antagonisms, recover what was not explicit in the narrations of these grandparents, and recuperate feelings, ideas, or facts of other moments and different dimensions of the relationships. Thus, the conjecture created from my experience in the first meeting with the grandparents became a transformation allowing rich qualities and motivations to appear for the grandchildren's parents, relocating their place in the family dynamics.

Theoretical, Practical Scope and Limitations of the Intervening-Investigating Practice

The *intervening-Investigating* proposal arose from the simultaneous need to explore human issues while taking advantage of the opportunity to work with participants. Creating collective moments to think about everyday situations and returning to their experiences can lead to mobilising ways of conceptualizing situations and interactions. Therefore, the practical exercise and knowledge production are considered simultaneously in the Intervening-investigating practice. As mentioned above, the present thesis is framed within the propositions of emerging epistemologies, taking up the uncertainty principle (Green, 2010), also known as the stance of 'not knowing' (Anderson, 2012). This consideration implies a negative attitude (Bion, 1980), that is, to encounter the observed phenomenon stripped of pre-assumptions or pre-judgments. In this way, one is open to multiple interpretations (forms of knowledge) which offers the opportunity to appear non-judgemental.

In the following diagram, I present the central elements of knowing, updated by the practical experience and analysis carried out with the grandparents. It is a spiralling movement beginning with the particular interest of a research professional, starting from a negative attitude and putting specific pathologizing knowledge on hold. This attitude invites an opening of thought that allows one to observe and apprehend the phenomenon of interest from a broader vision, stripped of the restrictions of the expert/known approach. The observation allows to capture the perceptible characteristics through the organs of the senses;

however, in this case, the "observation" unites implication, intuition and imagination, giving rise to aspects not directly perceived but still present. Capturing the unobserved requires opening the gaze to the emotional experiences that arise in the interactions. Something pulses in the encounters, perceived in the atmosphere of the meeting in the unfolding emotionality; non-linear conjectures emerge along the way. In this case, the pulsing elements invoke the response of the other.

In all human relationships, what happens between offering and receiving is central to understanding relational development; the aesthetic and ethical dimensions of transformative interactions appeared here. The construction of a group network summoned the past and the present and favoured the potentiality; the multiple temporalities break the one-way, cause-effect logics that reverberated in the narrative circuits; in this movement, the latter elements resonated with former activating transformations. This multidimensional gestation process happens when a group operates as a welcoming and germinating matrix in which we are all involved and called to participate actively.

On the other hand, intuition and imagination are psychic functions related more to artistic productions or mental disorders but rare in the classical exposition of knowledge. Intuition and imagination are usually considered in mental illness or, in life with meaning and artistic creation, a paradox that confronts us with the antipodes of what is recognized and valued in culture or an obstacle in classical knowledge.

However, in psychoanalytic clinical practice, the shared emotional experience and the free attention to the course of the patients' narratives as well as their narrative leaps, allows for building or finding useful comprehensions. In this way, Psychoanalysis adopts the cure and the knowledge of what escapes reason but continues to mobilize emotions, thoughts, and actions.

Psychoanalytic intuition is one of the technical resources developed in my training and clinical practice over time. Thus, one could say that a psychoanalyst carried out the work-

groups of grandparents. However, the developed methodology is not psychoanalysis; psychoanalytic ideas are tools to open interdisciplinary fields.

Here is a paradox that is important to point out. I am a psychoanalyst, and I practice psychoanalysis in my office daily. Simultaneously (and not in a contradictory way as could be judged here and there), I have inserted myself into the psychosocial field as a professional committed to finding and creating bridges that cross dichotomies. Moreover, that is precisely the value I attribute to the work conducted jointly with Cecilia de Santacruz throughout our professional lives.

Being a psychoanalyst brings to this journey a particular "look and listen," allowing oneself to resonate emotionally and think respectfully with the other about the emotional experience present in each encounter. Of course, for traditional fields, multiple affiliations become suspicious, being understood as a challenge to one's accountability, but also in training where it is required to both respond and pause, reflect and be genuine, show simultaneously uncertainty and knowing.

Another challenge of the intervening-investigating methodology is expecting a point of expertise and effectiveness. Rather than expect expertise and effectiveness, the intervening-investigating methodology requires accepting and dealing with confusion and constant personal transformation, as well as surprise and adventure. In the same way, the conjectures produced in the encounters are not directly transferable to other situations. Each experience becomes a unit generating pertinent learning for the participants but is not focused on prediction and generalisation. Again, the uncertainty principle characterises emerging epistemologies. However, it offers new factors for other areas interested in attending or participating in relational promotion.

Graph 7 presents the spiral movement of the research-group intervention work. As I already said, the group is considered a multiple and active unit in which intersubjective trajectories converge in conjunction with individual psychic processes, which are not necessarily explicit. The work on an issue in which the participants are highly involved seeks

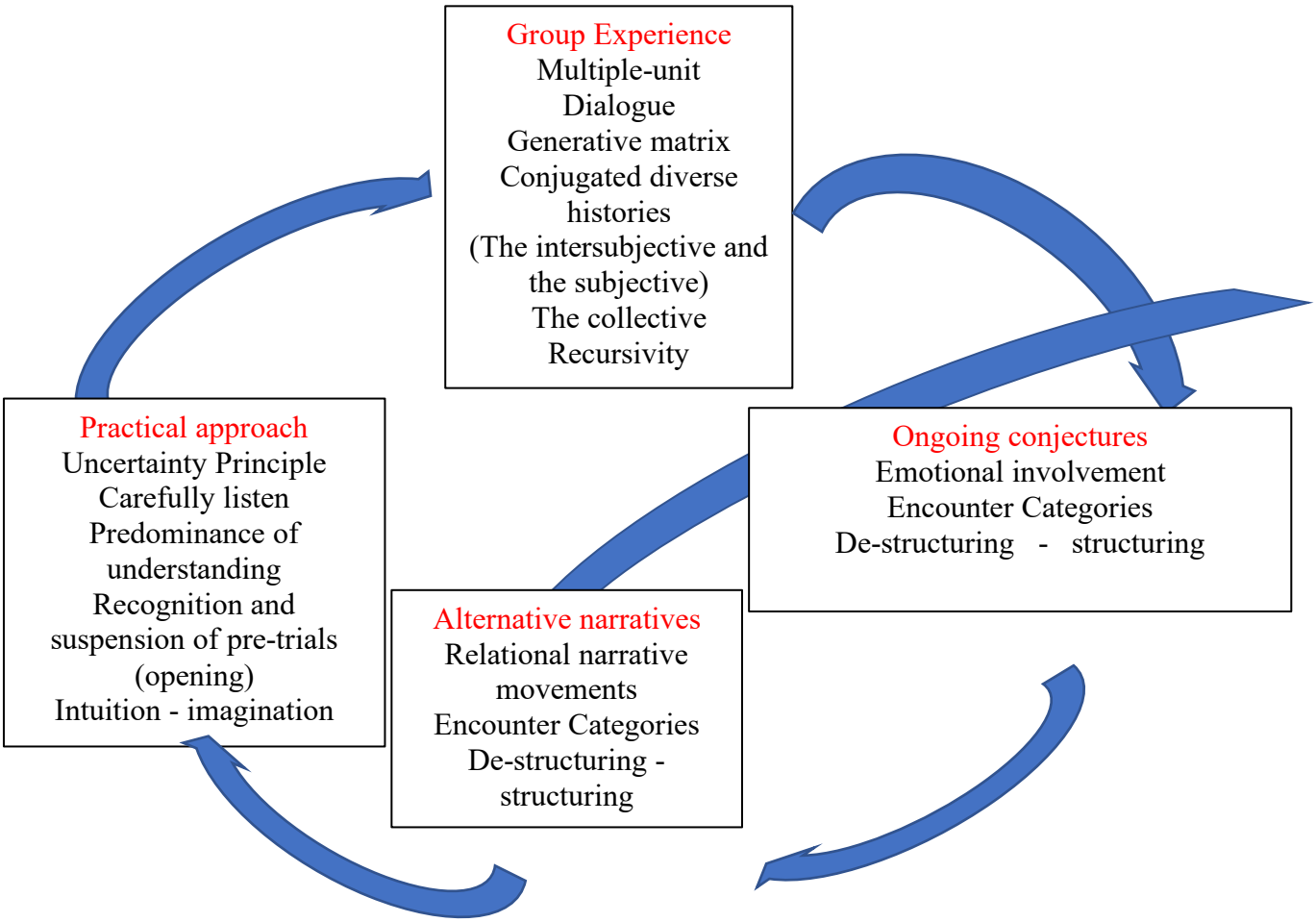
to produce a recursive organisation of centripetal and centrifugal movements (Morin, 2001). Personal and group involvement is an organizing element of the dialogue.

