

KEYS TOWARDS PSYCHOSOCIAL ACCOMPANIMENT

1



Main
Booklet



ALUNA ACOMPAÑAMIENTO PSICOSOCIAL, AC.

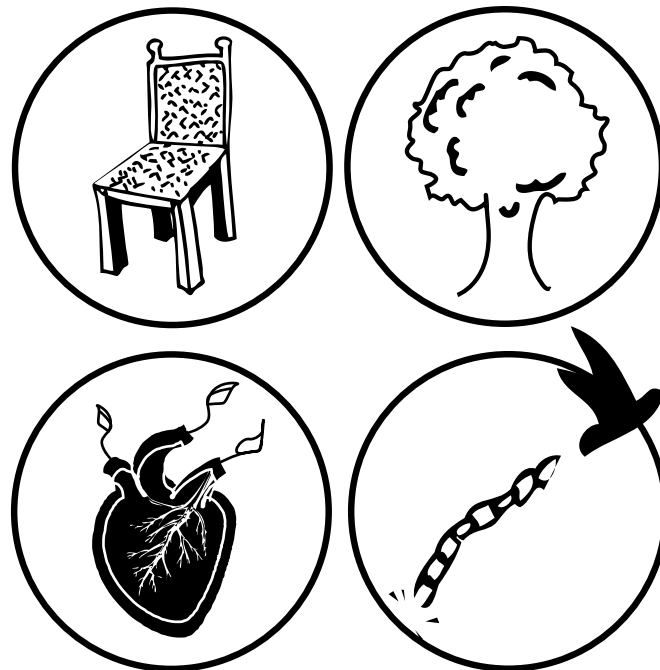
Yosemite 45. Col. Nápoles.

Delegación Benito Juárez. 03810 Mexico City

Tel. (+52 55) 55 36 45 71

contacto@alunapsicosocial.org

www.alunapsicosocial.org



**ROSA
LUXEMBURG
STIFTUNG**

This publication has been financed with RLS resources with BMZ Funds

The opinions and data contained in this document are the sole responsibility of their authors and do not represent the point of view of the Rosa Luxemburg Foundation.

First Edition (in Spanish): October 2015.

Mexico, Mexico City.

1. Keys towards psychosocial accompaniment.

Main Booklet of the Series "Keys to Psychosocial Accompaniment"

Coordination: Liliana Souza

Sistemization and content writing: Lorena Peralta and Liliana Souza

Content review: Clemencia Correa, Clara Meyra, Valeria Moscoso and Alejandra Méndez

Photographs: Aluna Psychosocial Accompaniment, Prometeo Lucero and Colectivo El Rostro de Julio

Design: Medios comunes

Illustrations: Medios comunes – Iconoclasistas.net

Style corrections: Abril Torres

Collaborators: Martha Isaza, Clemencia Correa, Laura Espinosa, David Bermúdez, Sandra Hertkorn, Clara Meyra

Acknowledgements

Aluna Psychosocial Accompaniment wishes to thank all the people who enthusiastically, with commitment and genuine solidarity, were supportive during the elaboration of the series of notebooks **“Keys to psychosocial accompaniment”**.

First and foremost, we dedicate this work to the victims of sociopolitical violence in Mexico and other parts of the world; for allowing us to accompany them in their pain and anger, and for letting us witness the transformation of ignominy into struggle, solidarity and hope.

We wish to thank the companions who participated in the Round of Workshops on Psychosocial Accompaniment: For accepting our invitation to reflect, share, discuss and build around our work as victims’ companions and for enriching the psychosocial approach with their experiences and learning. Their valuable contributions made this publication possible. Our gratitude to the Bread for the World Institute, for their support to bring about the Round of Workshops.

A special recognition to Servicios y Asesoría para la Paz (Serapaz) (Services and Advice for Peace), for their unconditional assistance, for receiving us in their headquarters with open arms and facilitating the group exchange. Equally, we recognize the Human Rights Center “Miguel Agustín Pro Juárez” for their support in this collective work.¹

It would have been impossible to complete this project without the efforts of all members of the Aluna team, and of our close collaborators: Clemencia Correa, Laura Espinosa, David Bermudez, Sandra Hertkorn and Carla Cavarreta. Also, from Aluna, we thank Liliana Souza, for coordinating the publication project and especially to Lorena Peralta, for her commitment and cooperation, and finally to Martha Isaza, for her attention to the administrative and logistical requirements.

Our gratitude also to the “Ignacio Martín-Baró International Lectureship”, from the Javeriana University of Colombia, for prefacing this work. To the comrades of Medios Comunes, for the dedication and care invested in the graphic design proposal, and to Abril Torres, for her detailed correction of the texts. We extend our appreciation to the colleagues, collectives and organizations that donated their photographs in order to enrich the design.

Finally, our deepest gratitude to the Regional Office of the Rosa Luxemburg Foundation in Mexico for the material and human support provided for this publication. We especially wish to thank their director, Torge Löding, Tannia Falconer, project coordinator in Mexico and Clara Meyra.

Aluna Psychosocial Accompaniment

Presentation

The series “Keys to Psychosocial Accompaniment” is a collective product. Early in 2014, Aluna Psychosocial Accompaniment convened a small group of human rights defenders who accompany victims of sociopolitical violence in Mexico to conduct study seminars on the psychosocial approach. As a result, we realized the need to share and enhance our learning with the experiences of more people.

Then, following a second invitation, Services and Advice for Peace and the Human Rights Center “Miguel Agustín Pro Juárez” joined us. The “Round of Workshops on Psychosocial Accompaniment”, coordinated by Aluna was held from August 2014 to April 2015. In this round, 25 defenders participated, of whom 22 were women and 3 men. They all work in different regions of the country, either independently or within organizations.

Based on our experience, the workshops were facilitated by the participants themselves with the purpose of deepening some strategies to deal with sociopolitical violence. We considered concepts, objectives, contexts, examples and tools of psychosocial accompaniment to address acts of political repression and fear, enforced disappearance, forced displacement, arbitrary detention, torture and sexual torture; this was done, whilst also aiming to strengthen both women and men defenders. A collective evaluation session was also conducted, as well as a special session to analyze the repression against students at the teacher training college in Iguala, Guerrero, which occurred during the time the workshop was being held and which generated profound indignation within the group.

2

From this exchange, knowledge and tools emerged. But doubts and challenges also came up regarding psychosocial accompaniment: what is the reach and limitations? What are the preconceived ideas the companions have which limit the process? What is our role in political projects of social transformation? How do we adapt our work within the context of the current social and political violence in Mexico? How do we contribute towards a social psychology that liberates and not one that works to control and dominate?

The process of systematizing and writing the contents of this series also entailed an enriching, clarifying and cohesive exercise for all participants in the Round of Workshops. It allowed us to reassess our knowledge and achievements, rethink our political and theoretical positions, and jointly reflect on the objectives of the publication. Furthermore, we considered how to best share the experience with our readers.

We hope that this first and modest effort will contribute to the struggle of victims to achieve justice and reparation. That it serves as a contribution for social transformation, to strengthen hope and encourage more people to accompany and build together more and better bases for psychosocial accompaniment.

Prologue | of the Ignacio Martín Baró International Lectureship

For the Ignacio Martín Baró International Lectureship¹ it is a wonderful opportunity to preface this material, the result of work developed by ALUNA. The Lectureship is an interdisciplinary academic initiative that promotes collective, rigorous and systematic reflection on issues related to the conditions of political and social violence and also of ethical discomfort and its relation to mental health. In the context of Latin American societies, the work of ALUNA offers a way of understanding the accompaniment of victims of political and social violence, as well as a set of intervention resources from a Psychosocial Perspective. We consider it an important contribution in the pursuit of alternatives to the psychosocial problems that arise in our countries.

This production echoes the Liberation Social Psychology stance in that it incorporates the different schools of thought and social actors that consider the effects of different types of violence, with the aim of proposing decent and viable solutions in the areas of psychosocial care. In a way, recommending other ways of “doing social science”, of producing useful knowledge, capable of accompanying human beings in the process of becoming aware of their possibilities and alternatives.

The series of booklets develops a psychosocial perspective inscribed in the field of a psychology committed to well-being, that is, to the solution of practical problems; problems that afflict people, groups, communities, institutions, organizations, and entire towns and societies. The psychosocial intervention approach proposed by ALUNA has valuable elements that reaffirm an ethical and political perspective in the duty of prioritizing the recovery of the victims’ dignity and valuing solidarity. It seeks the construction of horizontal relationships where all participants contribute to the transformation of their reality.

From these initial ideas, we highlight in the material a methodology that begins with a critical reading of the different contexts, the recognition of people’s resources and of the emotional impact caused by violence. It seeks through different strategies to reconstruct social networks and restore the victim’s rights. We consider that the visibility of individual capacities and collective coping mechanisms, as well as of the supports provided in context, legitimizes the knowledge and resources held by people and communities. This understanding allows us to think about the accompaniment proposed by ALUNA as a set of intentional actions, aiming to enhance these resources, coordinate actions, facilitate the understanding of problems, and thus create together with them scenarios of change that expand their possibilities of action towards the restoration of rights and dignity. All this action is clearly based on a moral and ethical position alongside the victims.

The thematic structure of the material presents different specific aspects of the sociopolitical context of violence, and new methodological paths are explored in order to approach phenomena such as forced disappearance and displacement, torture, sexual violence and arbitrary detention. This offers a set of tools both for understanding the impact of the acts of violence on the victims and for the training those people linked to the defense of human rights.

We only need to thank ALUNA for this invitation and wish to reiterate that it makes sense to continue moving in this responsible and committed search for company, accepting the challenge of producing knowledge that strengthens an emancipatory praxis capable of dealing with human rights violations and to take charge in restoring the dignity of those who have been subjected to different types of violence.

Thank you very much

Marcela Rodríguez Díaz
María Lucía Rapacci Gómez
Comité Académico Cátedra Internacional Ignacio Martín Baró

¹ This Cathedra initiative is developed by the Faculty of Psychology of the Pontificia Universidad Javeriana in Bogotá and Cali in coordination with the Universities José Simeón Cañas del Salvador - UCA - and Alberto Hurtado de Chile since 2005

Index

1	Acknowledgements
2	Presentation
3	Prologue
4	Index
5	Introduction
6	Sociopolitical violence in Mexico
9	The psychosocial approach
11	Violence, repression and power
12	Mental health and human rights
14	Fear
16	Principles of psychosocial accompaniment
17	Work with victims
19	Analysis of the sociopolitical context
19	Analysis of fear and security measures
19	Identification of psychosocial impacts
22	Recognition of coping mechanisms
25	Projection of spaces, times and actions
25	Strengthening of the companions
27	Deplation and burnout
28	Personal and collective care
29	Training and supervision
30	Conclusions
31	Bibliography

Introduction

Sociopolitical violence is a manifestation of the power exercised by States over populations to keep them under control, to inhibit social discontent and to dissolve resistance struggles against capitalist economic policies of dispossession, repression, exploitation and exclusion.

In Mexico, this type of violence, although of a historical nature, has been exacerbated in recent years under the pretext of the “war” against drug trafficking, the fight against organized crime and national security. The scenario is serious: militarization and paramilitarization of the country; imposition of economic reforms and extreme impoverishment; dispossession of natural assets and the implementation of economic megaprojects; criminalization of social protest and juridification of the exercise of rights; corruption and impunity within justice institutions; media stigmatization of resistance militants and of the “disposable” population; territorial struggles of drug trafficking cartels and other criminal networks; violence against women; social cleansing; suspension of constitutional guarantees and violations of human rights such as disappearances, extrajudicial executions, torture, displacement, arbitrary detention, etc.

