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## Ignacio martin baro pdf

Ignacio Martin-Baro, a social psychologist, was one of six Jesuits killed in 1989 at the Central American University in San Salvador. At the time of his death, he was vice-chancellor of the university and director of the University Center for Public Opinion. Martin-Baro was a well-known scholar who studied in Europe, the United States and Latin America; prolific author of five books and more than 100 articles; and a gifted speaker. Working and living among the Salvadoran people, he dedicated his life to the cause of human rights, equality and social justice in El Salvador. Recognizing the heartfelt impact of U.S. policy on his adopted country, he visited and addressed many American organizations, emphasizing our duty to oppose our country's collusion with the Salvadoran oligarchy and the military. I have had a profound impact on a wide range of scientists, activists and other scientists in the United States. Through his advocacy, research and rehabilitation programmes, Martin-Baro has worked to heal the individual and collective scars of war and oppression. Shortly before his death, he planned to open a clinic to serve children and adults who had survived torture and war. In addition to solidarity with the people of El Salvador, Martin Baro is also a central figure in efforts to establish an international network of individuals and organizations working on human rights and mental health issues. Born on November 7, 1942 in Valladolid, Spain. On September 28, 1959, he joined the Novitiate of the Society of Jesus Ordugna. After that, his superiors transferred him to the Novitiate Villagarcia, and from there sent to Santa Tecla, El Salvador, where he made his second year novitiate. Afterwards, at the end of September 1961, he went to the Catholic University of the Catholic University of quito, where he studied classical humanities; but in 1962 we found him at the University of Javerian in Santafa de Bogota, where he studied philosophy. Two years later he received a bachelor's degree in philosophy, and the following year, in 1965, a bachelor's degree in philosophy and writing. In 1966, Martin-Baro interrupted his studies, as usual, in the formation of the Jesuits, and was appointed to Colegio Externado, where he was a professor and inspector for two years; however, in 1967 he taught at UCA. In the same year he was sent to study theology in Frankfurt, but soon after moved to Leven. In 1970 he received a bachelor's degree in theology from Efenhoven. The last of the four years of theology did so in San Salvador. The return of Martin-Baro was part of Ellacuria's efforts to bring Jesuit students to Central America. Already during his stay in Santafe de Bogota he was attracted by psychology and devoted himself to reading everything he found about Subject. At the end of the fourth year of theology in San Salvador, Martin-Baro continued his psychology training, this time systematically, at UCA. In 1975 he received a bachelor's degree. From 1972 to 1976 he was a professor of psychology, a very popular dean of students and a member of the University's Supreme Council. From 1971 to 1974 he was the head of the ECA Editorial Board, and from 1975 to 1976 he was its director. At the time, Martin-Baro wrote about a wide and eclectic range of topics, from the last Nobel Prize in Literature to James Bond, from male chauvinism to marijuana. In 1971 and 1972, he was a professor of psychology at the National School of Nursing in Santa Ana. Dissatisfied with his bachelor's degree in psychology, Martin-Baro chose to specialize in the United States. In 1977 he received a master's degree in social sciences from the University of Chicago. Two years later, in 1979, he received his doctorate in social and organizational psychology from the same university. In his master's thesis, he dealt with

social relations and group conflicts in El Salvador and his doctoral thesis on the demographic density of The Salvadoran Folk Classes. His college classmates remember him as a man who is fully committed to learning and wants to get the latest news from El Salvador. After graduating from university, he returned to San Salvador and UCA, where he resumed his teaching career. Since 1981 he has been an academic vice-chancellor and a member of the Board of Directors. In 1989, when the academic vice-chancellor was separated, he became Vice Chancellor of Graduate Studies and Director of Research. In 1982, the Board of Directors appointed him head of the Department of Psychology. In 1986 he founded and headed the University Institute of Public Opinion. He was also a member of the editorial board of UCA editors and editorial boards of ECA magazines, the Journal of Psychology of El Salvador and Polemici (Costa Rica). He has been a visiting professor at the Central University of Venezuela, the University of Sulia (Maracaibo), the University of Puerto Rico (Rio Piedras), the University of Javerian Santafe de Bogota, the University of Complutense and the University of Costa Rica. He was a member of the American Psychological Association and the Society of Psychology