

# THE JUST WORD



## THE IGNACIO MARTÍN-BARÓ FUND FOR MENTAL HEALTH & HUMAN RIGHTS

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## BOARDING SCHOOL HEALING PROJECT: PROMOTING HEALING IN THE PRESENT by DOCUMENTING PAST TRAUMA

*Andrea Smith*

Beginning in the 17<sup>th</sup> century white colonists in the U.S. began organizing American Indians into communities to receive Christian “civilizing” instruction. A system of Christian, U.S. government-run boarding schools for Native American youth became formalized under President Ulysses S. Grant’s Peace Policy of 1869/1870, the goal of which was to turn over the administration of Indian reservations to Christian denominations. As part of this policy, Congress set aside funds to erect school facilities that were a combination of day and boarding schools erected on Indian reservations and run by churches and missionary societies.

In 1879, the first off-reservation boarding school, Carlisle, was founded by Richard Pratt. He argued that as long as boarding schools were primarily situated on reservations 1) it was too easy for children to run away from school, and 2) the efforts to

assimilate Indian children into boarding schools would be reversed when children returned home to their families during the summer. He proposed a policy where children would be taken far from their homes at an early age and not returned until they were young adults. By 1909, 25 off-reservation boarding schools, 157 on-reservation boarding schools, and 307 day schools had been in operation. Over 100,000 Native children were forced to attend these schools.

U.S. colonists, in their attempt to wrest control of land from Native Americans, generally addressed this “Indian problem” with two policies. Some sectors advocated outright physical extermination of Native peoples. Meanwhile, the “friends” of the Indians, such as Richard Pratt, advocated cultural rather than physical genocide. Carl Schurz, at that time a former Commissioner of Indian Affairs, concluded that Native



*Boarding School Healing Project Group*

peoples had “this stern alternative: extermination or civilization.” Henry Pancoast, a Philadelphia lawyer, advocated a similar policy in 1882: “We must either butcher them or civilize them, and what we do we must do quickly.” When Pratt founded off-reservation boarding schools his rationale was “Kill the Indian in order to save the Man.” He said, “Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit.”

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Attendance at these boarding schools was mandatory, and children were forcibly taken from their homes for the majority of the year. Native traditions and languages were prohibited at the schools; students were forced to worship as Christians and to speak English. Sexual, physical, and emotional violence were rampant, although boarding schools refused to investigate these violations. In the case of John Boone, a teacher at the Hopi school, FBI investigations in 1987 found that he had sexually abused over 142 boys, but that the principal of that school had not investigated any allegations of abuse. Despite the epidemic of sexual abuse in boarding schools, the Bureau of Indian Affairs did not issue policies on reporting sexual abuse, until 1987, nor on strengthening the background checks of potential teachers, until 1989.

This system was later imported to Canada in the form of the residential school system. Recently, the Truth Commission on Genocide in Canada issued a report that claims the involvement of mainline churches and the federal government in the murder of over 50,000 Native children through the Canadian residential school system. The list of offenses church officials are alleged to have committed include murder by beating, poisoning, hanging, starvation, strangulation, and medical experimentation. Torture was used to punish children for speaking Native languages. In addition, the report indicated that church clergy, police, and business and government officials were involved in maintaining pedophile rings using children from residential schools. The grounds of several schools are also charged with containing unmarked graveyards of children who were murdered, particularly children killed after being born

as a result of rapes of Native girls by priests and other church officials in the school. While some churches in Canada as well as the Canadian government have taken a few steps toward addressing their involvement in this genocidal policy, the U.S. government and churches have not because they lack the same level of documentation of abuses.

The Boarding School Healing project (BSHP), a coalition of several organizations around the country, seeks to document these abuses to facilitate Native communities' healing from boarding school abuses and organizing for accountability and justice. The four main components of the BSHP are: healing, education, documentation, and accountability. The primary goal of the project is to provide healing from the historic trauma of boarding schools. Gerry Oleman of the Provincial Residential School Project, reports that 22 of the first men who disclosed sexual abuse in Canadian residential schools committed suicide.

Participant survivors in the project have revealed more severe abuses and atrocities than have been documented in other books on U.S. boarding schools. These abuses include sexual and physical abuse; murder of babies thought to have been born to girls sexually abused by school officials; children forced to watch the abuse of or to abuse other children; prohibition of Native cultural practices; and inadequate education, food, and medical care. Given the severity of these experiences of



*Boarding School Healing Project Participant*

violation, the BSHP prioritized a healing component to documentation and education processes. To this end, the BSHP is organizing support groups and other healing processes while doing the documentation. With fortitude and patience, survivors eventually are able to talk, and by talking to another survivors, they begin to empower one another through the healing process.

