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The Ignacio Martín-Baró Fund for Mental Health & Human Rights

A Partner of Boston College Center for Human Rights & International Justice

Reading Martín-Baró Today: A Student’s Reflection from the United States

Gloria McGillen, MA student, Counseling Psychology – Boston College

The United States carries many legacies of injustice—and is witnessing new and growing movements of resistance, concerning climate change, immigrant rights abuses, and police brutality, among other urgent problems. How can psychology classrooms become more responsive and accountable to these realities? In the fall semester of 2015, I joined two fellow graduate students in psychology at Boston College, and faculty member and Martín-Baró Fund co-founder M. Brinton Lykes, Ph.D., in an independent study on the work of Ignacio Martín-Baró, as well as other scholars writing in the traditions of liberation psychology, critical psychology, and post-colonial theory. Below, I describe the impact of some of this course material on my work and my conception of what it might mean to teach socially just and transformative psychologies today.

My interest in the relationship between health and our sociopolitical environment has its roots in the western Pennsylvania ‘Rust Belt,’ where I was raised. Like residents of other deindustrializing places within Appalachia, western Pennsylvanians are still grappling with the damage mining and heavy industry have wrought on their land and bodies. Allegheny County, the heart of the region, ranks in the top two percent of counties nationally for risk of lung cancer stemming from past and current air contamination. Residents also continue to feel the economic and cultural costs of former indus-

tries’ flight. Some have drawn on this experience to organize against a boom in another extractive and precarious industry in the region, natural gas. These new campaigns might remind us of western Pennsylvanians’ long history of creative resistance to exploitation, as well as our relationship to struggles across the world for just economies and a clean environment.

As a graduate student, I came to recognize that conceiving situations such as western Pennsylvanians’ from a psychological standpoint requires moving beyond individualistic notions of the person, and even traditional developmental-ecological models, toward perspectives that prioritize the political and social histories of places and the groups that inhabit them. Beginning to read Martín-Baró during the course, as well as Native American psychologist Joseph Gone and trauma theorist Simone Lindorfer, felt like peering through a lens I knew I had been seeking on these topics. Their work helped me reconceptualize industrialization and deindustrialization as colonial projects that have shaped experiences of race, gender, class, and ‘health’ in Appalachia—and throughout the U.S.—for centuries.

In March 2016, at the 39th annual Appalachian Studies Conference in Shepherdstown, WV, I had the opportunity to address some of the implications of Lindorfer’s and Martín-Baró’s work in a talk on western Pennsylvanian women

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Our Mission & Values

Through grant-making and education, the Martín-Baró Fund fosters psychological well-being, social consciousness, active resistance, and progressive social change in communities affected by institutional violence, repression, and social injustice.

OUR VALUES

- ◆ We believe that the scars of such experiences are deeply seated both in the individual and in society.
- ◆ We believe in the power of the community collectively to heal these wounds, to move forward, and to create change.
- ◆ We believe in the importance of developing education and critical awareness about the oppressive policies and practices of the United States and of multinational corporations.

OUR GOALS

- ◆ To support innovative grassroots projects that explore the power of the community to foster healing within individuals and communities that are trying to recover from experiences of institutional violence, repression, and social injustice.
- ◆ To promote education and critical awareness about the psychosocial consequences of structural violence, repression, and social injustice on individuals and communities, while educating ourselves and the wider community about the community-based responses of grantees in their pursuit of social reparation and a more just and equitable world.
- ◆ To build collaborative relationships among the Fund, its grantees, and its contributors for mutual education and social change.

The Jesuits Massacre Case: An Update from the Center for Justice & Accountability

C. Dixon Osburn

Executive Director, Center for Justice & Accountability

Justice for the Jesuits Massacre has taken two important steps forward and one step back this year. On February 15, 2016, U.S. Magistrate Judge Kimberly Swank ruled that Colonel Inocente Orlando Montano, El Salvador's former Vice Minister of Public Security, is eligible for extradition to Spain to stand trial for his role in the 1989 massacre of six Jesuit priests, a housekeeper, and her daughter at the University of Central America in El Salvador.

