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OUR VOICES

ems women's network



ENGLISH

HUMAN TRAFFICKING — A CHALLENGE FOR MISSION AND ECUMENISM INTERNATIONAL EXPERT CONSULTATION



Evangelical Mission in Solidarity



Evangelisches Missionswerk
in Deutschland
Association of Protestant Churches
and Missions in Germany

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Photo: Ulrich

Dear readers, dear sisters in the international women's network

Currently the topic of human trafficking is in the focus of attention in international discussions.

Non-governmental organisations together with political and church advisory groups are increasingly realising the necessity of coordinated action.

In February 2015, the women's commission of the Association of Protestant Churches and Missions in Germany (EMW) hosted an international expert consultation on this subject in Hamburg. Experts from Brazil, Sinai, Hong Kong, Indonesia, Germany and Nigeria presented their reports which were attentively received, discussed and interrelated with theological and human rights perspectives. **Ten demands** were drawn up, addressed **to the churches in Germany** and their networks with their international ties. They are now to be made accessible to a broader public. You will find them on pages 8 and 9.



Expert contributions and context-specific articles on this subject from the congress in Hamburg are now published in OUR VOICES 2015-16 in a condensed form. We want to thank the translators (see imprint) that substantial results of the consultation are accessible in German, English and Indonesian. Thus, it is possible to continue with this work on different levels: in mission societies and church committees, in partnership groups, with cooperation partners, counseling centres etc.

We **thank** the Association of Protestant Churches and Missions in Germany (EMW) and its Board for the financial and personnel support of this project on the occasion of the German Protestant Kirchentag in Stuttgart:

- In the development and organisation of the expert consultation in Hamburg by the EMW commission of "women in mission",
- In the publication of expert contributions and the ten demands in this issue of OUR VOICES,
- and during the panel discussion at the **Protestant Kirchentag** in Stuttgart with experts from different European countries involved in and affected by this problem: "**Human Trafficking as a Challenge to Church and Society**".

Further literature can be found in the imprint. As "women in mission" we look forward to responses (Mariasabine.Foerster@gmx.de), co-operation and above all the dissemination of the ten demands for action.

Kind regards from Stuttgart

Gabriele Mayer
Dr. Gabriele Mayer
EMS Women and Gender Desk
May 2015



**Ladies and Gentlemen,
dear Brothers and Sisters,**

I am very grateful for this opportunity to speak to you at the beginning of this important conference. I have the pleasure of conveying warm greetings from the EMW Board and staff to all of you who have travelled from near and far to be here in the Mission Academy in Hamburg.

We are now at the beginning of Lent, and the Bible verse which has been chosen as a motto for this year is from 1 John 3,8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Drastic words about the devil and destruction tend to make us feel uncomfortable. In our part of the world the devil is not talked about any more in the public sphere as a personification of evil.

On the other hand, when life is destroyed because of lust for profit, when the dignity of God's creatures is trampled upon without the slightest pity – then we can really talk about "sinful structures" or "evil-doing".

Where networks are formed to operate in secret across borders with the sole aim of degrading hundreds of thousands of human beings to mere commodities which can be bought and sold and robbing them of their dignity, we can really speak of the "works of the devil".

In this Bible verse the life, suffering, death and resurrection of Jesus Christ are seen as a declaration of resistance to such life-destroying powers. And those who follow him and become part of this divine mission will always have to take a clear stand. They are participants in the struggle to overcome the destruction of the dignity of God's creatures, becoming for them the least of their brothers and sisters or those who stand by their side.

That means we are part of this struggle, trusting that the Spirit of God will

- give us the strength to recognise whenever wrongs have been done,
- empower us to speak out and call injustice by its name,
- help us to find solace when we are overcome by despair,
- fill us with the determination to come alongside those who are mistreated, and
- keep the hope alive in us that the powers of evil will not triumph in the end.

I would like to thank the experts and speakers from many different countries, churches and social spheres who have come here to share their knowledge with us.

I am sure that there will be concrete results at the end of this conference. We will pay close attention to these and pass them on to others. The insights you have here will help us to be better equipped for the struggle against human trafficking and to promote life in dignity and justice.

Christoph Anders
General Secretary, Association of Protestant Churches and Missions in Germany

Where are my sisters?

Introduction to the topic of the consultation

Sabine Förster, pastor, chairwoman of the EMW women's commission

Trafficking of Women and children is a **worldwide lucrative business**, a global industry which brings more profit nowadays than trading and dealing with drugs. According to the United Nations Office on Drugs and Crime (UN-ODC), trafficking of human beings is happening in nearly every country, especially in the field of prostitution and domestic servants under massive exploitative conditions. In South-East Asia and in the Pacific in most detected cases you find any kind of forced labour under conditions partly similar to slavery. In Africa and in the Middle East you find mainly sexual exploitation. In stronger dimensions this happens in Europe and parts of Asia according to UN-ODC.

Very often you find a **lot of actors** involved in human traffic: Recruiters (family members, relatives), human traffickers/escape agents, so called employers, consumers, pimps, punter ... 30% of the traffickers are women!!! The victims are often held in religious and financial dependence to be blackmailed and prevented from escaping.

Worldwide we can observe an explosive **increase of criminal networks**, kidnapping women and girls, people on their flight from oppression, poverty and war, 'displaced people', selling them, enslaving them, or forcing them into prostitution under wrong promises. Anarchy in countries of war and crisis evoke this development: lawlessness is prevailing/no law, now justice, violence. In some cases traffickers even tell the people that they were acting for aid organizations to obtain the confidence of the families.

More and **more children** are becoming victims of human traffickers: forced to fight with guns. In the public well known is the kidnapping of hundreds of school girls in Nigeria by Boko Haram, to sell them to be enslaved, to be forced into marriage, or into forced labour (Nigeria, Iraq, Syria...). Human Trafficking, women and children trafficking is inhuman and women despising. Basic values like physical integrity / intactness and free development of the individual are kicked with feet and guns. Human beings are called into question!

A high level complex subject

Four levels to fight women and children trafficking:

- Political level (law, criminal proceedings, human rights, implementation of declarations, international prosecution, interstate refugee policy ...)

- Counselling the victims, after care and healing; protection for the victims, restoration of their dignity; sensibility in contact with refugees, who have experienced this sort of violence.
- And: It has also to do with ourselves: it questions our culture of "money makes the world go round", of corruptibility and power; our setting to power profit. We who are living in this culture.



Photos: Ulrich

We as the commission of "women in mission" of the EMW want to rouse and tie together more narrowly the worldwide grown net against women and children trafficking and use it for common actions.

This conference will live from what we gathered here in our discussions, meetings and also quite personal talks in between.

"Can anyone hear me?" – we will listen!

"Where are my sisters?" – we want to find effective ways of advocacy.

"Please protect us" – we are demanding action and protection. ☹



Drawing: Christina Kuntz

How can Human Rights prevent Human Trafficking?



Dr. Theodor Rathgeber, international human rights expert, University of Kassel, Germany

In Southeast Asia alone, almost twelve million people, among them very many women, girls and children, are exploited particularly at work or as sex objects. In Africa, above all in the Sub-Saharan Region, an extremely high number of child soldiers is manifest. In southern countries men and women often have to serve as work or sex

slaves. In Germany, human trafficking often happens in the form of sexual exploitation. Those affected mostly come from Eastern Europe.