of El Salvador; he was also Vice President of the Inter-American Society of Psychology in Mexico, Central America and the Caribbean. All this means that Martin-Bare maintained intensive and diverse communication with his colleagues and several prestigious higher education institutions. He always made them useful suggestions, sent them materials, offered them help and encouraged them to publish their important works. He believes that associations of psychologists should promote communication networks and professional around the world. In life Ignacio Martin-Bare - or Nacho, as he was widely known to his closest friends - can be synthesized by saying that he was a writer, teacher, university student and pastor. He had a light pen and exquisite tongue. He cultivated a lot of Castilian language. His writings were sharp and clever. He has published eleven books and a long list of articles and commentaries of a scientific and cultural nature, in various Latin American and American magazines. I usually had a few items in waiting. In the 1980s, however, his bibliography was already dominated by social psychology. For those who asked for contributions, he asked them to wait for him because he found it difficult to refuse. He was happy to write on the computer and especially do the graphics. I really liked it when I discovered a new option on the machine or when I installed a new program on it. He corrected the evidence personally, and it was very rare for him to miss a typo; in the same way, he cared very much about the bibliographic references of his writings. Returning to the historical roots of psychology, Martin-Bare argued that consciousness is not just a private sphere of cognition and a sense of subjectivity of individuals, but, above all, an area where each person is reflected in the influence of his being and his or her business in society, where he anticipates and develops knowledge about himself and the reality that allows him to be someone, have a personal and social identity. Understandable in this way, human consciousness is essentially psychosocial and incomprehensible without reference to the reality that surrounds and defines it - at least in part. According to Martin-Bare, the psychologist is tasked with helping this human consciousness to better understand his personal and social identity. Martin-Bare renewed the concept of awareness coined by Paulo Freire to characterize this fundamental task of social psychology. Freire called the awareness of the process by which the Latin American oppressed were literate through dialectical relations with the outside world. Literacy is first and foremost learning to read the surrounding reality and write your own story, Martin-Bare explained. But for the Latino oppressed, it's a process that involves personal and social transformation, including the notion of liberation. The service to the people's majority began with a psychological diagnosis of war suffered directly by the poor, regardless of the army in which they found. The death toll was low and sometimes entire communities to leave their homes to escape into exile or seek refuge in Salvadoran territory. Martin-Bare discovered that war was characterized by violence, polarization and institutionalized lies. The best that each side had to offer was destroyed by the enemy concerned, the reason was supplanted by aggression, and the balanced analysis of the problems was replaced by military operations. Martin-Bare warned of the division of society as an ethical mirror, which saw both sides as they and we, good and bad. Each group was divided by an intangible abyss, in which common sense did not fit. Lies concealed these realities and at the same time reinforced the idea that the only solution to the problem of violence is even more violence: Almost without realizing it, we are used to the fact that institutional bodies just the opposite give them the reason for being: those who are supposed to provide security have become the main source of insecurity, those responsible for justice are abuses and injustice, calls for leadership and direct are the first to cheat and manipulate. Martin-Bare did not go unnoticed by the change of nature from the dirty to the psychological war that took place in the mid-1980s; however, he found that there was no greater difference between the two. Although the profile of violence has changed during Duarte's reign, the level of polarization has declined - largely due to fatigue and frustration in extreme postures - and the systematic concealment of reality under the threat of obvious change, the war has remained as destructive as ever. In the prologue to action and ideology (1983) Martin-Bare quite accurately described the difficulties and privileges of academic work in a country like El Salvador. He explained that these pages were written in the heat of events, in the midst of a police search of the house itself, after the murder of a colleague or under the physical and moral impact of a bomb that destroyed the office where the work works. This experience allows you to err on the world of the oppressed, feel a little more closely experienced by those who carry