Carlos Martín-Baró, plaintiff in the Center for Justice and Accountability's Jesuits Massacre case in Spain and brother of Father Ignacio Martín-Baró, said of the ruling: "My brother had a broad desire to help people. When he encountered the poverty and inequality of El Salvador, he realized the problem was deeper, and he dedicated his entire life to helping the people of that country. The fact that the Colonel Montano may face trial in Spain won't heal the pain but is a victory for all people who seek justice."

The same day as Judge Swank's ruling, the Salvadoran national police re-arrested the four defendants originally prosecuted for the Jesuits Massacre pursuant to an international arrest warrant for all indicted in the criminal case in Spain. The police to date have not arrested the other defendants.

In July, the Salvadoran Supreme Court ruled that the amnesty law adopted in 1993 was unconstitutional, giving hope that the Court would grant the extradition of the four in custody and pave a path forward for the arrest, prosecution, or extradition of the other defendants.

In August, however, the Salvadoran Supreme Court denied Spain's extradition request as to the four defendants in custody, holding, inexplicably, that the Jesuits Massacre did not amount to crimes against humanity. The court ruled that three of the defendants should be set free as they had been previously acquitted. It ruled that Colonel Benavides should remain in prison having been convicted prior to the amnesty law, but leaving open the opportunity for him to appeal his conviction. It is not clear whether the Salvadoran government will arrest or prosecute other defendants in the Jesuits Massacre case.

A successful criminal prosecution in Spain, though, could open the path for justice and accountability. CJA's Transitional Justice Director, Almudena Bernabeu, who will lead CJA's case in Madrid, said: "Holding a senior military officer accountable for the Jesuit massacre would be significant on so many levels. First, we will be able to find the truth that the Jesuits and all Salvadorans have demanded for so long. Truth and accountability will give strength to all those who are trying to end the cycle of violence in El Salvador that has resurged to levels not seen since the civil war.

Editors: Gloria McGillen and M. Brinton Lykes. Contributing authors to the 2016 project summaries: Ben Achtenberg, Dorothy Burlage, Patricia Goudvis, Ramsay Liem, M. Brinton Lykes, and Gloria McGillen. **PLEASE SUPPORT OUR WORK.** Contributions can be made on-line at: www.martinbarofund.org or by check made out to *Peace Development Fund*, noting on the memo line that it is for the Martín-Baró Fund and sent to the *Martín-Baró Fund, PO Box 302122, Jamaica Plain, MA 02130*. Checks payable to Peace Development Fund are tax deductible to the full extent permitted by the IRS code. For questions or comments, please email us at info@martinbarofund.org or write us at *Martín-Baró Fund, P.O. Box 302122, Jamaica Plain, MA, 02130*.

Reading Martín-Baró Today: A Student's Reflection from the United States

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experiencing poverty. In the discussion, my fellow panelist and I weighed the influence of certain psychosocial and material effects of deindustrialization on the opioid crisis gripping Appalachian youth, especially young mothers. I look forward to continuing similar lines of research and scholarship in the future—to better understand how global processes of economic restructuring are felt at the local level in the health and psychological experiences of Appalachia's poor and working class families, and to contribute to discussion of the ways in which legacies of racism, colonialism, and patriarchy in Appalachia bear on our engagement in increasingly global movements for ecological and economic justice.

Over the span of the course, I came to appreciate that liberation psychology, and in particular the work of Martín-Baró, has been an important influence for a generation of psychologists working on questions not unlike mine, in areas including critical-community, indigenous, feminist, and Black psychology. The injustices that these scholars and Martín-Baró address cannot be easily reversed. Yet by bringing perspectives from liberation psychology into our classrooms, and continuing to enrich the tradition through scholarship, research, and forms of practice responsive to communities, psychologists and their students can honor and play a role in transforming some of the most painful aspects our shared world.