The additional protocol of the Palermo-Protocol

In view of the cruelty of the crimes, it took quite a long time until international law reached an agreement for the prevention and suppression of human trafficking. The target countries themselves were obstructive to the agreement. They were more interested in punishing the victims of human trafficking, deporting them back home or preventing them from making use of social benefits, than in relieving their sufferings. Thus, it took until November 2000 before the first mandatory agreement was reached which came into force in September 2003. It is an additional protocol to the so called Palermo-Protocol, a convention on Transnational Organized Crime. The additional protocol deals with the prevention, suppression and punishment of human trafficking especially of women and children. The Palermo-Protocol has been ratified by 179

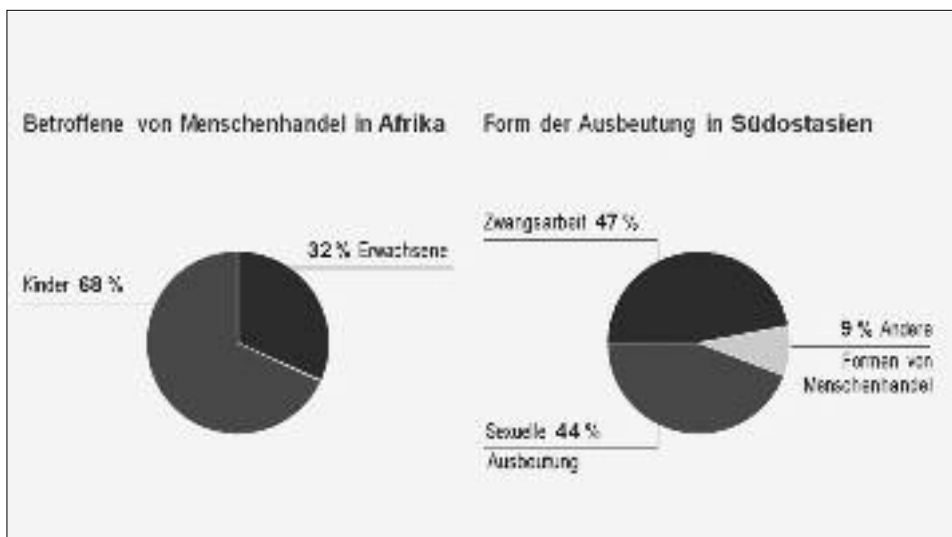
states hitherto, i.e. recognized to be legally binding. The Federal Republic of Germany acceded to this treaty on July 14th, 2006.

The additional protocol obliges all states to prosecute human trafficking, namely work exploitation, sexual exploitation, illegal removal of organs, serfdom or slavery as a crime. Trafficking with children is already liable to prosecution when criminal action or exploiting purposes are evident.

The Palermo-Protocol concentrates on transnational organized crime and contains only few regulations to protect the victims. Furthermore, there is no real controlling procedure to ensure the implementation of these regulations.

Other legal bases

Before the additional protocol came into effect it was possible to go back to the legal bases of the human rights convention of United Nations and International Labour Organisation (ILO). According to these legal bases it is the task of each state to protect victims against human rights violations. Such violations were and are offenses against the right to freedom, physical integrity, adequate accommodation, comprehensive health care, against prohibition of slavery or cruel, inhuman treatment.



Left: Affected persons by human trafficking in Africa:

*Children 68%
Adults 32%*

Right: Type of exploitation in South-East Asia:

*Forced labour 47%
Sexual exploitation 44%
Other forms of human trafficking 9%*

The most important human rights pacts:

- Civil pact
- Social pact
- Women's rights convention
- Children's rights convention
- Migrant workers' convention

All human rights treaties include the establishment of a committee of independent male and female experts to watch over the implementation of the pacts and conventions. Where necessary, they determine deficiencies or deficits and recommend concrete measures to the governments to improve the situation. In order to assess the state of implementation governments present their reports at certain intervals. However, these reports are often sugarcoated versions of the reality so that committees encourage Non-Governmental Organisations to present their own reports (shadow reports). For all human rights pacts there is a complaints mechanism which allows victims of human rights violations to lodge complaints when agreements have been broken.

European norms

The agreement of May 2005 against human trafficking has become especially important at the Council of Europe. The agreement commits member states to take preventive measures to protect victims of human trafficking, not to discriminate themselves when measures have been taken and to give support to women in particular. More scope is given here for the protection and rights of victims.

The authorities responsible should be equipped with qualified expert personnel and the victims should be compensated.

The guideline of April 29th, 2004 of the European Union should be mentioned. This guideline stipulates a residence permit for third country inhabitants having become victims of human trafficking or having been assisted to illegal immigration. Affected persons must cooperate with the authorities concerned and be given adequate protection. The guideline on the prevention and the combating of human trafficking of April 2011 prioritises the protection of victims. EU member states are authorized to prosecute more quickly and penalize more strictly criminal acts in connection with human trafficking, i.e. forced labour and sexual exploitation obtained by violence, fraud or compulsion.

The action plan for combating and preventing human trafficking dated December 2005 formulates the same objectives, i.e. to improve prosecution, support for the victims and cooperation between member states. Moreover, non-governmental organisations should be more involved. In June 2012, the EU Commission presented a strategy to abolish human trafficking to this effect.

The European Court of Justice on Human Rights have dealt with several cases of modern forms of slavery and

concludes that slavery and serfdom exist where control, coercion, violence and threat have led to a de facto power of control over another person.

Europe has, thus, a useful framework of norms and institutions to support victims of human trafficking and to help them to break out of the vicious circle. The problem is ineffective implementation. Too many governments do not rigorously implement the norms and regulations nor do they not observe their compliance. Public discussion on the implementation of human rights has at least been developed in such a way that the rights and protection of victims are in the foreground. ☹

From: „Informationsmaterial zur VEM-Menschenrechtsaktion 2015“ (in condensed form)
www.vemission.org

Time line: Important Steps against Human Trafficking

- 1930 - ILO (International Labour Organisation): Agreement on forced or obligatory work, Nr. 29/1930
- 1948 - General declaration of human rights
- 1950 - European Human Rights Convention
- 1957 - ILO (International Labour Organisation): Agreement on abolition of forced labour, Nr. 105/1957
- 1966 - Civil pact: Int. Pact on civilian and political rights
Social pact: Int. Pact on economic, social and cultural rights
- 1979 - UN Convention on the Elimination of All Forms of Discrimination against women (CEDAW)
- 1989 - UN Convention on the rights of the child
- 1990 - International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICRMW)
- 2000 - UN Convention on Transnational Organized Crime
- 2003 - OSCE Action Plan Combating Human Trafficking
- 2004 - EU guideline on residence permit for third country nationals being victims of human trafficking
- 2005 - Council of Europe – Agreement on Combating Human Trafficking
EU Action Plan on Combating Human Trafficking
- 2006 - Council of the Baltic Sea States, CBSS setting up “Task Force” against human trafficking
- 2011 - EU Guideline on prevention and combating human trafficking
EU Guideline on the protection of victims of human trafficking
- 2012 - European Commission agrees on strategy of combating human trafficking in the period 2012 – 2016

Ten Demands for Church Action

formulated by the participants of the International Expert Consultation on Human Trafficking of Girls and Women – a Challenge for Mission and Ecumenism from February 23rd – 25th, 2015 at the Missionsakademie, University of Hamburg

URGENT ACTION IS NECESSARY:

Churches and their networks are called upon to develop strategies against the globally organized business of abduction, trafficking and enslavement of women and girls! Human trafficking of girls and women is organized worldwide according to the same scheme: poverty, lack of prospects and dependence of girls and women are exploited by human traffickers who take them to other places where they are subject to even worse subservience. The girls and women suffer from physical and mental violence leading to lifelong traumatization. Very often they are raped which leads to unwanted pregnancies. These children are thus born without citizenship, i.e. they are homeless and stateless. Women and children are the losers in this situation while the human traffickers ruthlessly enrich themselves, usually getting away with it unpunished. People fleeing from areas of conflict or war are especially at risk.

In comparison to the importance given internationally to this complex topic of human trafficking of women and children, it has not been given adequate attention either by the churches and mission societies here in Germany or in international relationships between partner churches and congregations. Participants in an international expert consultation in Hamburg, organized by the EMW in Germany, urge for this to be changed.

