

# ***Ayotzinapa: feminine energy to conjure fear.***

*By Silvia Gómez.*

Ayotzinapa is the name of the locality of the State of Guerrero in which 43 young “normalistas” disappeared the past 26<sup>th</sup> of September in Mexico. Between different stories, versions, investigations, and little transparency about the facts, I live with the pain of the loss of these lives that have vanished in front of the brutality of those that fight for pieces of power in the war against the “narco.”

Ayotzinapa has been a harsh lesson for a country fragmented by corruption and impunity. At the same time for those of us that still look at the future with hope, it is an opportunity to find something valuable that appears because of a society that does not want to remain silent regarding this tragedy, and that speaks with a language of distinctiveness and solidarity.

This language forcefully marks with Existential Analysis what could be seen as the differences between feminine and masculine. It does not refer to an answer of a society guided by the use of force, violence, or power from a masculine perspective, but from a new way that receives differences and embraces them. In today’s contingency, the feminine comes through the dialogue that has been created between different parts of the population that were previously unknown or ignored.

Feminine and masculine do not counterpose, they regulate each other. This gives, as a result, not an exclusion of the capacity of citizens of making use of their power, but the utilization of this force guided to the value that may be lived thanks to the listening of the necessities of others. We can’t answer with the same violence and in a reactive manner, we must open spaces of dialogue from which true solutions emerge, in which people recover their dignity by being recognized on their unique way of being.

I have been a witness of the protests that have accompanied the parents of the “normalistas.” Between the things that most move me, there was one protest where in front of it a group of parents carried their children in strollers, firmly walking ahead with a message that seemed to say that these kids weren’t any different from those that now were missing from other families.

The protests, in many cases have had the characteristics of a ceremony that accompanies the pain of the loss of lives under the argument of the absurd, that is little more than the fear that it pretends to overwhelm the strange based in imposition of force. Existential Analysis realizes a difference between a decided and approved action personally facing what is happening, and the violent and blind reaction to the value that offers reality and that is repeated every time that a threat to the establishment is detected in the horizon.

Ayotzinapa has awoken in many the capacity (indubitably from the feminine) of feeling pain for the other, the one that carries that sadness. Looking at the pictures of the 43 youths, prints of their credentials have circulated through

social media or are found in public spaces, it is a form of closeness with those faces from what cannot be anymore.

It is not a pleasant type of closeness, it is painful and full of reality. But in front of this horror have disappeared notable differences in our society between our city centres and the indigenous communities most remote and affected with most rawness by the violence. Then there are those men and women that suffer. "We are Ayotzinapa," is the motto that pretends to embrace the demand for justice from those families, but that also challenges us with embracing the feelings that naturally occur from such a despicable and inhumane act, because yes, we all are Ayotzinapa.

This capacity of perceiving the pain of the other and feeling it, requires openness of the person, of their possibility to link themselves to the other because they are moved, they are touched, they are alluded, and they can live their own emotions and bring it to the territory of a valuable and personal answer.

The anthropological approach of the Existential Analysis highlights the capacity to dialogue of people and, in this particular case, in front of the sorrows of desperation from the victims that we do not stop looking at, it stays as a testament that the internal dialogue is a fecund source of solidarity.

Facing the voices that favour a more radical and violent solution, facing the voices that strive for the confrontation with the authority and the dissolution of institutions, **raises the energy of the feminine that manifests as pure art** that is found in the streets, in the voices of the youth that express in the only way they can **to conjure fear**.

The search for justice has been evident by different means than sheer strength, than confrontation. It is not about imposition, it is about accomplishing true change that finds different paths in which it is easy to identify the necessities of others. **It is the strength of the masculine dialoguing with the creative possibilities of the feminine.**

Right now, as I write these lines, I feel shame for my country and the paths it has taken. Even so I submit myself to the embrace that many countries have given to our pain, and I trust in the strength that this solidarity has had to put us in the eye of other nations that search for the voices of the "normalistas" and their terror to be heard. I feel comfort looking at their faces seeing the light of day in other places, I feel more secure in the comfort that they give us with their attention to these events.

The indigenous Mexican society knows the figure of *tequio* or communal work that is the contribution that is made voluntarily for the benefit of all. The events of Ayotzinapa have been an invitation to retake that fundament and contribute voluntarily to the solution of the conflict. We are witnesses of a great tequio that is manifested in the massive concentrations to express pain and discontent.

From the Existential Analytic proposal, this communal experience highlights the liberty of the person and the possibilities of response to which it has access, and that reflect the reality of who we are. For this reason, it is especially

important seeing that when putting in this world the communal work of those that participate creatively and freely in the solution to these conflicts, the doors are closed to violent reactions, as power, in the eyes of the world, is incapable of surviving if it squishes the force of inclusion.

The unequivocal path of the masculine has brought disastrous consequences to many societies as it poses a logic of warriorship, rigid, based in power and the application of brute force. Under this lens, only a few can have access to the decision-making process; the authority that is conferred to them gives them the power to upend dialogue and squash the dissidents.

The path of the feminine, on the other hand, is not the easiest, implies touching the livelihood usually threatening of the vulnerability in front of the other, of the fragility of life, of the emotions that shock. Nonetheless, it drives to a warmth of closeness that allows inclusive flexibility in a society that claims for justice.

Existential Analysis proposes looking at reality and approaching an acceptance of it that allows the person to decide and to act. Facing conflicts such as the one from Ayotzinapa and with the subject at hand, this perspective opens up the scene to confront things from the warmth, the closeness, the solidarity of the feminine with the strength of action, the accomplishments, and objectives of the masculine.

From my point of view, the existential analytic proposal trusts in the possibility of the person of transforming history, not with great fuss or particularly notable actions, but with the constant work from the decision-making in which it may be seen and be recognized, with the feminine and the masculine included.

Alfried Längle said once: "Our job is to make the person shine." With many of his lectures, this phrase touches me deeply, because the 43 disappeared youths shine constantly because we dare to look at them, not only them, but the hundreds of victims of violence. Their trail shines, that they have left as a testimony of their life, not as heroes, but as a reminder of how beautiful the existence of a person is and how fragile it is facing the blindness of power.

I trust now that all of this may be able to change.

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