

Perceptions of Bolivian adolescent workers on physical and psychological violence through the discussion group technique

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Abstract: The phenomenon of child and adolescent workers is complex due to its expansion, the existing family and communal disintegration, and its importance for the productive structure of the countries that suffer from it. In Potosí, these workers are an oppressed and vulnerable social group, and given the lack of competent educational programs and the negative concept these young people have about themselves, especially the girls, their culture is fundamentally macho. Change in the mentalities of these adolescents is remarkable when they are injected with a dose of self-esteem, autonomy, well-being, and consideration about the enjoyment of their rights and freedoms. The objective was to implement an affective-sexual health education program. Intervention in new generations from the educational field in non-violent conflict resolution is, in the medium and long run, one of the best resources to prevent all forms of violence.

Keywords: child and adolescent workers, affective-sexual education program, good treatment, discussion groups.

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*Percepciones de los adolescentes
trabajadores bolivianos sobre
violencia física y psicológica
mediante la técnica de grupos
de discusión*

Resumen: El fenómeno de niños, niñas y adolescentes trabajadores es complejo por su expansión, desestructuración familiar y comunal que existe y la importancia en la estructura productiva de los países que lo sufren. Los de Potosí son un grupo social oprimido y vulnerable, y la falta de programas educativos competentes y el concepto negativo que presentan estos jóvenes sobre sí mismos, en especial las chicas, hace que su cultura sea fundamentalmente machista. El cambio de las mentalidades de estos adolescentes es espectacular cuando se les inyecta una dosis de autoestima, autonomía, bienestar y consideración al goce de sus derechos y libertades. El objetivo fue poner en práctica un programa de educación para la salud afectivo-sexual. La intervención desde el ámbito educativo a las nuevas generaciones en la resolución no violenta de conflictos es, a medio y largo plazo, uno de los mejores recursos para prevenir todas las formas de violencia.

Palabras clave: niños, niñas y adolescentes trabajadores, programa de educación afectivo-sexual, buenos tratos, grupos de discusión.



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Resumo: O fenômeno de meninos, meninas e adolescentes trabalhadores é complexo por sua expansão, desestruturação familiar e comunal que existe, e a importância na estrutura produtiva dos países que sofrem este fenômeno. Os de Potosí são um grupo social oprimido e vulnerável, e a falta de programas educativos competentes e o conceito negativo apresentados nestes jovens sobre si mesmos, especialmente nas garotas, faz com que sua cultura seja fundamentalmente machista. A mudança das mentalidades destes adolescentes é espetacular quando recebem uma dose de autoestima, autonomia, bem-estar e consideração no aproveitamento de seus direitos e libertades. O objetivo foi pôr em prática um programa *de educação para a saúde afetivo-sexual*. A intervenção desde o âmbito educativo às novas gerações na resolução não violenta de conflitos é, a médio e longo prazo, um dos melhores recursos para prevenir todas as formas de violência.

Palavras chave: meninos, meninas e adolescentes trabalhadores, programa de educação afetivo-sexual, bons tratos, grupos de discussão.



Introduction

In the decade of the seventies, the United Nations (UN) promoted the so-called *education for peace*, so that new generations would be able to resolve social conflicts through dialogue, mutual understanding, and appreciation of diversity. At present, the concept of peace does not mean only the absence of war or conflicts; the so-called *positive peace* sustains that *peace* can only exist where there is justice. The design, implementation, and analysis of this research has demonstrated the enrichment of learning in terms of good treatment, health education, and affective-sexual education with our young workers. Thus, there becomes evident the need to work on self-esteem with adolescents, especially with women, since they do not have a positive assessment of themselves; they know their defects, but nobody has taught them to accept them; they lack initiative; they suffer from shame and often have a pessimistic character. The shame of the girls disappeared in the first few sessions, after providing them with a space of respect and time to express their feelings and thoughts.