Here the message of the churches is always twofold: the positive part of welcoming, accompanying and comfort-

ing the people affected, the victims, and at the same time clearly pointing to and defining the vicious circles causing such destruction of human lives, combined with demands for justice and termination of violence and exploitation. The message of the churches is directed towards the victims of violence themselves as well as towards politicians and church authorities who are called upon to throw light on the situation, to change living conditions and to prohibit such criminal activities.

WE DEMAND:

1. **Open discussions on the topic of Human Trafficking** in Germany's churches and in the international relationships with their partner churches. The topic must be placed on the agenda of all committees and bilateral encounters and must be brought to the attention of congregations and church circles. Experts, for example from counseling centers and also survivors of human trafficking, should be invited.
2. There is obviously an enormous information deficit on this topic in general and especially with regard to the legal framework of human trafficking. For this reason we ask **for easy access to information material**, which is clearly formulated and offered on homepages to be used by congregations in Germany as well as by partner churches on an international



- scale. An interdisciplinary, **international information network** should be established and expanded.
3. Major international events such as the Football World Cup or Olympic Games are particularly threatening scenarios for Human Trafficking. It is vital that **international campaigns against trafficking are initiated and carried out prior to these major events.**
 4. The churches are called upon to point to injustice loudly and clearly and to work persistently towards transformation. Each and everyone should ask themselves **how they personally can work towards a change?** Where should we begin to rethink? Where do we look away or even where do we actually profit from human trafficking, e.g. by buying textiles from cheap production?
 5. The topic of human trafficking must receive more importance in the **educational mission of the churches.** In Germany, there should more focus on low-wage labour and fair trade. In the partner churches the international interdependence and the dangers of human trafficking must be much more in the focus of attention. **Educational work about the importance of preventive action** must be carried out in families and schools.
 6. Particularly because it is women and girls who come from poor backgrounds who are the victims of human trafficking that it is necessary for the churches to raise their voices. **Where the dignity of humans is violated, God's own self is violated.** In theology and common congregational practice women should experience that they are valuable human beings loved by God and must not be debased by ambiguous morals and false shame. This must be in the focus of gender justice research, teaching and community work.
 7. In regions where human trafficking is carried out with ruthless brutality, the churches **must become politically active** as quickly as possible. They must help the victims and promote transparency and exchange of information by establishing interdenominational and international networks (e.g. at the Horn of Africa with the churches in Eritrea).
 8. Churches worldwide are called to establish **safe havens for victims** of human trafficking. Migrants must be accompanied and supported – also when returning into a life of dignity. They need health care, trauma therapy, pastoral care and counselling. Both the churches in Germany as well as the churches in partner countries must invest money and personnel in this important field of work.
 9. In many places in the world, churches can be **the bridge between the countries of origin and target countries** of human trafficking. In this role they should establish relations between the different agents of churches and governments. In open dialogue they must **work against the taboos of negative cultural traditions.**
 10. When combating human trafficking churches worldwide can use their resources **and learn mutually from positive examples.** Mission societies must publicise projects where church networking against human trafficking and with the affected women and girls takes place. ☺

Photos: Ulrich



Four context specific working groups developed the demands for action. From left: Africa, Sinai, Indonesia, Brazil

Voices in Sinai – A Vicious Cycle of Human Trafficking

by Prof. Dr. Mirjam van Reisen, Tilburg School of Humanities, Netherlands

This is the story of Hiriti from Eritrea.¹

Hiriti was on her way to join her husband, Daniel, in a refugee camp in Sudan. Daniel had escaped from the national service where he had become a victim of forced labour under cruel conditions.

Hiriti was pregnant and started the perilous journey. Ordinary Eritreans do not have a passport, are not allowed to leave the country without permission.

Unfortunately, in Sudan she was abducted by a group of armed gangsters. In Southern Sinai, she was sold with many others to different traffickers and taken to North Sinai, the Rafa area. With other fellow hostages, Hiriti was chained and subjected to a regime of regular torture. In the morning they would be subjected to electrocution. Then hostages received mobile phones to contact family members and beg for contributions for their release. When they were talking on the phone, the torture was intensified. When Hiriti got a phone to speak to relatives, she rang her husband. He heard how desperate she was and took a brave decision to go and look for her in Sinai. He stayed outside the hands of the traffickers but he did not succeed in finding Hiriti and after several months he decided to go to Israel so that he could collect the ransom money demanded for her release.

The traffickers had told Hiriti that she needed to pay US\$ 38.000 for her release. Hiriti was desperate. On the day that she went into labour the torturers did not make any exception to the regular schedule of torture. She was electrocuted and remained in chains as her labour started. She did not receive water or food. While hanging in chains she delivered the baby, which she could not even pick up. An older lady among the hostages picked up the baby, for whom there was no cover and who could not be bathed. Hiriti named the baby Ra'ee – in Tigrinya this means: Redemption.

Daniel mobilized fellow refugees and friends from all over the world to collect the ransom. On the day that he could wire the money he was waiting anxiously. By then



the situation in Sinai had become dangerous and the traffickers were releasing hostages without organizing any protection for them.

Hiriti was released together with Ra'ee. She walked to the border with Israel where now a big high tech fence had been put in place to prevent refugees from entering. Her baby was so weak, she begged the soldiers to take mercy, but they would not let her in. Instead they called the Egyptian soldiers, who took her and the baby and brought them to a prison.

Here, Hiriti was held with many other former hostages. They now had to collect money to be deported back to Eritrea. Friends collected Hiriti's travel-money and she was deported to Eritrea.

Daniel remained in Israel, trying to stay out of the hands of the police to avoid detention. He cannot leave Israel and if he would enter Eritrea he would risk detention as he fled from the national service.

So Hiriti, Ra'ee and Daniel remain a family, they look after each other, they love each other. But Ra'ee has never seen his father.

¹ The story is compiled combining several testimonies. Names are fictitious to protect the victims. Original versions of the testimonies were published. Source see Imprint.

Hiriti was among ten-thousand women who were abducted to Sinai, tortured and raped. Many women became pregnant and many children were born during the sexual slavery in Sinai.

In 2013, the situation in Sinai received international attention and EU Commissioner Cecilia Malmstroem listened to testimonies from former hostages. In 2014, the situation in Sinai started to slowly improve.

Women continued to live in very difficult situations. Illegally in Israel, they depended on prostitution to earn money while they were not receiving any support for their children nor for the trauma they had endured. The situation in Egypt, where women and children were detained has been equally desperate.

Women were desperate and where possible, they tried to get to Libya to cross over the Mediterranean Sea to Europe. Their desperate situation is demonstrated by the number of women, pregnant and with small children, who choose the risky passage across the Mediterranean in small, unseaworthy boats to try to reach safety.

When the boat sank on 3 October 2013 near the shore of Lampedusa, it was mainly women and young children who died. The situation of these vulnerable women and children has been aggravated by a European policy that has become increasingly unwilling to support the victims

of these violations. We need an urgent assessment of the causes of these situations and why women take such desperate risks to reach safety. They need our protection, they need to be treated after traumatization and they and their children need support and a policy of inclusion in society. How will Ra'ee, when he is grown up, narrate his birth? What will he say when he, one day, hopefully can look into the eyes of his father?

What will this story tell him and others about the cruelty of the world and the indifference that exists to do anything to address the situation they endure?

This new form of human trafficking is profitable as the victims are forced to beg for the collection of ransoms. This form of human trafficking, which we refer to as 'Sinai Trafficking' as it was first discovered taking place in Sinai in 2009, is now expanding to other places in Africa.

In Europe, we need to take much more seriously our obligations to jointly provide a home for victims of human trafficking. The birth of Ra'ee is a story on the perseverance of a mother who wanted her child to live and who prayed that redemption might be given from the birth of this new life. ☹



Photos: Ulrich

Experts from consulting centres, church organizations, universities follow the presentations attentively. Translations into English, Portuguese, Indonesian and German help to communicate beyond language barriers.