All this has created a spectrum of psychosocial impacts that are expressed differentially from geographical, ethnic, collective, generational and gender perspectives. It is the obligation of the State to give an account of the magnitude of these impacts on society and to carry out actions to repair them. Nevertheless, for this to happen, the humanitarian crisis being experienced in the country must be recognized, along with recognition that crimes are committed by state forces and that complicity exists between state forces, criminal groups and economic power. Above all, it is necessary to stop the political charade based on inadequate laws and care institutions that do not respond to the victims’ real needs. Victims are barely considered subjects of rights, nor are they allowed access to truth and justice.

In this complex context of violence and impunity, political and multidisciplinary approaches from the perspectives of

vulnerable people are becoming increasingly necessary. That is why we believe that Liberation Social Psychology has much to contribute in working with victims in the political, theoretical and methodological fields. Through these texts we propose a way to examine the scenario of sociopolitical violence in Mexico from our psychosocial approach and our experience in working with victims.

The Series consists of five booklets, one general and four thematic ones. The purpose of the first booklet, **“1. Keys to psychosocial accompaniment”**, is to describe the context of sociopolitical violence in Mexico, distinguishing it from other types of violence. We also point out its objective of social control through fear and terror. We show who are the social sectors targeted by this violence, who are the perpetrators, and the role played by the State in this situation.

Here we also outline the bases of the psychosocial approach that underlie our practice in supporting victims. This encompasses a review of how repression and fear have a political function of control. We examine psychosocial impacts and how victims cope at all levels, including personal, family, organizational, community and social. Then, we enunciate the principles that guide our action, we share some general fundamentals of psychosocial accompaniment, as well as certain guidelines on the strengthening of companions. We conclude with some reflections and a brief bibliography, so our readers can deepen their understanding of the Series.

Each of the four thematic booklets that complete the Series deals with a specific modality of sociopolitical violence: **2. The Forced Disappearance of Persons, 3. Forced Displacement, 4. Torture and Sexual Torture, 5. Arbitrary Detention.**

Each text reviews the legal definition of each human rights violation in question, its purposes, the historical background and its current expression in Mexico. It describes who are the main victims and perpetrators. It also illustrates some of the psychosocial impacts and some ways of coping that victims present in relation to that

specific form of violence at the personal, family, organizational, community and social levels. It also points out some preconceived ideas that we and our companions usually have and offers some pointers for companions based on our work experience.

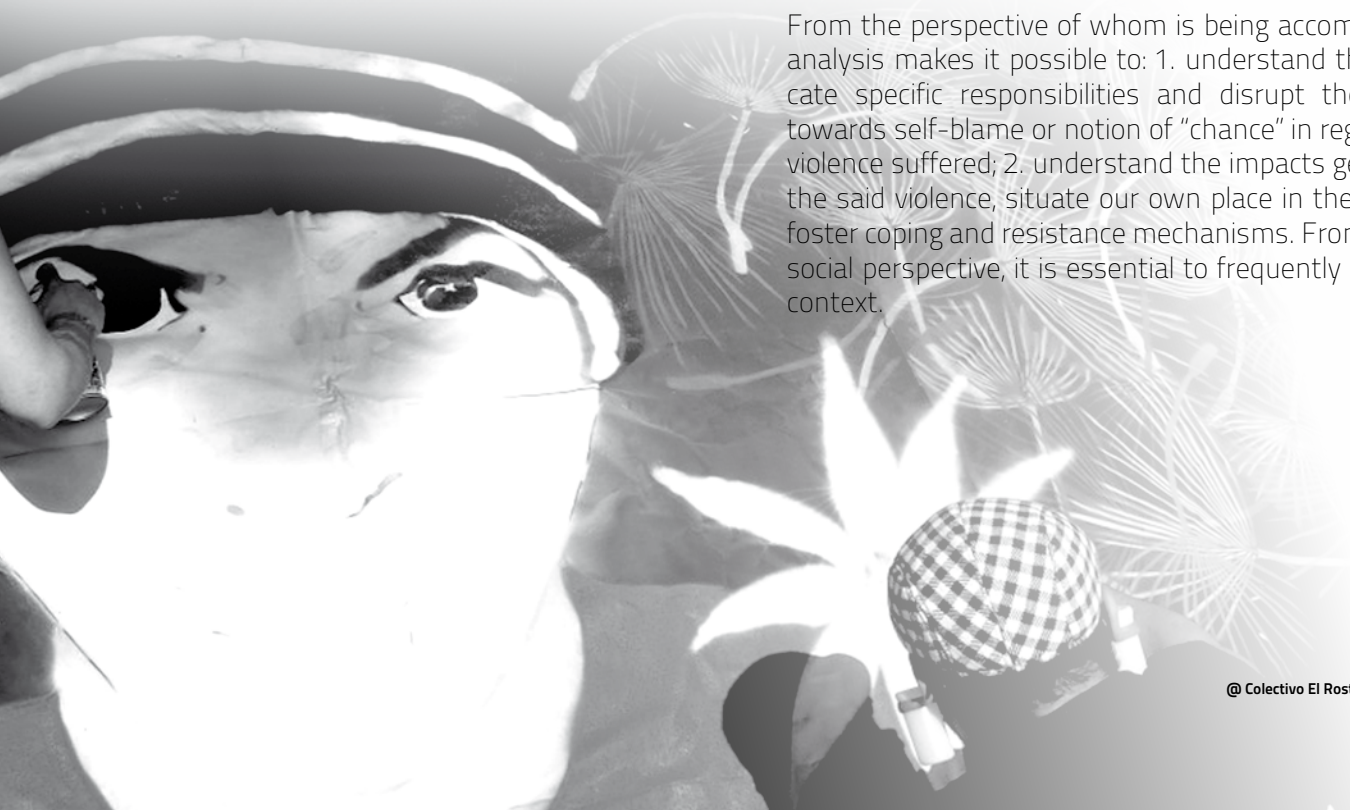
Each thematic booklet ends with the section **“El Morralito”**, where we outline some of the questions that arose during our reflections and that, we hope, are grounds for more discussions and exchanges among those who have decided to accompany the struggles for truth, justice and the reparation of damages, as well as the transformation of the social reality towards liberation and the full respect for human rights.

Sociopolitical violence in Mexico

The review of the context of political violence in Mexico does not respond to the mere description of its characteristics in the form of a phenomenological framework. It is when we situate ourselves within a Liberation Social Psychology perspective that the analysis of the context becomes part of our epistemological paradigm and our political action. Why is it necessary to analyze the context in psychosocial work? This question can be answered from two angles: from those who accompany and from those who are accompanied.

Context analysis helps to give meaning to the action from the perspective of the person who accompanies, this means: 1. to understand what kind of violence we are talking about, who performs it, why and how, and what consequences are generated; 2. situate our work in a strategic project, with a clear political stance to assess its effective impact; 3. locate our practice in experience, identifying interests, relationships and actors.

From the perspective of whom is being accompanied, the analysis makes it possible to: 1. understand the facts, locate specific responsibilities and disrupt the tendency towards self-blame or notion of “chance” in regards to the violence suffered; 2. understand the impacts generated by the said violence, situate our own place in the arena and, foster coping and resistance mechanisms. From a psychosocial perspective, it is essential to frequently analyze the context.



A thorough analysis of context is an arduous task that cannot be developed here. However, before explaining the foundations of the psychosocial approach, it seems crucial to briefly outline how sociopolitical violence in Mexico is currently operating.²

The administration of Felipe Calderón is considered the trigger for the explosion of the current sociopolitical violence in our country, as well as its normalization and legitimization. In 2006, with a discourse of a combat against drug cartels, various operations by the Federal Police, the Army and the Navy began in the states of Michoacán, Chihuahua, Guerrero and Veracruz. These operatives would define the administration's security strategy: joint operations between different police and military bodies with the "official" purpose of arresting drug lords and destroying or securing drugs and weapons.

This strategy, however, is not independent of a broader one: the regional or "hemispheric" security strategy of the United States, in which Mexico plays a crucial role. There is significant research on this subject³, which requires in-depth review. We will only mention three facts that seem relevant to us. In the first place, the US government's endeavor to extend its neoliberal wing via the "Free Trade Agreement for the Americas" (FTAA), which was met with the unexpected resistance of Mercosur and the voices of the progressive

governments of Venezuela, Brazil, Ecuador, Bolivia, Argentina, Chile and Uruguay. Secondly, in March 2005, the signing of the Security and Prosperity Partnership of North America (SPP), between Canada, Mexico and the United States. And this, in the words of Fazio, was done in a "shadow government" manner, by the business and military elites, who agreed, amongst other points, on the privatization of energy resources and the control of transit of undocumented persons through Mexican territory. Finally, the approval in 2007 of the Mérida Plan, with a focus on military training, advice in intelligence, military equipment and technology.⁴

The Calderonist strategy was armed, psychological and mediatic. In the beginning, reports about "disputes between drug traffickers" proliferated, showing people being killed, hanged, decapitated, mutilated, some covered with cloths serving as banners where threats and insults could be read. This publicity was used to justify the deployment of the military and police throughout the territory. Nonetheless, due to the impact generated internationally by this scenario of horror, the government asked the press to refrain from disseminating such news, in order to prevent mud-slinging against Mexico. Then this kind of information began to be concealed, and instead, the state's "successes" were disseminated and published – showing alleged captured criminals on television – along with a campaign in favor of the Army. This was in response to an increase in citizens' complaints about serious violations of human rights.

Eventually, links between the State and the criminal economy (drug selling and transfer, people trafficking, kidnapping, extortion, etc.) began to become evident. Added to these, links with the legal economy (both national and multinational capital) were also evident. All these connections had impacts on all spheres of social life. The dividing line between the legitimate exercise of power and the exercise of terror became blurred. Ways of operating vary from one geographic area to another: in some areas it is the police or military forces that, in coordination with criminal groups, detain, torment, kill, disappear or coerce the population. In other areas, state officials receive payments from private companies to intimidate opponents to their investment projects, assaults which different levels of authority know of and allow.

With the arrival of Enrique Peña Nieto to power in 2012⁵, political violence did not cease, on the contrary, it spread and became more direct and confrontational. As examples, we have the massacre in Tlat-

2 We refer our readers to the sections of each of the thematic booklets that deal with enforced disappearance, forced displacement, torture, sexual torture, and arbitrary detention in Mexico.

3 From John Saxe Fernandez, Ana Esther Ceceña, Pablo Gonzalez Casanova, Carlos Fazio, among others.

4 Carlos Fazio. "La SPAN y la militarización en México. Sobre las consecuencias de una integración asimétrica". Full text available at: <https://clasefazio.files.wordpress.com/2011/08/la-aspan-y-la-militarizaci3b3n-de-mc3a9xico1.pdf>

5 Enrique Peña Nieto's presidency from December 1, 2012 until November 30/December 1, 2018.

laya, State of Mexico⁶; the disappearance, torture and execution of students from the “Raúl Isidro Burgos” Rural Teacher’s College of Ayotzinapa in Guerrero⁷; the attack on the community of Ostula, in Michoacán,⁸ the repression by public security agents of young journalists in Mexico City⁹, and so on. The repressive acts against activists in several states of the republic have again evidenced that the actions of security forces, rather than responding to the war against crime, seek to silence social discontent. It also aims to dismantle the resistance of the people and communities who dare to defend their rights.