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Characteristics of the participant group

The subjects participating in our research are registered in the Centro Social Minero Yachay Mosoj, located in the mining district of Potosí, Bolivia. This center is attended by children and adolescents of both sexes, who are related to mining, because their parents or they themselves work there. Yachay Mosoj, a project derived from Pastoral Social Caritas Potosí (PASOCAP), has six social educators who help students of diverse age groups, between 4 and 24 years old, with their school assignments, depending on their needs. The community dining room is the main excuse for the participants: from Monday to Friday, an approximate number of 120 children and adolescents go there to have lunch.

A discussion group was held prior to the implementation of the affective-sexual education program, as well as another discussion group at the

end of the program, after three months of continuous work with the adolescent participants. The groups were separated by gender, in order to keep the answers confidential and to avoid being coerced by the opposite sex.

The discussion groups we worked with consisted of a total of twenty adolescents, of whom nine were boys, between 14 and 20 years of age, and eleven were girls, between 13 and 21 years of age. The names we use here are false, in order to maintain the participants' privacy. All subjects attend school, except for the 21-year-old girl, who has completed two Social Education courses at the university. The ideal size of discussion groups ranges from three or four to a maximum of 12 or 13 participants, in order to keep the group small enough so that everyone can express his or her opinion, but, at the same time, large enough to have a diversity of opinions (Suárez & Fernández, 2005). The ideas presented in each discussion group were transcribed literally, using video recordings of the sessions. The data obtained were analyzed qualitatively.

The rights of children, adolescents, and women

Article 15 of the Political Constitution of the Plurinational State of Bolivia (2009) sets forth the norms related to sexual abuse and rape; special mention is made of women: "Everyone, in particular women, have the right not to suffer physical, sexual or psychological violence, in the family as well as in the society."

The norms define *violence in the family* or *domestic violence* as physical, psychological or sexual aggression committed by the spouse or cohabitant; ascendant relatives, descendants, siblings, civil relatives or the like, in direct and collateral line, and caregivers or custodial guardians. Also, it considers *physical violence* as behaviors that cause internal or external injury or any other abuse that affects the physical integrity of a person. *Sexual violence* is defined as behaviors, threats or intimidation that affect the sexual integrity or sexual self-determination of the victim. Whoever has sexual intercourse with a woman by means of deceit or error, will be deprived of liberty for a period of six months to two years; if the victim is under fourteen years of age, the penalty shall be five to twenty years.

On the other hand, the UN, in the *Declaration on the elimination of violence against women* (1993), in Article 3, establishes that women are entitled,

under conditions of equality, to the enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, civil, and any other field; among them, the right to the highest standard attainable of physical and mental health. There is an incongruity between what the law dictates and the information offered by real data from 2007 to the present, since impunity persists in the case of crimes of abuse against women in Bolivia. The first investigation realized by the Bolivian justice administration was carried out in 2007, and cited in the Report of the Inter-American Commission on Human Rights (IACHR, 2007), which observed that of 100% of case files that addressed issues related to women's rights, 71.2% were rejected by prosecutors due to lack of evidence; of these, 41% corresponded to sex crimes. A year later, in 2008, of 3475 complaints of sexual violence filed in public and private institutions of five departmental capitals of the country, only 935 sentences were issued for sexual violence by departmental courts of justice, as demonstrated by the Observatorio de Género de la Coordinadora de la Mujer (n. d.). If we consider more recent data, from 2013 and 2014, from the Centers for Disease Control and Prevention (CDC) and the Pan American Health Organization (PAHO), the situation has not improved in this regard: seven out of ten women in the country have suffered some type of violence; likewise, of twelve Latin American countries, Bolivia has the highest rates of violence against women. Griselda Sillerico, delegate of the Office of the Ombudsman, revealed in the newspaper *Página Siete* (Zapana, 2015) the inefficiency and inefficacy in the application of the law. It is well known that femicide is classified as a crime and that there are no mediations or agreements in cases of violence; therefore, it is a function of the law to comply with justice and punish violence against women. The impunity with which crimes of physical, sexual, and psychological violence, as well as feminicides are committed in Bolivia is one of the main and most serious factors that foster violence against women.

