



the JUST word

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

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

Carolyn Forché speaks at the 25th Anniversary Event

Ann B. Murphy

The Ignacio Martín-Baró Fund for Mental Health and Human Rights and the Center for Human Rights and International Justice welcomed acclaimed poet and Georgetown University Professor of English Carolyn Forché on November 19, 2015. Her presentation, “A Poet’s Journey from El Salvador to 2014: Witness in the Light of Conscience,” commemorated the 25th anniversary of the assassination of six Jesuits and their two companions in San Salvador on November 16, 1989.

An award-winning poet, translator, activist, and teacher, Forché visited El Salvador to translate the work of Salvadoran poets. Her initial trip, in 1978, coincided with the first human rights investigation in the country, led by Father Robert Drinan, and she continued the work of documenting reports of atrocities and disappearances for Amnesty International after the investigators departed. Forché worked closely with Salvadorans who, she told the audience, provided her with unconditional support and guided her to discover her own country’s complicity in the abuses. She described her experience in El Salvador as “assimilating unprecedented horror while encountering living faith for the first time.”



During the evening, Forché took the audience back to her first visits to El Salvador, reading from poems she wrote to bear witness to those visits and sharing excerpts from her memoir-in-progress. Her words vividly rendered the harrowing experience of the repression in El Salvador, as she, with the help and support of her Salvadoran comrades, visited hospitals filled with emaciated bodies and empty supply closets, witnessed a student snatched from the street and thrown into a windowless van, and experienced the stench and horror of a prison where a room filled with six boxes the size of small washing machines contained prisoners.

Forché also described her effort to locate *los desaparecidos* by examining albums containing their photos, often as children, and then trying to compare those images with the faces of mutilated corpses found in morgues and on beaches, seeking some point of identity. “Within months,” she said, “I could no longer regard my fate as other than inextricably tied to their own,” and she made silent vows that she would find those who were missing, searching continuously for their faces.

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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.

Editors: Kelly Andrews and M. Brinton Lykes. Contributing authors to the 2015 project summaries: Ben Achtenberg, Kelly Andrews, Dorothy Burlage, Timothy Karcz, Ramsay Liem, M. Brinton Lykes and Catherine Mooney. **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**. 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**.

CAROLYN FORCHÉ SPEAKS AT THE 25TH ANNIVERSARY EVENT

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Forché paid eloquent tribute to the Salvadorans she met, who would readily give their lives for one another, describing this unique capability as a sort of spiritual protection. She quoted one friend in El Salvador who constantly urged her to “try to see.” Shocked by the injustices she saw, Forché said she felt impelled to impart hope through her writing, even when she herself was not hopeful. *The Country between Us* is the collection of poetry Forché published in

1981, bearing witness to what she saw and to her Salvadoran comrades.

Reviewing that book in the *Nation*, Katha Pollitt observed that Forché “insists ... on the transforming power of what she has seen, on the gulf it has created between herself and those who have seen less and dared less” and said the poems had “the immediacy of war correspondence, postcards from the volcano of twentieth-century barbarism.”¹ Forché acknowledged this tension between journalism and poetry, telling an interviewer, “I tried not to write about El Salvador in poetry, because I thought it might be better to do so in journalistic articles. But I couldn’t—the poems just came.”²

Forché calls this kind of writing “poetry of witness,” and in 1993 she edited an anthology, *Against Forgetting: Twentieth-Century Poetry of Witness*, featuring poets writing through exile, imprisonment, and war. In her introduction to that anthology, Forché explained that the distinction “... between ‘personal’ and ‘political’ poems... gives the political realm too much and too little scope... If we give up the dimension of the personal, we risk relinquishing one of the most powerful sites of resistance. The celebration of the personal, however, can indicate ... an inability to see how larger structures of the economy and the state circumscribe, if not determine, the fragile realm of the individual.” She concluded, “We need a third term, one that can describe the space between the state and the supposedly safe havens of the personal. Let us call this space ‘the social.’”³

Forché told the audience that her work was influenced by the belief that we are responsible not for what befalls us, but for our response to each moment, and she called on the audience to refrain from hopelessness by meeting each moment according to this belief. She concluded the evening by reading out the names of the Jesuits, their house-keeper, and her daughter, who were assassinated 25 years ago, asking the audience to respond “presente” after each name.