Militarized and paramilitary regions, or those predominantly operated by criminal groups, are frequently areas rich in natural and energy resources. Likewise, there are human rights violations, acts of repression, fear and terror exercised against those who specifically defend those assets and resources. The so-called structural reforms and ad hoc laws (on energy, mining, telecommunications, water...) have allowed the exploitation of resources with millions in profits for multinational companies, whilst legalizing dispossession and repression against popular opposition movements. Laws that operate in synchronicity, exactly like clocks, coordinated to function as a violent binomial: force and law.

8 In relation to human rights, the State continues to simulate its role where, to the outside world, it presents a discourse of concern, and multiple programs are announced, such as social development, reforms for the benefit of the country, protection of human rights defenders and journalists; security for the population, support for victims and so on.¹⁰ But in reality, the abuses persist, especially with an increase in social conflicts and forced displacements mainly due to the economic interests of construction, mining, hydroelectric energy, wind power, biofuels, and ecotourism companies, among others.¹¹ It is the deepening of the neoliberal model that utilizes dispossession as a tool.



@ Prometeo Lucero

⁶ Where the Army and the Navy arbitrarily deprived 22 people of their lives in a supposed confrontation with criminals in the State of Mexico (June 2014).

⁷ Recent information indicates that the Army and the Federal Police participated in the events of September 26, 2014. 43 students are still missing, three were executed and several suffered serious injuries.

⁸ Occurred on August 26, 2015, within the framework of solidarity mobilizations for Ayotzinapa.

⁹ Occurred in July 2015, where a child died, several were injured, houses destroyed and Semel Verdía, leader of the community police, was arrested and charged with murder, a crime that has not been proven.

¹⁰ Examples are “The Crusade against Hunger,” the Protection Mechanism for Human Rights Defenders and Journalists, the General Law of Victims, etc.

¹¹ For example, the presidential decree for the construction of a roadway in Xochicuautla, State of Mexico, which has meant the dispossession of land and expulsion of inhabitants

In Mexico, the first trimester of 2018 closed as the most violent registered in recent history (over the last twenty years). Only in March two thousand three hundred and forty-six (2,346) cases of homicide were registered, making it the month with the most homicides in the last twenty years. For human rights defenders, Mexico is amongst the most dangerous countries in the region with three thousand nine hundred and sixty-seven (3,967) assaults and two hundred and twenty-eight (228) murders in the last twelve years. For women human rights defenders it is also the most violent country in Mesoamerica: from 2013 to 2016, during the six-year presidential period of Peña Nieto, one thousand three hundred and sixty (1,360) assaults were carried out against female defenders, an average of one per day. This figure is higher than those registered in Honduras, Guatemala and El Salvador for the same period with 1009, 738 and 173 respectively. In relation to journalists, twelve (12) were assassinated in 2017, making Mexico the most dangerous nation to practice the profession. Furthermore, it remains one of fifty nations with less freedom of the press on the planet.

Added to all of the above there is the presence of generalized torture, arbitrary detentions, surveillance by intelligence services and corruption within State institutions. In the country there are thirty-five thousand four hundred and ten (35,410) disappeared victims and, of these, at least twenty-one thousand six hundred and two (21,602) people disappeared during the present government. As from the beginning of the 1990s, the response to these

crimes continues to be the same: a lack of sensitivity by the authorities, the stigmatization of victims, impunity and now, simulation strategies, making it difficult for anyone outside the country to really know what is taking place. On December, 1st 2018, the new president from the Morena party, Andrés Manuel López Obrador, will come into power. The expectation is that his government may be able to change social, economic and political conditions, but at the same time and due to the seriousness of the crisis, there is uncertainty regarding the strategies needed to overcome it.

The psychosocial approach¹²

Social psychology studies the relationship between the individual and society. It is a joint discipline between psychology and sociology. At first, the challenge was to define the object of study as well as the theoretical and methodological connections between the individual and the social. At that time, different schools of thought, theories, models and methods emerged, each with its own focus, until finally, the study of groups – understood as spaces of interaction between individuals – prevailed as the subject of social psychology.

Ignacio Martín-Baró¹³ harshly criticized North American social psychology for its adaptive and dominant nature, in addition to the reductionist character of its group focus, which based its conclusions on the perceptions, attitudes, tensions and behaviors of people in relation to banal tasks and manufactured scenarios, in which they were extricated from their social, historical, political and economic contexts. For Martín-Baró this psychology was particularly inappropriate to account for the daily reality of people in conditions of poverty and violence that existed in El Salvador during the 1980s civil war.

As a result of his Marxist training and his closeness to Liberation Theology, he proposed a Latin American political psychology, whose object of study would be ideology itself, and with the following main purposes:

¹² This section includes the contents worked on during the Workshop on Political Repression and Fear, which was held on August 22 and 23, 2014, and facilitated by Clemencia Correa and Clara Meyra.

¹³ Ignacio Martín Baró. *Acción e ideología. Psicología Social desde Centroamérica*. El Salvador: UCA editores

- Transform psychology from a scientific practice at the service of domination and create an ideology-free critical psychology based on the examination of its models, concepts and theories.
- Consider the work of the psychologist as a non-neutral political practice, that is, committed to the struggles and suffering of those whose rights are violated in Latin America.
- Contribute to dismantling the ideological mechanisms that surround Latin American realities and which permeate individuals in their actions, perceptions, understandings, interpretations, thoughts and feelings about themselves and the world.
- Recognize the predominance of practical truth over theoretical truth so that the psychologist contributes to the construction of more just and dignified forms of human coexistence.
- Rescue, develop and strengthen that which emerges from Latin American peoples (desires, hopes, knowledge, powers and practices) so that those countries can open processes of historical liberation.¹⁴

This proposal would mean a rethinking of social psychology and would give rise to Liberation Social Psychology. Martín-Baró states:

10

The rethinking of the social role of psychology in Latin America therefore involves answering three questions: an epistemological, a conceptual and a practical one [...] The epistemological question compels us to consider which are the criteria that allow us to determine the historical truth of our psychological knowledge, specifically regarding Latin American realities. The conceptual question forces us to review whether historical specificity as Latin Americans is adequately depicted by available conceptualizations [...] The praxical question [sic] leads us to examine our scientific and professional work, and the historical achievements made in facing the most important problems of our countries.¹⁵

The psychosocial approach is complex and comprehensive because it links the individual and society in a dialectical relationship, always open and in motion. Emotions, feelings, thoughts, actions and symbolisms will be the product of this relationship and inseparable from the reality of people's lives. By including a sociopolitical context analysis and its economic roots, this approach contributes to unveiling the power relations that underlie a person's experience, their social ties and world view, as well as the place where they are located within the social structure.

¹⁴ Taken from Liliana Souza, *Op Cit.*, p. 93 [Based on the texts of 1) *Acción e Ideología*, 2) *Sistema, Grupo y Poder*, and 3) *Problemas de psicología social en América Latina*, de Ignacio Martín-Baró; also from *Introducción* in Gerardo Pacheco y Bernardo Jiménez (compilers). Ignacio Martín-Baró (1942/1989). *Psicología de la Liberación para América Latina*. México: ITESO, segunda edición, 2002]

¹⁵ Ignacio Martín-Baró. *Retos y perspectivas de la psicología latinoamericana*, in: Gerardo Pacheco & Bernardo Jiménez (compilers.), *Op. cit.*, p. 73



@Prometeo Lucero

Violence, repression and power

There are different types of violence, each with its particular objectives, characteristics, functions and actors. To define what sociopolitical violence is, we need to refer to two different legal systems. Firstly, one that regulate social relations among individuals, establishes their rights and defines sanctions and procedures to be followed when laws are transgressed, that is, when a crime is committed. On the other hand, we find the international system of human rights, which are inherent to the individual: such as the right to life, personal integrity, freedom or dignity, among others. This system regulates relations between States, as well as the relationship between a State and its own population. Under any circumstance, the State must guarantee the exercise of human rights.

Thus, while the rights and laws of the first system are violated by individuals, those of the second are violated only by the State¹⁶, who is thus both judge and party. This paradox hinders the full respect of human rights, which were created precisely to limit the power of the

State and its monopoly of force, exercised primarily by way of its police, military and penitentiary corporations.

Sociopolitical violence includes violence directly exercised by the State when it overrides any legitimate use of force – that is, State violence – but it also includes violence exercised by non-state actors¹⁷ that serve power groups at a structural and economic level, whose objective is to control the population as a means to protect or impose political, economic or ideological interests. In both cases, it is important not to lose sight of the responsibility that the State has, since it is obliged to guarantee the security of the population. These actors can either act jointly or separately, which leads us to ask ourselves: which of them is currently gaining more power? Is the delegation of violence towards other players a strategy of the State? What are the aims of the new power configurations? What future consequences will this bring?

¹⁶ By action, omission or acquiescence.

¹⁷ Armed paramilitary groups, organized crime, private security forces hired by companies, death squads, etc

We speak of political repression when this violence is inflicted on sectors of society that protest or organize against social conditions of oppression and / or exclusion, or else are attacked for the very exercise of their rights. Political repression impedes the exercise of civil and political rights; liberties are restricted, and it is forbidden to freely express a thought, to meet, manifest or associate. Repression then becomes increasingly violent and, generally illegally or legally disguised.

We understand political repression as an act or set of violent acts exercised from the power base against its citizens to control or punish political and / or social opposition activities.

- These are intentional acts by the State.
- It implies direct responsibility or the support of the State.
- They are systematic actions based on a comprehensive strategy.
- They seek to generate psychosocial impacts on the population¹⁸

Sociopolitical violence is linked to power within society, because whoever holds power, exercises it. Political repression consists of specific mechanisms and strategies¹⁹ such as persecution, harassment, arbitrary detention, procedural infringements, fabrication of offenses, stigmatization, rape, displacement, disappearance, torture and execution. The State has been perfecting its techniques and strategies to cause fear, paralysis and even terror.

Acts of repression have several meanings: to control, normalize and make people grow accustomed to abuses, and to the power of the State. A military objective is not merely reduced to an armed action, it permeates all dimensions of life: cultural, ethical, psychological and social.²⁰

These are acts that are sustained within what Martín-Baró called the institutional lie, which includes the stigmatization and blaming of victims themselves for the violence, the concealment of truth, and impunity. All these can occur either from an absence of justice or through the creation of laws that allow them. The outcome of this institutional lie is social polarization. The message is not only meant for dissenting individuals or groups, but for society as a whole: "[...] the attacks are selective, but using mass, broad-ranging strategies in which state and paramilitary forces operate, where the objective is to normalize and legitimize these actions".²¹

Mental health and human rights

The right to health is contemplated in Article 25 of the Universal Declaration of Human Rights and, although without naming it specifically, reference is also made to people's mental health in Article 22, when it is stated that the State must provide the necessary resources to satisfy "economic, social and cultural rights, indispensable to dignity and the free development of the personality".²²

18 Clemencia Correa. "Represión política y miedo como control social: el sexenio del cambio", in Balance en el sexenio del cambio. México: UACM, 2009, p. 277.