The process described creates multiple logics. The group experience can be "a unique and singular collective since it is unique and unrepeatable" (Fernández, 2012, p.207), a multiple-unit. In these moments, the ability to participate in an issue that includes the practitioner is summoned, producing new ways of belonging, hopefully without being trapped inside the group. Instead, the group functions as a relational network, a collective event in a specific time and space, to re-experience issues with others. The above opens to create links and diverse interactions, suspended when the group closes. However, at the same time, the experience continues to resonate with the participants after the event has concluded.

The group's professional facilitator's task begins with constructing an encounter category about an issue that convenes the participants. It is a receptive invitation to share different situations. In this case, the group started with the question about the "experience" of being caregiver grandparents. The time and space conditions of the group meeting welcome experiences and ideas sometimes dispersed or antagonistic. However, the dialogue diversities and turbulences may require professional regulation. Some contents may be more or less rigid or flexible, but the containment and metabolism function allow their organisation. This process is a continuous two-way structuring – a de-structuring process which calls into question old ideas without disregarding them and simultaneously creates new visions.

The conjectures arising during the work-group progress result from inferences created in the dialogue. Images, memories, sensations, feelings, and propositions lead to a decentring of thought and experiences, encouraging conversation, and taking new directions that invite and accept contrasting aspects or positions. The emerging stories invite new relational forms, which recursively mobilise the previous ones. The spiral movement continues while time and space allow it, producing, as already said, aspects that can persist after the closing of the work sessions.

Graph 7. Intervening – Investigating Process



When I performed the groups of grandparents, I did not have the dimensional amplitude that Complex Thinking offers. Only with the IPA methodology do new connections appear with much broader and more relevant fields of knowledge, not only for the participants of work groups but for thinking and acting from other dimensions of problems. I return later to expand the meanings of being grandparents in the section corresponding to the IPA methodology.

Ethical Aspects

As clarified in the introduction and chapter II, to carry out the Intervening-Researching groups, the presentation and approval of the project to the corresponding ethics committees were previously fulfilled, including the proposal of informed consent used. Ethical care was also especially present in the relational consideration with the groups, manifest in attentive and respectful listening to their experiences and the care and benevolence of the returned conjectures during the meeting. This way, sharing the conjectures and intuitions with the group is possible. These communications have an exploratory direction in some moments; in others, they are used as "encounter categories," avoiding judgment, aimed at facilitating the affirmative reorganisation of the experiences shared with the group participants, analogous to what was proposed by Shotter (2005) as *Withness:*

> *It is to do with a kind of thinking that can only be conducted within fleeting moments, in the course of trying to work out how best to respond to unique and crucial events occurring around one NOW, at this moment in time. I have called it 'withness'-thinking to contrast it with the kind of 'aboutness'-thinking that we are much more used to talking about in our reflective discussions with each other (pg. 1)*

Conceptual Consideration: The Notion of Experience

I had not foreseen that my choice for the question about the grandparents' experience, simultaneously with my experience of the encounters, would lead me precisely to a synergistic conception that would reveal new and surprising factors in each case. What I experience each time I return to the materials is an activation of emotions, concerns, and resonances of thought that do not cease. How can we understand that the passage of time does not suspend the generation of thought mobilisations, searching for expanding conjectures? And if the movement does not stop, how can we position the utility of the results?

So, I review the idea of experience, a word that, as in my case, "is almost always used without thinking about it, without being fully aware of its enormous theoretical, critical and practical possibilities" (Larrosa, 2003, p. 2). Experience is a concept that refers to events and their apprehension by the subject. Its exteriority and effect on the subject lead experience to be both constitutive and constituent of subjectivities and intersubjectivities and, therefore, a condition for openings and new realisations. That is to say, the experience refers to what "happens," to the exteriority, an event alien to the self, affecting it and therefore summoning the body. With experience active movements in different dimensions emerge; the singular joins the plurality, mustering diverse emotions in which there is room for passion, uncertainty, freedom, and life (Ferrater-Mora, 2001, Amengual, 2007, Larrosa, 2003).

In the experience, "what happens" from the event comes to me as adventure, uncertainty and danger, leaving a mark, trace or wound. In this sense, the experience is suffered, mobilising my inner self as it passes. The movement produced by the experience is reflective and transformative; from the outside-in and inside-out, generating a loop type of movement (feedback), centripetal or centrifugal, organiser of stability or metamorphosis. The experience is unrepeatable and, therefore, cannot be generalised. It alludes to moments the subject is exposed to a sensitive openness and accepts vulnerability. The experience contrasts with control, repetition and generalisation, precisely and equally as the experiment, recognising uniqueness in each situation. In this case, the approximations to the description and nomination aim to show the movements taking place, generating diverse routes that are not foreseen or predictable.

Experience is precisely movement. Thus, it facilitates the decentration of the domains of the disciplines' objects of study without invalidating them; as Fernández (2005) puts it, valuing their productions and, at the same time, deconstructing the logics of their ordering principles of knowledge. The experience does not pretend to immobilise the facts; instead, it invites us to re-experience what was lived, thought and felt in a particular moment through involvement, revealing the multiple and contrasting nuances present in each situation.

Therefore, experimenting with the grandparents' own experiences was the path that led me through unpredictable terrain, not only about what "happens to them" but also about what "happens to me." I cannot establish where the meetings led the participants after they ended. Instead, I can account for how I have transformed, making knowledge approaches that increasingly stimulated the imagination, gaining the confidence that this journey leads to recurrent de-structuring and organisations, where amazement takes place, and the work takes on multiple meanings.

Having experienced the entrapment of concepts, disciplinary affiliations, and the discomfort of not being able to fit within their limits led me to look for ways out, such as the one I present here. So, I slipped between the fabric of the group's narratives and its dual collective and singular organisation, enabling me to clarify and affirm without fear the need to get involved with the other in their becoming.

Thus, increasingly moving away from the answers and imprisonment of preconceptions, precepts and doctrines, I experienced an immense feeling of freedom. I understood "experience" speaks in a different language. A Cconcept or a word is not the only central element but part of a network of factors coming together to achieve flexible and mobile conjectures; all of this does not provide usual certainties. Instead, there is a restless interest in working and reading and the need to communicate the learnings.

Results and Learnings of the Interpretative Phenomenological Analysis (IPA)

The interpretive phenomenological analysis (IPA) considers the uniqueness and meaning of personal experiences. It is a flexible methodology involving the researcher's expertise and interpretive work. The IPA methodology allowed reviewing and enhancing the grandparent groups' registered materials based on the narratives, the shared experience, intuition and the inclusion in the conjectures of each group's personal and socio-cultural historical factors.

Central to the expansion of the meanings of being grandparents were the recursive resonances that occurred during the analysis, produced thanks to the close relationship with

the concrete narratives while maintaining enough distance to think beyond them. For its part, in the subjective dimension, the impact of resonating with the personal experiences narrated became a random dynamic in search of organization.

Despite the time elapsed, getting in touch with the materials brought back the moving experience. As a living witness (Shotter, 2006), the implication is an axis-guided interpretation, including (I insist) intuition about shared experience and narratives. The recursive flow of thoughts and emotional experiences (de-structuring) seeks binding conceptions (structuring) containing the diversity of the phenomenon. This way of proceeding moves away from closed disciplinary presuppositions, breaks with the hegemony of the concept and the word and is oriented to letting oneself be surprised by the unexpected richness and beauty of complex perspectives. Next, I summarize what is exposed in each chapter to underline the singularity, showing the contrasting meanings that emerged from the IPA methodology.