Video of this event may be viewed online at www.bc.edu/humanrights/Videos.html

Photographs for the Forché event provided by Boston College Media Technology Services

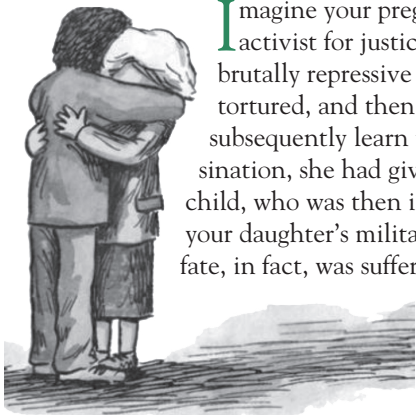
¹ <http://www.poetryfoundation.org/bio/carolyn-forche> Accessed April 13, 2015.

² <http://www.poetryfoundation.org/bio/carolyn-forche> Accessed April 13, 2015.

³ From Carolyn Forché, “Twentieth Century Poetry of Witness,” *American Poetry Review* 22:2 (March-April 1993), 17. http://www.english.illinois.edu/maps/poets/a_ff/forche/witness.htm Accessed April 13, 2015

Argentina's Dirty War: The Fight for Justice and Return of Kidnapped Children Continues

Catherine M. Mooney



Imagine your pregnant daughter, a student activist for justice, being kidnapped by a brutally repressive military regime, severely tortured, and then ruthlessly murdered. You subsequently learn that just prior to her assassination, she had given birth to your grandchild, who was then illegally appropriated by your daughter's military abductors. A similar fate, in fact, was suffered by some 500 children, either kidnapped along with their activist parents or born in detention during Argentina's Dirty War (1974-1983).

The military murdered upwards of 30,000 people, savagely torturing many, even hurling some of them live out of airplanes into the sea. If you were there then, as I was, you knew that these sorts of things were happening, but it was immensely frightening to speak up and confront such evil. Some people did, however, among them the *Abuelas*, or "Grandmothers of the Plaza de Mayo" – women whose children had been forever "disappeared," but whose grandchildren still lived – somewhere. Many were being raised by the very perpetrators responsible for their parents' torture and deaths.

The Grandmothers began their audacious struggle in 1977, around the height of the Dirty War's bloodshed. They were soon joined by Estela de Carlotto, whose daughter Laura had been abducted, tortured, and shot in the head and abdomen just after giving birth. Carlotto and the Grandmothers took repeated risks to discover the whereabouts of their missing grandchildren, approaching the homes of right-wing "adoptive parents," snapping photos, surreptitiously collecting information, and publically denouncing the military's murderous history. In 1982 I spontaneously joined a small band of them walking around the Plaza de Mayo in front of the presidential palace. A few were boldly painting the names of military assassins on the plaza's curb. Soldiers goose-stepped out and surrounded

us. They shoved one of the women into a military vehicle. Then, in a fearless, immediate response that inspired all of us to join in, they threw themselves down in front of the vehicle, intimidating the shocked driver to brake and the soldiers to seek another solution. In 1984, the year democracy returned to Argentina, the Grandmothers recovered the first stolen grandchild. They then helped establish a National Bank of Genetic Data for Relatives of Disappeared Children. The Grandmothers and Carlotto, who became president of the association in 1989, relentlessly continued their campaign. By 2009, they had found 100 of the 500 stolen grandchildren. Then, in August 2014, after 36 years of arduous labor, Carlotto finally found and was reunited with her own grandson, Guido Montoya Carlotto. He had been handed over to some unsuspecting farm workers, who raised him as their own, by a right-wing farm manager with close ties to the military. When Guido learned in his mid-30s that he'd been adopted, he went straightway to the Grandmothers and the Bank of Genetic Data and discovered who he really was. Finally, he said, the "fluttering doubts and noise" in his head, "when there are things you don't know but really do" were resolved. He understood, for example, his musical vocation, for his biological father too had been a musician. Two more stolen grandchildren since Guido have recovered their identities, bringing the current total to 116.