centuries of oppression on their backs and today are trying to reach out to a new story. There are truths that can only be discovered from suffering or from critical watchtower situations. Martin-Bare has been a teacher of Salvadoran psychologists for several generations. His first studies at UCA, in the early 1970s, made them his first book, Psychodiagnosis of Latin America (1972). Other texts followed university, also written in the heat of teaching. In them, he integrated traditional social psychology into the context of the civil war in El Salvador. In them, he argued that psychology must face national problems and must therefore develop on the basis of existing social conditions and the historical aspirations of the people's majority. He invited his students to analyze human behavior in context. In his classes and writings, he rejected the convenient but false position of impartial psychology. Instead, he taught psychology critically committed to the various projects of alternative society that were then in Latin America. He demonstrated having a special ability to integrate different theories and question established beliefs. His sharpness made him more concerned with seemingly contradictory concepts. From the desidelogizing potential of social psychology, he questioned the basic theoretical models of psychology that he considered unsuitable for dealing with situations of collective violence, such as in El Salvador. One of his main concerns was to give his students an objective and comprehensive view of the world. Therefore, he insisted on the need to universalize psychology and inform psychologists about the realities, from what they differ. In accordance with this approach, when he returned from his travels, he shared with his students what he had observed, spoke to and learned, touching on what was observed outside the Salvadoran reality. His students remember him fondly, but also as a demanding teacher, especially in exams. This required them to read different authors, explore and participate in classes. The first generations of psychologists remember him as a friend of jokes and extensive camaraderie; recent generations no longer knew this aspect, but have met a serious and serious Martin-Bare, stricken by the state of the country and the responsibilities he carried on his shoulders. The first generations remember how during class he took pencils and pens of students and handed them out in a dirty way; when they left the classroom, they had to locate their pencils and pens with other comrades. Martin-Bare was a professor of highly emphasized rituals. He appeared in a class with an English umbrella and an elegant briefcase from which he had just extracted a textbook. On Fridays he said goodbye to the unchanged my esteemed students have all you happy weekend. At festivals organized by psychology students, he was the first to let out a sonic laugh and blushed to the ears when it came time to imitate the teachers. In two of these sang the same song. But privately, especially before the war, he played guitar at meetings of UCA colleagues and friends. In these evenings, neither his music nor his voice can be lacking. After that, he did so only among his parishioners in the rural parish of Jayak on weekends. The godfather of many shares of psychologists, photographic memories, framed meticulously, hung in strict order, from the walls of his office. The University Institute of Public Opinion of UCA is closely associated with Ignacio Martin-Bare. Ellacuria liked to joke with him about his origins. He said the idea was his. He said that while sitting on the plane, he began to think about what was missing from the UCA arsenal. Then he realized that everyone was talking about the people - political parties, the army, the left and the UCA itself - but no one asked him what he really thought. As a result, UCA had to use its resources to ask the Salvadoran people what they thought. At this point, Ellacuria liked to quote Mao, who said that those who did not conduct the polls should not speak. But if the original idea was his or Martin-Bare's idea - as he insisted, on the other hand - there is no doubt who is because of the development and profile of the institute. For Martin Bare, opinion polls are an effective counterweight to the exaggerated ideology of national life, both in terms of the information they have provided to society and in how easily it can be understood. Under the leadership of Martin-Bare, from July 1986 until his death, the University Institute of Public Opinion conducted twenty-three surveys among the metropolitan, urban and rural populations on topics ranging from dialogue and negotiation to health, religion and upcoming elections. For sociologists, as Martin-Bare explained, it was up to them to face the great sun and great downpers, endure with a smile untemplated rejections and even personal insults; crossed militarized bridges and crossed mined areas; subjected to lengthy interrogations of military detentions and even threats to their lives by civil defence officers in some cantons. In a short time, the University Institute of Public Opinion has become one of the most