From Our Reading List

Topic	Core Readings
Liberation and Critical Psychology Overview	<p>Martín-Baró, I., <i>Writings for a liberation psychology</i> (A. A. Aron & S. Corne, Eds.). Cambridge, MA: Harvard University Press.</p> <p>Fox, D., Prilleltensky, I., & Austin, S. (Eds.). (2009). <i>Critical psychology: An introduction</i>. London: Sage. Selected chapters.</p> <p>Burton, M., & Gómez, L. (2015). Liberation psychology: Another kind of critical psychology. In I. Parker (Ed.), <i>Handbook of critical psychology</i>. London: Routledge.</p>
Critical Psychology and Postcolonial Theories	<p>Gone, J. P. (2007). "We never was happy living like a Whiteman": Mental health disparities and the postcolonial predicament in American Indian communities. <i>American Journal of Community Psychology</i>, 40(3-4), 290-300.</p> <p>Painter, D. (2015). Postcolonial theory: Towards a worlding of critical psychology. In Parker, I. (Ed.). <i>Handbook of critical psychology</i>. London: Routledge.</p> <p>Teo, T. (1999). Methodologies of critical psychology: Illustrations from the field of racism. <i>Annual Review of Critical Psychology</i>, 1, 119-134.</p> <p>Goodley, D., & Parker, I. (2000). Critical psychology and action research. <i>Annual Review of Critical Psychology</i>, 2, 3-18.</p> <p>Smith, L. (1999). <i>Decolonizing methodologies. Research and indigenous people</i>. New York: Zed Books.</p>
Gender and Liberation Psychologies	<p>Moane, G. (2011). <i>Gender and colonialism: A psychological analysis of oppression and liberation</i> (2nd ed.). London: Palgrave MacMillan. Selected chapters.</p> <p>Watkins, M & Shulman, H. (2008) <i>Toward psychologies of liberation</i>. New York: Palgrave MacMillan. Selected chapters.</p>
Liberation Psychology in Practice	<p>Lindorfer, S. (2009). In whose interest do we work? Critical comments of a practitioner at the fringes of liberation psychology. <i>Feminism & Psychology</i>, 19 (3), 354-367.</p> <p>Watts, R. J., & Hipolito-Delgado, C. P. (2015). Thinking ourselves to liberation?: Advancing sociopolitical action in critical consciousness. <i>The Urban Review</i>, 47(5), 847-867.</p>

Nine Projects Funded in 2016

Project Hajra Queens, NY

\$7,000

This is the second year of support for Project Hajra, a Queens-based grassroots mobilization of Muslim women organizing in the face of multiple forms of domestic, community, and state-sponsored violence. Their main project is the Community Safety Initiative, based on peer organizing meetings that foster trust, safety through mutual support, and a deepening understanding of how interpersonal violence and gender injustice are linked to the marginal status of Muslim communities in the wider society.

Last year's grant from the Martín-Baró Fund provided travel reimbursements, meeting supplies and refreshments, child-care support, and small stipends for 206 peer organizing meetings. As a result of their success, membership in Hajra increased from approximately 150 in 2014 to 200 in 2015, with a growing awareness among members and volunteers of their common struggles and capacity to support one another.

The group reports: "A woman came to our CSI meeting for her own needs around gender justice, but then recognized that her economic struggles were similar to those of many women in the community. She is now taking the lead to form a female-led giving circle popular in South and Central Asian communities, a small way to gain some economic dignity." Project Hajra also launched Pressured Diamonds: Chai and Conversations, a youth-named and -led safe space to discuss and organize around gender rights, LGBT issues, and state-sponsored violence.

Funding for 2016 will be used to expand Community Safety Initiative meetings, deepen discussion of the roots of gender, economic, and state violence, and sponsor several community-wide events. Project Hajra also intends to build on their internal successes by establishing ties to other Queens-based and national organizations working on the intersection of family and state violence.

Kyabaan Association, Inc. Philippines

\$7,000



Since 2005, Kyabaan has been working to support indigenous youth in the southernmost island of the Philippines, Mindanao. Mindanao is a site of historic and ongoing counterinsurgency warfare aimed at suppressing local movements for autonomy and suspected communist insurrections. Since the War on Terror, the U.S. has been a growing presence in the region, providing military training, advising, and counterintelligence to the Philippine armed forces. According to Kyabaan staff, U.S. assisted counter-terrorism operations have resulted in "extrajudicial killings, enforced disappearances, torture and community dislocations" and have "been rampant and worse under the present regime." Those who suffer the most are children, driven into the "hinterlands" by the fighting and stripped of their daily routines, including regular schooling.