Girls and Women return – Resettling in Nigeria

Sr. Augustine Onwubiko, coordinator at COSUDOW (Christian Non-Governmental Organisation), Nigeria

Photo: Ulrich



The motto of the nun, Sister Augustine Onwubiko, present leader of COSUDOW:

**If you will act
And I will act
Trafficking can be stopped.**

Resettling survivors of human trafficking can be a journey back to a healthy and sober life. It is never a quick and easy action. It can take about one year or even longer to rehabilitate a survivor.

They begin to denounce the fetish oath they took before they went abroad for prostitution.

Psychologically, the girls and women are taught how to manage stress, anger and other psychological problems. Remembering the past traumatic experiences you might see them becoming aggressive and hostile to others. It is the core task of psychological therapy to absorb hostilities after shock and trauma. Finally, girls and women are said to be rehabilitated when they have the capacity to make effective own choices that can be translated into desired actions which result into good outcomes. This capacity helps to contribute to the benefit of others and to be able to recognize the values of their own contribution, respect the own dignity and that of others.

STEPS TO BE TAKEN

STEP 1: COUNSELLING

During this phase of at least three months, the girl or woman can reveal her true name and her real life. Traffickers always change their names. Now she can give a detailed history of what she underwent in the hands of traffickers. Detoxification is very important because some of them went into different kinds of drugs, alcohols and smoking. Detoxification helps for a change of life style to **“the alternative good life”**. Serious attention is to be paid to the survivor’s health. All necessary laboratory tests must be carried out.

STEP 2: SKILL ACQUISITIONS

The second three months is the time the girl or woman should begin to acquire life skills and employment training. During this time, she is recovering gradually from shock and trauma she experienced. Now she will be able to reflect the difference between now and the time when she was living in bondage. As soon as she is gradually losing fear, we can see a different person.

STEP 3: POST RESCUE

The girls and women are offered now the opportunity to regain their spiritual and psychological life with legal rights. Formerly, they **had no right, no identity, poor self worth and no trust. Now they regain their name, identity, right to her personality, right not to be tortured, and right to be free from physical violence.** COSUDOW offers a therapeutic community that prays; Christian yoga meditation tries to reestablish confidence and faith in God.

The „Three Pillars” of Reintegration:

Housing – Education – Economic empowerment

Housing:

It is very important to give the girls and women a home especially when they are rejected by their own family members. Family tracing is necessary to reunite them with their families and to prepare the family for their return. It is the right of the victim to decide where she wants to reside.



Education:

Education is the best preventive measure against being re-trafficked again. Some of the girls and women did never go to school and now they start vocational training for e.g.: tailoring, hairdressing, petty trading, cooking, basic computer training and photographing. After the training they have good chances to find employment or integration into a business.

Economic empowerment:

The victims of human trafficking are supposed to be economically empowered to help them raise their incomes and standard of living.

Leisure activities:

There is need to occupy their minds with the new realities of life so that they may not frequently look back to their past lives. They could be taken out for sight-seeing or other activities might be offered, also in-house, to give them a positive attitude towards life.

Summary of the work of COSUDOW

- We support returning girls and women who wish to pull out of prostitution.
- We provide security for these young women and their families. We have a welcoming home where these young women will be accommodated and helped to regain themselves through counselling, spiritual direction, psychological therapy and physical activities.
- We find ways of giving them marketable skills, economic empowerment and help them to set up ventures that will give them some self support.
- We help them to receive legal counselling. ☹



Photos: Köhncke

Indonesian Domestic Workers – Counseling and Accompaniment in Hong Kong

Mariyam Magdalena, pastor, Indonesia/Hong Kong

Introduction

The foreign domestic workers program (FDWP) is part of the mission service of the Chinese Rhenish Church Hong Kong Synod and is a joint project with United Evangelical Mission in Wuppertal/Germany. It was launched in 2004 and since then serves mainly Indonesian Domestic Migrant Workers (IMW). The number of Indonesian migrant workers in Hong Kong is 168.000 of whom 165.000 are domestic servants. Every week around 100 women come to our center on Sunday.

The FDWP was started because of a huge need for legal and socio-psychological support to assist migrants to adjusting to the new cultural and social environment as well as help those who had encountered legal, psychological or physical problems in their employment. As transient peoples' group, they are exposed to multilevel exploitation.



The present service comprises:

Spiritual guidance

The objective is to guide them so that they have good relationship to God.

- Character development by sharing
- Spiritual dance
- Prayer group (Christian group and interfaith group)
- Bible study group for Christian group

Pastoral care and counseling

The objective is providing assistance so that counselees have the power to confront and solve their own problems.

- Provide counseling in groups and for individuals
- Bring positive message via WhatsApp, Facebook aiming to nourish their daily life
- Visit them in the hospital, at employer's house, at any place as appointed

Training course and workshop

The objective is to provide knowledge and skill.

- Language courses: English, Cantonese, Mandarin
- Computer courses
- Interest classes: sewing, baking, handicraft, guitar, dancing, hair cutting, makeup, making batik
- Workshops: Different kinds of workshop to raise awareness, employment rights, women's health, gender issues, money management

Other programs: Outings and joint Celebrations



Accompaniment

My daily work is accompanying and counseling Indonesian domestic workers. The class on "spiritual growth" is one way of group counseling. Units for character development take around 90 minutes. In this class we share about values such as: positive thinking, helping others, respect one another, respect public property, respect one's family, respect the environment, a sense for discipline and order, responsiveness to others.

The class "spiritual dance" is combining several exercises: meditation, yoga, soul-drama and dance. The class is more focused on how to cultivate serenity, how to manage emotions, how to be aware of God's energy. The soul-drama is a kind of Pastoral Psychotherapy.

In this session people are enabled to experience the healing of an individual's psyche, relationships (social relations) and wounds. Strengthen their collaboration with others to change the social causes of their problems (oppression, injustice etc.)

The two prayer groups consist of Interfaith and Christian prayer. Interfaith prayer involves and invites all to address their varied needs and takes place before any class starts. All students are invited to join these prayers in the morning. The leader is either a Muslim or a Christian who take alternate turns. For the Christians, we have intercessory

prayer during every study group and every night at about 10 pm, we pray for special cases and needs. Example: Now, we pray for Nur's sister. Nur is a student who learns English and Computer. She shared about her sister's sickness to the interfaith prayer group and the group prayed for her. After this prayer, Nur meet me and shared more about her sister's case. Now, after one month, Nur's sister's condition has improved. And we still keep the prayer for her.

The bible study group is time to know more about the Bible and God's word. Almost all of them have become new Christians in Hong Kong. When I asked them what they really needed? They wanted to study the Bible more. So every Sunday, we have 60 minutes for Bible study.

Counseling

My second focus of work is to provide counseling. Around five to ten women have counseling sessions every week, via Facebook, WhatsApp, phone and face to face. Counseling issues are concerning family (40%), employer – employee relation (20%), money (10%), psychology (15%), and relationships (15%).

I am convinced: "Women are like pottery made from clay. It is very easy to be broken. But it is also very easy to make her strong and beautiful. This depends on the potter. Do not destroy her life, give the women strength so that they will be beautiful." ☺



Photos: Ulrich

Training courses for Christian and Muslim girls

Indonesia – “Positive Deviance” a Model of Prevention

Dr. Alpinus R. Kambodji, Christian Conference of Asia, presently in Thailand



Introducing the Model of “Positive Deviance”

Premise

In every community there are certain individuals whose uncommon practices enable them to find better solutions to problems than their neighbors who have access to the same resources.

“Positive Deviance” (deviant behavior) focuses on practice rather than on knowledge. “It is easier to ACT your way into a new way of THINKING than THINK your way into a new way of ACTING.”

The key question is: What enables some members of the community to find better solutions to pervasive problems than their neighbors who have access to the same resources?