The BSHP holds a multi-media educational event on each reservation to inform communities about the project, the documentation process, and resources for healing. Through this process the BSHP aims to encourage participants to engage in processes of documentation and in demanding accountability. The BSHP utilizes a research-action model in its work; researchers are recruited and trained from the community, and interviewees engage in a three part process in order to allow time for reflection on their experiences in the boarding schools and the effects these experiences have had on their lives. When participants are willing, the BSHP video-documents interviews for compilation in educational films for Native communities in other areas. The project systematically includes participants from all boarding schools and reservations in South Dakota.

To accompany communities in their own empowerment and to help engage participants in political advocacy, the documentation process includes asking participants what types of remedies they would like to see from both churches and the U.S.

## LETTER FROM THE COORDINATOR

We write to you during a time of major development within the Ignacio Martín-Baró Fund for Mental Health and Human Rights. Over the past year the Fund has undergone a series of significant changes. We have clarified our mission. We have recommitted the Fund to not only supporting the activities of grantees abroad, but also to local outreach and activism. We have revived our membership by recruiting new members. And, we have contracted the services of a consultant to strengthen our capacity to meet these goals. Your contributions have enabled us to sustain our work as volunteers for 15 years and to take many of those significant steps.

To continue moving forward the Fund needs you to sustain and, if possible, increase your generous financial support. As always, we continue to receive applications from more grantees than we can fund. Through their work our grantees demonstrate the liberation psychology of Ignacio Martín-Baró and bear witness to the Fund's mission, *supporting community-based activism for mental health and human rights*, in areas of the world suffering from severe social, political, and economic injustice.

This year, the Fund's annual event commemorating the assassination of Ignacio Martín-Baró will be on November 13 (see Save the Date, back page). A panel of experts will address growing concerns among mental health workers about our roles in the post 9-11 political context, most specifically at Guantánamo Bay. We aim to promote community dialogue and initiate a campaign to denounce the alleged involvement of psychologists in torture at Guantánamo Bay. These ventures promote the Fund's mission by educating and energizing participants toward social activism—challenging the injustices that contribute to violations of human rights throughout the world.

This important work requires financial backing. In this spirit of generosity and peace, we appeal to you to consider us as you make donations this year. Please use the enclosed envelope for check contributions, which should be made payable to FEX / Martín-Baró Fund. You can also contribute on-line by credit card. Please visit our website ([www.martinbarofund.org](http://www.martinbarofund.org)) for details.

In Peace,

Guadalupe López Tovares



**Editors' Note:** This issue of *The Just Word* discusses historical memory in the context of reparation processes and transitions from social repression. In their work with individuals and communities rethreading the social fabric following extreme violations of human rights, current grantees including the Boarding School Project and Centro Bartolomé de las Casas, as well as past grantee Pastoral de Solidaridad y Reconciliación, REHMI, address, document, and raise consciousness about violations of human rights in order promote psychosocial healing, to seek justice, and to prevent future violence. In this issue we invited contributors—both current Fund members and long-time supporters—to interpret the complex concepts of and interrelationships among historical memory and collective recovery in relation to the community-based activism in which they are engaged.

—Maria de Jesus, Erzulie Coquillon, and M. Brinton Lykes

# STILL PRESENT PASTS: KOREAN AMERICANS AND THE "FORGOTTEN WAR"

Ramsay Liem

For many Americans, the Korean War (1950-1953) is unknown, erased from memory ironically by *how we remember* it through sanitizing, official narratives - a victory over communism, the rescue of South Koreans from communist domination, or simply, the forgotten war. There has been little public recognition that this catastrophic civil and international conflict in Korea in which the U.S. played a leading role, took over 3 million civilian and nearly 1.75 million combatant lives, decimated the peninsula's social and natural infrastructure, and left over 10 million people separated from relatives for over a half century.

The analysis that Ignacio Martín-Baró offered from work with broad sectors of the society suffering the U.S.-backed counterinsurgency war in El Salvador reinforced my early thoughts about the Korean "Forgotten War." In particular, Martín-Baró talked about "social polarization" or the deep chasms created among the Salvadoran people wracked by civil war (Martín-Baró, 1994). Among Koreans living in the United States, few speak about the war, even with family members. Cold War political differences in the community make the topic taboo, unhealed wounds of lived trauma render many survivors mute, and the human story of the Korean War has been written out of the U.S. historical record. As one younger woman in my oral history project (see below) exclaimed:

*There's a lot of what we don't know which was never passed down to us. They never want to talk about that shameful part of history. If Americans don't think it was a big deal, and if our parents don't want to talk about it, where are we going to find this information?*

Yet creative interventions can restore individual voices that, joined together, can become a collective force for justice owed, reconciliation, and healing. *Still Present Pasts: Korean Americans and the "Forgotten War"* (SPP) is a multimedia exhibit that embodies these objectives. Inspired by some of the first oral histories offered by Korean Americans about their memories of the Korean War



Installation 6 of Interviewee/Exhibit "Still Present Pasts"

(Liem, 2003/2004), a group of artists, a filmmaker, a historian, and I created this exhibit aided by the generous support of many others. SPP uses interactive installation and performance art, archival photographs, audio and visual elements incorporating oral history voices, and historical text to evoke memories and legacies of the Korean War.