First Experience Strong Resistance as Protection

For the first group of grandparents in Ciudad Bolivar, "Strong Resistance as Protection" means defending a solid position of control and discipline that does not fade or silence despite all the social, academic and government assumptions on the subject. On the contrary, as it was said opportunely, the dynamics of the interaction of the grandparents in their family stage retroactive productions of the old and new parenting system, combining the personal and social history of the grandparents and the history of the context. What was manifest by the grandparents was a reaction to forces facing the outside dangers present in the neighbourhood; with their containment resources, that is, grandparents' strict regulations expressed spontaneously, the grandparents assumed the purpose of opposition, protection, and control.

Therefore, reaching this understanding required shedding what is already known, breaking with the uni-disciplinary perspective and running the risk of looking for meaning in

the circular, centripetal movements of these grandparents who accentuated their task as a protective barricade. Broadening the view requires approaching the elements by recognising the purpose, the value of these positions, and the collective search for recursive paths that jointly activate new outlets.

War and terror have the outcome of destroying ties and trust, as do any actions that might be suspicious. In Ciudad Bolívar, violence has many faces and lives with the inhabitants' daily lives, as long as they "look the other way" or do not get involved in matters that do not concern them. In this sector, violence is an actor with many faces that walks daily through the streets but does not impose a general law. In Ciudad Bolivar, grandmothers can talk harshly, argue about what is right or wrong, and punish without hiding.

Second Experience: Family Intimacy as a Form of Resistance

In the San Cristobal second group of grandmothers, the experience I called "Family intimacy as a form of resistance," the death threat annihilates participants' possibility of directly opposing or reacting to the dark force paramilitary groups. The silent resistance movement led this group to construct an intimate family scene inside the house's front door.

Antagonism is not viable. The closest and caring ties are feasible in the family group, where it is constantly observed and learned. The strength is in surviving, collaborating, and taking care of each other from the street without giving up the lived life, ideas communicated in a quieter tone. Outsiders are risky due to, on the one hand, their violent intrusion (paramilitary group), or on the other, because outsiders are a threat to the brutal power exercised and instituted in the sector. It was impossible to return because the door was closed without any response, putting into action the impotence of any citizen facing the armed force.

However, I still have not come out of the astonishment of finding unthinkable survival resources and wealth in family ties, hopeful resources and the creation of care scenes, affection, respect and solidarity amid the horror. It is like the surprise of seeing tiny flower

buds struggling to grow in chaos or destruction but continuing to live, showing their beauty. The grandmothers' resistance created in me great bewilderment and surprise at the time. Even now, from a distance, I still feel the astonishment of finding amid terror the strength to survive and create an intimate family scene, where life has the right to cope with intimacy, commitment, affection, beauty, and learning from experience. The grandmothers, all women, return to their lived experiences not to justify what they do today but, precisely, to learn from experience and do things in a better way.

In the case of San Cristóbal grandmothers, violence imposes its law and demands absolute compliance. Violence has a single faceless semblance, enforced with weapons ensuring things go as "that face" demands. The alternatives are to obey or encounter capital punishment. Reacting to this faceless violence is impossible, only to follow without comment. Perhaps this shared terror and the need to survive encouraged the grandmothers to take care of their own and look towards their homes to create contrast with the street, having a diminished intimate voice. At home, interactions allow them to pause and think, to have time to share, rescuing a space to live what they could not before.

Case Study: From the Breakup of the Grandparent-parent Relationships to the Recovery of Generational Lineage:

In the third group, work experience with grandparents from a small mountain farmers' town, the conjecture that appeared in their first meeting allowed me to use the intervening-investigating strategy more actively. In the first meeting a broken bond between grandparents and parents emerged.

I found a gap in the generational lineage, a parental relational absence filled with permanent conflicts, devaluations and displacement of their place in the family. This situation was favoured mainly by the remoteness of the grandchildren's parents. Also, the first meeting showed that the mother's image also faded because two of the mothers died prematurely. Another had her role displaced from mother-adult-responsible to being confined as the youngest daughter.

The situation described led me to return to the issue of the absent character in the next meeting, using the "encounter categories" work tool that I presented before. The importance of this experience is that the grandparents' group moved to restore the significance of the absent or dead mother in family life, particularly in the grandchildren's lives. We could suspend antagonism and struggle with the mother's or father's place. Also, some invisible characteristics of the relatives began to be visible. Also, the group could reconsider the legal issues regarding custody during the meeting without any lessons, precepts or speeches. Encouraging conversation through small tasks, respectful listening and responding, the participants were encouraged to share their stories, think about them and create new understandings of what ails them. I do not doubt that dialogues open diversity while the precepts and doctrines favour confrontation.

About Second-order Resonances

To end my IPA reflection in this document, I want to present my latest conjectures and resonances with ideas outside the disciplinary field of psychology. Second-order reflections do not emerge directly from the grandparents' narratives; instead, they are organisations of thought emerging in my task of phenomenological and interpretive analysis of the material, which, as I have said, combines discursive lines from different sources. Consequently, they can be a bit naive for traditional academics. In that sense, I declare myself more an imaginative practitioner of psychology who distrusts normalisations and scientific or social decrees as unique solutions or solutions to describe, evaluate, diagnose, judge, or attend to human difficulties.

Based on the above, I recorded some of the insights that appeared during the analysis of the materials converted into crossroads between different disciplines, simultaneously looking for the corresponding literature review. The exploration and revision of the ideas allowed me to understand that some conceptions led me again to the disjunction of the disciplinary fields. In contrast, other conceptualisations became practical frontier concepts, with connections that expand the way of thinking and address everyday life issues.

I chose ideas best aligned with the search for broadening thinking, assuming the explicit risk of being judged as "lacking rigour" or labelled as "poor judgment," which can occur when the conceptual and methodological limits established by the disciplines overlap. I support the choice of one concept or other by the relationship created or found between meanings given by the grandparents and the potential for fertilisation, amplitude or enrichment provided by the conjunction with the established conceptual resonance. The resonances invite disciplinary decentration. Also, they create methodological paths adjusted to the complex singularity of human phenomena.

The concepts explored were "parenting as a complex phenomenon," the idea of "territory," "from patriarchy to matriarchy: an unsustainable dichotomy," and "resistance." These concepts had the value of contributing new views on what grandparents experienced in caring for their grandchildren and, in this way, overcoming prejudices. Furthermore, the conjunction between the meaning of grandparents who take care of grandchildren and the conceptual resonances of a greater abstraction from other disciplines allowed connecting subjective and intersubjective factors with historical and social conditions in a framework that realises the diversity of the cultural present in each fact reviewed. This junction work leads to recognising the hologrammatic principle of complex thinking: "not only the part is in the whole, but the whole is in part" (Morin, 1994, p. 68). This principle "transcends reductionism that sees only the parts, and holism that sees only the whole"... " Then, we can enrich the knowledge of the parts by the whole and the whole by the parts, in the same productive movement of knowledge" (Morin, 1994, p.68).

The case study illustrates the research intervention proposal I have worked on for many years. Its analysis accounts for the process followed, especially using the "encounter categories" as a methodological proposition. This proposal seeks to circulate the interplay between subjective and intersubjective dimensions that point to constructing "collectives" as multiple units in which antagonisms become creatively organised. The chapter establishes relations between the investigation intervention proposition, "Collective Health," and the "Good Life." This third experience showed practical ways to promote a "Good life," an

alternative contrasting the Health Systems' attention, especially in vulnerable contexts. Practices in psychology become stakes for personal and social development if they recognise the historical living condition and the cultural aspects of populations, nurtured by the strength or creative potential of groups organised around thinking and collectively solving the issues that affect them.