Although most problems have complex, interlinked underlying causes the presence of “positive deviance” demonstrates that it is possible to find successful solutions before all the underlying causes are addressed.

Tools: Recognising “positive deviance”

The “positive deviance” inquiry is the tool used to discover the positive deviant’s successful or desired practices.

Positive deviance inquiry is “Ends” as well as “Means” and must be repeated in each community.

By means we can understand to discover successful, replicable Positive deviance behavior.

By ends we can understand to empower communities to discover and “own” their own solution, based on their own resources.

How does it work?

Pilot project on reducing and preventing trafficking of young girls in Malang/Indonesia

It was held in Gadungsari Village, Malang District, East Java Province, on April 2003 to September 2005.

The village can be characterized by:

- It is a sending area of migrant workers
- More than 50% of youth migrate, mostly girls between 14 and 17 years old, they are missing from the village and are at risk for being trafficked (140 persons)

- Main population is made up of poor families, surviving with agrarian economy

Procedure of the pilot project

■ Developing objectives

We inquired the village chief to see if migration was perceived as a problem – it was, and he was committed trying to keep the youth in his community.

Thus, the agreed objective was reducing the outflow of youth, especially girls by migrating from this village to work in the sex industry.

■ Defining who is a “positive deviant” individual

In a joint effort research team and villagers defined who is a PD individual:

- Girls under 18 years who make a conscious decision not to work in the sex industry
- Make a conscious decision not to migrate despite the opportunity to do so.
- Not engaged in local sex work
- From poor family, low education
- Parents would not permit their daughter to work in the entertainment industry

■ Interviews:

With the help of village leaders we identified four female positive deviants, all 17 years old and seven families. All of them had been approached several times by traffickers to work in the city and all had consciously decided to stay. Individually and in groups with their parents they were interviewed.

■ Findings:

Family situation: all families were poor, but they had different sources of income, such as raising poultry and

engaging in growing different crops. They believe that education can lead to new knowledge and skills for a better future. They are ready to share knowledge with others. All PD families practice an open communication between parents and children. Girls need to continue in school and finish minimum junior high school. All PDs are very close to their parents. They would go to their parents if they need help to solve a problem. All PDs indicated they parents do not want to rely on them for their families' support. All parents encouraged them to stay at home. Social Support: All PDs had good relationships with other non-migrant youths in the community.

Shared reasons for Non-Migration:

They reported on fear of disease (HIV&AIDS), fear of becoming arrested by the police, fear of loosing contact with family, of becoming trafficked, of drugs, of being bullied by employers.

RESULTS

■ Action Plan

Community agreed to develop an Action Plan:

- Launching an anti-trafficking campaign
- Establishing a team to monitor the brokers and traffickers in every hamlet
- Mapping the migration flow of youth
- Extending agricultural training program: vanilla, ginger, cassava, marketing system.
- Developing economic opportunities for women and girls

■ Advocacy with local government

- Dissemination of rules and regulations regarding travelling

- Employment verification
- Developing monitoring and evaluation system
- Providing discussions on sex trade issues
- Disseminate PD programs to other villages

■ Positive change in the village:

- In 2004, 33 missing girls who are working in sex industry.
- In 2005, no new girl left Gadungsari to enter sex trade.
- In 2008, only 6 girls from very poor families were trying to change jobs.

The number of girls being trafficked was reduced significantly. Each village developed rules to regulate the movement of people. Each village established community watch groups. Cooperation with local police to document cases of trafficking to bring to the court. A girls club was created in Gadungsari (discussion, tutoring for younger girls). District government provides funds to expand training opportunities for girls in the village.

■ Summary

"Positive Deviance" is like a flash light. It helps to shine light and illuminates what hides behind the darkness. It helps us to discover what already exists."

"Positive Deviance is not about the village chief or the outside change agent imposing what they believe needs to be done. PD is about dialogue and discovery. One learns from seeing first-hand what a neighbor does... often by looking over a neighbor's hedge, then one tries it in one's garden." ☺



At communal fire places one can see what the neighbour does.

Photos: EMS

Inventory Taking in Germany: Where do we stand? – Cooperation beyond Boundaries is Necessary

Doris Köhncke, Women Information Centre (FIZ) in Stuttgart, Germany



Germany, as a target country for traffickers, has a good network of counselling services for victims of human trafficking for sexual exploitation. They offer sheltered accommodation, benefits to cover subsistence costs, information on rights and support in case of police charges and legal proceedings, access to medical and psychological help, support with everyday needs and in establishing an independent life, i.e. through language courses, professional training or job-seeking.

A major part of the counselling services are under sponsorship of the churches and work highly professionally, not only with expert knowledge but also through their approach. We do not like using the word “victims”; the women affected in most cases are in fact strong, active women who, in their economic predicament, feel obliged to do something for themselves and their families. Their wish to earn money is taken advantage of by traffickers, men and women. They force women into prostitution – or other manipulative jobs – through deception, fraud, violence and menace. The aim of counselling is to activate the women’s own strengths and resources and to offer assistance so that they can regain control and improve their lives as they had originally planned.

The assistance offered in Germany to women in this situation is well-structured:

- Police and counselling services generally cooperate well. Human trafficking is registered in the Penal Code (§232), and during legal proceedings there are methods to protect the victim.
- Survivors of human trafficking for sexual exploitation are entitled to social benefits to ensure their livelihood. Additionally, in many states in Germany there are relief funds offered by the local governments or churches. Counselling services are generally supported by state funds.
- Affected women and girls from the European Union countries are entitled to residence and work permits. Women from outside the EU are in a more difficult situation: they only get a residence permit as long as they are needed as a witness during legal proceedings. Some of them can stay if and when it is acknowledged that they would be in danger if deported to their country. Alternatively, they can apply for asylum which only in the best of cases is granted.

This is where we face the problems which exist in Germany: Women from non-EU countries do not know if they can stay in Germany or not. It is especially complicated if they became victims of human trafficking in another EU country (for example in Italy or Spain) from where they took flight to Germany. They do not have the right of residence here. Even if they apply for asylum, they are in danger of being deported back to the EU country where they had stayed before. This is the regulation of the EU system of asylum. There the women are in jeopardy: due to the lack of government support and lack of work opportunities, the women end up back on the streets and have no money to survive. There is nothing else but to seek help in their own communities. But as soon as they are in contact with their compatriots they can easily be found by the human traffickers who readopt their exploitation.

This is why we urgently need the right of residence for affected from non-EU countries.

Urgent action must also be taken with regard to other forms of human trafficking: work exploitation, begging, small-time criminal activities or organ trafficking. For victims from these sectors there are hardly any assistance programmes and very little criminal prosecution.

Human traffickers can work across national boundaries without any problem. This is why we who stand next to the exploited in the name of Jesus, must also work together on an international scale. We have to do lobbying work in our societies for the women and against their exploitation. And we must be informed and know about each other in order to be able to offer support to the affected women in their home countries and in their target countries. Following Jesus, charity and human dignity have no boundaries. ☺

Kontakt: www.vij-stuttgart.de



Filling in a form

Photos: FIZ

Showing the Red Card during the Football World Cup Championship – an Initiative of eleven Churches in Brazil

Armindo Klumb, Executive Director Diaconia, Recife/Brazil



The Sexual Exploitation of Children and Adolescents and the Great Events

The commercialisation of sexual activity with children and adolescents continues to be a sad reality present in Brazil and constitutes one of the worst forms of violence on human rights. The causes are multiple and complex, with the need for a thorough analysis.

Normally, analyses point to poverty as being the principal cause of the practice of this violence within society. Such a practice presupposes a relationship of mercantilism where sexual activity is the product that is being sold or bought. Payment can be made through a gift, a favour or money. Sexual abuse and violence practised on children and adolescents in Brazil, according to the sparse data on this question at our disposal, is not confined to any one social class.