19 Series of actions considered and directed towards a specific purpose
20 Ídem.

21 Acción Urgente para los Derechos Humanos, Campaña Nacional contra la Desaparición Forzada y Comité Cerezo. Defender los derechos humanos en México: la represión política, una práctica generalizada. Informe junio de 2014 a mayo de 2015. México: Rosa Luxemburgo Stiftung, 2015, p.17. Full text available at: http://www.comitecerezo.org/IMG/pdf/vdh_4.pdf

22 Available at: <http://www.un.org/es/documents/udhr/>

Likewise, the Constitution of the United Nations World Health Organization defines health as “a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity”.²³ It also adds that:

The enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition. The health of all peoples is fundamental to the attainment of peace and security and is dependent on the fullest cooperation of individuals and States.²⁴

Therefore, States must observe, under all circumstances, the right to health of its population especially when in cases of natural catastrophe, humanitarian crisis, war or armed conflict. However, with what has been reviewed so far in terms of sociopolitical violence and political repression, we see that the Mexican State not only has not guaranteed this right, but also commits acts that jeopardize, in different ways and degrees, the physical and mental health of its population.



@Inter-Church Justice and Peace Commission (Colombia)

We are confronted with economic conditions and structural policies that impede the free exercise of the right to health.²⁵ And furthermore, in the aftermath of the “war against organized crime”: social dissemination of fear and terror; fear for our lives and personal and family integrity; an increase in widowhood and orphanhood; a state of constant hypervigilance, a distrust and rupture of the social fabric; revictimization by state institutions and stigmatization through the media; family disintegration and loss of basic living con-

ditions. Also, a wide range of corporal, emotional and social consequences; abandonment of life projects, transience of people and displacement of entire communities. All this favors the frank deterioration of people’s dignified life and security, as well as their physical, mental and social health.

For Aluna it is important to highlight that from a psychosocial framework, the concept of Mental Health transcends the individual. For this reason, we take up Martín-Baró’s thinking: “It is evident that the disorder or mental health problem not only pertains to the individual, but also to the relationships the individual has with others. So, if that is the case, mental health must also be considered as a problem pertaining to social, interpersonal and group relationships which will reach a crisis point, according to the specifics of each case, either in the individual, the family group, in an institution or in the whole society”²⁶.

23 The emphasis is ours. Full text available at: <http://apps.who.int/gb/bd/PDF/bd47/SP/constitucion-sp.pdf?ua=124>

Available at: <http://www.un.org/es/documents/udhr/>

24 Ídem

25 That includes primary, secondary and tertiary prevention, including access to health services in these three levels; social security and the design and implementation of public policies; the benefit of the population from scientific and technological advances in health; the protection and respect of traditional methods of healing of native peoples.

26 Ignacio Martín-Baró. “Poder ideología y violencia”. (Power, ideology and violence) Madrid Edición Trotta 2003, p. 338.

Martín-Baró further explains that in terms of mental health it is possible for disorders to develop even when the violence has passed, and the individual is beginning to recover its normal life. These disorders are the product of a dehumanizing experience people have faced when confronting a number of effects. "So, from this perspective it could be said that a psychic disorder may constitute an abnormal way to respond to a normal situation, but it can also be said that we are dealing with a normal reaction to an abnormal situation"²⁷

The psychosocial approach – like other social movements in defense of the right to health, such as social medicine, collective health, the health of the people, and so on²⁸ – contributes towards evidencing the impact of sociopolitical violence on people's health and goes beyond just addressing the mere listing of symptoms, signs or effects. By contextualizing the responses of people facing a dangerous environment due to the violence they have been subjected to, the psychosocial approach contributes to the denormalization of this violence and, especially, to depathologize the responses, which can then be seen with their full social, political and subjective significance. We will review this later on, when we make reference to the psychosocial impact of sociopolitical violence.

Fear

Fear is a basic emotional response to a situation perceived as threatening; It is a feeling of anguish that puts the person in alert regarding something that may or may not happen. Fear has a biological origin that guarantees survival and physiologically manifests itself in the body, whether or not there is an interpretation at a thought level.

Fear is one of the most complex feelings experienced in contexts of political violence; although it is a positive feeling, since it prevents and alerts, it can also be negative, for it tends to paralyze and isolate people. In cases of repression, initial fear usually occurs by the very act of the human rights violation. However, it generally extends and seeps into all spheres of life, due to the impunity and persecution suffered by the victims throughout the justice-seeking process.²⁹

On the scale of fear and terror there are other stages such as shock, scare, dread, panic, horror, to reach the most critical point of terror, which is defined as:

‘very intense fear’, which consists of that same physio-psychological reaction, but no longer facing the ambiguity of the unknown or unexpected but confronting a latent threat of a violence that aims to destroy the most essential values of human beings: life, integrity and freedom. A threat from which there are no safe ways to protect oneself, given that violence is not limited by precise margins. Terror paralyzes people, constrains their actions, profoundly modifies or destroys layers of their lives, their values, behaviors, relationships, the social fabric, etc.³⁰

27 Ignacio Martín-Baró. "Guerra y Salud Mental" (War and Mental Health), Estudios Centroamericanos 1984, n°. 429/430, pp. 503-514.

28 On the theoretical and political proposals of these movements, our readers are referred to the texts of Jaime Breilh, Enrique Guinsberg, Ricardo Loewe, Darío Paez, CODEPU, CINTRAS and La Otra Salud Latinoamericana, whose references are found as part of the Bibliography, at the end of this volume.

29 Clemencia Correa. "El acompañamiento psicosocial: una construcción colectiva". Paper presented at the meeting: "Las víctimas, testigos históricos sujetos de justicia", organized by the Ignacio Martín Baró International Chair of the Faculty of Psychology of the Pontificia Universidad Javeriana of Bogotá, Colombia.

30 Javier Giraldo. "El terrorismo de Estado". Full text available at: <http://www.javiergiraldo.org/spip.php?article88>

Alerta fisiológica
 - Conocido o Desconocido
 - Al presente o futuro

+ Autocuidado
 Fuerza
 Transformación
 Inhibición

Características

Miedo ≠ Terror

EL MIEDO Sentimiento que puedes identificar o no y que en algunos casos te útiliza para control social.

Impactos

Negación X Confusión ?
 Minimización ↓ Desafianza !!
 Sobreestimación ↑ Ataque...
 Parálisis ≠ Unión
 Enfermedades

Tratamiento

1. Externo / Exprimar
2. Identificar / Ubicar
3. Normalizar
1. Estrategias Afrontamiento

@Aluna Psychosocial Accompaniment

15

31 Correa, op. cit., p.7.

Principles of psychosocial accompaniment

We have reviewed the current scenario of sociopolitical violence in Mexico, the responsibility that the State and other actors have in generating it, as well as how it is linked to political repression, power, fear and social control. We have also pointed out that a psychosocial approach aimed at liberation and the transformation of society has to help unveil this violence, its foundations and objectives, and strengthen the just exercise of the right to health and human rights in general.

Below we propose some principles that arise from our experience and our ethico-political stance, which seek to guide our work as companions of victims of socio-political violence. It should be noted that these principles continue to be enriched daily with the hope of responding to the specific realities of our countries.

- **Accompaniment is not intervention.** Accompaniment removes the companion from a specialist's place of power and knowledge, while intervention implies placing the other as a passive object receiving the action.
- **Accompaniment advances towards autonomy,** it works alongside others, recognizing them as sociohistorical and political subjects, with their own resources and world vision, able to create their projects and build towards the future.
- **Accompaniment is not neutral,** as neutrality would mean removing the companion from their social context, ignoring their character as a sociohistorical subject, the product of a specific reality, traversed by economic and power relations.
- **Accompaniment is based on a political stance,** which, rather than hinder, helps guide the theory and praxis, in addition to assessing whether the process is effectively progressing towards disclosure and liberation, or towards concealment and domination.
- **Accompaniment is not indoctrination,** which would imply trying to convince or impose the ideology of the companion on the people with whom they work, transforming a liberating exercise into an act of power.
- **Accompaniment is sustained by critical thinking,** this means people are encouraged to reflect on their own reality; recognize their own perceptions and knowledge; find their own answers and explanations; assess alternatives and challenges and make their own decisions.
- **Accompaniment is not psychotherapy.** Although working with emotions is part of the accompaniment process, and clinical psychology can offer some tools for our work, the theoretical, methodological and, not infrequently, epistemological foundations are different. Professional specialization, though useful, is not indispensable.
- **Accompaniment promotes integrality.** The psychosocial approach is part of a broader political project that articulates different knowledge and skills, views and tasks. Different levels of analysis of the reality should be considered, within a permanent theoretical-practical dialectical exercise and multidisciplinary dialogue.

- **Accompaniment does not only consist of the judicial.** Even though the psychosocial approach is interconnected with human rights and struggles for truth, justice and reparation of harm, it is also a broader methodology. Importantly, a legal avenue is only one of the many paths that can be chosen by victims of sociopolitical violence.
- **Accompaniment tries to visualize all the dimensions of the experience.** This includes a sociopolitical analysis of the context about what originates the violence, as well as of the specific circumstances suffered. Likewise, a recognition of the different stages and ways in which the damage is expressed, and of the victim's own resources to confront their plight and grow stronger.

To conclude, we would like to mention that in order to make psychosocial accompaniment possible and accomplish its aims, it is crucial to develop a deep sense of respect for the victims: a respect for their otherness, their privacy, their abilities, their decisions and their time. A commitment to a continual reflection of our ethical practice, and to both theoretical and political training. But above all, we should foster within ourselves a genuine feeling of love for our fellow human beings, and for those oppressed. As suggested by Girardi when he takes up Ernesto Guevara's thoughts on the notion of historically committed love:



When speaking of a 'new way of thinking', Che doesn't only refer to new contents of the world view, above all, he refers to a new method to discover it. This consists of knowing how to learn from the people and with the people, explicitly recognizing them as protagonists of the new culture; **the most authentic expression of a love that is not 'charitable' but liberating, and truly an act of solidarity, is through the manifestation of our confidence in people's intelligence and wisdom.**³²

Working with victims

The experiences and ways of working with victims of socio-political violence and political repression are diverse. Many of them were developed in contexts of war or authoritarian regimes during the second half of the 20th century. Not infrequently, the work also meant a risk for mental health professionals, who recognized their work as a tool for resistance. At other times, political and legal actions for truth, memory, justice and reparation generated new ways of accompanying and showing solidarity toward human suffering.

The work proposal we present below has been nurtured both by these contributions and by our own experiences. **We are aware of the need to continue reflecting, evaluating and systematizing.** In addition, we are also aware of the need to dialogue with other ways of working, many of which have been developed by the victims themselves.

Throughout the accompaniment we do with victims, individuals and human rights organizations we have found effects which are due to the context of socio-political violence, for the direct assaults they have suffered and for the work they perform. We have observed that these effects are experienced in four spheres, the psycho-emotional, the dynamics and internal relations of groups and organizations, in the political project and in areas of their own safety and security. When we conduct the accompaniment, we take into consideration the spheres that have been affected and we are then able to work on one or in all areas depending on the specific circumstances of each individual or organization. This has all been documented in our Psychosocial Accompaniment Model.

Within these accompaniment spheres we address different work dimensions that are methodologically developed, and that take into consideration the effects and circumstances of each person being accompanied. We will outline these below.