From this starting point, the psychology practitioner (or other fields interested in human and social development) requires a new attitude that implies a change in approach towards knowledge and action. However, disciplinary areas have the security of what is already known; therefore, it is risky to move away. Likewise, exploring unknown lands risks getting lost along the way. In contrast, it also has the opportunity to meet or build views that lead us to feel more human and connected in creating a good life. The two logics of knowing approximations contain products that are not necessarily antagonistic, in which "universal truths" can be combined with "particular diverse truths." Both logics make approaches to care more complex as long as the subjects do not become diseased living objects but autopoietic living beings, capable of producing their well-being in solidarity and collectively (Granda, 2004).

As Viniegra (1985) puts it, "any content that we assign to health will be an academic exercise of an enlightened minority if it has not initiated the collective management of social life" (p. 418). Social life is always in transformation and movement, interpreted through recursive logic and ontological approaches that privilege subjects as the axis of knowledge, learning and changes (Granda, 2004). In this way, professionals interested in care, "Good Life," and "Good Dying" must be mediators and interpreters of configurations of subjectivities and intersubjectivities in a specific territory.

In the same sense, the predominance of the instrumental reason in the postulates of mental health focuses on the disease, lack, problem and need, leading to the instrumentation of knowledge. This idea can no longer be accepted as the only truth but as an interpretation of reality. In this way, the idea of an imposed universal norm is deconstructed, present in the

regulations governing professional practice without considering routes adapted to changing conditions and circumstances.

For example, the current COVID 19 pandemic showed the inefficiency and inadequacy of the standards required by the States (especially the Colombian) that govern care and "good practices," as well as the care precepts of some disciplinary fields. During the pandemic, it was evident that the general rules and doctrines of the disciplinary areas and the governing bodies of health care had to be "transgressed" to adjust to urgent situations, making visible what is essential in our actions as psychologists.

I believe that the central place that genuine disposition towards the other has in mental health has emerged, as well as solidarity as citizens. More than restrictions and straitjackets in care and attention in science or life, it is necessary to develop bonds of trust and freedom, which give rise to movements between the chaos and the organization of the significant challenges that arise in a life crisis and also in relative stability.

Learnings from the Experience

The lived events related by the grandparents, organised into categories and conjectures, showed that a different knowledge vision is required to achieve their understanding and methodological and epistemological organisation. Thus, complex thinking becomes the articulator of old intuitions, transdisciplinary conversations and arguments, allowing me to present the rationality of this procedure. Collaborating with colleagues from different disciplines, we recognised the value of this new vision, using it vigorously and creatively in various projects. Once again, my gratitude to Cecilia de Santacruz, who has always been a companion in these trajectories, pacing our stride to continue rehearsing and breaking preconceptions while remaining in the academy. I must also acknowledge the Javeriana Academy that allowed us all these opportunities to work towards a collectively linked approach to mental health.

Following crucial epistemological questions, I present my ideas and learnings on an emergent complex professional practice and its analysis. I offer below the elements that point in the emergent and complex direction.

- Contrary to the traditional epistemology centred on a logic of rationality, the knowledge derived from working with the grandparents' groups summons perceptual, intuitive, and imaginative elements arising from a practice that starts from the participants' knowing.

- Unlike generalisable truths, the thesis emphasises the value of singularity and the collective dimensions that reflect historical recursiveness.

- Unlike unidirectional thinking and practice, the thesis gives an account of a practice and IPA methodology in continuous resonances of thought and multidirectional transformation.

- Instead of methodological control, the proposal was guided by dialogic principles that open up the unexpected, the uncertain, and the new in this work. Thus, the method becomes a road under construction that gives rise to this type of rehearsal and creation.

- Concerning what is real, this work shows the realities narrated, imagined, or lived in each encounter with the grandparents, also added to other accounts concerning these realities. Thus, reality becomes a fabric (social fabric) of different elements that organise emergent realities in a constant flow of temporary stillness.

Approximations to Complex Thinking

Now I want to return to my approach to complex thinking to point out the path of complexity and its challenges. The first principle of complexity is to approach phenomena from the dialogical disposition, which implies openness to recognise that "facts" contain different logic than their appearance. In this case, the findings in each group's experiences concern life as it is lived by them, with its affections and contrasts.

The dialogue involved what I experienced, felt, and thought in these encounters and the mobilisations I showed at the time. Mainly, I found the temptation and the risk of simplification and thus the disjunction of disciplinary knowledge. The logic that governs each disciplinary field produces the illusion of a control-orientation that emanates from central notions governing thought and action and the illusion of control and prediction over the phenomena. I am concerned about its effectiveness in achieving such control from different instances, producing results without critical revisions.

Contrarily, the dialogical disposition is a practice that requires a critical review of our assumptions in the face of any fact. It requires that it be possible to defocus from our knowing-power and instead focus on the interconnections present in experiences. This disposition moves away from the "delusion of absolute coherence" (Morin, 1994).

The second principle of complex thought is the conception of order-chaos (Morin, 1994), integration - disintegration (Bion, 1980) concerning life and the universe. This conceptualization points to expansive or degrading existences constantly moving in contact with one another. As stated, this disorganisation process was visible in the collective experience built with the grandparents. Intertwining ideas questioned some elements, revealing their organisation from interactional factors.

Seeing the complexity in meaning productions of each group allowed contrasting the simplicity of the "specialised" gaze in the face of solidarity that activity references experiences (not only discursive) by the grandparents. Moreover, the self-organisation produced in the groups thoughtful contributions supposes a recognition of knowledge outside the disciplinary appreciation, transforming professional practices, particularly in social sciences—the above open to permanent dialogue that leads to constant learning.

Furthermore, the process of returning to what was sensitive to the participants had a recursive function—one returns and advances, causing the whole transformation in the journey process. The narratives, emotionality, and ideas are nuances that create an opening for other views. The same and the new are intertwined, affecting unforeseen dimensions; for

example, mutual recognition, the decrease in absolute judgments, opening experiencing affections and recognising others. I can call the constructed process a complex experience of everyday human life.

The openness to the uncertain calls for the novelty, the unknown, and the willingness to know, an idea shared by different authors. This openness implies accepting that what we think or establish as results or findings of hard work does not have the quality of certainty; however, the effort to think with others allows those unseen aspects to appear with plausible conjectures and broaden our understanding.

Writing this thesis, I think the novelty of what I say is that it has ceased to be a discourse. Instead, becoming a discovery to my practice; thinking derives from that sensitive, disturbing experience shared with others, activating imagination, thinking, and process organisations. Finally, I can say that the complex look achieved by the grandparents accentuates the events that parenting has:

- The relationships.
- The history lived by generations.
- The contexts in which the multiple factors make up multiple units.

In this discovery, there is no disjunction between rational-emotional, scientific knowledge, and everyday life experience.

Back to the literature Review

I recursively return to the literature review to close, given the ethical questions about the care that requires transferring the results of the interventions to persons or populations. First, I underline the interest shown by a situation that acquires more and more relevance in children's care and becomes a convening element of different views. Second, the literature review characterised the caregiver grandparent phenomenon in multiple ways, the findings of which correspond to each epistemological perspective and interpretation.

Quantitative studies make a real effort to present information produced by significant samples of people through surveys to establish factors such as the quality of grandparent-grandchild relationships or the health status of grandparents and grandchildren. The surveys seek to characterise conditions, behaviours, and difficulties shared by the population in general, offering helpful information to understand some defining factors of the study population. The findings represent stable data, which is reproduced repeatedly in different environments.

On the other hand, the qualitative approaches refer more to what can be narrated or talked about with an interlocutor. These qualitative studies present mobile, active interactions that indicate the reproduction of the senses or the shared meaning on some issues and the creation of new narratives and forms of interactions. Here what remains appears with what is transformed, showing displacements produced between polarities. It is precisely the conjunction between the reproduction of the same sustaining the stability of the known and the emergence of the unforeseen that has multiple units with relative autonomy, giving place to the antipodes of knowing in which independent discourses coexist (Morin, 1994).