The exhibit opens with a performance of *6.25; history beneath the skin*, a multi-media piece, written and performed by three Korean American

women artist/activists about military occupation, sexual slavery, post war anti-communist propaganda, war orphans and international adoption, and immigrant experiences of struggle against colonialism and racism. The performers interweave their personal dialogues and selected oral history voices into a moving collage of speech, recorded sound, image projection, and body movement.

As audiences move through the exhibit space, they encounter works that treat such themes as the outbreak of fighting, the abject chaos and destruction of war, memories of compassion displayed toward the 'enemy' (Koreans fought Koreans), the paradox of women refugees liberated by the collapse of patriarchal institutions, psychological, social, and political legacies of the war, and glimpses of the possibility of healing and reconciliation. As an example, the 12-foot "Bridge of Return", unites contemporary visual themes with imagery and symbolism from traditional Korean Shamanism in an experiential, participatory installation. Visitors simultaneously travel over the bridge and between the white cloth of the Shaman's pathway that intersects the human and spirit worlds, and are invited to leave messages of personal wounds and divisions beneath the bridge. In doing so, they symbolically cross the DMZ (the site of Korea's national division) and overcome pain from their own histories, thus imagining national and personal reconciliation with their bodies. Located near the bridge is a video clip of one woman's emotional reunion with family in North Korea after 4 decades of separation. Her story epitomizes the continuing tragedy of the Korean War for millions of people and also the possibility of and longing for reunification of the homeland.

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The power of art, oral history, and multimedia to break silences and promote healing is reflected in the comments of Min Yong Lee. Now a retired businessman and Buddhist scholar, Mr. Lee made the following comment, which appears in the exhibit:

*I had brothers and a sister who fled to the north...Even after the war, if people thought you had family in the north or worse...it was really hard for you. If people asked me, "did your family escape from the north", sort of an acceptable story, I just said "yes," proving I'm affiliated to the south. Then I am without any family history, no personal story. Separated families don't have any soul, any speech at all. I was castrated. That is a kind of trauma for Koreans. I tried to be neutral but it's impossible. The only thing is to hide my identity.*

*In the U.S. we're still under the influence of ideology. We paint family stories with political issues and then we're scared and we hide it all. No chance to open ourselves. No personal history after 50 years, no real identity.*

SPP premiered at the Cambridge Multicultural Arts Center in January 2005. After attending our grand opening along with other oral history participants and an audience of several hundred, Mr. Lee said:

*Now I feel really good. Now I am free, now I have an identity.*

Still Present Pasts is a reminder that the tragedy of war is the loss of human dignity for everyone involved. It offers visitors a multi-dimensional experience that exposes still present

pasts, challenges divisions of nation, community, and family, restores fractured selves, and creates a space in which healing is possible. The exhibit is a collective voice for dialogue over confrontation, peace over war. It also embodies the aspirations of the Martín-Baró Fund's inspira-

Center, SPP was presented at Wellesley College. It begins a national tour March 2006 at the Pro Arts Gallery, Oakland, CA ([www.proarts-gallery.org](http://www.proarts-gallery.org)). For more information about SPP and how to bring the exhibit to your community, see [www.stillpresentpasts.org](http://www.stillpresentpasts.org) and contact Ramsay Liem, Department of Psychology, Boston College, Chestnut Hill, MA 02467. (617) 552-4108; [liem@bc.edu](mailto:liem@bc.edu).



Bridge of Return/Exhibit - "Still Present Pasts"

Martín-Baró, I. (1994). War and Mental Health. In A. Aron & S. Corne (Eds.). *Writings for a liberation psychology* (pp.108-121). Cambridge, MA: Harvard University Press.