@Aluna Psychosocial Accompaniment



ELEMENTS OF WORKING WITH VICTIMS

- **Analysis of sociopolitical context**
- **Analysis of fear and security measures**
- **Identification of psychological impacts**
- **Recognition of coping mechanisms**
- **Planning of spaces, times and actions**

Analysis of the sociopolitical context

In the first section of this booklet, we discussed the importance of a sociopolitical context analysis as underpinning the psychosocial approach and an important part of the work with victims. To use this analysis helps to 1) envisage conditions of risk or victimization within the victims' own sociohistorical dimension; 2) identify the purpose of the violence and the players involved – this not only includes direct perpetrators, but also the power groups that benefit from the violence; 3) and finally, count with elements to project future actions which include a struggle for truth, justice, memory and the repair of damage.

Analysis of fear and security measures

Acts of violence and repression tend to be of such magnitude that initially, victims are dominated by fear and confusion. In order to analyze fear, first it is necessary to recognize it, name it and acknowledge it as a physiological and automatic response to situations that represent a risk or danger to our own personal integrity and that of our loved ones. This means examining and interpreting fear as a protective feature of life, the body and the psyche.

To analyze fear is to consider that there are different ways of communicating it (not only with words). Also, there are different dimensions or points of view from where fear can be explained (biological, social, legal, religious, etc.). So, people themselves will consider the advantages and disadvantages of fear, the difference between reality and fantasy, and seek to find emotional stability without minimizing fear but trying to avoid

being overwhelmed by it. Finding ways to face fear requires a lot of effort, however, it helps identify one's own developed abilities to do so, and this usually enables the person to then give it a positive significance (protective and not paralyzing) and see it as a motor for change in the situation.

After analyzing fear and its relation to the socio-political context, one can detect possible situations of vulnerability or risk, and not only those that existed before the acts of violence, but ones that can occur after the victimization. The analysis makes it possible for people to recognize their strengths, alliances, resources, and when viable, reduce risk and even collectively develop protection and security measures.

Identification of psychosocial impacts

When speaking of the psychosocial impact of sociopolitical violence and political repression we are referring to the array of tensions, losses, changes and damages triggered in people who are subjected to these aggressions. However, just as there are "negative" or painful effects, there are also some that could be considered "positive" and these allow people to cope with the aggressions. The psychosocial impact of violence and the ways of coping with it occur simultaneously. The distinction between both notions (impact and response) is perhaps more of a theoretical and analytical exercise, but in the actual work with victims, it is important to inquire about what their responses represent for them and find out if they experience them in a positive or negative way.

In order to illustrate the point mentioned above, Summerfield uses the example of nightmares: "For one person, recurrent violent nightmares may be irrelevant, and they may only speak about them if directly questioned; for another, the nightmares may indicate the need to visit a sanatorium; while for a third person, they may represent valuable messages from their ancestors."³³

To understand how psychosocial impact operates, one must define what Martín-Baró called psychosocial trauma. The

33 Derek Summerfield. "El impacto de la guerra y de la atrocidad en las poblaciones civiles. Principios básicos para intervenciones de ong's y una crítica de los proyectos de trauma social", in: Bertha Castaño, Luis Jaramillo y Derek Summerfield. Violencia política y trabajo psicosocial. Aportes al debate. Colombia: Corporación AVRE, 1998, p. 95.

notion of psychological trauma refers to a “negative” imprint or psychic wound that remains after a painful experience, such as the loss of a loved one or a situation of panic. On the other hand, social trauma refers to the trauma experienced by the population as a whole, such as a war or catastrophe. Psychosocial trauma, Martín-Baró adds, refers to harm experienced individually, but originating and continuing in accordance with the individual’s social extraction, their level of participation in social conflict, as well as their personality and experience.

When speaking about psychosocial trauma, we also want to highlight another two aspects, which often tend to be forgotten: a) that the harm affecting the person has been socially inflicted. This means that its roots are not found in the individual, but in society, and b) that the very nature of the damage is fostered and maintained through the relationship between the individual and society, in the form of various institutional, group and even individual negotiations. And as such, there are obvious and important consequences to be considered when determining what must be done to overcome these traumas.³⁴

Some acts of violence are considered “extreme situations”.³⁵ These are extremely violent aggressions, unexpected, prolonged over time and that generate a great sense of despair and impotence. Amongst these are torture, forced disappearances, executions, massacres, slavery, sexual violence and inhuman living conditions, just to name a few. These atrocities are committed by other human beings in an intentional manner, thus elevating their destructive capacity, disrupting all kinds of referents such as the law, the sense of dignity, the vision of the world and humanity as a whole.

Psychosocial impact manifests itself in different ways and areas. The violence impacts the personal, family, organizational, community and social arenas, and emotions, thoughts, knowledge, activities, symbolism and even the body itself. How are these domains altered as a result of the different strategies of violence? In responding to the different socio-political contexts and the objectives pursued by each of these strategies, it would be inappropriate to generalize on the effects of sociopolitical violence. Nevertheless, in the chart below, we outline some of the frequent impacts.³⁶



@Aluna Psychosocial Accompaniment

³⁴ Ignacio Martín-Baró. “La violencia política y la guerra como causas del trauma psicosocial en El Salvador”, in *Psicología de la Guerra. Trauma y terapia*. San Salvador: UCA Editores, 1990, p. 10.

³⁵ Term coined by Bruno Bettelheim, psychologist survivor of the Nazi concentration camps.

³⁶ We refer our readers to the sections of “psychosocial impacts” of the four thematic booklets that complete the Series “Keys to Psychosocial Accompaniment”.

LEVELS	EXAMPLES	AREAS	EXAMPLES
Personal	Bodily and emotional discomfort. Feelings of vulnerability, fear, sadness, anger, distrust, guilt. Changes in self-image and relationships with others. New thoughts and actions.	Body	Pain in various parts of the body, somatization, nervous tics, anxiety, sweating, tension, lethargy and fatigue, sleep disturbances and digestive disorders, weight loss or gain, sexual disinterest.
Family	Changes in family dynamics, roles and activities. Confusion, tensions, silence, feelings of vulnerability, loss, guilt and alienation from others. Work related and economic effects.	Emotional	Fear, nightmares, anguish, worry, sadness, tears, depression, anger, impotence, irritability, hypervigilance, shock. Grief and loss. Feelings of guilt or feeling devalued. Reliving the experience.
Organizational	Fear, rupture in collective and political projects, work related and emotional overload, mistrust and tension.	Thoughts and knowledge	Self-criticism, painful memories, distrust, despair, concern about the future and society, loss of legal, social and ideological references.
Community	Fear, terror, rupture of social ties, distrust, stigmatization, silence, rumors, displacement.	Activities, actions	Work overload or job loss, change in family roles, loss of projects, forced displacement, public and political denunciation, legal procedures.

LEVELS	EXAMPLES	AREAS	EXAMPLES
Social	Fear, terror, distrust, stigmatization, paralysis, indifference, criminalization, normalization of violence.	Symbolic	Questioning of spiritual beliefs, loss of symbol significance and spatiotemporal referents. Significant dates disrupted. Splitting of life history between a before and an after. Difficulty in performing rituals. Changes in world view, transculturation.

We conclude this description by adding that the psychosocial impacts are identified jointly with the victims, through a participatory diagnosis, in which other social characteristics and contexts are also examined, such as: **gender, ethnicity, political-ideological, spiritual, cultural and inter- and trans-generational.**

Recognition of coping mechanisms

As we stated earlier, ways of coping are practically put in place from the moment of the actual aggression, first as a means of both saving one’s own life, or that of loved ones. Later on, coping mechanisms are used to recognize and face the aftermaths. Ways of coping are usually positive, although they can become negative if they become rigid or extend over time.

Some examples of this double “valence” in coping mechanisms are: 1) emotional containment, which at first helps to be strong and face the most critical phase, but, if maintained, prevents the venting of emotions and thus the elaboration of the trauma; 2) the state of hypervigilance, which helps as a protective measure, but short of a risk assessment analysis to weigh the possible occurrence of an aggression, it leads to physical tension, emotional exhaustion, estrangement from others or abandonment of activities.

To recognize ways of coping is to account for what we do have, register what violence and repression did not manage to destroy, and -without denying it- focus not only on what is lost and damaged. The ways of coping with sociopolitical violence and political repression, as well as the psychosocial impact, are considered in the same planes (personal, family, organizational, community and social). And in the same areas (physical, emotional, thought related, actions and symbolisms), and influenced by the same personal: gender, ethnicity, political-ideological, spiritual, cultural and inter- and trans-generational.

LEVELS	EXAMPLES	AREAS	EXAMPLES
Personal	Seek support or information, go to the doctor, handle or share emotions, profess spiritual beliefs, political activism, hunger strikes, legal denunciation, disseminate the testimony, artistic and cultural activities.	Body	Take care of health, use traditional or alternative medicine, ancestral rituals of body cleansing. Physical exercise, yoga or other disciplines, massages, nutritious food and proper rest time. Changes in way of dressing or personal image.
Family	Adjustments in family dynamics, follow up of legal processes; seek support, information, proof and legal evidence. Silence, management of sensitive information, emotional control, care for the health of children and the elderly, work activities, public disclosure, political denunciation. Displacement. ³⁷	Emotional	Search for information, psychological support or alternative therapies. Encapsulation (control of emotions), silence, mutual support groups, playful activities. Sense of humor, artistic activities: reading, writing of poems, painting, music, dance. Transformation of indignation, fear and anger into resistance and action.
Organizational	Creation of solidarity networks, support of political and human rights organizations. Political acts, dissemination through the media, artistic activities, lobbying, seek out economic or material resources.	Thoughts and knowledge	Find meaning in the actual experience, become familiar with legislation and human rights, share information and experiences. Information management.

37 We suggest our readers read the booklet on “Forced Displacement”, of this same series.

Community

Solidarity, political actions and protest, active defense of natural resources and other rights. Self-management and autonomy, community.