The journey through the literature review confronted me with my scant approach to certain types of research productions, de-centring me from the usual way of approaching the study topics. Thinking about and recognising the utility of the research findings on populations, especially for the actors responsible for decision-making in social, educational, protection or health spheres, led me to wonder about the impact on potential users or handlings of the research findings from unique perspectives. How can you use the information derived from those studies? What is possible to build with the academic production? Is it possible to prepare a report that contributes to proposing or establishing recommendations for actions that improve the quality of the grandparent-grandchild relationship? What communication and ethical requirements are necessary to consider each time?

The above questions raised concerns when moving from research results to practical or interventive actions. I wonder about the risk of using one-dimensional "knowledge" when it becomes information used to pigeonhole people identified by the presence or absence of some "desirable" category or behaviour. In this case, the one who possesses "knowledge" assumes the other as lacking, as this other thinks and lives outside the "expected" and "valued," making the difference an assessment based on the asymmetry of power. Power of knowledge, theory, numbers, and uncritical precepts, to name those that pertain to the place of expertise.

The reflection points to an issue that has become increasingly important in professional practices, especially those that call for well-being: the practices demand general protocols that homogenise the population from already "well-established" knowledge centred on improving care and producing "successful" results. Knowledge becomes a given knowledge; a solid object imposed as a guide for leading the professional in its use. The work protocols have become the parameter that guarantees the professionals' supposed good practices and knowledge. They are no longer only functional nor are they simply chunks of timely knowledge in specific fields to consider for service providers. Protocols have become guides that must be applied as if it were unnecessary to think about the facts again because, "You already know."

As a pertinent example, the way knowledge is applied generally, and undoubtedly with good intentions, can be reviewed for children's protection, whether from abuse or neglect. In my country, there is an activation of a protection network if there is a complaint of neglect, child abuse, or any situation deemed potentially dangerous for infants.

The first movement is judicial, removing the children from their homes and placing them under the protection of institutions arranged for this purpose. An extended process begins when the family has to prove their ability to be "good parents." At the same time, the children are "protected" in isolation from their families in places where care becomes operational, focused on food, housing, and schooling. This way, significant ties become broken; the institution looks toward "saving" children from parents already judged as

criminals. There is no doubt that there is a need to protect children from dangers to their lives and well-being. However, it is precisely the application of the law looking at a single factor as a determining factor that becomes a successive chain of abuse that now extends to the family. Therefore, using a disciplinary perspective runs the risk of qualifying and organising a situation from within a definitive category that leaves little space to include more comprehensive elements of the phenomenon it determines.

On this matter, I make two considerations linked to the living conditions of families in emerging countries, as is the case in my country. First, wouldn't it be more effective to direct part of the resources used to protect children from "violent" or "negligent" parents to carry out continuous programs to support families living in risk conditions, thereby promoting caring family relationships? And second, would the formulation of psychological care, in this case, or any of its performance areas, change if the problems were identified by evaluating the multiple inscriptions (historical, cultural, political, subjective, intersubjective)?

I do not doubt that a greater breadth of the spectrum of gaze and analysis can find synergistic responses, initiating personal and social *poiesis* processes. The outcomes may "allow the passage of being the not presence, (and) to admit the unveiling of a space of truth" (Abamgen, 1970, quoted by Zambrano, 2019, pg 44).

These reflections also concern the institutional functioning, especially for training psychology professionals. I find a fragile movement of progression of more complex views of the discipline's problems, followed by tendencies to return to more disciplinary forms of specialised fields that do not connect. These views return to the safe areas where knowledge is organized by the homogenisation of practices, evaluations, and "objective" results. The excessive normalisation in practices by the entities in charge of their vigilance contributes to the tendency to return to separate disciplines. Homogenising norms and protocols promote compliance and not creativity or critical thinking that considers human phenomena as singular issues and simultaneously as complex; that is, always in transformation and

movement and, therefore, demanding permanent inquiries, analysis, and adjustments in practical approaches.

An example of this position is the Dialogic Conversation, described as a "shared inquiry, a process of joint participation, back and forth, of giving and receiving" (Anderson, 2012, p.158). These practices distinguish looking at issues from the outside or distance from a more involved and committed attitude. In Shotter's (2006) words, "there is another way of engaged, responsive thinking that becomes available to us in our relations with living forms when we can enter into dynamic or dialogical relations with them. I will call this thinking-from-within, or withness-thinking" (p. 586).

From my perspective, knowing could connote an ethical and aesthetic dimension in the interactions sphere. Moreover, the production and use of knowledge ensure that the information derived from knowledge connotes its revision and updating in every new situation. The object of the inquiry or the practice ceases to be an immobilised object and instead recovers as an active, living being. Therefore, what one wants to apprehend requires joint investigation and questioning and suspending what is already known, allowing for the new pertinent and situated appearance, not only the repetition of what is already known. This attitude can be problematic in the safe places of practices and the formulation of universal care protocols.

I want to think that the presented thesis encourages others to continue working within an action research paradigm, from a complex perspective, in an attempt to contrast and create theoretical and practical connections between disciplinary fields and recognise the learning experiences of people involved in a particular phenomenon. I presented and discussed not a specific methodology but a progressive discovery of work and research principles that make the experience full of connections between people, knowledge, and multiple dimensions. With a journey of reflection on practice and knowledge, I hope to have been able to illustrate a path built, becoming more complex in its evolution, without losing rigour in analysis or reflection.

As we close now, I would like to name and render thanks to many people since they have been questioning, walking alongside, and reviewing with bewilderment. I name just a few: Cecilia de Santacruz, Harlene Anderson, Sheila McNamee, David Lane, Paige Stitson, Luisa Molina, Argelia Medina, Amanda Arévalo. Mainly, I thank Javeriana University that has offered me the opportunity to grow professionally. I also want to name my beloved children who have patiently seen me involved in every task that absorbs me: Mateo and Juana María.

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Appendix I

Table 1. Quantitative Research Review

Reference	Objectives	Methodology	Results
Pinazo, S., & Montoro, J. (2004). La relación entre abuelos y nietos. Factores que predicen la calidad de la relación intergeneracional. [The relationship between grandparents and grandchildren. Factors that predict the quality of intergenerational relationships].	To identify predictive quality factors in intergenerational relationships grandparents-grandchildren from the perception of young people.	A questionnaire constructed with various instruments and variables used in a previous study	A multivariate analysis indicated aspects that determine the quality of the relationship: a) The frequency of contact. b) The close and frequent bond between grandparents and parents. c) Accompanying activities (talking, walking, looking at family photos and memories, visiting friends and family, discussing and making decisions, praying) between grandparents and grandchildren. d) The grandparents' perception of themselves as caregivers, teachers, and a source of knowledge and skills acquisition. The preferred and most influential grandmother was the maternal one and that her valuation increased with the frequency of exchanges and with the grandparents' youth. Most grandparents share a household with their grandchildren. They propose to carry out longitudinal double direction studies.
Findler,L. (2008) The support behind the scenes: attitudes and	To identify the type of support paediatricians and nurses believe parents	The sample consisted of 93 nurses and 52 paediatricians working with children in	Both nurses and doctors ranked the parents' need for grandparents' emotional support first, followed by

practice of paediatricians and nurses with grandparents of sick children.	need from grandparents, the kind of support they think grandparents provide, and their assessment of this support's contribution to parents' adjustment. a. Pediatricians' and nurses' assessments of benefits and cost of grandparents' support, as gleaned from parents. b. The actual practice of paediatricians and nurses concerning interactions with grandparents during the child's illness.	various medical centres in Israel. Instrument: A self-administered adapted questionnaire from a previous tool.	instrumental backing, financial aid, and information or advice. Both nurses and doctors believed that grandparents provided mostly instrumental support, followed by emotional support. Both groups ranked grandparents' involvement as contributing mostly to mothers' emotional adjustments, followed by parental, occupational, social, and marital adjustment. Despite their emphasis on the importance of emotional support, the study professionals believed the support grandparents of sick children's give to be mainly instrumental, followed by helpful, financial, information and advice.
González Bernal, J., Gonzáles Santos, J., Ortíz Oria, V., & González Bernal, E. (2010). La relación abuelos-nietos desde una perspectiva intercultural. [The relationship between grandparents and grandchildren, seen from an intercultural perspective].	The joint activities and the grandchildren's image have seen from an intercultural perspective (El Salvador, Guatemala, and Italy) in order to analyse the grandparent-grandchild relationship.	The authors used a questionnaire with a sample of 98 boys and girls between three and six years old, who were asked about the relationship with their favourite grandparent.	The authors found that the beloved grandparent of the grandchildren is a woman belonging to the mother line. In Italy, grandparents are typically between 60 and 70 years old, and in Central America, between 50 and 60. They live in the same city as their grandchildren and usually see them one day or at least several times a week. Aside from age, the favourite grandfather's sociodemographic characteristics are very similar in Italy and Central America.
Keeling, S. (2012). Grandchildren's perspectives on	To explore younger people's views and experiences of	On the South Island of New Zealand, Area Schools serve families in rural regions	The survey of 380 grandparents (of which 73 were no longer alive) derived information about the nature