Liem, R. (2003/2004). History, trauma, and identity: The legacy of the Korean War for Korean Americans. *Amerasia Journal*, 29(3), 111-129.

tional predecessors and some of the projects we support - to help reclaim the voice of survivors of structural violence by transforming private memory into acts of public remembering as a force for social justice. ♦

*Still Present Pasts (SPP) is a multimedia exhibit on the experiences and legacies of the Korean War, co-directed by Martín-Baró Fund co-founder Ramsay Liem. Following its opening at the Cambridge Multicultural Arts*



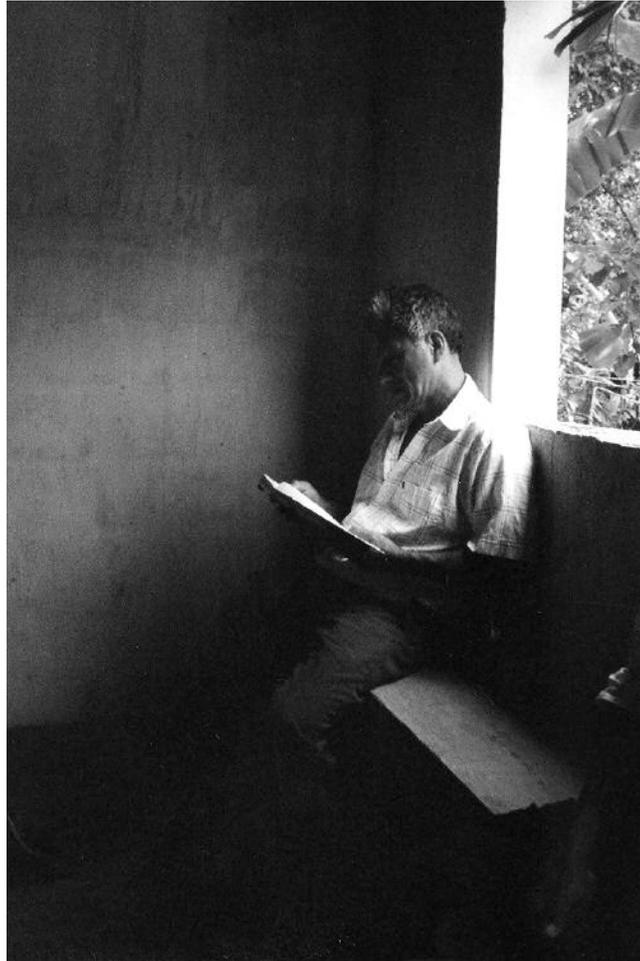
## REHMI SAN MARCOS: UPDATE ON FORMER GRANTEE

*Erzulie Coquillon*

In the seven years since the publication of *Nunca Más: Informe proyecto interdiocesano de recuperación de la memoria histórica* (Never Again: Report of the interdiocesan project on the recovery of memory, also known as the REHMI report), two years after peace accords were signed in Guatemala, some of those who participated in gathering testimonies for REHMI have continued their work documenting community histories and personal experiences of the war. They also continue to facilitate educational workshops on violence, historical memory, and trauma, and to accompany communities through the identification and exhumation of mass graves of members killed during the country's 36-year civil conflict. REHMI team members work to facilitate the community dialogue necessary to gather information and support the location and exhumation of the remains of massacred persons as well as help family members of disappeared persons to navigate the complex legal processes associated with requesting and completing the exhumation of a mass grave.

In August I visited the REHMI Solidarity and Reconciliation Project in San Marcos, Guatemala, which received support from the Ignacio Martín-Baró Fund in 2002, 2003, and 2004. While there I accompanied team members working with the community of Ixcahuil to collaborate toward the exhumation of a young man killed in the civil war. Team members Víctor López, Vilma Gódinez, and Rodolfo Gódinez discussed with

me their work, describing the importance of exhumations in ongoing post-conflict individual and community healing processes. The effects of years of terror during the war linger among survivors who still experience



*Canton Ixcahuil, Guatemala*

fear and anxiety around acknowledging and voicing their experiences. Participation in the exhumation process encourages victims' family and community members to discuss these experiences, and, often, to connect with lingering and current emotions, breaking through the "silencing" of the war.

Víctor López described the testimony of a woman with whom

REHMI worked in the process of exhuming her father's remains. He recalled that:

*[There was] one testimony that really caught my attention as we were talking to people in the community. She told us that her father had been assassinated... During this time [she was forced to relocate and] to take a job with the army, working for them as a cook... Clearly, she felt indignant because she was forced to live on a daily basis with her fathers' oppressors-- probably people who had some part in his assassination... She commented that she always felt singled out by the community, because people said that her father was a guerrilla or a delinquent. They were in the process of an exhumation... [after a private process during which the family is presented the report] the community arrives, the people of the community are invited, and a public ceremony is held, [and there occurs] a public handing over of the remains... After this, she said that she felt that she had recovered trust in the community and that now they don't point her out and they include her, accepting her closer into social circles. There were people around asking her questions and saying to her that now, after fifteen or twenty years, they understood the pain that she suffered as a result of the death of her father.*

Nearly ten years after the signing of the Peace Accords victims and victimizers continue to navigate the complexities of living side by side in communities struggling with multiple forms of violence, and with extreme poverty. According to López, one legacy of the war is a belief that violence is the route to resolving con-