This brief essay cannot begin to capture the joyous and incredible details of Estela de Carlotto's and Guido's reunion, about which you can learn more online. However, it can drive home this key point: The journey to justice is long; it must be hard-fought; and the incremental victories won one at a time. Estela de Carlotto, now 84 years old, still leads the Grandmothers in their struggle for justice.

In the fall of 2013, the Martín-Baró Fund and Boston College's Center for Human Rights and International Justice hosted Estela de Carlotto and Buscarita Roa, members of Las Abuelas de Plaza de Mayo. To read the full article, see the Spring 2014 issue of The Just Word: <http://martinbarofund.org/news/newsletter.html>



Film Review: ABRAZOS

Patricia Goudvis

Luis Argueta dedicated his new documentary film "To the 4.5 million U.S. citizen children with at least one undocumented parent." *Abrazos* tells the touching story of a small group of those children who – unlike their undocumented parents – were able to travel to Guatemala from their homes in Minnesota and meet their grandparents and other relatives. It is a rare look into what family separation really means from both sides of the border.

Argueta is a Guatemalan filmmaker who lives in New York City. He showed *Abrazos* one snowy January night to an enthusiastic crowd at Boston College, at a screening sponsored by the Martín-Baró Fund and the BC Center for Human Rights and International Justice. His previous documentary, *abUSed: The Postville Raid*, shows the devastating effects of an immigration raid on the families involved.

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Eight Projects Funded in 2015

THE AWAKENING Pakistan

\$7,000

The Awakening is entering its third and final year of funding by the Martín-Baró Fund. It operates in the Swat district of Pakistan, under extremely difficult and threatening security conditions, including assaults and other forms of interference from both military and governmental agencies, as well as from terrorists. During the past year, these conditions forced it to delay some of its programs temporarily. As a result, some of its activities during the coming year will need to be devoted to training participants on safety and security, and the creation of trauma healing manuals.

The group's goal is to build a violence-free, socially cohesive society through conflict resolution, and to break cycles of violence both in the wider community and in the individual homes of its members. It will be pursuing these goals through the formation and orientation of peace committees and support groups for women, men, and transgender members – as well as through training focused on conflict management and resolution, trauma healing, breaking cycles of violence, and encouraging nonviolent ways to build healthy individuals and communities.



NOMADESC Colombia

\$6,867



NOMADESC was awarded a third year of funding this year. Nomadesc has worked since 2000 to address poverty, trauma, and hopelessness brought on by the Triana massacre in El Valle de Cauca, Colombia. Faced with a continued military presence and a deep feeling of injustice in the region, Nomadesc's "Mujeres de Triana" or "Women of Triana" project strives to help the community heal through ancestral practices which remember and celebrate the victims.

This past year, Nomadesc organized several workshops on the theme of "Saving Ancestral Practices of the Victims of the Via Cabal Pombo." In addition to their concern with preserving ancestral practices, the group also worries that planned tourism, as well as highway and mining development in the area, threaten their way of life.

This coming year, the Mujeres have several community workshops planned incorporating concepts of human rights and psycho-social accompaniment, including the fifth "Meeting for Life, Memory and Recuperation of the Ancestral Practices of the Victims". This workshop will also include the creation of a "memory notebook" by the community, in which many of their customs and practices will be recorded and preserved.