grandparents in rural New Zealand.	intergenerational ties by considering the dynamics of ageing in rural families through the lens of young people's experience.	defined explicitly in terms of a catchment area based on distance from any other state school. This research study selected five of these schools and invited the students of grades seven and eight to participate in a researcher's classroom activity with support from the class teacher. The action involved a total of 98 young people (aged 11–13) in the written completion of a survey that outlined their relationships and contacts with the people they know as grandparents.	and frequency of their contacts and the types of activities they shared with these grandchildren. About 40 per cent of students have daily or weekly contact with a grandparent, a third "regularly do things together," and a fifth say they have "a special relationship" with a grandparent.
Del Barrio Fernández, A., Martínez, I., & Del Barrio, J. (2015). Los abuelos y su inlfuencia en el uso del tiempo libre y las actividades extraescolares de los nietos adolescentes. [Grandparents and their influence on teenaged grandchildren´s use of free time and extracurricular activities.	To know the habits of a sample of adolescent students from the Autonomous Community of Cantabria who lived with their grandparents.	The authors used an online administered survey method with a representative sample of 2371 students from high school, as well as language and extracurricular sports students. They establish the difference between students who live with grandparents and those who do not.	Intergenerational differences are not evident between the grandchildren's choice to live with their grandparents and their extracurricular or leisure activities. These choices were influenced by outsiders, such as parents, school, and friends. The results could change if the research focused on values, spirituality, and respect.
Klein, A. L., Hernandez-Basilio, L.I., & Rodríguez-García. M.C. (2016). An analysis of the ties between Grandparents and their adolescent grandchildren: a reflection	To understand, from the adolescent's perspective, the communications, meanings, and affections associated with transgenerational ties. It seeks to identify	The questionnaire used by the University of Oxford for the Institute on Aging, led by Dr George Leeson, was resumed and modified.	Children with both grandmothers perform activities such as talking to (27%), watching television with (19%), and visiting them (18%). In the granddaughters, the most frequent activities are: to converse (37%), to watch television (34%), to read and

on generational transmission.	differences in relationships with grandparents and grandmothers and possible variations in paternal and maternal grandparents' relationships.	The modifications made were proposed to integrate questions related to the local Mexican reality.	use the computer (16%) with the maternal grandmother, almost null form with the grandmother paternal. The grandchildren leave the house making family visits and talk to both grandparents. There is a preference for the paternal grandfather to go on vacation, watch television, and play board games with, in percentages seven times higher than with the maternal grandparents, indicating a predominance linking through the paternal line. The maternal grandmother talks more about herself and her life story, indicating greater emotional closeness and even higher mutual loyalty (40% for granddaughters, 35% for grandchildren). The paternal grandparents transmit the family history, their youth experiences and advice to their grandchildren (14% for grandchildren, 13% for granddaughters), which also happens with maternal grandparents in a similar percentage.
Coelho, M.T.B.F., & Dias, C. M. D. S.B. (2016) Avós guardiões: uma revisão sistemática de literatura do período de 2004 – 2014. [Caretaker grandparents: a systematic review of literature between 2004 – 2014.	To analyse scientific articles about grandparents who raise grandchildren published in the last ten years (2004/2014). The PsycINFO (APA), Lilacs, and Scielo databases are accessed.	A systematic literature review was carried out through an electronic search of indexed articles in the electronic databases PsycINFO (APA), Lilacs and Scielo Regional. The words used by Lilacs' base were: grandparents AND grandchildren AND (school or education); Grandparents And	Research on guardian grandparents is more recent and still scarce, especially on relationship of grandparents with other development contexts, such as schools. The results of the articles confirming findings.

		Grandchildren And (School OR Education) to find a summary of the articles. In the Scielo Regional database, the Portuguese and Spanish answered in a few words: grandparents AND grandchildren (schoolchildren or education), grandparents AND grandchildren, and (School OR Education). The articles published within the period from January 2004 to July 2014 were included for this study's analysis purposes. In addition to the publication period, the completely free access to the article was an inclusion criterion. Eleven publications were selected and read in total. Articles analysed concerning the authorship, the year of publication of the magazine, newspaper, database, and the participants/target audience, instruments/procedures, the focus of analysis, initial results, and discussion	Identifying the reasons why grandparents started to care for grandchildren becomes essential, mainly due to the possible repercussions of these reasons on grandparents' psychological well-being, grandchildren, and the quality of the relationship between them. They suggest four reasons as the most cited: divorce, abandonment, drugs, and death. Grandparents maintain a strong emotional bond with their grandchildren, expressed through feelings of satisfaction and happiness. Difficulties related to the increase in expenses and cleanliness and set limits on grandchildren's education, especially when they approach adolescence. Satisfaction in their relationship with their grandparents.

Appendix II

Table 2. Qualitative Research Review

Reference	Objectives	Methodology	Results
Triadó, C., Villar, F., Solé, C., Osuna, M. J., & Celdrán, M. (2006). Percepciones cruzadas entre abuelos y nietos en una muestra de díadas: una aproximación cualitativa. [Crossed perceptions between grandparents and grandchildren in a dyad sample: a qualitative approach]	a) Examining the perception (positive and negative aspects) of grandparents have of their grandchildren, and vice versa; b) Get to know the issues of conflict between them, c) Determine the level of agreement on these issues (perception and conflict issues) between couples of grandparents and grandchildren.	The sample was composed of 58 grandparent-grandchild dyads. Grandparents were aged between 57 and 89 years, while grandchildren were between 14 and 19 years. Using a questionnaire with incomplete sentences, each participant had to evaluate the other member of the dyad and predict how this member would determine them. The grandparents and grandchildren's responses on the same issue were analysed together, and a content analysis was performed.	The results indicate that while the perception of grandchildren is focused mainly on personality and other individual attributes (whether positive or negative), grandparents' opinion gives higher weight to aspects that characterise the relationship with their grandchildren. Areas of conflict tended to concentrate on the grandchildren's behaviour, especially when mentioned by the grandparent. The agreement degree among categories to which the participating grandparent-grandchild dyads' distinct responses was moderate to low.
Megías Quirós, I., & Ballesteros Guerra, C. (2001). Abuelas y Abuelos para todos… percepciones en torno a la educación y el cuiado de los nietos. [Grandfathers and grandmothers for everyone… perception on	a) To analyse the grandfathers' and grandmothers' care role with their grandchildren, their education impact, the family models, and the possibilities of reconciling parents' family and work-life.	The methodology used is qualitative, allowing the reader to know the groups' discourses first-hand, analysed through a series of textual citations, obtained in the field and reproduced along with the analysis in the different chapters.	According to grandparents, the authors point out the social weight as transmitters of ethical values to grandchildren, such as respect, self-denial, or effort values interpreted as unworkable or functional for real life.