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*Erzulie Coquillon*

*Translation by Melisa Flores*

Dos años después de haberse firmado los Acuerdos de Paz en Guatemala fue publicado *Nunca Más: Informe proyecto Interdiocesano de Recuperación de la Memoria Histórica* (también conocido como REMHI). Han pasado ya siete años desde su publicación y, hoy aún, podemos encontrar a algunas de las personas que se dedicaron a recopilar testimonios para REMHI, trabajando en documentar historias de guerra tanto individuales como de la comunidad. Estas personas también se encuentran facilitando talleres sobre violencia, memoria histórica y trauma. Además, continúan acompañando a comunidades en el proceso de ubicar y exhumar los restos pertenecientes a personas asesinadas durante los 36 años que duró el conflicto civil armado. Los miembros del equipo REMHI trabajan facilitando el diálogo comunitario, recaudando información y, ofreciendo apoyo para que se ubiquen y se exhumen los restos de personas que fueron masacradas. Otra de sus tareas consiste en guiar a miembros familiares de desaparecidos a través del complicado proceso legal asociado con la petición de exhumaciones.

Durante el mes de agosto estuve visitando el Proyecto de Solidaridad y Reconciliación REMHI en San Marcos, Guatemala, el cual fue respaldado por la Fundación Martín-Baró en 2002, 2003 y 2004. Durante mi estancia acompañé a miembros del equipo que ayudaban a la comunidad de Ixcachuil a exhumar el cadáver de un joven asesinado en la guerra civil. Víctor López, Vilma Gódinez y Rodolfo Gódinez, miembros del equipo, discutieron conmigo su trabajo y describieron lo importante que eran las exhumaciones en el proceso de sanación individual y

comunitaria posterior al conflicto. Los efectos de los años de terror sufridos durante la guerra permanecen aún activos entre los sobrevivientes que experimentan miedo y ansiedad al reconocer y comunicar sus experiencias. La participación en el proceso de exhumación alienta a familiares de víctimas y a miembros de la comunidad a discutir sus experiencias y, frecuentemente, a conectar con emociones presentes y persistentes para lograr romper con el silenciamiento de la guerra.

Víctor López me describió el testimonio de una mujer con la cual REMHI había trabajado en el proceso de exhumar los restos de su padre. Él recordaba que:

*[Hubo] un testimonio que me llamó mucha atención. Una mujer nos contaba que su padre había sido asesinado... Durante ese tiempo [ella se había visto obligada a mudarse] y tuvo que trabajar para el ejército como cocinera... Claramente, ella se había sentido muy indignada pues había tenido que convivir diariamente con los victimarios de su papá e incluso, con personas que probablemente habían tenido parte en su asesinato... Ella comentaba que en esa época se sintió muy señalada por la comunidad pues la gente decía que su padre era un guerrillero y delincuente. Esta mujer y su familia pasaron por el proceso de exhumar el cadáver de su padre y de su hermano... [tras pasar por el proceso privado de la presentación de un informe] la comunidad había llegado, pues la gente de la comunidad es invitada a una ceremonia pública, [y entonces ocurre] la entrega pública de los restos... Después de haber sucedido esto, ella cuenta que le fue posible recobrar la confianza en la comunidad y además, la gente dejó de señalarla y le dio entrada a círculos sociales. Incluso algunas personas llegaron a acercarse para decirle que ahora, después de 15 o 20 años,*

*comprendían el dolor por el que había pasado a causa de la muerte de su papá.*

Casi diez años después de haber firmado los Acuerdos de Paz, víctimas y victimarios continúan navegando por las complejidades que implica el vivir lado a lado dentro de comunidades que luchan con múltiples formas de violencia y con pobreza extrema. De acuerdo a López, una herencia de la guerra es la creencia de que la violencia es el camino para resolver conflictos. Mas aún, un gran número de nuevas generaciones no están informados acerca de la guerra, a pesar de las consecuencias actuales para la sociedad de Guatemala. López apunta:

*Es increíble, pero aquí en Guatemala si uno habla con un joven de quince o veinte años sobre algún aspecto del conflicto armado, no sabe nada... Es aún más difícil de creer cuando el joven mismo no sabe si sus propios familiares fueron víctimas [de abusos en contra de los derechos humanos durante el conflicto]. Es increíble, pero es la realidad de nuestro país... Las recomendaciones de los dos informes de la Comisión de Esclarecimiento Histórico y de REMHI fueron muy claras en este sentido: hay que incluir la memoria histórica como parte de la misma formación educativa de los alumnos.*