As data provided by the Centro de Información y Desarrollo de la Mujer (CIDEM, 2015) show, in Bolivia, every three days a woman dies as victim of femicide. Out of every ten people who attend municipal integral legal services (SLIM), nine are women and girls who have suffered physical, psychological, sexual, and economic aggressions. According to the Observatorio de Género de la Coordinadora de la Mujer (n. d.), every day, twelve reports of sexual violence against adult women and girls are filed in

four public and seven private institutions in six departmental capitals of the country. According to Dr. Patricia Brañez, coordinator of the CIDEM, in 2014, 51.38% of feminicides were committed by romantic partners—42% of the murdered women were between 18 and 30 years of age. The main reason was jealousy, which led to rape and murder (CIDEM, 2015).

The State, through its specialized institutions and in coordination with civil associations and private institutions related to the subject, will promote the incorporation of and orientation on values of respect, solidarity and self-esteem in children, young people, and adults of both sexes, in curricular and extracurricular teaching-learning processes, to promote the access, use and enjoyment of the rights of citizenship, without discrimination of sex, age, culture, and religion. Likewise, it will promote the modification of socio-cultural patterns of behavior in men and women, including the design of formal and informal education programs appropriate at all levels of the educational process, to fight against prejudices, habits, and all types of practices based on the alleged inferiority or superiority of any gender or on stereotyped roles that legitimize or exacerbate violence.

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Research project

The instrument used in this research was discussion groups—one prior to the implementation of the affective-sexual education program and one subsequent to it; thus, the same questions were discussed with a difference of three months. The groups were differentiated: boys and girls were separated, in order to keep the answers confidential and to avoid being coerced by the opposite sex, aiming to observe changes in their affective conceptions. The sessions were recorded on video, and the results were later transcribed and evaluated using statistical measurement programs and conceptual maps, which were used to create a database to monitor underage young people who attended the Centro Social Minero Yachaj Mosoj in Potosí (Bolivia) on a daily basis.

Objetives

- To know the perceptions of Bolivian adolescents on integral affective health.

- To detect dire personal problems, such as machismo, intolerance, harassment, violence or abuse, in order to prevent unwanted pregnancies in young workers of the mining sector, a risk group due to a lack of affective-sexual training.
- To conduct an initial and final study on adolescents, using discussion groups as the axis of the research process, since the program is implemented among them.

Research method

Based on the experience of working with children and adolescents in Potosí during previous stays in preceding years, specifically focused questions were designed to be answered by Bolivian adolescent workers in the discussion groups. The research presented here has a quantitative and qualitative character, since it is based on questions whose results should be classified by subject and definition. Open-question questionnaires were used. The questions were designed following a structured script of questions on different topics: self-esteem, gender, affectivity, sexuality, and physical and psychological violence. All of the questions have an open pattern, so that young people can expand on their responses, offer their opinions, and propose new topics, which encourages the intervention of their peers. Given the length of these questions and group discussions, we are going to focus only on the thematic axis “affective relationships” and “gender violence,” which is the topic that interests us here. In the conceptual maps, the number within brackets indicates the number of adolescents who have given that answer (figures 1 and 2).

Sample

- Twenty adolescents born in Potosí, between 13 and 21 years of age.
- The participants live in different neighborhoods of the city; all are registered in the Centro Social Minero Yachay Mosoj.

Data analysis

Initial discussion groups

Question 1: What is a rapist?

The group of boys gave a definition of the word “rapist” as someone mentally ill. Álvaro said that rapists are not able to think about what they are doing or to distinguish good from evil, precisely because they are sick; likewise, he said that maybe they are physically ugly men who, since they cannot have any woman and feel rejected by them, force women to do things they do not want: “A rapist has no feelings, he has no love, he has nothing. A rapist is the scourge of society, as one might say, an animal.” “A wimp,” Cristian said. “A scum of the world,” Beбето concluded.

The girls defined “rapist” as a man who takes advantage of another person and forces him or her. Hilda completed the sentence: “He forces others to do what they don’t want to, forces them to have coital relationship.” Ruth answered in a similar way as Hilda: a rapist always forces people to do things against their will. Sonia gave a more technical definition and explained that rapists are maniacs who suffer from some type of disorder.

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Question 2: What do you think about people who use physical violence?