Matters, activities, actions

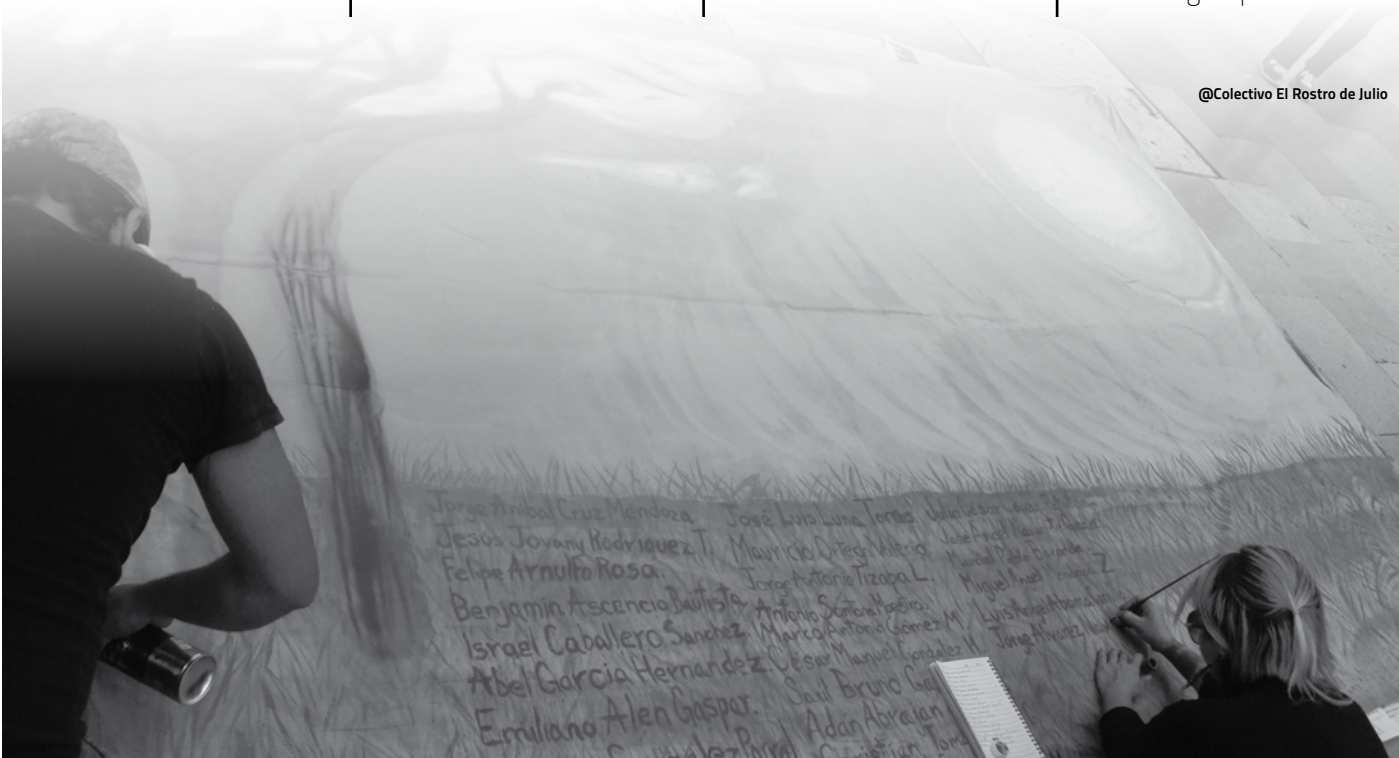
Set up social organizations, political actions, media interviews and press releases. Adjustments in areas such as life plan, communication and, relationships with others. Dialogue with authorities and officials. Artistic activities. Suspension of political activities.

Social

Fight for truth, justice and remembrance. Information and dissemination campaigns. Historical and sociological research.

Symbolic

Change in world view, vindication of victim and survivor's rights. Strengthening of spiritual beliefs. Recovery of memorial spaces, museums and monuments. New ways of naming experiences.



Projection of spaces, times and actions

In working with victims, it is very important to seek agreements regarding times, places and actions, because violent events generally break these frames of reference and people become paralyzed or throw themselves fully into activism. Life is experienced as a before and after the disruption. Personal, family and community life begins to revolve around the aggression suffered, within a violent and threatening context. Along with the assault and risk, the effects and ways of coping appear suddenly, as unexpected the first as the second.

Part of psychosocial accompaniment involves the retracing of steps to try to reconstruct the path followed. Distinguish what was damaged from what has been kept intact, the losses from the gains, what is impossible to change from the possible actions. This of course requires time and the capacity to pause a little in order to observe. The former is not easy due to the pain evoked by seeing the damage, and also because the legal, political, family and work-related time frames do not go hand in hand with subjective times. It's a paradox: the need to stop in order to keep walking.

The same happens with spaces. Accompaniment is also about learning to move with the victims. To know when to be available and when to retreat to respect privacy. Assess when the setting is safe enough to further open the heart, and when it is preferable to keep it secured to face the challenges. This can wear out the victims a great deal; our role is to be nearby and know how to accompany them in the ambivalence.

Finally, all decisions and actions belong to the victims. We, as companions, help by listening to their doubts, help organize their thoughts, visualize scenarios and express fantasies. The process marches at an unbalanced pace, sometimes fast, sometimes slow, so it is important that the companions be clear about their role, and also learn to sustain and be sustained along this path.

Strengthening of the companions³⁸

Let's reflect, then, on what the companions themselves have to do to sustain the process. The companion is a kind of interlocutor of the person being accompanied. With the attention, listening and closeness, a two-way reflexive process is gradually opened, slowly weaving a connection until, from either side, feelings begin to emerge that are uniquely experienced.

Given the magnitude of the sociopolitical violence and the enormous suffering we see in the victims, sometimes we develop feelings of hopelessness, helplessness or sadness because we "get into the skin" of the other or, to put it another way, we internalize the experience of the people we accompany.³⁹ It also happens that the demand and the constraint of the setting is such that we begin to stress until the accumulated wear and

³⁸ This section includes the contents discussed during the "Taller sobre Fortalecimiento a Personas Defensoras de Derechos Humanos", which took place on February 27th and 28th, 2015, and was facilitated by Alejandra Méndez and Valeria Moscoso.

³⁹ Known as vicarious trauma or secondary stress because there is an "appropriation" of the pain and fear of the other. That is, companions begin to present symptoms and impacts associated with the events experienced by the victims.

tear hits us. This can lead us to lose track of the accompaniment itself. Also, added to all this, we generally accompany on several processes at the same time, and with limited resources.

Consequently, the person who accompanies must also be able to recognize within themselves the effects of the socio-political context, of work dynamics, their own personal history, their emotions, their personal ways of confronting fear and adversity, among other aspects. The person who has decided to do this type of work must consider its pertinence, maintain a political stance against impunity, injustice and all types of violence, and have the capacity to analyze the work from their own feeling, their own sense of who they are and the specific reality where they exist. To put it another way: we accompany from who we are, but also from our political position, our beliefs, our training, our walk of life and, undoubtedly, from our own fears.



@Aluna Psychosocial Accompaniment

Depletion and burnout

From this point on, we are developing an accompaniment practice that is more ethical and effective for victims, whilst at the same time strengthening our self-care practices so as not to fall into professional “burnout”. Depletion occurs when work related stress reaches a level which prevents us from doing our job. It is usually manifested in the following planes:

PLANE	EXAMPLES
Bodily	Physical tiredness, lethargy or anxiety, sleep disorders and gastrointestinal disorders headaches and muscle, etc.
Emotional	Hypersensitivity, irritability, sadness, depression, anger, guilt, omnipotence, copycat effect with situations associated with death, emotional over-identification.
Behavioral	Lack of boundaries in accompaniment, work overload, insensitivity towards people outside the work context, heightening of life choices in relation to work, with themes related to death (recklessness). Stimulant abuse (coffee, tobacco, alcohol, medication, etc.)
Thought and beliefs	Introjection of victim´s or other people´s set of beliefs, radicalization in ways of thinking, closed-mindedness and discourse intransigence.
Relationships	Sexual disinterest, unstable couple relationship, indifference about the damage that can be caused to one´s partner due to a “free love” idea, sexualizing of work and political relations. Non-acknowledged violence.
Family	Questioning about professional work and constant complaints. Difficulty attending family gatherings. Lack of communication, distancing, disconnection or fear for family´s safety.
Economic	Providing own money to victims. Impact due to working conditions: wage fluctuation, lack of social security, unpaid or delayed payments for travel expenses, increase in expenses, tax burden.
Cultural and social	Contrast between different realities and cultures. Selectivity in social relations and comparisons based on gender. Inability to separate recreational spaces from those related to politics and work.
Life project	Impact of the socio-political context on life and professional projects, questioning the meaning of work, disturbances in the different vital spheres, hopelessness and mistrust.

As shown, the person who accompanies can also be affected, although sometimes the effects go unnoticed, are denied or avoided. However, these are signs that indicate that something is wrong and that measures must be taken to deal with them.

Personal and collective care

What can be done in order to avoid burnout? Even though as companions we closely experience the reality of sociopolitical violence, our aspirations for social transformation, a dignified life, and our political commitment can help us focus on other life-affirming dimensions such as the artistic, cultural, fraternal and spiritual. It is useful to identify and start up new activities or resume ones we used to do and that satisfy other facets of our biopsychosocial and intrinsic value. This practice is called self-care.

However, there is a debate about the term because it emphasizes the individual, giving the impression that taking care of oneself is equivalent to procuring leisure or recreational activities. We continue searching for a term that highlights the importance of comprehensive care and well-being in companions.⁴⁰

28 This does not mean putting aside our individuality; on the contrary, nurturance has to come from oneself. But sometimes within organizations and groups, self-care is not seen as a collective task and responsibility. This can lead to “sacrificial” attitudes, feelings of being abused, overloaded with work, and to unhelpful power dynamics within the group. Care should be dialectically demonstrated and go hand in hand with the political project, the transformation of human relations and with everyone’s well-being.

As humans, taking care of ourselves is a way to recognize our need to be well, safe and calm. We not only “provide” support, we also need to be supported. In the same way that we “provide”, it is important to learn to “receive”, to multiply our strategies together with other people, strengthen ourselves, reinforce connecting bonds, and give care a sense of balance between the personal and the collective.

Looking at care in a collective structure requires trust and a respectful dialogue amongst teams, organizations and networks. Even with limited financial resources it is possible to begin this practice. For example, during work planning periods each person can share how he or she feels about day to day activities or during the accompaniments, express emotions, sensations, perspectives, etc. Analyzing together allows for the sharing and enriching of experiences,⁴¹ as well as strengthening individual and collective resources to face critical situations.

Consequently, the group manages to identify if and when a member of the team is having changes in attitude, or in their work performance. This can then lead to a joint reflection about the source of these changes or discomforts and what specific effective measures could be taken to address them. It also helps to have agreements and preventative measures to deal with burnout and other more serious issues. However, self-care should not be an imposition, it is better to encourage reflection and understand that, by taking care of ourselves, we also take care of those around us; it is a strategy to ensure the well-being of our health, mind and spirit. This in turn results in a better professional performance and in ethical and effective accompaniments.

Taking care of ourselves goes hand in hand with risk analysis and the safety of the companions. Nevertheless, it is important to distinguish between the two. While care encompasses all that is in our hands to do in order to maintain well-being and prevent physical and emotional burnout, safety refers to preventive measures to avert situations of risk (inevitable in this work). This includes procedures to work under certain levels of risk, so that, even despite an assault or an overt threat, we can continue to perform our work.

40 During the “Taller sobre Fortalecimiento a Personas Defensoras de Derechos Humanos” a definition was collectively constructed, trying to combine the elements mentioned into this section, and it was called Meta-Cuidado (Meta Care). It refers to “a continuous practice - constructed dialectically, personally and collectively - that is based on constant collective work to repair and prevent psychosocial damage, strengthen capacities, and seek the conditions for the well-being of rights defenders (emotional, spiritual, political, etc.) in the development of the life project”.

41 Of course, as part of our ethical principles, it is important to keep sensitive information about accompaniments safe when sharing with the rest of the team.



Training and supervision

@Eiji Fukushima - Las paredes hablan

Finally, as companions, we point out the importance of counting with frequent training and opportunities for supervision. The theory is inseparable from the praxis, so dialogue and continuous exchange with other advocates who also provide accompaniment, as well as with professionals from diverse areas related to our work and political action, will allow us to enrich our knowledge and have more and better tools for working with victims. Regular professional training, the dissemination of the psychosocial approach and the strengthening of work teams are all seen as necessary elements of the human rights struggle and for the profound transformation of the psychology and health fields.

Supervision will allow us to identify precisely the areas we may need to strengthen, such as: professional training, technical and methodological competence, sociopolitical analysis, psychosocial or legal approaches, security measures, personal and collective care, etc. Human rights defenders, from their diverse origins, life stories and areas of struggle, have a wealth of knowledge and experience which nurtures and guides new generations. Sensitive and committed young people who seek to give meaning to their practice, contribute to the construction of a more just, humane and dignified world to reduce the suffering of others. All in all, to accompany each other towards liberation.