A pesar de que la guerra de 36 años, sus causas y consecuencias, no se enseñen actualmente en las escuelas, REMHI está trabajando para poder llevar a cabo charlas sobre este tema en las escuelas católicas de nivel secundario y bachillerato. Además, se encuentran conduciendo una investigación piloto y una iniciativa de educación con jóvenes del área, *Construyendo una Cultura de Paz*. El proyecto incluye a jóvenes entre las edades de 16 y 25 años que juegan el papel de investigadores en talleres

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# VIOLENCE AND IMPUNITY IN MAYAN COMMUNITIES IN GUATEMALA

*Samantha Wechsler, a member of the Martín-Baró Fund living in Guatemala, spoke with social psychologist María Luisa Cabrera Pérez-Armiñan about her work in the community of Xamán, the focus of her dissertation research, completed for the Universidad Complutense de Madrid. Erzulie Coquillon and M. Brinton Lykes also contributed to this article.*

**X**amán, a community in the department of Alta Verapaz, Guatemala, was resettled in 1994 by returned refugees of the 36-year war, approximately 14 months before the country's internal armed conflict officially "ended" with the signing of the Peace Accords. As the community was preparing to celebrate its one-year anniversary in October 1995, members of the army entered the area, violating a resettlement agreement that declared the community a demilitarized zone. In response to the community's objections to the military's presence, the army gathered the inhabitants together and shot 6 men, 3 women, and 2 children. This violent act of aggression reshifted the community's many losses prior to their having fled Guatemala many years earlier and reignited deep-seated fear of further retributions.

At the community's request, three mental health professionals, including social psychologist Luisa Cabrera, lived in Xamán for one year immediately following the massacre, providing psychosocial support and documenting the effects of the violence. The mental health team facilitated community processes that enabled survivors to decide to engage in legal proceedings against the military, despite ongoing impunity in Guatemala that suggested little chance of success. The psychologists also provided support to those who

testified in the trial.

During a two-month trial in 1999, the soldiers argued that they merely had made a mistake, and that when they entered the community, they asked to be invited to the one-year anniversary.

Lawyers representing the military claimed that the community reacted with unwarranted hostility, and that the atmosphere became so tense that the soldiers were forced to respond with force. The judge who heard the community's case acquitted the soldiers, claiming that the community had indeed provoked the army; critics of this verdict argue that the massacre was an intentional, planned military operation.

In her work in Xamán and other communities in Guatemala, Cabrera found varied emotional effects of giving testimony. Survivors and witnesses who testify typically experienced emotional distress as they recounted details of painful memories. Some survivors also experienced a sort of catharsis that helped move them through these emotions toward anger about past events. This anger can, in turn, energize the survivor to denounce the victimizers. Finally, providing public testimony may also contextualize and explain otherwise incomprehensible events. However, in an environment of impunity, without some degree of justice, negative effects may outweigh the positive.

In her dissertation, based on this



*Vista of Chajul in Guatemala*

case study as well as on surveys of Mayan survivors of other collective violence, Cabrera concludes that judicial and political impunity obstruct processes of justice and prolong suffering caused by violent repression. She also observes that survivors' discursive practices in legal proceedings contributed to their reinterpretation of the experience as a process of social resistance. Based on these findings, she notes that participation in legal processes may have positive repercussions for individual and collective psychosocial reparation. She argues that the struggle for truth helps to "validate" the suffering experienced by victims and survivors, which in turn has positive effects on the emotional recovery of survivors and others indirectly affected by the violence. These and other efforts legitimize the value of "social memory" and contribute to the collective re-appropriation of the past. The preservation of narratives of victimization and survival through testimonies is thus an ethical act that contributes to preventing the repetition of such atrocities.

Research on the psychosocial impact of testifying for truth commissions and other reparations processes

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has been mixed, indicating some support for the processes as important for establishing an historical record and for society as a whole, but with varied effects for individuals (Lykes & Mersky, in press). Analysis of the individual and collective psychological consequences of the South African Truth Commission suggests that truth commissions “[may have] important and diverse consequences for mental health” (Swartz & Drennan, 2000, p. 212). Moreover, while the processes of truth commissions may not be in and of themselves healing, they do highlight mental health concerns related to human rights abuses (Allan, 2000). The list below, while not comprehensive, provides additional theory, research, and practice about psychosocial healing, historical memory, and testimony in the wake of mass violence and trauma. ♦

Allan, A. (2000). Truth and Reconciliation: A Psychological Perspective. *Ethnicity and Health*, 5, 3/4, 191 – 204.

Cienfuegos, A.J. & Monelli, C. (1983). The Testimony of Political Repression as a Therapeutic Instrument. *American Journal of Orthopsychiatry* 53, 1, 43-51.

de la Rey, C. and Owens, I. (1988). Perceptions of Psychosocial Healing and the Truth and Reconciliation Commission in South Africa. *Peace and Conflict: Journal of Peace Psychology* 4, (3), 257-270.