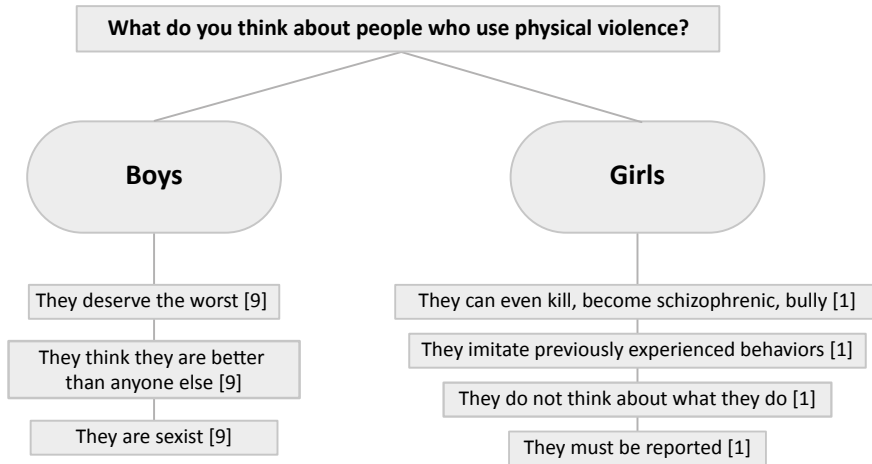
Cynthia had no doubts about the response she offered: “We have to report them.” Ruth said that it is wrong to use any kind of violence; she explained that if a person uses violence, it is because that person is not thinking about what he is doing: “We are people, we are not animals to reach that extreme, we have intelligence, we should think before we act and should not use violence; we must see things like people do, and think and reason.” Karina gave her opinion about the origin of a violent person:

Sometimes it can also happen that someone is not violent because he wants to be: we see cases of children who have lived in this violence, they have been inculcated in their home and the child is imitating, that is why when he gets older, if he saw that his dad hit his mom, as he gets older, he will think that he should do the same, which is normal. They can even kill, because sometimes they are left with these disorders, they can become schizophrenic, this is why they use violence in that way, because they too have experienced this violence in one way or another, or it can happen through bullying too.

Ruth concluded by saying that there are different reasons for a person to use violence, but she was not able to determine what they are.

The response of the boys was general; they gave three indications about people who use physical violence: they are sexist, they deserve the worst, and they think they are better than anyone else.

Figure 1. Responses of the girls and boys



Source: Author's own elaboration.

Question 3: What do you think about people who use verbal violence (insults)?

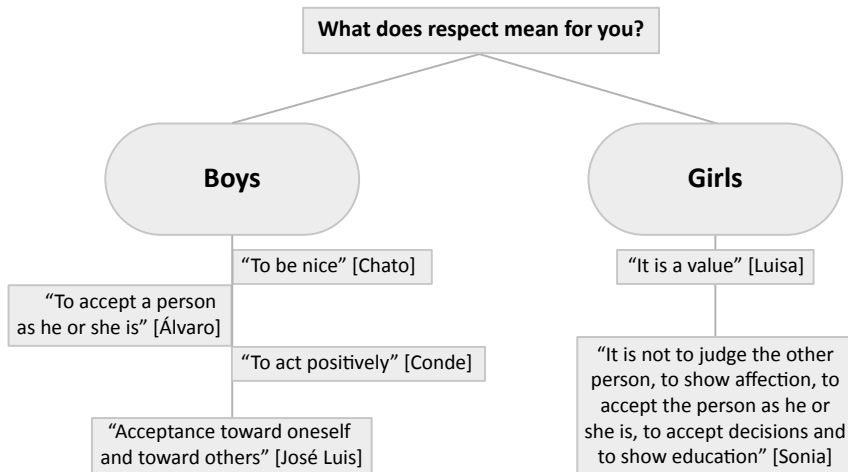
The group of boys responded to this question with indications about how are those people who use verbal violence: they are also sexist, they think they are superior to other people, they do not like that other people are happy, and they have lost all respect. Cristian clarified his point of view: “To lower the self-esteem and moral of someone with only a few words, I think this is bad.” The observations made by the girls about this type of person are: they do not respect themselves, they do not know what they are saying, they do not think before they speak.