Last year, with support from the Martín-Baró Fund, Kyabaan launched a food-producing community gardening program for youth, trained teachers and community leaders on how to respond to the effects of door-to-door military patrols on children, and conducted community forums on healthcare and other pressing local concerns. The group also arranged medical examinations for both children and adults. In their second year of funding, they will offer training in barefoot psychology, informed by indigenous spirituality, to teachers and community leaders involved in advocating for protection of the community's ancestral lands and mineral rights.

FAMDEGUA Guatemala

\$7,000

The Association of Relatives of Detained-Disappeared of Guatemala (FAMDEGUA) has been a leading human rights organization in Guatemala since 1991. They have worked tirelessly to denounce human rights violations and determine the whereabouts of the many thousands of people disappeared during the civil war, which ended formally in 1996. They have been instrumental in pressing for the exhumation of clandestine cemeteries, accompanying the relatives of the disappeared and helping prepare for bringing cases to the judicial system.

This year, FAMDEGUA will receive support from the Martín-Baró Fund for a series of workshops for Maya women relatives of disappeared people in the Alta Verapaz region, in order to create a climate of trust, solidarity, and cooperation individually and collectively. Alta Verapaz is where some of the largest mass graves have been uncovered to date in Guatemala, on a former military base (now called CREOMPAZ). FAMDEGUA has been a key plaintiff in this and many other cases for transitional justice in recent years. Helping the relatives achieve a “psycho-emotional equilibrium” in order to prepare for possibly giving testimony in a court of law is an additional objective of this project, especially given the historic lack of confidence in the legal authorities.

Proyecto Buena Semilla Guatemala

\$7,000

Since 2014, Buena Semilla has been holding Women’s Circles in five marginalized *Mam and K’iche’* Mayan communities in the Western Highlands of Guatemala. Poverty, food insecurity, and lack of access to social services are widespread problems in the region. Women also frequently experience hardship related to child pregnancy and domestic violence, and restrictions on their economic participation and other rights. Buena Semilla offers women a place to face these conditions collectively, while also participating in entrepreneurial activities, problem-based and cognitive-behavioral therapy, and participatory, arts-based activities to bring about healing and empowerment.

Buena Semilla will use its first year of funding from the Martín-Baró Fund to host 20 Women’s Circles, a monthly series of workshops focused on leadership development and mental and maternal health, and bimonthly productive activity workshops on enterprises including agriculture, handicraft production, and making children’s toys, to increase participating women’s household economic and food security.

COFAMIDE El Salvador

\$7,000

Each year, thousands of migrants travelling from El Salvador to the U.S. face extortion, trafficking, assault, and other human rights violations, risk of which has only increased due to restrictive U.S. immigration policies and the ongoing militarization of the U.S.-Mexico border. El Comité de Familiares de Migrantes Fallecidos y Desaparecidos, El Salvador (COFAMIDE) is a grassroots organization founded and led by family members of individuals who disappeared or perished along the journey. Current membership includes 350 families, most headed by women, who are bearing the psychological and social effects of this crisis. The organization offers members psychosocial support as well as advocacy and legal training to help them assert their rights domestically and internationally as relatives of disappeared persons.

This is COFAMIDE’s first grant from the Martín-Baró Fund and will support the development of additional psychosocial workshops and legal and advocacy trainings for their members. As victims supporting victims, the group’s leadership team will also hold their own self-care workshops to help sustain and strengthen the organization.

NOMADESC Colombia

\$6,639

NOMADESC was awarded a third year of funding this year. NOMADESC works with the Afro-Colombian community in the region of El Valle de Cauca, Colombia. This area was the target of paramilitary massacres in 2000. For the past ten years, NOMADESC has accompanied the women survivors of the attacks as they have been reconstructing their lives.