MÉDICOS DESCALZOS Guatemala

\$7,000

Méxicos Descalzos is receiving its third and final year of funding from the Martín-Baró Fund. In 2014, Méxicos Descalzos was able to complete a comprehensive guide to the five additional mental health challenges identified in previous participatory and action research with Ajq'ijab', Mayan traditional healers, who serve as culturally and economically accessible health and mental health resources for rural indigenous communities. This popular education manual will be completed in mid-2015 and will be presented in a department wide meeting of Ajq'ijab'. In addition, the 2015 grant from the Martín-Baró Fund will support a participatory project with local midwives, an initiative based on observations



of psychological problems confronting Mayan women in childbirth that contributed to maternal or infant deaths. Project coordinators will document local understandings and practices through participatory workshops with Mayan midwives and then return the knowledge they generate to them and to other midwives through illustrated popular education books and participatory workshops, thus contributing to enhanced preventative health and mental health resources for pregnant women. Finally, Médicos Descalzos will continue to facilitate cultural exchanges between Ajq'ijab' and psychiatric residents at the National Mental Health Hospital, Federico Mora, educating the latter in Mayan traditional beliefs and practices and thereby contributing to these health workers' psychosocial and preventative mental health work among the Maya.

AFN: Action des Femmes à la Non-Violence Democratic Republic of Congo (DRC)

\$7,000



Action des Femmes à la Non-Violence (AFN) was granted a third year of funding in 2015. AFN is a grassroots organization in the eastern part of the Democratic Republic of the Congo, founded in 2008 by women and girls who came together as one to campaign for the abolition of the ongoing gender-based abuse, sexual harassment, torture, and sexual violence against women. With their grant from the Fund last year, AFN implemented two training workshops on women's human rights, leadership and governance entitled "Legal campaign against sexual violence and impunity". They conducted other leadership workshops that encouraged them to participate actively in decision-making processes as protagonists in their homes, work places, community and in the society.

This coming year, seminars will be held on women's human rights, literacy and leadership capacity building. They will also establish a vocational skills development center to enable women and young girls to acquire practical skills that would allow them to become self-sustainable and improve their financial situations. The center will offer programs in sewing, and hairdressing, manicure and pedicure. The women will also learn financial management skills and they will establish a revolving capital fund with their own money to help finance the material costs of the women's small businesses in this collective.

FREEDOM SUMMER PALESTINE Palestine

\$7,000

Freedom Summer Palestine is a grassroots organization run by young people at the Aida Refugee Camp in the West Bank of Palestine. The situation for Palestinians is horrific, with daily experiences of restrictions of movement, deprivation of basic resources such as clean water and electricity, and more. Drawing on their knowledge of the African American struggles for human rights, Palestinian struggles for freedom and justice, and other freedom movements around the world, Freedom Summer Palestine will involve young people in activities – including theater, photography, art, field trips, music, and consciousness-raising group discussions – as a means to build community and foster critical awareness of the practical situation regarding the Israeli Occupation and its financial and military support by the United States. This project will be housed in the building of another non-profit organization in the refugee camp – the Al-Rowwad Cultural Center – and the latter will offer support and guidance in the form of an elder advisory committee.

This project provides a nonviolent and constructive way for young people to deal with the oppression, racism, and violence that they experience in their everyday lives. The opportunities for emotional and social healing are through understanding power and promoting images of change and visions of a more equitable society. The mental health benefits are a direct reflection of the connection to human rights perspectives through self and collective experiences.

MOBILE ART BUS Palestine

\$7,000

The Mobile Art Bus was started by Palestinian art therapist and graduate of Boston's Lesley College, Khitam Edelbi, in 2009. It began when she packed her car – and later her donated bus – with art supplies, and brought her knowledge of expressive art therapy to schools in Israel/Palestine. Her goal was to promote healing in youth living in the stressful, and often violent, conditions experi-

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Eight Projects Funded in 2015

enced by many in Israel/Palestine. As described in the project's proposal, expressive therapies offer techniques for coping with trauma, unexpressed rage and despair. They have so far proven incredibly helpful in assisting Palestinian children and adults cope with severe distress.

With funds from the Martín-Baró Fund for Mental Health and Human Rights, the Mobile Art Bus will launch a pilot training program with a group of 25 teachers from the West Bank so that they can learn to use expressive therapies with their young students and the students' parents. A teacher's manual will be developed to support this effort. The goal is to provide empowerment, resilience, and opportunities for healing to as many people and communities as possible.