Another factor that contributes to this type of violence is the lack of public policies. Historical legacies relative to the questions of gender, male domination against women and an adult-centred culture as well as other cultural factors, all contribute to increasing and maintaining this violence. The excessive importance given to rituals of sexual initiation, the traditions of specific groups, the strong appeal for consumerism which includes sexual activity, the growing eroticization of children, the notion of women as sexual objects are factors present in society that reinforce the attraction to such abusive practices. Besides these, the use of drugs, family breakdown, the absence of documentation and the threats to life are elements also present in this overall problem.

Sexual violence causes profound affective and psychological problems on children and adolescents. It perverts the social, affective and cultural relationships between adults, children and adolescents. There is a loss of mutual respect, as well as the inversion of social roles. Child and adolescent relationships become inhuman instead of human; non-protector instead of protector; aggressive

instead of affective; individualist and narcissist, instead of showing solidarity.

Great events, like for example the World Cup held in our country in 2014, contribute to the deepening and increasing of this violence. According to official data from the Department of Tourism, Brazil received more than one million foreign tourists, from 203 countries, during the period of the Cup. It is estimated that around three million people visited the cities where games were played. 76.2% of them were men. Of these 55.3% had completed higher education; 40.3% were aged between 25 and 34; with family income varying between R\$ 3,621 and R\$ 7,240 (28.6%). According to data from the Department for Human Rights of the Presidency of the Republic, the denunciations of violations of the rights of children and adolescents increased by 15.6% during the World Cup, when compared to the same period in the previous year. There were 2,970 cases of sexual exploitation registered in the whole country. The relation between tourism and sexual exploitation is a problem of immense magnitude not only in Brazil but also worldwide. It happens because of the existence of organized networks that function within the tourist market with the connivance of tourist agencies, tourist guides, hotels, restaurants and nightclubs. These networks are also involved in the trafficking of people. They intimidate and persecute those people and organisations that offer to defend and protect people from being exploited. Faced with such a situation, it is necessary to have sensitization campaigns, training courses and the dissemination of information on civil rights.

Diaconia and its Work with Children and Adolescents

Diaconia is a non-government, ecumenical organisation, composed of eleven Christian churches, and is active in three states of the north-eastern region of Brazil. Its mission is to work for the effective application of public policies for the promotion of civil rights, giving priority to low-income populations, for the transformation of society. The promotion and defence of the rights of children and adolescents is one of the themes present in the primary strategic line of its institutional mission; and this also finds inspiration in the Bible. In it, children receive special attention from the Creator and Giver of Life. God's

intervention is always characterised by care, defence and protection. This is seen in the example of Ishmael, who along with his mother, Hagar, suffered hunger in the desert (Gn 16) and was rescued from there.

According to the Gospel, Jesus Himself asks that children be not prevented from coming to Him, because theirs is the Kingdom of Heaven (Mt. 19, 14). This commandment is not simply a call of welcome, but also an incentive for the setting up of secure places where children and adolescents can feel protected. Diaconia has assumed to the integral development of children and adolescents in the physical, cognitive, socio-emotional and spiritual dimensions. Besides this, it is clear that the wish for life in abundance, expressed by Jesus in John 10,10, extends especially to all those children living in situations of poverty and vulnerability.

A Red Card for Anyone Engaged in Sexual Exploitation of Children and Adolescents

Diaconia, on the eve and in the course of the 2014 World Cup, developed, in the metropolitan regions of Recife/PE and Fortaleza/CE, works of sensitisation on the theme.

A project entitled "Red Card for Sexual Exploitation" was carried out, supported by the Lutheran Evangelical Missionary Work in Lower Saxony (OMEL).

The two cities were hosts to World Cup games and are known for their high index of sexual exploitation of children and adolescents. In the city of Fortaleza, for example, the index of sexual violence increased 163% between the years 2010 and 2013, passing from 54 to 142 cases.

These were cases registered by a few organizations and the Civil Society Forum that act in the defence and protection of these groups. No official statistics exist and that is the reason the figures are undoubtedly greater. In these cities, Diaconia works in partnership with other organizations.

Among the actions supported by Diaconia was the distribution of postcards designed by children from the projects.

120 children took part in these workshops to discuss and design the postcards. Another work was that with youth groups who came together to debate the question and prepare small theatrical presentation (political-cultural interventions). The shows were presented in places where large numbers of people circulated. The assembling of a house that contained small placards with a description of the acts of violence that happen within the family ambience was an activity that involved various communities. This work is based on a methodology developed in Brazil by the Diaconate Lutheran Foundation (DLF), in partnership with the Evangelical Church of the Lutheran Confession in Brazil, entitled, "Nem Tão Doce Lar" ("Not Such a Home Sweet Home") The house was assembled in various communities and 40 representatives from various churches were trained to accompany the people and groups on their visits to these places.

All these works, allied to others that were developed by social society and government organisations, have contributed to the breaking of silence and will hopefully help to overcome sexual exploitation of children and adolescents. ☺



"Showing the Red Card" connects initiatives from Brazil (left) and Nigeria (right).

Photos: Ulrich

Restoring God's Image

Dr. Fulata L. Moyo, Programme Executive for Women in Church and Society, World Council of Churches (WCC)

"She was the first person I saw as I led a group of 45 women and men on this missionary visit in Chiang Mai, Thailand in December 2009. She looked very young, but she was heavily pregnant. I looked into her face, to my horror I saw that she was NOT in her body, the body that was carrying that unborn child was no longer part of her. An epiphany of pain blinded my eyes with tears. Though we did not speak a common language, we somehow communicated some pain which I seemed to have some deep understanding of... I asked the director of the center: Who is she and what happened to her? How are you dealing with her?

The Gospel of Forgiveness

She was fourteen years old and eight months pregnant. She had been trafficked from Myanmar to Thailand. She was raped by three of her transporters.

The center was giving her the 'biblical' principle drug of «forgive your offenders and embrace the baby as a gift from God!» How does a fourteen years old who has not even understood her own body and sexuality swallow the pill of forgiveness and acceptance when three men have robbed her of the depth of her being? How is this gospel to her?

That girl, her detaching pain and the unfortunate but well meaning response of the center sent me to bed crying my eyes out. Not only did her experience of being robbed of «her childhood innocence» remind me of my own sexual abuse when I was only nine years old, but the response to her violation kept on tormenting me with questions: Has anyone heard her cry? Has anyone listened to her questions and fears? How do we read the Bible so that it becomes real good news to her – so that her story can embody the biblical narrative and bring voice to her experience?

The biblical narrative of Ruth and Naomi seems to be one possible narrative that could bring the reality of such a girl into the agenda of the church. But how can such a Bible reflection lead to a new praxis? What kind of praxis?

What about the praxis that helps us to be part of the process of restoring human dignity, the image of God in such girls and women that have been turned into commodities of sexual and labor exploitation? Can we develop a Christian ethic of care that responds to the trafficked and sexually violated, for example?

WCC, through the Just Community of Women and Men, is using Contextual Bible Study (CBS) and is working towards the development of Christian Ethics of Care.

Components of the Christian Ethics of Care

- Creating safe space so that girls and women survivors can tell and listen to each others' stories
- Reading sacred texts for healing and restoration
- Building their own theologies of hope
- Developing liturgical rituals of healing



Legal situation

WCC's work on statelessness is showing some connection to risks of human trafficking: it seems easier for traffickers to target children who are stateless. Connections are examined. 27 countries have gender discriminatory laws that do not allow mothers to pass their nationality to their children: 14 in the Middle East and North Africa, 6 in Asia-Pacific, 7 in Sub-Saharan Africa.

WCC has joined the UNHCR on the campaign to change nationality laws by mobilizing WCC member churches and partners in such countries.

Declaration to end modern slavery

Two WCC member churches were pioneer signatory of the declaration to end modern slavery at the Vatican on December 2, 2014. I witnessed the signing representing the WCC general secretary. Now we are mobilizing the

rest of the members to join by signing the declaration - more than signing also challenging them to take other actions against it.