effective means of social forecasting. His objectivity was demonstrated when he was accused of belonging to both FMLN and ARENA. At the time of his death, Martin-Bare was preparing a five-minute program on a television station every day. The University Institute of Public Opinion polls conducted with great rigor by Martin-Bare provided Salvadoran society with what its director called a mirror in which the population can see their own image is reflected in how they have progressed in building their world. Thus, those who doubted in May 1988, out of understandable fear, whether he agreed to a negotiated settlement of the armed conflict, realized that more than 40 per cent of them did too. Martin-Bare compared the influence of opinion polls to the influence of Ms. Romero's Sermon. Both were characterized by their purity and authority. Like Ms. Romero's sermons, opinion polls can be a way to restore the voice of oppressed peoples. It is a tool that reflects with truth and the meaning of folk experience, opens the awareness of the meaning of the new historical truth to be built. However, El Salvador is not used to the culture of the survey. The population did not trust sociologists and often refused to answer and even received them with insults. The results were met with a mistrust of the established order and attacks by those deemed to be ill-treated or disadvantaged were not expected. Asking about the roots of the war, the Institute was sharply criticized and angered by the extreme right. By promulgating strong popular support for dialogue and negotiation, the attacks were repeated. The university's Institute of Public Opinion was a fire test of the 1988 legislative elections and the 1989 presidential election. The institute is precisely projected on the results of both elections. The first polls gave ARENA the winner. The Christian Democratic Party, at that time inspired, and some social networks violently attacked the Institute and tried to discredit it. In the end, reality confirmed the objectivity of the forecasts. Martin-Bare was extremely wary of the polls. He never outsized them; have always tried to contextualize and interpret them. I personally edited the reports with the results of the surveys; these editions are an example of sharpness and good taste. The 1987 and 1988 main surveys were published by the editors of UCA in two volumes. Nor did it endanger sociologists or respondents. He recruited and trained a group of surveyors and field leaders who came to identify with their ideals and principles; they shared with him their passion for recording the response of each of the social strata. The biggest obstacle he faced was widespread fear. People hide their real political feelings, even in their own home, he said. And then he added that no place can be safe to express what is actually thought, even in a psychologist's office. The patient didn't trust therapist until he's unsure of his political ideas. And there were many reasons to be afraid. Several unidentified armed men took the Institute's vehicle and with it several hundred ballots filled out by the last poll he was leading. In 1988, Martin-Bare and other colleagues from Central America, Mexico and the United States established the Central American Public Opinion Programme, in which the various university institutions dedicated to the work merged into a common project. Martin-Bare was concerned about the abuses that governments and some commercial firms have made out of the polls. Under his leadership, the programme has developed a professional code of practice. In the final months of his life, he reported on the largest political study ever conducted in Central America. These were four thousand in-depth interviews conducted in El Salvador, Costa Rica and Nicaragua. It also organizes an international commission of scholars to monitor and evaluate Nicaragua's pre-election surveys. Martin-Bare owes a lot to UCA. He has always held a senior administrative position. In the past three years, he has often complained about the administrative routine, and in some cases, probably when he felt more tired, threatened to resign. For the last time it depended on the academic quality of the university as vice-chancellor of the field. Not only did he work with teacher recruitment, but he sometimes personally monitored teachers in classrooms and paid close attention to grades than students. Replacing that some teachers did not match the hours that were concluded, he began to visit them in their offices with some regularity. Although some perceived these checks as policemen - and he knew it - he was more annoyed by the lack of seriousness and irresponsibility. He spoke to some of them; others were sent notes with their comments. But he always struggled to be considerate and prudent. Marin-Bare was delicate with people. He congratulated the teachers on the phone on his birthday; if I could, I would visit them in my office to give them a hug. That's what I did when a relative of a college employee died. It has received many foreign guests interested in knowing the reality of the country and the role of UCA. He was snubbed by journalists, requesting