Lykes, M.B. & Mersky, M. (in press). Reparations and Mental Health: Psychosocial interventions towards healing, human agency, and rethreading social realities. In Pablo de Greiff (Ed.). *Repairing the Past: Compensation for Victims of Human Rights Violations*. Oxford: Oxford University Press.

Swartz, L. & Drennan, G. (2000). The Cultural Construction of Healing in the Truth and Reconciliation Commission: Implications for Mental Health Practice. *Ethnicity & Health* 5, 3/4, 205-213.

Sveaass, N. & Lavik, N. J. (2000). Psychological Aspects of Human Rights Violations: The Importance of Justice and Reconciliation. *Nordic Journal of International Law*, 69, 35-52.

Summerfield, D. (1997, November). South Africa: Does a Truth Commission Promote Social Reconciliation? *British Medical Journal* 315, 1393.

Weine, S. & Laub, D. (1995). Narrative Constructions of Historical Realities in Testimony with Bosnian Survivors of “Ethnic Cleansing”. *Psychiatry: Interpersonal and Biological Processes* 58, 3, 246-260.



REMHI SAN MARCOS: ACTUALIZACIÓN ACERCA DE PREVIO PROYECTO *continued from page 7*

sobre la violencia en sus comunidades a niveles familiar y comunitario y, levantan el tema de género, religión y tensión intergrupala. Las respuestas a encuestas relacionadas con el conflicto y con estrategias de resolución de conflictos fueron recopiladas de más de 100 jóvenes y se publicaron los resultados en un pequeño texto con el mismo nombre.

Un miembro del equipo REMHI ubicado en las cercanías de Quetzaltenango señala que los procesos de paz incluyen varias fases y para recuperarse de una guerra de tres generaciones se requiere mucho tiempo, paciencia y adaptación. López explica que las exhumaciones colectivas son una forma de reparo que permite que la gente vaya adquiriendo confianza

en el proceso de paz. A través de sus iniciativas, el equipo en la oficina de REMHI en San Marcos busca responder al proceso de paz en Guatemala. El equipo está agradecido por haber recibido la ayuda financiera de la Fundación Martín-Baró, la cual les permitió en años anteriores, apoyar a las comunidades de San Marcos. ♦

flict. Moreover, increasingly younger generations are not informed about the war, despite its present ramifications for Guatemalan society. López states:

*It is incredible, but here in Guatemala if you are to talk with a youth of 15 or 20 years old and talk about an aspect of the armed conflict, he doesn't know anything...It's even more incredible when he doesn't know if his own family members were victims [of human rights abuses during the conflict]. It's incredible, but it's a reality of our country...The recommendations of the Commission for Historical Clarification and of REHMI were very clear in this respect: historical memory must be included in the formation of students.*

Although the 36-year war, its

causes, and its consequences are not currently taught consistently in schools, REHMI is working toward holding talks on this issue in local Catholic high schools. In addition, they conducted a pilot research and education initiative with youth in the area, *Developing a culture of peace (Construyendo una Cultura de Paz)*. The project involved youth between the ages of 16 and 25 as researchers in workshops around violence in their communities at the familial and community levels, addressing gender, religion, and inter-group tension. Responses to surveys regarding conflict and conflict resolution strategies were gathered from over 100 youth and the results have been published in a small text with the same name.

As a member of a REHMI team

in nearby Quetzaltenango observed, peace processes include various phases, and to recover from a war of three generations requires considerable time, patience, and adaptation. López described mass grave exhumations as a form of reparations that builds peoples' confidence in the ongoing peace process. Through its initiatives, the team at the REHMI office in San Marcos is seeking to respond to the current phase of the peace process in Guatemala. They gratefully acknowledged the past financial assistance of the Martín-Baró Fund in helping them to support communities surrounding San Marcos in previous years of this work. ♦



BOARDING SCHOOL HEALING PROJECT: PROMOTING HEALING IN THE PRESENT BY DOCUMENTING PAST TRAUMA *continued from page 2*

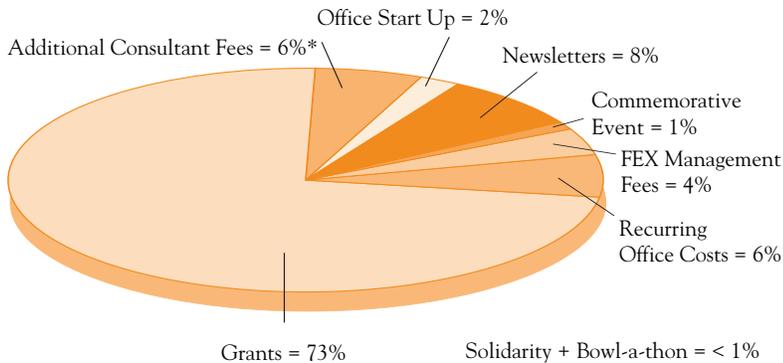
government. In addition, at the end of the documentation process, the BSHP holds a meeting for the interviewees to discuss the results of the processes, and to provide a venue for them to consider how they would like to move forward. The BSHP's accountability strategy does not rely on pursuing individual nor class action law suits, but the project does attempt to provide legal advocacy and training to those individuals who do wish to pursue such strategies, particularly for current boarding school abuses. Overall the BSHP's focus is to develop strategies that support a collective call for justice.