Question 4: What does respect mean?

Luisa said that respect is a value. Sonia defined what “to respect” means as not to judge the other person, to show your love and your education, to see the other person as he or she is, to accept his or her decisions. The rest of the group agreed with these definitions.

Conde explained that respect is what someone shows towards an older person, although after thinking about it, he clarified that one can also show respect towards a minor or towards himself or herself too; José Luis helped him out: “To accept a person as he or she is, it does not matter if he or she is handsome, tall, thin, fat, you have to respect him or her.” Álvaro said that respect should be shown mutually to different people, regardless of the color of their skin, white or black; likewise, he said that a person must show respect, first of all, for himself or herself. Chato argued that respect can be seen in the way people act: the positive way a person treats others, or the pleasant way people want to be treated.

Figure 2. Comparative responses between girls and boys



Source: Author’s own elaboration.

Question 5: What should a respectful man do when a woman says “no”?

Three girls answered this question. Cynthia said that no man should ever force her. Ruth said that a man has to respect the decision made by a woman. Finally, María Isabel answered that men should try to ask why the woman responded “no” and try to understand it.

Álvaro affirmed that when a woman says “no,” men must respect her, understand her, and wait for her. Chato refuted his peer by saying that all this will only happen, obviously, if the man is respectful. Isaac said that “men should accept every response from women.”

Question 6: What do you understand by mutual respect?

Chato and Álvaro answered with the help of the group: mutual respect is what someone has for another person, the positive treatment they give and receive, whether it is a value between two men, a man and a woman, or between couples.

Luisa explained that mutual respect is respect that arises among all. “To respect not only during one day, but every day,” María Isabel completed. Karina said that respecting someone mutually means treating that person as you would want to be treated: “If I treat others well, I know that they will treat me in the same way. If I treat them badly, the same.”

Question 7: Can there be sex without love? Why?

The female group decided that sex does exist without love, except for Luisa, who answered “Depends,” but she could not explain her response. Karina said: “This is where, let’s say, rape comes in.” Sonia said: “In the Constitution, yes.” María Isabel explained that sex without love occurs whenever a person only seeks pleasure. All the boys answered positively, without offering further clarification on their answer.

Final group discussions

Question 1: What is a rapist?

Ruth, Rebeca, María Isabel, and Aby defined “rapist” as a person who forces another person to do something he or she does not want, even if it is his or her partner; they described him with synonyms like crazy, insane, or mentally ill. Luisa linked the word “rapist” with a person who forces another person to maintain coital relationships. Sonia offered the solution: “A rapist should have a partner so he does not rape other girls.” Karina and María Isabel did not agree; they argued that: “Even if he is married, he can force his wife to have sex or his sons and daughters. If you are his partner and you do not want to [have sex], he can rape your children. A rapist will always force his will, regardless of whether or not he is your partner.”

The response offered by the boys is similar to the girls. Chato said that a rapist is someone who sexually abuses another person. Álvaro said that this abuse can be both physical and psychological. José Luis concluded with the approval of the group: “He is crazy and in real life he cannot compete with other people and wants to do everything by force.”

Question 2: What do you think about people who use physical violence?

Chato answered in a generic way; he explained that these people are badly seen within society and that most citizens do not expect anything good from them. Álvaro tried to explain the causes of physical violence: “There are some people who are sexist or, perhaps, have had a problem at home, with their family or at school, this is why they behave like this and act like this.”

The group of girls also discussed the causes. Karina said that those who use physical violence have a big problem: when they were children, they were beaten a lot. Luisa shared the following opinion: they are insane, frustrated people, who have seen their father beat their mother, so they do the same. “They are traumatized since their childhood, they do not reason and they feel frustrated,” Ruth explained. Aby offered another point of view; she thought that having received abuse from their parents, they repeat it for revenge; she said that she knew several cases of men who did this.

Question 3: What do you think about people who use verbal violence (insults)?