interviews, which have increased in recent years. He cultivated many friendships inside and outside the UCA. He sorts the names, addresses and phones of his friends and acquaintances around the country, so that when he's gone, he'll take the relevant list. He used to come back with lots of photos of his activities and meetings abroad. Martin-Bare was very in his things. His office was full of books, folders and papers, but he knew where to find everything. His books were highlighted in different colors and annotated. He tied up almost everything that fell into his hands. In his community, his Jesuit comrades joked about these manias, but he replied that it was the best way to preserve magazines and documents. When he went missing, his library moved to UCA, so he actually saved work and time. And so it was. The order has undoubtedly made it easier for him to carry out multifaceted work. I had time for almost everything. He was the first to arrive at UCA, but his schedule was overwhelming: he was in his office at five to thirty in the morning and worked until eight o'clock in the evening, with a brief half-day break. Tensions when we live in an ongoing war and work fourteen or fifteen hours a day, day after day, year after year, have cost Martin-Bare dearly and dearly. Hours of insomnia could fill them with reading or radio, but it was inevitable that they would help worsen their health. He suffered from his back and arm. The latter underwent surgery. None of these disturbances, however, interrupted his work. He often got up from the table to do a few exercises that would allow him to keep working. Shortly before his death, he had pneumonia. At first he did not pay much attention to him, so much so that the doctor and the head of the community were forced to order him to stay in bed. His only respite was Jayak's arrival, which he attended on weekends. Jayak was a rural parish, about thirty kilometers from San Salvador. Accompanying students claimed his face was lit when he got into the car to go there. It's like I left Nacho's brain at UCA. It was all love and happiness there. Prior to his service as a priest in Jayak, he collaborated in the colony of zakamil in San Salvador, where there was no priest, in the early 1980s. When there were those who cared for its inhabitants, he looked for another place to serve on weekends and thus found Jayak's parish. He began to care for the canton, but was eventually responsible for the entire parish, the last year of his life. Among ordinary and poor people, Martin-Bare has experienced remarkable changes. He became cheerful, laughed a lot and was affectionate, especially with children. He rejoiced in meetings and parties with his guitar and voice. I've always had candy to distribute to boys and girls. He received an image of a virgin for the hermit where he was celebrating, and building material for the bridge. His UCA students were asked for something to come - sweets, biscuits, toys and Altar. With the money he was given to travel, he purchased other necessary things - painting, wood, nails, etc. - and even helped some of his parishioners to need it most. From time to time he organized courses and walks with them. During his last illness, many parishioners visited him at home, as well as in his office, and brought him tamales, pebbles, vegetables of all kinds and atol. They found that their last sermon was clear, as if he had somehow foresaw what would happen. In one of his last essays, Martin-Bare described how his own murder would be dealt with, first of all it is about creating an official version of facts, an official history that ignores the most important aspects of reality, distorts others, and even distorts or invents others. This official story is imposed through an intense and very aggressive propaganda deployment, which it maintains even by putting the full weight of top official positions on the map. When under any circumstances facts appear in the public light that contradict the official story in person, a sanitary cord is thrown around them ... that frees them to rapid oblivion. A public expression of reality and, above all, exposing official history ... Thus, we take it upon ourselves to paradox that those who dare to call reality or condemn the atrocities become, at least, all justice. In February 1989, Martin-Bare began to talk about an environment in which the possibility of being killed on any given day and the possibility of being involved in a violent confrontation at any time prevailed. One of the phone calls the Jesuits managed to make on the night of November 15 was one Martin-Bare made by his sister Alicia, in Valladolid. She heard him distant and calm, but frightened. However, she was very pleased to hear her voice. The next morning, Alicia told her colleagues how happy she was to be able to talk to him and find out he was okay. I explained that they were practically surrounded by the army: Wait, listen, listen, do you hear the sound of bombs? Then Alice asked him: Nacho, when will this be fixed? And he said, oh, there must be a lot of deaths, a lot of deaths so far. 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