the education and care of grandchildren]	b) To answer a series of questions: Has the social and family role of grandparents and grandmothers changed? What is your role as educators? What is the relationship with your grandchildren like? And with your children? How has being a grandfather and a grandmother affected your lives?	The information is extracted from six discussion groups, taking as main variables the degree of occupation of the parents and the age of the grandchildren (under ten years), and in two groups T or therapeutic, to confront the discourse of groups of fathers and mothers with that of grandparents and grandmothers.	They perceive themselves as a generation in the wrong place, at the least opportune moment, when society faces the contradiction of demanding more from the role of grandparents and grandmothers while dethroning their past figure as untouchable icons of the family. As a critical element of the learning process and the exchange of tasks and responsibilities between fathers, grandparents, and mothers, the values granted to the authority are not free from tensions, negotiations, and agreements, and oscillates between the dimensions of trust, enjoyment, and obligation.
García Sánchez, B., & Guerrero Barón, J. (2014) El papel de los abuelos en la crianza y las tensiones por el ejercicio de la responsabilidad parental: anotaciones para el caso de Bogotá. [The role of grandparents in upbringing and tensions caused by exercising parental responsibilities: notes on the case of Bogotá]	This article sheds light on grandparents´ role in upbringing their grandchildren, between the transformation of the maternal role and the changes of the contemporary family structure, taking into account research data from "School violence in Bogotá."	The information related to children raised by grandparents, socialisation processes, child-rearing, parental authority, and family configuration was selected from the global database. An essential element to highlight is that the subjects who participated in the research had a direct or indirect relationship with school violence situations.	The custody of the children in charge of the grandparents is a growing situation worldwide due to different circumstances, mainly divorces, the establishment of new couples with children of previous unions, single-parent families, teenage fathers and mothers, unfortunate economic or labour situation (or unemployment), of

	It's necessary to clarify that the project did not investigate parenting relationships between grandparents and grandchildren; even so, it gave information on this topic that allowed elaborating this reflection.	The information was collected through documentary sources and direct sources: in the archives of documentary sources from 2007, 2008, and 2009, the authors reviewed information from three police stations in Bogotá, from the localities of Santa Fe, Suba, Usaquén. Concerning direct sources, news emerged through 22 think tanks with parents, teachers, girls, adolescents, and neighbourhood leaders	transhumant parents or mothers with disabilities, addiction to alcohol or other substances. Labour transformations, characterised by job insecurity, days and forms of employment, schedules, mobility, have revalued the extended family and the role played by grandparents and grandmothers in the care, custody, or guardianship of grandchildren. The impact of grandparents' custody in the socialisation, training, and education of children produces new family relations conflicts. These situations' axis is the exercise and distribution of the authority and the responsibility between grandparents, parents, children, and grandchildren, exercised with limitations imposed by parents' rights.
Martín-Rengifo, A. L., & Palacio-Valencia, M.V. (2015b). El abuelazgo: Enlace intergeneracional en la crianza y el cuidado de la primera infancia. [Grandparenting: International bond in the	To describe a few processes of care, attention, and parenthood in early childhood provided by grandparents.	From a hermeneutical trajectory, through focus groups and in-depth interviews with common and expert knowledge, the authors decipher the relational frameworks of	The vital compensation: in some way, the experience of being a grandparent is a way to pay a fault and pay off a debt in the face of previous experiences, with a profound emotional impact that translates into a

upbringing and the care of early Childhood]		grandparents' participation in children's education.	process of reflective awareness. For the grandparents and grandmothers who were consulted, grandparenting is an opportunity for a loving life they did not have with their sons and daughters during their maternity or paternity, as recognising affection, conversation, the value of games, absent in their maternal or paternal practices. Paradoxes and emotional dilemmas are no stranger to grandma's experience. For the participating grandparents, it is a fact that the ambivalent feelings they have lived are strictly related to family members. For example, the surprise of the unexpected arrival of grandchildren or when care is assumed under circumstances such as death, separation, or abandonment of one of the parents. These events disrupt and displace the most complex personal and even family projects, defined as parental and care obligations.

			Generational and intergenerational conflicts occur with traces in the grandmother's marriage and the exercise of the maternity and paternity of the grandparents and grandmothers.
Greciet, C. H., & Miranda, A. A. (2015). Mujer, madre y abuela, la fusión de los roles. [Woman, mother and grandmother, fused roles* Rumbos TS. Un Espacio crítico para la reflexión.	To investigate the meanings that twelve senior women who participate in the Damián Molokai parish in the community of San Joaquín (Santiago, Chile) give to the caretaker grandmother when they are responsible for the care of their grandchildren and full-time granddaughters. To identify senior women's historical milestones who have influenced them to care for their grandchildren and grandchildren. Describe the elements of profit and loss of the care experience identified by older women. To identify patterns shared among caregiving grandmothers based on their care experiences and traces left of their grandchildren's future patterns.	A qualitative study, interpretive phenomenological approach. For this purpose, the authors used group discussion and semi-structured interviews as data collection techniques.	Solidarity among women: Most did not receive help when they were mothers. Those who received their mother’s assistance now want to offer it to their daughters. Live parenting model vs the current one: They had a strict, patrician style, marked by a lack of communication. Today they tend to establish bonds of trust with clear limits linked to responsibility. Earnings: Opportunity to enjoy their grandchildren. Losses: They do not identify events that make them feel that they have lost something. Family relations: heterogeneous testimonies Limits of care: The framework established by the parents of the grandchildren is respected A fusion of roles: It was challenging to observe the

			separation of the functions of women, mother, grandmother Conclusions: Care as a purely feminine activity.
Marín-Rengifo, A. L. & Palacio-Valencia, M. C. (2015). La experiencia del abuelazgo: Entre la compensación vital, las paradojas y dilemas emocionales y los conflictos intergeneracionales. [The experience of grandparenting: caught between vital compensation, paradox and emotional dilemmas, and intergenerational conflict]	To carry out a relational and binding construction of the grandmother experience as a process of a particular interaction, where the individual, social, and institutional dimensions converge as a plot of a reality located in the contemporary world.	Through the participants' voice, the methodological trajectory travelled, braid the grandmother's connection with current time and space. The inquiry crossed up three-generational times: grandfathers, grandmothers, grandchildren, fathers, and mothers.	The vital compensation: in some way, the experience of being a grandparent is a way to pay a fault and pay off a debt in the face of previous experiences, with a profound emotional impact that translates into a process of reflective awareness. For the grandparents and grandmothers who were consulted, grandparenting is an opportunity for a loving life they did not have with their sons and daughters during their maternity or paternity, as recognising affection, conversation, the value of games, absent in their maternal or paternal practices. Paradoxes and emotional dilemmas are no stranger to grandma's experience. For the participating grandparents, it is a fact that the ambivalent feelings they have lived are strictly related to family members. For example, the surprise of the unexpected arrival of

			grandchildren or when care is assumed under circumstances such as death, separation, or abandonment of one of the parents. These events disrupt and displace the most complex personal and even family projects, defined as parental and care obligations. Generational and intergenerational conflicts occur with traces in the grandmother's marriage and the exercise of the maternity and paternity of the grandparents and grandmothers.
Gañán, R. P., & Molina, A. N. (2017). Las abuelas de la migración. Cuidados, reciprocidad y relaciones de poder en la familia transnacional. [Grandmother of migration. Care, reciprocity and power relationships in transnational families]	To visualise the grandmothers' role with dependent children whose mothers have started a migration process in the rural and urban spaces of the Sígsig canton (Ecuador), in three interconnected areas: intrafamilial, economic and social development. The "social chains of care" seek to deepen and shed light on a series of discriminatory typification in the dynamics found in Origen places: domestic	After analysing data obtained in previous quantitative research, a complementary qualitative study was designed to know these older women's realities with dependent children. For this, the authors used a semi-structured interview technique taking into account different socioeconomic and urban-rural contexts.	Taking care of grandchildren in exchange for "nothing" is a way of showing reciprocity and solidarity. The individual attends to certain relatives “out of habit or tradition”. Reciprocity is a mutual support mechanism in traditional places, urban contexts, and problematic situations such as international migration. The obligation caused generates extraordinarily complicated cases in the rural Sígsig area (absence of communication,

	space work, the traditional female role, and old age.	The intention was covering an enormous diversity of existing realities. Variables taken into consideration were ethnicity, occupation, level of income, and standard of schooling. The interviews were conducted with 57 women over 55 years of age, head of household, with dependent children in the urban area of the Sígsig canton, and 23 women with the same characteristics in the rural area (in the parishes of Cutchil, Chilcapilla, Ludo, San Antonio, and San José de Raranga).	isolation, adverse conditions, lack of services, support, or help) where the obligation's return does not seem to be fulfilled in the future. Despite exercising some care that will provide (to a greater or lesser extent) authority and control in relationships and in the decision-making processes, these same cares are, in many cases, an additional burden of physical and emotional work that grandparents are bound to accept. Some attention will provide grandmothers (to a greater or lesser extent) with authority and control in the relationships and decision-making processes that arise. These same cares are, in many cases, an additional load of physical and emotional work that is forced to accept.