Within the female group, Sonia and Karina affirmed that verbal violence can be even worse than physical violence:

It hurts more, because the insults stay in your heart. If it comes from a person who really matters to you, then it will make more damage to your self-esteem. If some guy or some girl tells them to you, no, but the more you care about the person, the more it will hurt. Especially if it comes from your family, your parents or your sisters. If it is physical violence, you are always going to tell it; on the other hand, if it is verbal violence, not any more, it is more difficult. And if they mistreat your mind and body, it is worse.

Aby, Luisa, and Cynthia did not share the idea of their peers; they said that both violences are equally harmful: “If it is a bruise, it’s going to heal, but you’re going to live with fear, you’re going to cry. Insults and words always remain in the mind and remembering them will make you feel bad.” Jheny argued that aggressive people are not happy with themselves, so they seek to knock down other people to feel superior to them, or to make them feel inferior to others. María Isabel spoke about the barrier between what people think about you and what a person thinks about himself or herself;

this is self-concept. She explained that maybe bad words do not hurt so much if you do not give any importance to them; if you do not believe what they say, then it will not hurt.

All the boys felt the same way as Sonia and Karina: verbal violence hurts more than physical violence. Mario and José Luis said that verbally aggressive people cannot control their personality:

The blows leave you bruised for a few days, then the wound they made heals, but when someone screams at you, you cannot do anything and this hurts you psychologically; this damage does not come out anymore. Besides, these people have no education, their father or mother hasn't done a good job at all.

Álvaro shared the idea on the effect of receiving a bad education, either by the parents or at school; once someone is aggressive, he will not change. Cristian said something similar to Álvaro:

Whoever uses physical and verbal violence is a mentally ill person and will always act in a bad way. There are times when they can be quiet and there are times when they are already a little exalted, always wanting to hit someone, to insult someone, to lower his or her self-esteem.

Question 4: What does respect mean?

Within the female group, a debate started about the people who deserved to be respected and who did not, in relation to the previous question. Karina and Aby took a stand in favor of equally respecting those who have committed crimes or rapes:

You have to respect all kinds of people, rapists too, because they are people too; besides, you don't know who they are. [They laugh.] All people have feelings, they are people just like us, and they deserve respect. If someone committed a crime, we cannot throw him in the garbage can, even if he's a thief, a rapist, whatever. If we give him an example, he can change; if we are just like them, the thing will get worse.

Espada expressed a view that was contrary to this opinion, and she did not budge an inch:

A rapist does not respect anything, respect earns respect; the rapist did not respect the person he raped, why should he have my respect? Repentance is not going to change the person who was raped, it is not going to turn back time so she is not raped anymore, it will change nothing. If a man is going to continue to rape other people, I don't think he deserves the respect of others.

Karina spoke in favor of rapists:

We don't know how this person has lived; if we put ourselves in his place, we can understand him and know how he has been raised. Even if he has committed many sins, he can change, because all of us will sooner or later come to reason and think that we have done bad things, even if this happens when we get old. It depends, not all people can change, no matter the example we give them, no matter how much we respect them or whatever we do, they will not change. Only a few will.

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Espada reflected on the opinion of her peers: "If, as you say, the person who has raped someone can really change, well, yes, he can be given a chance. But there are people who, no matter the lesson you give them, do not change, right?", said Espada, seeking the approval of the other group members. Luisa and Sonia answered that if someone is truly sorry, he has to receive forgiveness. Cynthia and María Isabel thought that, in general, we have to respect the elderly and, also, ourselves.

In the male group, each subject offered his own, unique definition, different from the rest of the others. José Luis: "Respect is to pay attention to other people in things that we have to do and respect others for what they are." Beбето: "I think that you get respect when you make yourself respected. It also means that you know how to treat other people well and accept them as they are, let's say a person with disabilities, right?" Álvaro: "Respect is a value." Isaac: "For me, respect is a person who values the others, and who knows how to measure and keep his word." Chato: "For me, respect is when a person shows a good education and is nice with other people." Fidel: "Respect is when you value a person for what he or she has and for what he or she is, nothing more." Mario: "It is a person with values, with communication skills, who admires another person and has respect for them." Cristian: "Respect, for me, is to accept people as they are. If we discriminate others, we are not showing respect;

we would be failing every one of them and ourselves.” Conde: “Respect is affection that we have for other people; it means not to discriminate, not to set them aside, and to respect ourselves, to pay attention to the elderly, so we all can be more just.”