KYABAAN ASSOCIATION, INC. Philippines

\$7,000

Kyabaan works 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 launching its 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.

Kyabaan has been working among these children since 2005 and will be receiving funding to launch an education, nutrition, and health program for 50 children between the ages of 12 and 17. These youth will participate in student-centered educational activities, food producing neighborhood gardening, and periodic healthcare services. Kyabaan's objectives are to restore a minimum level of routine to these children's lives through activities that will enhance self-esteem and increase the capacity to cope with stresses related to armed conflict. Kyabaan also envisions these youth becoming advocates for positive change in their communities and society at large in part through sharing stories that bring to light escalating human rights violations against indigenous groups in the region.

PROJECT HAJRA Queens, NY, United States of America

\$7,000

Project Hajra is a grassroots initiative tackling interpersonal, gender-based violence within the Muslim community in Queens, NY. The movement already includes 150 volunteer members, a third of whom find themselves in situations of acute crisis. These mostly Arab, Middle Eastern, and Central/South Asian women have found effective ways to address cultural and religious challenges that might otherwise silence or stigmatize their situation. They host bi-monthly gatherings for peer-organizing at religious gatherings and locations such as beauty salons and private homes. These meetings raise awareness, provide communal support, and offer peer-training. When gatherings are suspended during religious months, programs are offered alongside religious events to focus on women's rights and nurture new community leaders. They do outreach with religious leaders, teachers, and matchmakers. Smaller, intimate groups work discreetly as cells, working through crises, and reaching out to families and communities of abuse survivors. Project Hajra is committed to making interpersonal violence and trauma a communal rather than individual issue within their community. The Fund's support will allow them to reimburse members attending the bi-monthly gathering for gas or metro cards and will provide small stipends for a peer interpersonal violence advocate and for a community member to do translation and childcare.



Film Review: **ABRAZOS** *continued from page 3*

Abrazos opens with a ceremony on a foggy mountain where Maya elders ask for protection for those who've gone away and for their families in the U.S. The film moves back and forth between Minnesota and Guatemala, following the preparations, the visit and the tearful goodbyes. It shows how different generations have been impacted by the difficult reality of family separation. The pain is palpable in those who left as well as those they left behind.

There are heart-wrenching stories of separated siblings, or an infant left behind, but mostly a viewer gets caught up in the excitement of the journey and the tenderness with which the relatives meet and con-

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Committee Member Spotlight: Nelson Portillo

Kelly Andrews



Volunteers are critical to the life and work of the Ignacio Martín-Baró Fund for Mental Health and Human Rights (“the Fund”). Some serve on the grant-making committee, meeting twice annually to review and decide upon future grantees. Additional responsibilities include maintaining contact with grantees throughout their funding cycle and educating others in the U.S. about their work. Nelson Portillo,

PhD, and Assistant Professor of the Practice in Boston College’s Department of Counseling, Developmental, and Educational Psychology joined this work upon arriving in Boston in the summer of 2014.

Originally from El Salvador, Nelson began his studies at the University of Central America (UCA) in San Salvador in 1993. He recalls entering a University that was still in shock from the Jesuit assassinations that had claimed the life of Ignacio Martín-Baró four years earlier. UCA was eager to educate its students about this history and to ensure its remembrance. It was in that context that Nelson’s interest in and deep appreciation of Ignacio Martín-Baró and his writings for a liberation psychology took root. During the course of his undergraduate studies, he also worked at the University’s Institute of Public Opinion, which had been created by Martín-Baró in 1986 to assess the attitudes and opinions of the Salvadoran people.

While working at the Institute, Nelson had the opportunity to apply for a Fulbright scholarship to obtain his master’s degree in the United States. In 1999, he traveled to Chicago, where he studied applied social psychology at Loyola University (LUC). This relocation was significant in many ways. Not only did it mark the start of a deeper exploration into psychology, but it also reflected a symbolic journey. Nelson perceived himself to be tracing the path of Martín-Baró. The latter had also completed an undergraduate degree in psychology at UCA, and was then

awarded a Fulbright scholarship to pursue his graduate studies at the University of Chicago.