Attachment I

Pontificia Universidad
JAVERIANA
Bogotá

FACULTAD DE PSICOLOGÍA
DEPARTAMENTO DE PSICOLOGÍA
PONTIFICIA UNIVERSIDAD JAVERIANA

COMITÉ DE ETICA E INVESTIGACIÓN
CARTA DE APROBACIÓN

Bogotá, 12 de agosto de 2013

La presidente del Comité de Ética e Investigación de la Facultad y del Departamento de Psicología de la Pontificia Universidad Javeriana hace constar que el proyecto que aquí se relaciona fue evaluado y aprobado por dicho Comité en su reunión del 29 de julio de 2013 como consta en el acta Nº 45.

Nombre del Proyecto: "Abuelas y abuelos criando nietos y prácticas colaborativas.", con la profesora Nubia Torres como Investigadora Principal.

Concepto: En sus aspectos técnicos y metodológicos el proyecto presenta las condiciones adecuadas que garantizan el desarrollo de la investigación.

En los aspectos de orden ético el proyecto representa un riesgo mínimo para las personas e instituciones que participan en su realización.

La realización de este proyecto no representa riesgo alguno de impacto ambiental.

BLANCA PATRICIA BALLESTEROS DE VALDERRAMA
Presidenta
Comité de Ética e Investigaciones
Facultad de Psicología

Facultad de Psicología
Carrera 5ª Nº 39-00 2º piso . PBX: (57-1) 320 8320 Ext.: 5757 . Fax: (57-1) 320 8320 Ext.: 5717 . Bogotá, D.C., Colombia

English Translation:

FACULTY OF PSYCHOLOGY
DEPARTMENT OF PSYCHOLOGY
JAVERIANA UNIVERSITY

ETHICS AND RESEARCH COMMITTEE
APPROVEMENT LETTER

Bogotá, August 13-2013

The chair of the Ethics and Research Committee of the Faculty and the Department of Psychology of the Pontificia Universidad Javeriana states that the project that is related here was evaluated and approved by the said committee in its meeting of July 29, 2013, as stated in the Minutes No. 45

Name of the project: "Grandmothers and grandparents raising grandchildren and collaborative practices", with Professor Nubia Torres as main investigator

Concept: In its technical and methodological aspects of the project it presents sufficient conditions that guarantee the development of the research.

In its ethical aspects, the project presents a minimum risk for the people and institutions that participate in its realisation.

The realisation of this project does not represent an environmental risk.

BLANCA PATRICIA BALLESTEROS DE VALDERRAMA

President

Ethics and Research Committee

Faculty of Psychology

Pontificia Universidad
JAVERIANA
Bogotá

01 de Octubre de 2013

FM-CIE-6079-13

Profesora
NUBIA TORRES
Investigadora Principal
Pontificia universidad Javeriana
Bogotá

Ref. "Abuelas y abuelos criando nietos y prácticas colaborativas".
2013/92

Apreciada profesora Torres.
Por medio de la presente le informamos que en sesión ordinaria del 26 de Septiembre (Acta No 16-2013), el Comité de Investigaciones y Ética revisa la evaluación y aprueba por consenso el protocolo de la referencia presentado por usted.

Solicito mencionar el número de identificación anotado en la referencia, para la correspondencia futura sobre esta investigación.

Durante la reunión correspondiente a esta comunicación se encontraron presentes 09 de los 14 miembros del comité.

HILDA MARIA CAÑON A.
Directora Carrera de Enfermería

JUAN CARLOS ACEVEDO, MD.
Especialista en Neurocirugía

DIANA MATALLANA, PhD.
Departamento de Ciencias Fisiológicas

ALVARO DÁVILA
Economista

JUAN GUILLERMO CATAÑO, MD.
Especialista en Urología

IVAN SOLARTE, MD.
Especialista en Medicina Interna y Neumología

LILIAN TORREGROSA, MD.
Especialista en Cirugía

FRANCISCO JAVIER HENAO PÉREZ, MD.
Especialista en Cirugía

CARLOS GOMEZ RESTREPO, MD.
Especialista en Psiquiatría y Epidemiología Clínica

Atentamente,

P/ Mary Bermúdez

IVAN SOLARTE, MD.
Presidente Comité de Investigaciones y Ética (encargado)

Copia: Archivo de Comité de Investigaciones y Ética
Ingrid I.

Facultad de Medicina – Comité de Investigaciones y Ética
Hospital Universitario San Ignacio, Carrera 7ª Nº 40 – 62, Piso 2, Bogotá, Colombia, PBX (57-1) 3208320 Ext.2770 – 2879227,
Fax 2882284

English translation:

October 1- 2013

Professor
NUBIA TORRES
Main Investigator

Ref: "Grandmothers and grandparents raising grandchildren and collaborative practices". 2013/92

Appreciated Professor Torres

Through this, we inform you that the ordinary session of September 26 (Act No. 16-2017) the Committee of Investigations and Ethics reviews the evaluation and approves by consensus the protocol of the reference presented by you.

I request to mention the identification number noted in the reference, for future correspondence about this investigation.

HILDA MARÍA CAÑON
Director of Nursing Career

IVAN SOLARTE, MD.
Specialist in Internal Medicine and Pulmonology

JUAN CARLOS ACEVEDO, MD.
Specialist in Neurosurgery

LILIAN TORREGOSA, MD.
Surgery Specialist

DIANA MATALLANA, PhD.

FRANCISCO JAVIER HENAO PÉREZ, MD.

Department of Physiological Sciences Surgery Specialist

JUAN GUILLERMO CATAÑO, MD ALVARO DÁVILA
Specialist in Urology Economist

CARLOS GOMEZ RESTREPO, MD
Specialist in Psychiatry and Clinical Epidemiology

Attentively,

IVAN SOLARTE, MD.
Chairman Committee on Research and Ethics (in charge)

DIALOGUE WITH GRANDPARENTS AND GRANDPARENTS.
FAVOURING COLLABORATION
INFORMED CONSENT

You are welcome. In this document, you will find the answer to some of your questions about the invitation to talk about the grandmother-grandparents grandchildren relationship, a request that is made under the responsibility of the psychology professor Nubia Esperanza Torres. Please feel free to ask any question or concern that you need to clarify after reading it.

What is this invitation to talk about? This invitation starts from questions, concerns and learning that you have had about the condition of being grandparents and grandmothers, to share in a group experience with other, learn from them, and at the same time, allow them to learn from yours. The purpose of this conversation is to be able to think and find ways to

relate to the family, children, grandchildren and other people who make up the family facilitating the care of children and foster collaborative relationships.

Use of the dialogues or contents of the conversation: If you agree and allow it, our conversation will be audio-recorded, so I can record your ideas as you express them. As already mentioned above, the meeting will enable the participants to think and learn from their own experience and others, in a context of attention care. Secondly, if you authorize, Professor Nubia Torres will make a synthesis of what we discussed and learned together, to socialize what was understood in future analyses and publications, for the general population and academic tasks. Your identity will not only not be mentioned but will be preserved changing any personal information that can identify you.

On the other hand, at the end of each grandparent conversational groups from different backgrounds, will be a socialisation of the learning in the process. We will turn on the most relevant issues worked on, and once again, it will be an occasion to return to dialogue with a free and open participation of those who wish it. I need to have the full contact information of those who want to attended to each group workshop.

Informed consent

I have read, understood and agreed with the information described in the informed consent.

Sign _____

Name_____

Contact information__

_____