Question 5: What should a respectful man do when a woman says “no”?

Both groups of adolescents understood the question and were direct in their responses. Beбето replied that when a woman clearly says “no,” she should be left alone. “As the question says, if the man is respectful, he will wait for her, he will not be angry, he will not feel bad, nor will strange things happen,” Chato added. Fidel and the rest of the group affirmed: “We agree with him.”

Luisa took the floor and explained: “This man is going to respect her decision. Maybe she has a problem and says “no” because of this, and the man has to respect her decision, listen to her and be interested: what’s wrong with you? Why not?” Ruth said that every man who is respectful will know how to respect the values of a woman.

Question 6: What do you understand by mutual respect?

Within the female group, Sonia gave an example of mutual respect based on her peers. She explained that we must respect everyone we have at our side and all the people we live with. Karina affirmed that as long as someone respects the other person, he will be reciprocated with the same degree of respect he has given.

Within the group of boys, Mario directly related mutual respect with our respect for the values of other people and the respect of those people for our values: there must be reciprocity, this is why it is mutual. “Mutual respect is the respect a person has for me, and I also respect him. To be kind, to be as good as you can be, educated, between two people or more. That is to say, not just one person, but always two of them, mutually,” explained Chato, confirming what Mario said. On the contrary, José Luis spoke of mutual respect as: “To respect the other person and to make others respect us.”

Question 7: Can there be sex without love? Why?

The entire male group flatly answered “yes.” The answer is interesting, because they associated sex without love with a type of sex that is always negotiated and paid. “You hire sex from the newspaper,” said Beбето.

In the same way, all the girls answered that sex does exist without love; nevertheless, they did not talk about this as a type of business, they offered other reasons instead, except for Karina, who alluded to several options: “Maybe people practice it to earn money, because love is not needed. Rape also enters here, since they do not always love them; they do not feel love, they do not love the people.” Ruth did not offer any option: only men practice sex without love. Thus, she affirmed, they do it for machismo and they talk about it with each other: “Haven’t you had your first time yet? They bet on each other; they ask: haven’t you tried it? I did...” Sonia added: “There are those who only want pleasure, they do not want to get married.” María Isabel affirmed that sex without love always happens by necessity.

Research results

90 ■ Girls and boys agreed in the initial discussion groups on the definition of rapist: he is mentally ill, he suffers from some type of disorder, and forces other people to have coital relations with him. The definition of rapist they offered in the final discussion groups is that of a person who forces someone to do something against his or her will; it may be the case that he forces his partner or even his children. Likewise, they affirmed that the term “rapist” is always related to sexual abuse.

The opinion of the boys and girls about people who use physical violence coincides in that this pattern of behavior is transmitted from parents to children through imitation. All cases of violence must be reported. Likewise, they declare that bullying is a type of physical violence; they say that it is a cause of machismo. Both final discussion groups agreed that those who use physical violence are usually sexist men or people with childhood traumas who repeat the behaviors they have experienced.

In the discussion groups prior to the implementation of the program, similar opinions were obtained when they were asked about people who use verbal violence and insults: it derives from machismo, envy, and lack of respect towards those who practice it and towards others. In the final discussion groups, boys and girls affirmed that moral damage always remains within the person and it eliminates self-esteem, while the bruises heal.

The girls defined respect as the value of acceptance without judgment; similarly, respect is education. The boys defined it as tolerance towards

all races and colors. Both final discussion groups affirmed that all people deserve respect, even bad people, as long as they are interested in changing and they show repentance. Likewise, they expressed the need to respect ourselves and our elders; they alluded to respect as a synonym of valuing and not discriminating someone.

To the question about what a respectful man should do when a woman says “no,” the boys affirmed that a man should look for the causes of why he has been told “no.” The girls thought that a man should understand, respect, and wait for the woman to be ready; only this will make him a respectful man. In the final discussion groups, both girls and boys argued that a respectful man will accept the woman’s decision and wait; they thought that he should be interested and listen to the reasons that lead her to say “no.”