In the coming year, they will continue to conduct workshops on human rights, psychosocial accompaniment, recovery of ancestral practices, and building a Memory House. They will also hold workshops to plan for their annual event “For the Life, Memory and Dignity of the Victims of La Vía Cabal Pombo” massacres. This year, they have also been organizing as part of the civil society movement to participate in public actions related to the peace talks between the government and the FARC rebels. They are pressing for the dialogs to extend to other insurgent groups, as well as to make sure the outcome responds to the historical demands of the population in the search for a lasting peace and true social transformation in Colombia.

Nine Projects Funded in 2016

CEDECOT Chiapas, Mexico

\$6,650

This is the first grant to the Center of Experimentation for Tzeltal Community Development (CEDECOT) in Chiapas, Mexico. They are a relatively new organization, working in four communities to promote alternative development and social justice among a very poor and marginalized population, where women, mostly illiterate, have historically been oppressed and disempowered. Specific projects address developing appropriate technology (stoves, ovens, solar dryers), community economics (bread production, processing and conserving food), nutrition, and food security (promotion of home gardens, chickens, etc.). Their projects emphasize gender as a human rights issue, as the idea for the project came from the women themselves, who want to be "taken into account as someone important."

Through their grant, CEDECOT will conduct a series of workshops in each of the four communities they serve, focusing on gender equality, human and women's rights, social leadership skills, and the exchange of experiences. Following the workshops, participants will also meet with men in leadership positions in their communities, and organize an exchange among all four communities.

Freedom Summer Palestine Palestine

\$7,000

The Aida refugee camp is located in the West Bank, north of Bethlehem, and has been the site of past conflicts with Israeli authorities. Its youth, along with their parents, have suffered from severe limitations of opportunity – and of human rights in general – under occupation. Many young people have experienced arrests and detention, and, reportedly, several have been killed in recent years.

The Freedom Summer project offers the youth of the camp a range of cultural and educational activities designed to enhance their creativity and leadership abilities in their community. Artistic and cultural training includes photography, music and dance, theater, and creative writing activities "to reveal the true image" of the Palestinian community in its struggle for human rights. Among other things, the young people will be involved in documentation of the impact of the separation wall on residents of the camp, and will coordinate their activities with others in the community opposing the wall.

For some, this project and its goals are evocative of the Freedom Summer civil rights project in the U.S. more than 50 years ago. Volunteers with the Student Nonviolent Coordinating Committee (SNCC) worked with young people in southern "Freedom Schools" to register Black voters across Mississippi. The youth used a combination of educational tools and creative and other activities during the project to advance their goals of equality and liberation.

Mobile Expressive Therapies Program Palestine

\$7,000

With the support of the Martín-Baró Fund, the Mobile Expressive Therapies program in 2015 provided training for 25 kindergarten teachers in the West Bank and developed a training manual to enable teachers to continue to work with their students independently. During the last few months of 2015, the denial of human rights by the Israeli government intensified. Israeli settlers perpetrated several atrocities and settler violence escalated, while racist and even genocidal rhetoric became more acceptable in Israeli public discourse. The Mobile Expressive Therapies program had to function within this context of heightened tension, fear, and despair.

In response to the desperate need and with the help of the Martín-Baró Fund, the program was able to expand in several important ways. The program is now facilitating groups just for parents, to help them overcome isolation and to share strategies for confronting the daily challenges of living under Israeli occupation. Training in expressive therapy techniques is being provided for teachers and counselors of children ranging in age from seven to twelve, in refugee camps, schools, and community centers. These children have a wide range of emotional, behavioral, and physical disabilities. The families, both parents and siblings, of special needs children are receiving help. Expressive therapy techniques provide ways to minimize stress, relieve anxiety, experience joy, and generally maximize resiliency for all participants.

Committee Member Spotlight: Patricia Goudvis

Gloria McGillen



When Martín-Baró Fund committee member Patricia Goudvis first arrived in Guatemala in 1977 to study Spanish, she didn't expect that her interest in the country and Central America more broadly would lead to a lifelong career as a filmmaker and photographer, documenting the generational effects of armed conflict in the region. Taking out her camera, she explains, was first "a way for me to explore what was happening, and try to understand it, hopefully

so that I could help others at least know something about the terrible things happening in that small corner of the world, and how the U.S. was connected." When she was introduced to Martín-Baró's work by Fund co-founder M. Brinton Lykes in the mid-1980s, she was struck by his attention to the community-level dimensions of mental health, including those influenced by forms of state violence such as those she had witnessed in Guatemala. She later joined the Fund as a grant-making volunteer and, after a hiatus, returned to the role in 2015, bringing the richness of her experiences in Central America to the Fund's endeavors.