What can we do together so as to make sure that the dignity of these God's images is restored?

What part are you taking?" ☹

www.globalfreedomnetwork.org/declaration/

A gesture shows: Together we can break these chains of slavery!



Photos: Ulrich

United Methodist Church

Mass Migration and Human Dignity in The Philippines

Dr. Åsa Nausner, Evangelical Methodist Church in Germany, conducted the interview with pastor Marie Sol Sioco-Villalon, Philippines

Marie Sol Sioco-Villalon is a United Methodist Pastor working for the Board of Women's Work in order to support victims of human trafficking, overseas Filipino workers and their families. Her office is in Manila, the capital of the Philippines. Her network is global. Marie Sol Sioco-Villalon's voice is soft and clear and her smile is salted with pain. Mother Theresa's life and work inspires her.

We meet in Freudenstadt, Germany, in December 2014, at a Global Consultation on Migration arranged by the United Methodist Church. At the EMW commission on "Women in Mission" I represent the Evangelical Methodist Church in Germany. I am an inner European Migrant from Sweden living in Germany.



Åsa Nausner (ÅN):

Tell us about your work on a daily basis?

Marie Sol Sioco-Villalon (MS S-V):

Regularly, Filipino women in domestic servitude abroad face rape and violent physical and sexual abuse. I try to help them return home, heal, and reconnect with their families if possible. Last week, I attended to the needs of women who came from Saudi Arabia. They were starved, they had been forced to work for months, and their passports were confiscated.

ÅN:

Can you briefly describe the situation of migration in the Philippines?

MS S-V:

About 15 million of the 100 million Filipino citizens are working abroad in 239 countries on six continents. On an average, three to five thousand persons are leaving the country every day. This is due to un-employment, and a growing dependence on the resources from the migrants abroad. Overseer foreign workers pay remittances of 23 billion dollars per year back home, which counts for 8,7% of GNP. Many migrants end up as forced laborer, in construction or in domestic work, and we see an increase in human trafficking and even in organ trafficking. There is also illegal recruitment of migrant workers.

ÅN:
How do you connect with forced laborers, domestic workers in need, or victims of human trafficking?

MS S-V:
Domestic workers keep in touch with each other and they contact my office through internet and social media. At times we get information from family members, local church pastors or, especially for people in prison, through Philippine embassies in various countries. Then we discern what we can do and how we can network with other agencies to help a person.

ÅN:
Is there no legal protection for foreign workers?

MS S-V:
Even if there are laws for foreign workers through the International Labour Organization (ILO), and governments, in reality these rules are not always enforced. A domestic worker mostly suffers alone without assistance to improve a bad situation at her workplace. Where contracts are not followed, violence is a daily experience and lives are at risk. Some victims are at risk of suicide, and they often turn to a church, the Embassy or an organization as a last desperate call for survival.

The confiscation of personal documents is illegal in most places, but it is a method often used to control the freedom of movement of domestic workers. The contracts are often not fair. Many domestic workers find themselves employed by one family but in reality they have to serve many families. A woman might work in one house but this house has many apartments and rooms for various relatives to the employer. Some domestic workers live under the threat to be sold if they complain, for example in the Middle East.

ÅN:
In what ways do you relate to families and relatives of foreign workers?

MS S-V:
We try to support the whole family of a domestic worker or a victim/survivor of human trafficking. At times I accompany caskets with the remains of victims for human organ trafficking to families, helping them to deal with the grief. I have helped reunite young female and also young male victims of sexual trafficking to their families. Even if victims/survivors manage to return home, there may be new problems awaiting them. It has been heartbreaking for me to realize that when a victim/survivor return home, it happens that her husband has started a new family and she has no home to return to anymore

ÅN:
What good news can you share from your work?

MS S-V:
We won some cases of human trafficking in Philippine court. Some women have returned home after months and years of struggle in the Middle East. We have built a strong network of migrant families; they are now fighting for the rights of survivors of human trafficking.

ÅN:
What is the vision of your work?

MS S-V:
We hope to end forced migration and human trafficking by providing advocacy toward our government as well as education in poor communities where trafficking takes place. We hope to regain the dignity of life of those victims/survivors by convincing the churches to adopt the program and plan a budget for victims/survivors of human trafficking. Our vision is a country where young girls develop into productive individuals, creating caring and safe communities, experiencing Shalom. ☺



Photos: Ullas Tankler

How a mission society has taken up the issue of human trafficking

Irene Girsang, Officer for Interregional Women's Programmes and Dr Jochen Motte, Executive Secretary for Justice, Peace and the Integrity of Creation, United Evangelical Mission (UEM), Wuppertal



"The topic of human and women trafficking has been in the focus of the Women's Fellowship of the United Evangelical Mission (UEM) for a long time.

In Indonesia, the country where I come from, 75% of all migrants are women who work as globalized domestic servants. The ignorance of these women both about their duties and in particular about their rights when working abroad make them easy prey for exploitation.

Most of them just work abroad in order to support their families at home financially. The UEM has realised for years that many migrants from Indonesia work in Hong Kong. In cooperation with the member church in Hong Kong a shelter has been established for them where they also receive legal counselling and pastoral care. Hong Kong was the place where the urgency of the problems in Asia first became visible to the UEM.

In my position as officer for interregional women's programmes of the UEM, I have seen many examples of how poverty has made women easy victims of human trafficking. Personal experiences in Asia, encounters with victims of human trafficking and exploitation, meeting with perpetrators of human trafficking and seeing the actual living and working conditions of women has woken us up to the reality of human trafficking.

In 2011, the UEM women's fellowship organized a visit to the Eastern part of Java/Indonesia. Our international delegation, with members from Asia, Africa and Germany,

came into direct contact with victims and perpetrators enabling us to make an assessment of the situation. For example we met Umi from Java who had been sold to Macao for \$2,400 US. We realised that the problem of human trafficking goes far beyond Indonesia. An African member of the delegation who came from a remote and poor region of her country told me that she realized now how easily women from her country, even she herself, could become a victim of human trafficking. This issue goes far beyond all borders and is not limited to certain countries.

What is the United Evangelical Mission doing about this issue?

During the general assembly in 2014, the UEM focused especially on the combat against human trafficking and child poverty. The member churches deliberated how these problems can be tackled in different regions. Are there any success stories to be told?

In Indonesia, Sri Lanka, Hong Kong and in the The Philippines, the UEM encourages its member churches to keep records on cases of human trafficking and to exchange information on their findings and support programmes." ☺



Photos: Ulrich

Morning Devotion “One step towards hope”

Barbara Deml-Groth, pastor and Berlin Mission Officer for Parish-Related Services

PRAYER AT THE BEGINNING

God, Holy Spirit, come to us and be among us; come like the wind and make us clean; come like the fire and give us glow; come like the dew and refresh us; convince and transform our hearts and bless our lives to our best and to your glory. This is what we kindly ask you for the sake of Jesus Christ. Amen

LITURGIST

Where do I stand? Next to grievance or next to joy? Sometimes both are only one step apart. We live with the longing to find healing in body and soul. And this longing enables us to walk on: just one step!

We feel how much we depend upon being accepted as we are. In our joys and needs and with all our obvious and also secret deficiencies of which we are ashamed. This is all too human and links us to our sisters and brothers worldwide.

In this way we are connected to each other in solidarity, however simultaneously entangled in systems nurturing hostility between human beings, destroying life and doing harm. Where am I in all this? Is it due to my behaviour that unjust structures persist - by looking away, through my laziness and spiritlessness?

Now dealing with the problems of Human Trafficking of girls and women, we do not want to leave it at just an evaluation of the situation and a show of empathy.

Between the thought: “What can I do? I am just a small cog in the machines of power” and the indescribable power of God being mighty in the weak is only one step – the first step.