The initial discussion groups defined mutual respect as a positive treatment that occurs between people. They pointed out that people should be treated as we would like to be treated by them. The final discussion groups indicated that mutual respect is based on reciprocity. When there is kindness, education, and good values between two people, there is respect.

To the question whether there can be sex without love, the two groups answered affirmatively and the answers were similar: sex without love occurs when people only seek pleasure. An example of sex without love is rape. In the final discussion groups, both sexes answered affirmatively; as an example, they mentioned the prostitution business. Table 1 summarizes the responses of the two discussion groups.

Table 1. Comparison of the adolescents’ responses

Initial discussion groups	Final discussion groups
<ul style="list-style-type: none"> • Rapist: Mentally ill person. • Violence is transmitted by imitation. • All violence must be reported. • Physical and verbal violence occurs due to machismo. 	<ul style="list-style-type: none"> • Rapist: It is always related to sexual violence. He is a person who forces someone against his or her will. • Physical violence is used by men with childhood traumas, who imitate patterns. • Physical and verbal violence occurs due to machismo, envy, and disrespect. • The moral damage does not heal, while the physical damage can heal.
<ul style="list-style-type: none"> • Respect: Acceptance, education, and tolerance. • Mutual respect: Empathy and positive treatment between people. 	<ul style="list-style-type: none"> • Respect: To value and not to discriminate. • Mutual respect: Reciprocity. • Bad people deserve respect if they show repentance.

Initial discussion groups	Final discussion groups
<ul style="list-style-type: none">• There can be sex without love: rape.• There can be sex without love.	<ul style="list-style-type: none">• There can be sex without love: prostitution.• There can be sex without love.
<ul style="list-style-type: none">• A man who is rejected by a woman must look for the causes.	<ul style="list-style-type: none">• Men must understand, respect, and wait for women.

Source: Author's own elaboration.

Conclusions

This research shows how the reality of a country and a government is reflected in young people. The existing programs on health education, good treatment, and affective-sexual education are mandatory in every school in the country, whether public or private, but none of these girls and boys has benefited from these programs; instead, they received education thanks to their friends, parents, and siblings. Bolivia is not the only Latin American country with an educational vacuum in this regard. A study carried out by Preinfalk-Fernández (2015), at the Universidad Nacional de Costa Rica, identifies important gaps regarding affective relationships in the student population of the Centro de Investigación y Docencia Educativa. The data analyzed in her article, from the approach of integral sexuality, suggest that students lack the necessary information to have a healthy, safe, and violence-free affectivity. This condition exposes them to risky situations, so they experience fears and guilt when they have sexual relationships. Likewise, they have low affective-sexual autonomy, which makes them vulnerable to situations of violence, with stereotypes and prejudices that lead them to discriminate against other people because of their sexual orientation or to be victims of the same prejudices. In general, they are unaware of their reproductive rights and, therefore, are unable to demand compliance. These indicators are a call for attention for the institutions dedicated to the training of teachers, to improve and strengthen the processes of affective-sexual education.

Recommendations

There are some solutions that offer possible improvements regarding the subject that concerns us. These improvements must pass through political

changes and changes in cultural approaches. Thanks to the affective-sexual education program implemented in Yachay Mosoj with young mining workers, it has been possible to demonstrate positive results in learning in terms of affective relationships and gender violence. Among the results obtained in this empirical study, the most outstanding conclusions are those related to emotions and the need for an affective-sexual, and not exclusively reproductive, education. Both the boys and the girls expressed their need to clarify concepts associated with affection and emotions, and they sought solid arguments to use when having to make correct decisions regarding their feelings.

The reality of these adolescent workers is very far from ours. Since children, they work, study, and play. In most cases, at an early age, they begin to form unstructured families, due to the lack of real empowerment in their lives, given that they allow themselves to be carried away by imitating erroneous customs. Only those who receive good treatment will develop fully as persons. In turn, if these adolescents manage to develop an intrinsic motivation for education, they can work on implementing this type of education programs in affective relationships, to complement the training that formal education should inexcusably offer.

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