Survivors of the boarding schools are coming to terms with their histories and healing from this historic trauma. The Boarding School Healing Project hopes to facilitate this process so that our communities can better organize to create a better future for our children. As one survivor notes, if these abuses are discussed openly, it is possible for healing to begin:

*I finally realized that there wasn't something wrong with me. There was an experience that caused me to be damaged.* ♦

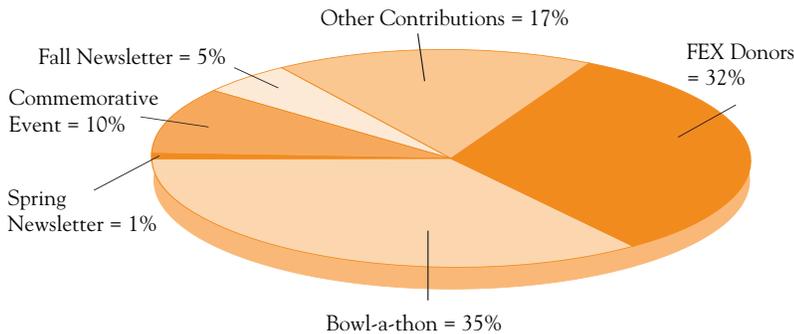
*Andrea Smith, Ph.D., (Cherokee) is a longtime anti-violence and Native American activist and scholar. She is co-founder of INCITE! Women of Color Against Violence, a national grassroots organization that utilizes direct action and critical dialogue and is currently an assistant professor in the Native American Studies department at the University of Michigan, Ann Arbor. She will be at The Center for New Words in Cambridge, MA on November 22 at 7pm to deliver a talk on her recent book, Conquest: Sexual Violence and American Indian Genocide. See [www.centerfornewwords.org](http://www.centerfornewwords.org) for further details.*

## FY2005 EXPENSES \$76K



\* Thanks to the generous contribution of an anonymous donor we have been able to support the services of a consultant. These fees are not reflected in the annual report.

## FY2005 REVENUES \$57K\*



\*Funds carried over from FY2004 covered the difference between Revenues and Expenses in FY2005.

## OUR MISSION & VALUES

### OUR MISSION

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.

Editors: Maria de Jesus, Erzulie Coquillon, M. Brinton Lykes. Contributors: Ben Achtenberg, Eliza Bliss-Moreau, Erzulie Coquillon, Melisa Flores, Alden Jackson, Ramsay Liem, Andrea Smith, Guadalupe López Tovares, Samantha Wechsler. Distribution: Guadalupe López Tovares. **PLEASE SUPPORT OUR WORK.** Letters, inquiries, contributions can be sent to: **Martín-Baró Fund**, P.O.Box 302122, Jamaica Plain, MA, 02130. Contribute on-line by credit card, see [www.martinbarofund.org](http://www.martinbarofund.org) for details. Checks payable to: FEX/Martín-Baró Fund, tax deductible to the full extent permitted by IRS code. Thank you.

**SAVE THE DATE:**

MARTÍN-BARÓ NOVEMBER 13<sup>TH</sup> EVENT FROM 4:30 – 6:30 PM

This year, the Fund's annual commemoration of the murder of Ignacio Martín-Baró will focus on recent disclosures about the alleged involvement by U.S. mental health professionals in human rights violations, including the abuse and torture of detainees at Guantánamo Bay and Abu Ghraib prisons. Join us to view our selection of documentary film clips followed by a panel of experts including Robert Jay Lifton, M.D., noted author and Visiting Professor of Psychiatry at Harvard Medical School (invited), Bernice Lott, Ph.D., Professor Emeritus of Psychology & Women's Studies, and a former Dean, at the University College, University of Rhode Island, and the representative of Division 9 (Society for the Psychological Study of Social Issues) on the American Psychological Association's Council of Representatives, and Sondra Crosby, M.D., Pharm.D., in Internal Medicine and Refugee Health at the Boston Medical Center. Question-and-answer period with audience to follow. Light refreshments will be served. Visit our website for details, [www.martinbarofund.org](http://www.martinbarofund.org) or call 617-469-7454.

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*Someone will be directing cars to limited on-site parking.*

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