Conclusions

Throughout these pages we have reviewed the reflections, learning and collective results of an open dialogue about our work as human rights defenders who accompany victims of sociopolitical violence in Mexico. Sadly, we do not see a scenario of decreased violence in the near future. There is still a long way to go towards acknowledging the human rights crisis experienced in our country for several years. A long way to attain justice and repair damage for hundreds of thousands of victims, as well as punishment for the perpetrators and those responsible for crimes that continue to be committed every day.

This collaborative exercise, first through exchange in workshops about the psychosocial approach, then through the systematization of the knowledge acquired and assembling it in this series of booklets, has meant for us an important step towards strengthening the work with victims, tending to their needs and to the context of violence and impunity they suffer and continue to confront.

Our approach is based on an ethical and political commitment, sustained in the Social Psychology of Liberation, which considers that the mental health and biopsychosocial well-being of people requires the radical transformation of social relations, the struggle for the dignity of life and the construction of an economic and political system based on autonomy and community, not on exploitation and acts of violence over entire peoples.

A life built on love and not on hatred, on joy and not on pain.

Expressions of resistance to dispossession and extermination, to misery and injustice manifest themselves in all corners of the world. Mexico is not the exception; and we must build from below and join with others with whom we have decided to build our life and political and professional projects, in favor of liberation and transformation of the social reality. In this way, network building becomes indispensable, and so is the exchange of awareness, tools, strategies and knowledge. Not only as resistance against violence, but also towards the construction of joy, fraternity, creativity.

More and more political subjects see the inclusion of the psychosocial approach and alternative forms of struggle in their projects as pertinent. We hope this series can contribute to achieve this goal and that together we all continue to foster psychosocial support, but above all to advance **towards life, respect, dignity and hope.**

Aluna Psychosocial Accompaniment

October 2015

Bibliography

Forced Disappearance

Consulted

- Campa, Homero. "Con Peña Nieto, 13 desaparecidos al día". Reportaje Especial de la Revista Proceso, 7 de febrero de 2015. Available in: <http://www.proceso.com.mx/?p=395306>
- Caso Radilla Pacheco vs. Estados Unidos Mexicanos. Corte Interamericana de Derechos Humanos. Sentencia de 23 de noviembre de 2009. Available in: <http://www.ordenjuridico.gob.mx/Jurlnt/STCIDHM4.pdf>
- Código Penal Federal. Available in: http://www.diputados.gob.mx/LeyesBiblio/pdf/9_120315.pdf
- Constitución Política de los Estados Unidos Mexicanos. Available in: http://www.diputados.gob.mx/LeyesBiblio/pdf/1_100715.pdf
- López, Alberto. Historia de las organizaciones político-militares de izquierda en México. Tesis Doctoral. Facultad de Ciencias Políticas y Sociales, UNAM, México, 2004.
- Mata, Julio. "Trabajos de búsqueda de indicios para localizar posibles cementerios clandestinos en el Ex Cuartel Militar de Atoyac de Álvarez, Guerrero". México, Boletín de Prensa, AFADEM, 3 febrero 2008.
- "Nuestra aparente rendición". Available in: <http://nuestraaparenterendicion.com/index.php/canto-a-su-amor-desaparecido?start=21> Ramírez
- Román, Luis y Federico Mastrogiovanni (director). Ni vivos ni muertos (documentary film).

Suggested

- Biederman, Niels. "Detenidos desaparecidos: consecuencias para la segunda generación", 30 en Derechos Humanos, Salud Mental, Atención Primaria: Desafío Regional. Colección CINTRAS, 1991, p. 203-210.
- Centro de los Derechos Humanos de las Mujeres. Acompañamiento Psicosocial para familiares de Víctimas de Desaparición Forzada y Las voces de las y los desaparecidos en Chihuahua.
- "Daño transgeneracional: Consecuencias de la represión política en el Cono Sur". Santiago: CINTRAS, EATIP, GTNM/ RJ, SERSOC, 2009.
- Kordon, Diana y Lucila Edelman. Por-venires de la memoria. Buenos Aires: Ediciones Madres Plaza de Mayo. Buenos Aires, 2007.
- Robin, Marie-Monique. Los Escuadrones de la Muerte. La escuela francesa (documentary film).
- Rosa Luxemburg Stiftung. Acompañamiento Psicosocial. Servicios y Asesoría para la Paz.

Forced Displacement

Consulted

- Bello, Martha, Elena Martín y Fernando Arias (ed.). Efectos psicosociales y culturales del desplazamiento. Bogotá: Universidad Nacional de Colombia/ Fundación Dos Mundos/ Corporación Avre, 2002. Available in: <http://www.bdigital.unal.edu.co/1461/2/01PRELO1.pdf>
- Convención de Ginebra sobre el Estatuto de los Refugiados. Available in: www.tppmexico.org/audiencias-tematicas/migracion/
- Convención sobre el Estatuto de los Refugiados. Available in: <http://www.acnur.org/t3/fileadmin/scripts/doc.php?file=t3/fileadmin/Documentos/BDL/2001/0005>

- Diccionario de la Lengua Española. Available in: <http://lema.rae.es/drae/?val=desplazar>
- Glosario sobre Migración. Derecho Internacional sobre Migración. No. 7. Ginebra: Organización Internacional para las Migraciones, 2006. Available in: <http://www.corteidh.or.cr/sitios/Observaciones/11/Anexo4.pdf>
- Migración, refugio y desplazamiento Forzado. Tribunal Permanente de los Pueblos. Available in: <http://www.tppmexico.org/audiencias-tematicas/migracion/>
- Montalvo, Tania. "El 6.4 de los mexicanos que abandonaron su hogar lo hicieron para huir de la violencia" en Re- vista Animal Político, 18 de agosto 2015. Available in: <http://www.animalpolitico.com/2015/08/el-6-4-de-los-mexicanos-que-abandonaron-su-hogar-lo-hicieron-para-huir-de-la-violencia/>
- Naciones Unidas. Los desalojos forzosos, los derechos humanos. Folleto Informativo No.25 de Naciones Unidas. 1993. Available in: <http://www.ohchr.org/Documents/Publications/FactSheet25sp.pdf>
- Orejuela Jefferson. Rap desde la selva, una herramienta de construcción de paz. Diplomatura de Cultura de Paz, Escola de Cultura de Pau, junio de 2008. Available in: http://escolapau.uab.cat/img/programas/musica/construccion_paz_jeferson%20orejuela_.pdf
- Ortiz, Ramón Eduardo. "La guerra por la 'plaza' de Sonora" en Revista Contralínea, 17 de mayo de 2015. Available in: <http://contralineainfo/archivo-revista/index.php/2015/05/17/la-guerra-por-la-plaza-de-sonora/>
- Principios Rectores sobre el desplazamiento de personas en el interior de su propio país. Available in: <http://www.acnur.org/t3/fileadmin/scripts/doc.php?file=t3/fileadmin/Documentos/BDL/2001/0022>
- Protocolo Adicional a los Convenios de Ginebra relativo a la Protección de las Víctimas de los Conflictos Armados sin Carácter Internacional. Available in: www.icrc.org/spa/resources/documents/misc/protocolo-ii.htm
- Revisión Global 2015. Consejo Noruego para Refugiados. Available in: <http://www.internal-displacement.org/assets/library/Media/201505-Global-Overview-2015/20150506-global-overview-2015-en.pdf>

Suggested

- Bello, Martha Nubia. "El desplazamiento forzado en Colombia: acumulación de capital y exclusión social". Ponencia presentada en la conferencia regional "Globalización, migración y derechos humanos", convocada por la Universidad Andina Simón Bolívar; Quito, Ecuador, septiembre de 2003.
- Desplazamiento forzado interno en México. Comisión Mexicana de Defensa y Promoción de los Derechos Humanos. México, 2014. Available in: <http://cmdpdh.org/wp-content/uploads/2015/03/Desplazamiento-Interno-Forzado-en-Mex.pdf>
- Jaramillo, Ana, Martha Villa y Luz Sánchez. Miedo y desplazamiento. Experiencias y percepciones. Corporación Región. Medellín, 2004.

Torture and Sexual Torture

Consulted

- Código Penal Federal. Available in: http://www.diputados.gob.mx/LeyesBiblio/pdf/9_120315.pdf
- Convención contra la Tortura y Otros Tratos o Penas Crueles, Inhumanos o Degradantes. Available in: <http://www.ohchr.org/SP/ProfessionalInterest/Pages/CAT.aspx>
- Convención Interamericana para Prevenir y Sancionar la Tortura. Available in: <http://www.ordenjuridico.gob.mx/TratInt/Derechos%20Humanos/D10.pdf>
- Demanda ante la Corte Interamericana de Derechos Humanos en el caso de Valentina Rosendo Cantú y otra (Caso 12579) contra los Estados Unidos Mexicanos. CIDH/ OEA, 2 de agosto de 2009.

Available in: www.cidh.oas.org/demandas/12.579%20Valentina%20Rosendo%20Cantu%20Mexico%202ago09.pdf

■ Estatuto de Roma de la Corte Penal Internacional.

Available in: [http://www.un.org/spanish/law/icc/statute/spanish/rome_statute\(s\).pdf](http://www.un.org/spanish/law/icc/statute/spanish/rome_statute(s).pdf)

■ La tortura en cifras. Amnistía Internacional.

Available in: www.es.amnesty.org/paises/mexico/la-tortura-en-cifras/

■ Ley Federal para Prevenir y Sancionar la Tortura.

Available in: <http://www.diputados.gob.mx/LeyesBiblio/pdf/129.pdf>

■ Protocolo de Estambul. Manual para la Investigación y documentación eficaces de la Tortura y Otros Tratos o Penas Crueles, Inhumanos y Degradantes. Naciones Unidas, 2004.

■ Souza, Liliana. Impacto psicosocial de la tortura desde la salud colectiva en luchadores sociales y sus familias en el estado de Guerrero, y su imaginario colectivo. Tesis doctoral. México: UAM-X, 2011.

■ Vivencias del horror. Tortura sexual en las cárceles de Uruguay. Irredentos libros, 2014. Available in: <http://www.psicosocial.net/images/IrredentosLibros/Vivencias-del-horror-Tortura-sexual-en-las-carceles-de-Uruguay.pdf>

Suggested

■ Atenco. 6 años de impunidad por tortura sexual contra mujeres. Centro Prodh/ OMCT, 2012.

Available in: <http://centroprodh.org.mx/rompiendoelsilencio/?p=102>

■ Campaña contra la tortura sexual “Rompiendo el silencio”.

Available in: <http://centroprodh.org.mx/rompiendoelsilencio/?cat=8>

■ Correa, Clemencia. “La violación sexual: una forma de control social”.

Presentado en “Memoria: Foro Académico/Vivencial sobre tortura sexual en Atenco”. México, noviembre de 2011

■ González, Alejandra. “Impactos psicosociales de la Impunidad”, en Revista de Derechos Humanos Defensor. CDHDF. Número 11, noviembre de 2011.

■ Llosa, Claudia (direc.). La teta asustada (película).

■ Rayas, Lucía. Armadas. Un análisis de género desde el cuerpo de las mujeres combatientes. México: El Colegio de México, 2009.