We learn from the psalms linking both: the lament of the person in prayer and the deep confidence, based on experience, in God who will take care of the suffering. In God our grievances are in good hands. The strongest symbol we have which shows the transformation from grievance into hope is the Cross.

The words of grievance and hope are laid down as a cross.

We as Christian women and men have both – being accepted with our grievances together with hope for redemption. We therefore should not feel discouraged considering what we are learn and experiencing during these days. We can take the next step! We are called to look closely at what is happening in the world and to strive for justice and peace and to raise our voices for our sisters who otherwise are not heard and not seen. We want to give them a voice and make them visible in our fields of work and in our attitude to life.

We live in the longing to find healing before God and to live in peace with our sisters and brothers. And this longing enables us to walk on: one step only! This is how God wants to transform the earth with us.

SONG: In the Lord I'll be ever thankful,
in the Lord I will rejoice! (TAIZÉ)

PRAYER: We pray with the psalm verses on the floor. Everybody is invited to read their verse aloud (in German or in English). Finally, we all pray Lord's Prayer each in our mother tongue.

BLESSING:

God, our creator,
by your grace and might
the world is wandering into the dark
of the night and comes back to the
light of the day.
We lay in your hands
our unfulfilled tasks;
our unsolved problems and our

unfulfilled hopes.
Only what you have blessed will
succeed.
We want to submit ourselves
to your immeasurable love and to
your protection
and all those for whom we have
prayed for
knowing that you alone will protect

us through Jesus Christ,
our Lord and Brother.
Amen.

(from India)
The prayers from Canberra and India
are taken from:
„Lege Dein Herz in Deine Gebete“,
Gebete aus der Ökumene 3, EMW

Twelve psalm verses, each one on a separate sheet of paper, are lying on the floor. Words of lamentation and hope from Psalms 18, 30, 31 and 69. Participants are invited to stand next to one of the verses which particularly appeals to them – in relation to their own situation in life and to their affinity with other people worldwide.

Short silence. Verses are meditated. Then the participants are invited to move on a step or two to another verse and a different perspective

Photo: Ulrich



A cross is formed on the floor with psalm verses on paper sheets.

**In my distress I called upon the Lord;
to my God I cried for help.
From his temple he heard my voice,
and my cry to him reached his ears.**
(Psalm 18)

**You have turned my mourning into
dancing;
you have taken off my sackcloth
and clothed me with joy,**
(Psalm 30)

**Answer me, O Lord, for your steadfast
love is good;
according to your abundant mercy, turn
to me.
Do not hide your face from your ser-
vant, for I am in distress—make haste
to answer me.**
(Psalm 69)

**Save me, O God,
for the waters have come up to my neck.
I sink in deep mire,
where there is no foothold;
I have come into deep waters,
and the flood sweeps over me.**
(Psalm 69)

**He reached down from on high, he took me;
he drew me out of mighty waters. ...
He brought me out into a broad place;
he delivered me, because he delighted in me.**
(Psalm 18)

**I am weary with my crying;
my throat is parched.
My eyes grow dim
with waiting for my God.**

(Psalm 69)

**Answer me, O Lord, for your steadfast love is good;
according to your abundant mercy, turn to me.
Do not hide your face from your servant,
for I am in distress—make haste to answer me.**

(Psalm 69)

**But I am lowly and in pain;
let your salvation, O God, protect me.**

(Psalm 69)

**You are indeed my rock and my fortress;
for your name's sake lead me and guide me,
take me out of the net that is hidden for me,
for you are my refuge.**

Into your hand I commit my spirit;

(Psalm 31)

**Insults have broken my heart,
so that I am in despair.
I looked for pity, but there was none;
and for comforters, but I found none.**

(Psalm 69)

**Draw near to me, redeem me,
set me free because of my enemies.**

(Psalm 69)

**It is for your sake that I have borne reproach,
that shame has covered my face.**

**I have become a stranger to my kindred,
an alien to my mother's children.**

(Psalm 69)



EVENING PRAYER

Dr. Claudete Beise Ulrich, director of studies at the mission academy of the University of Hamburg

We light a candle.

OPENING RESPONSE

Peace on each one who comes in need.
 Peace on each one whom comes in joy.
 Peace on each one who offers prayers.
 Peace on each one who offers song.
 God, the source of life, is with us,
 Jesus Christ is with us and the Holy Spirit is amongst us!
Amen.

SONG– We sing an evening song.

PRAYER We pray with words inspired by Psalm 121:

My help comes from you, O God
 You made heaven and earth.

 You do not let my foot be moved.
 You watch over me.

 You are my keeper, my shade,
 The sun shall not strike me by day
 nor the moon by night.

You preserve me from all evil,
 You keep my life.

You watch over my going out
 and my coming in,
 from evening until morning,
 now and always.

SONG

WE LISTEN TO A LITTLE POEM:

Complain about dignity
 What kind of violence is it,
 that takes away the dignity
 when people are sold
 And women are raped

 There will be left injuries on your
 body but the worst are the ones on
 your soul
 by taken away the civil liberty
 from broken people.

There is a lot of self-interest
 involved,
 rewarding for the violent criminals,
 a huge disparity
 Poverty and vulnerability.

Children, juveniles and women
 they are victims of organizations
 the doors will be closed
 in total darkness.

There is a terrible brutality,
 sexual exploitation,
 organs are taken out
 for members of the international
 mafia.
 We call for life and freedom.
*D. Kieschlich, Silvia Cunto,
 Fortaleza/Brasilien)*

WE MEDITATE IN SILENCE.
The word of God – Galatians 5:1

SONG

WE PRAY

God, our creator und protector,
 you illumine the world
 and breathe life into us.
 You heal the world with your out-
 stretched arms.
 You rescue creation and inspire your
 church.
 We thank you for this day.
 Let us remember your gifts and your
 promises
 In our thoughts and actions,
 in our communities and churches.
 We pray to God, our light and salva-
 tion,
 In the words Jesus taught us:

Our Father in heaven...
Amen

BLESSING

On our hearts and on our houses,
 the blessing of God.
 In our coming and our going,
 the peace of God.
 In our life and our believing,
 the love God.
 At our end and new beginning
 The arms of God to welcome us
 And bring us home.
Amen.

*Source: Koinonia: Services and Prayers.
 The Lutheran World Federation, 2004.*



Photo: Ulrich

Pantomime on the liberation of an enslaved migrant

RESOURCES

- ▶ **Van Reisen, Estefanos, & Rijken. 2014.**
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- ▶ **International Journal of Social work: analysis of state security and human security and its nine recommendations:** <http://www.hrpub.org/download/20140305/IJRH3-19201859.pdf>

- ▶ **Church of Scotland: "to be silent is to be unfaithful – A resource pack for the church on human trafficking",** www.churchofscotland.org.uk

- ▶ **Anasua Basu Ray Chaudhury: Trafficking of Women and the Crisis of Identity.**
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- ▶ **UN Office on Drugs and Crime, Vienna.**
Responding to Trafficking for Sexual Exploitation in South Asia.
Regional UN.GIFT Meeting, New Delhi, 10-11 October 2007. UN, New York, 2008

- ▶ **Link to the WCRC Campaign against Human Trafficking**
Lenten resource
<http://wrc.ch/wp-content/uploads/2015/01/BrokenForYou20142.pdf>

Due to space limitations we omit the map of the women's network in this issue, you will find the expanded map in new layout in the next issue here again.

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Articles identified by an author do not necessarily reflect the editors' opinion. Copies or reprint welcome, just indicate EMS source.

*In you, O Lord, I take refuge;
let me never be put to shame.
In your righteousness deliver me and rescue me;
incline your ear to me and save me.
Be to me a rock of refuge,
a strong fortress to save me,
for you are my rock and my fortress.
Rescue me, O my God, from the hand of the
wicked,
from the grasp of the unjust and cruel.
For you, O Lord, are my hope,
Upon you I have leaned from my birth.*

According to psalm 71