Nelson attended a commemorative event at the University of Chicago on November 16, 1999, the 10-year anniversary of the Jesuit assassinations. There he met colleagues, classmates, and a former advisor of Martín-Baró. He described these connections as bringing the persona of Martín-Baró to life in a new way and as strengthening his dedication to social psychology in the image of Martín-Baró’s teachings. With this focus, he completed his master’s degree, a research assistantship in the Center for Urban Research and Learning at LUC, and a Ph.D. in social psychology. His own work has largely focused on youth mentoring and violence prevention, positive youth development, migration among children and youth, and community-based programs. During this time, he coedited *Social psychology of the postwar: Theory and Practice* (UCA Editores, 2005), the first social psychology book published in El Salvador since the assassination of Martín-Baró. The field of social psychology in his home country had remained dormant for many years and this project was an attempt to continue and extend the work initiated by Martín-Baró.

“He is one of the greatest sources of inspiration for me,” Nelson states about Martín-Baró. In 2006, he connected with Carlos Martín-Baró, Ignacio’s younger brother, and from him became more familiar with Ignacio’s early life and his family. Along with this deeper knowledge came a sense of loss. “It makes me realize we were robbed of this brilliant mind,” he shared. In tribute, he published a 2012 article: “The Life of Ignacio Martín-Baró: A Narrative Account of a Personal Biographical Journey”. Nelson hopes to continue writing on this topic in the future.

Nelson stated that joining the Fund was another means for him to continue to extend the legacy of Martín-Baró. As a member of the grant-making committee, he perceives the project applicants as embodying Martín-Baró’s ideology. “Psychology can be a very powerful tool for social change,” he asserts. He is excited to continue working with the Fund as it supports grassroots projects dedicated to the mission of liberation psychology as set forth by Ignacio Martín-Baró.



Film Review: ABRAZOS continued from page 6

nect with each other. The children truly are the bridge between the two countries and cultures. Yet their situation is precarious due to the vulnerable status of at least one parent, who is at risk for deportation at any time.

Policy makers would do well to spend an hour watching this film, which shows the human face of cold hearted and unjust immigration policies. One girl says, “I just wish there was a door

that you could just go through and back all the time.” Another says, “to hug them is what we miss, what we long for.” They are only asking for what millions of other Americans take for granted, to know their grandparents.

For more information, visit the film’s website:
www.abrazosfilm.blogspot.com/

Striking Injustice to Spare Equality: Bowl-A-Thon 2015

Ashwena Apao



Each year at the Martín-Baró Fund, we look forward to our Bowl-A-Thon. This event is designed to raise money in support of our grant-making activities, and to give all of our supporters a fun opportunity to meet one another and celebrate another year of grant-making. We're pleased to announce that 2015 brought in just over \$14,000!

This year, Ashwena Apao - who is studying for her dual M.A. in Theology and Ministry, and Mental Health Counseling at Boston College - attended the event for the first time. We asked her to share her thoughts on her experience and why she participated:

"A drop of water in the ocean makes a difference." Making a difference in the lives of others inspired me to work with many young people in the Northern part of Myanmar who were deprived of education, food, shelter, social and spiritual accompaniment. They live in fear and violence. Having shared my experience in Myanmar with Gloria McGillen, a Boston College graduate student in the Mental Health Counseling program and Martín-Baró Fund supporter, she immediately shared with me



the Fund's mission of supporting diverse mental health programs all over the world, especially those who suffer social injustice and oppression.

I was thrilled when Gloria later invited me to participate at the Bowl-a-Thon. I looked forward to meeting people who shared my passion of making a difference in other people's lives, especially the underprivileged, and I was eager to learn more about the Fund. Seeing the young children participating in the event touched me most when I saw their desire to make a difference at such an early age. I was so impressed by the organizers, especially how they integrated "striking injustice to spare equality" with fun. The Bowl-a-Thon was a wholesome

experience for me even though I did not get a strike. I realized that when drops of water are gathered together in any act or service, it really does make a big difference.

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