■ Serna, Cecilia (direc.). Vivos los llevaron, vivos los queremos (documental).

■ Tejidos que lleva el alma. Memoria de las mujeres mayas sobrevivientes de violación sexual durante el conflicto armado. Equipo de Estudios Comunitarios y Acción Psicosocial (ECAP)/ Unión Nacional de Mujeres Guatemaltecas (UNAMG)/ UNAM/ Colectiva Actoras de Cambio, 2009

Arbitrary Detention

Consulted

■ Alvarado, Noel. “Más de 75 mil detenidos en el combate al crimen organizado en México. De éstos 2 mil 664 eran narcos”. Available in: <http://www.notired-mexico.com/2012/03/mas-de-75-mil-detenidos-en-el-combate.html>

■ Amnistía Internacional. Culpables conocidos, víctimas ignoradas.

Tortura y maltrato en México. España: Amnistía Internacional (AI), 2012.

- Badillo, Jesús. "Denuncia violación y termina presa" en Milenio, 17 diciembre 2013.
Available in: http://www.milenio.com/policia/violacion-asesina-Yakiri-Rubi-homicidio-Ramirez_Anaya-PGJDF-doctores-joven_0_209979325.html
- Código Nacional de Procedimientos Penales.
Available in: <http://info4.juridicas.unam.mx/ijure/fed/7/147.htm?s>
- Conjunto de principios para la protección de todas las personas sometidas a cualquier forma de detención o prisión. Available in: <http://www.ordenjuridico.gob.mx/TratInt/Derechos%20Humanos/OTROS%2006.pdf>
- Constitución Política de los Estados Unidos Mexicanos.
Available in: <http://www.diputados.gob.mx/LeyesBiblio/htm/1.htm>
- Foucault, Michel. Vigilar y Castigar. Nacimiento de la prisión. México: Siglo XXI, 1991.
- _____. Microfísica del poder. España: La Piqueta, tercera edición, 1992.
- _____. Historia de la sexualidad 1. La voluntad de saber. México: Siglo XXI, 29° edición, 2002.
- Goffman, Erving. Internados. Ensayos sobre la situación social de los enfermos mentales.
Buenos Aires: Amorrortu Editores, 1972.
- Grupo de Trabajo sobre Detención Arbitraria. Folleto Informativo No. 26. ONU.
Available in: <http://www.ohchr.org/Documents/Publications/FactSheet26sp.pdf>
- Hernández, Julio. Aprehensión, detención y flagrancia.
México: Instituto de Investigaciones Jurídicas UNAM/ SCJN/ Fundación Konrad Adenauer, 2013.
- Hernández, Simón. "Detenciones arbitrarias y faltas de control en México".
Available in: http://centroprodh.org.mx/sididh_2_0_alfa/?p=27635
- Informe Ayotzinapa del Grupo Interdisciplinario de Expertos Independientes de la Comisión Interamericana de Derechos Humanos. México, septiembre de 2015.
Available in: <https://drive.google.com/file/d/0B1ChdondilaHd29zWTMzeVMzNzA/view>
- Méndez, Juan E., "Informe del Relator Especial sobre la tortura y otros tratos o penas crueles, inhumanos o degradantes". Asamblea de las Naciones Unidas. A/HRC/28/68/Add.3. 29 de diciembre de 2014.
- Manzano, Leonel. "Las penas de Puente Grande" (poema). Available in:
<http://libertad-para-leonel-manzano-sosa.blogspot.mx/2014/10/las-penas-de-puente-grande.html>
- Montemayor, Carlos. La violencia de Estado en México. Antes y después de 1968. México: Debate, 2010
- Souza, Liliana. Impacto psicosocial de la tortura desde la salud colectiva en luchadores sociales y sus familias en el estado de Guerrero, y su imaginario colectivo. Tesis doctoral. México: UAM-X, 2011.
- Vega, Aurora. "Abrirán 8 nuevos penales federales; participa IP en su construcción". Available in:
<http://www.excelsior.com.mx/2012/10/02/nacional/862069>

Suggested

- Becker, David y Juana Kovalskys. "Dentro y fuera de la cárcel: El problema de conquistar la libertad", en Elizabeth Lira, Psicología del miedo y conducta colectiva en Chile. ILAS, 1987.
- Santiago, Cecilia. "Vida y estructura carcelaria en Chiapas". Serie: La cárcel y su afrontamiento personal y colectivo. México: Editorial Fray Bartolomé de las Casas, 2004.
- "Una experiencia psicoterapéutica con prisioneros políticos al interior de las cárceles", en Persona, Estado y Poder. Estudios sobre la Salud Mental. Chile 1973-1989. Santiago de Chile: CODEPU, 1989.

Consulted

- Informe "Estado de censura". Artículo XIX. Marzo de 2015. Available in: <http://es.scribd.com/doc/259296791/Estado-de-censura-Informe-2014-sobre-violencia-contr-la-prensa>
- Ceceña, Ana Esther. Los golpes de espectro completo. ALAI/ América Latina en Movimiento. Available in: <http://www.rebelion.org/noticia.php?id=185005>
- Correa, Clemencia. "Represión política y miedo como control social: el sexenio del cambio", en Balance en el sexenio del cambio. México: UACM, 2009.
- Correa, Clemencia. "El acompañamiento psicosocial: una construcción colectiva". Ponencia presentada en el Encuentro "Las víctimas, testigos históricos sujetos de justicia", organizado por la Cátedra Internacional Ignacio Martín Baró de la Facultad de Psicología de la Pontificia Universidad Javeriana de Bogotá, Colombia. Octubre de 2011.
- Defender los derechos humanos en México: la represión política, una práctica generalizada. Comité Cerezo. Informe (junio de 2014 a mayo de 2015). México: Rosa Luxemburg Stiftung, 2015.
- Declaración Universal de los Derechos Humanos. Available in: <http://www.un.org/es/documents/udhr/>
- Fazio, Carlos. "La ASPAN y la militarización en México. Sobre las consecuencias de una integración asimétrica". Disponible en: <https://clasefazio.files.wordpress.com/2011/08/la-aspan-y-la-militarizacic3b3n-de-mc3a9xico1.pdf>
- Giraldo, Javier. "El terrorismo de Estado". Available in: <http://www.javiergiraldo.org/spip.php?article88>
- Girardi, Giulio. "Fecundidad teórica del amor históricamente comprometido. (A propósito del Che)". Disponible en: <http://www.rebelion.org/hemeroteca/argentina/040401girardi.htm>
- González Casanova, Pablo. "¿A dónde vamos?". Disponible en: <http://www.jornada.unam.mx/2008/08/04/index.php?section=opinion&article=012a1pol>
- Infografía de Católicas por el Derecho a Decidir. Available in: <http://catolicasmexico.org/ns/?p=4951>
- Martín-Baró, Ignacio. "Acción e Ideología" en Psicología Social desde Centroamérica. El Salvador: UCA Editores.
- _____. "Sistema, Grupo y Poder" en Psicología Social desde Centroamérica II. San Salvador: UCA-Editores, 1989.
- _____. "Problemas de psicología social en América Latina" y "Retos y perspectivas de la psicología latinoamericana", en Gerardo Pacheco y Bernardo Jiménez (comp.). Ignacio Martín-Baró (1942/1989). Psicología de la Liberación para América Latina. México: ITESO, segunda edición, 2002.
- Saxe-Fernández, John. "Frontera norte de Latinoamérica". Available in: http://jsaxef.blogspot.mx/2015_05_01_archive.html

Suggested

- Aaron A. y M. Llanos. Cuidar a los que cuidan. Desgaste profesional y cuidado de los equipos que trabajan con violencia. 2004
- Breilh, Jaime. Epidemiología crítica. Ciencia emancipadora e interculturalidad. Lugar Editorial. Universidad Nacional de Lanus. Buenos Aires, 2003.
- Crímenes e Impunidad. La experiencia del trabajo médico, psicológico, social y jurídico en la violación del Derecho a la Vida, Chile 1973-1996. Santiago de Chile: CODEPU/ Serie Verdad y Justicia. Vol. 6, 1996.
- Eladio. "Zapatismo y la Otra Salud. Salud y Resistencia Social", en Salud y Comunidad en la Otra Latinoamericana. El Salvador: Ediciones Equipo Multidisciplinario Salud y Comunidad, 2008.
- Frankl, Victor. El hombre en busca de sentido. España: Herder, 2008.
- Guinsberg, Enrique. La salud mental en el neoliberalismo. México: Plaza y Valdés Editores, 2004.

- Kordon, Diana; Lucila Edelman; Darío Lagos; Daniel Kersner. Efectos psicológicos y psicosociales de la represión política y la impunidad. Buenos Aires: Ediciones Madres Plaza de Mayo, 2005.
- Lira, Elizabeth y Eugenia Weinstein. Psicoterapia y represión política. México: Siglo XXI, 1984.
- Loewe, Ricardo. "La historia negada de la institución médica como partícipe y cómplice de la tortura", ponencia presentada en el I Congreso de Psicología Social de los Derechos Humanos. México: Centro Prodh, 10 diciembre de 1999.
- Madariaga, Carlos. Cintras y la experiencia chilena en salud mental y derechos humanos. Revista Reflexión. Chile: CINTRAS, 1993, 18: 24-28
- Martín-Baró, Ignacio. Hacia una psicología de la liberación. San Salvador: Uca Editores, 1986. Disponible en: http://23118.psi.uba.ar/academica/carrerasdegrado/psicologia/informacion_adicional/obligatorias/036_psicologia_social2/baro.pdf
- Martín Beristain, Carlos. Manual sobre perspectiva psicosocial en la investigación de Derechos Humanos. Bilbao, 2010.
- Paez, Darío. "Psicología social del reflujo de los movimientos sociales y metodología de trabajo psicosocial: los efectos ideológicos de la represión", en Psicopatología de la tortura y el Exilio. Madrid: Editorial Fundamentos, 1982.
- Pérez-Sales, Pau. "Trauma, Culpa y Duelo. Hacia una psicoterapia integradora", en Programa de autoformación en psicoterapia de respuestas traumáticas. Bilbao: Desclée de Brouwer, 2006.
- Souza, Liliana y Felicitas Treue. "México: Seguridad Nacional y Violencia" en Revista Reflexión. Chile: CINTRAS, 2010, 39: 4-7.



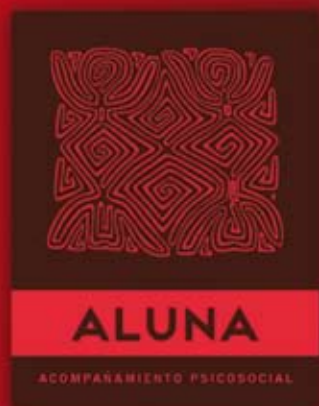
The total or partial reproduction of this publication
is authorized provided the source is cited.

Publication of free distribution, its sale is prohibited.

Printed in: IMPRESORA ACO, Nezahualpilli N°. 144,
Col. Juárez Pantitlán, Cd. Nezahualcoyotl, Edo.
de México, CP. 57460, Tel. 2232 5502

Number of copies: 250

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.



THE TRANSLATION INTO ENGLISH
AND PRINTING OF THIS PUBLICATION
HAS BEEN FINANCED BY
BREAD FOR THE WORLD
AS PART OF THE CIVIL PEACE SERVICE.



THIS PUBLICATION IS FINANCED WITH RESOURCES
FROM THE RLS WITH BMZ FUNDS.