Goudvis has produced several projects focused on Guatemala, El Salvador, and other Central American nations, including her latest, the web-based multimedia feature *When We Were Young There Was a War*. The project revisits the lives of six women and men who survived the Guatemalan and Salvadoran Civil Wars as children, whom she first interviewed as youth in her 1992 documentary *If the Mango Tree Could Speak*. Through their poignant personal accounts, Goudvis hopes to educate audiences about these conflicts and their aftermath, and the connections they reveal between Central America and the U.S. concerning migration, foreign policy, and other issues.

Goudvis sees both similarities and contrasts between the lives of the people her work spotlights and those Fund grantees reach each year:

"Many of the communities where the MBF grantees work (particularly in Central America of course) have experienced similar histories...in terms of repression and violence. But the grantees are working collectively to heal the communities and individuals, which is not something the people in my films experienced."

Indeed, at a number of points in *When We Were Young There Was a War*, Goudvis's subjects note pressure in their communities to "forget" and move on from historical violence, leaving sorrow and justice unresolved. Goudvis's films demonstrate an alternative approach to life in post-conflict situations, one rooted in the principles of remembrance and truth-telling promoted by Martín-Baró.

She gratefully recalls viewers of her work, especially those in Central America, who have shared the importance of this method of responding to injustice in their lives. When she received a packet of letters addressed to the now-grown-up subjects of *If the Mango Tree Could Speak*, from a group of U.S. middle school students that included many from immigrant families experiencing hardship, she was also reminded of the power of remembrance and testimony to bring healing connection.

Goudvis, in her work and ongoing relationship to the people of Central America, has been a witness to many barriers to this type of healing. She praises the dedication of the Fund and its grantees to help promote it,

especially as conditions in many parts of the world grow more precarious: "It is very slow work at the grassroots level...but now, looking back 25 years at what the Fund has done, it's very impressive! I hope the Fund will continue to grow as so many more of the world's population suffer the consequences of not only direct violence, but massive displacement as well." With inspiration and good company from her fellow Fund committee members, she reports, she looks forward to contributing to the cause again this year.



To learn more about Fund committee member Patricia Goudvis's ongoing work, visit: www.centralamericanstories.com

Striking Injustice to Spare Equality: Bowl-A-Thon 2016



The Bowl-A-Thon is the Martín-Baró Fund's signature annual event. It is hosted to raise funds to sustain our grant-making and also to offer a celebration and meet-and-greet for our volunteers and supporters.

We're pleased to share that we collected more than \$21,000 through the Bowl-A-Thon in 2016. This year, Peter LaMear—an alumnus of Harvard Graduate School of Education and an

8th grade teacher at the Eugene Wright Science and Technology Academy in Chelsea, MA—joined the Bowl-A-Thon as a team captain. We asked him to share his thoughts on the event and why he participated:

"This was my second year attending the Martín-Baró Fund Bowl-A-Thon, but my first organizing a fundraising team. Along with other teachers from Chelsea Public Schools, I bowled (not particularly well!) in recognition of my students from Central America. CPS serves predominately first-and second-generation immigrant students, many from El Salvador, where Martín-Baró lived and worked for much of his adult life. Our students and their families share in the legacy of the challenges and oppressions Martín-Baró wrote about and worked to end. In honoring his memory and supporting the Fund's mission through the Bowl-A-Thon, our team felt a strong sense of purpose.

"Between our strikes, spares, and less-than-occasional gutter balls, we enjoyed speaking with activists and scholars on nearby teams about their work, and we also appreciated the opportunity to celebrate the projects MBF supports around the world. Our students were excited to learn about the event and the organization, and we look forward to participating again in 2017. We've already started practicing!"



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