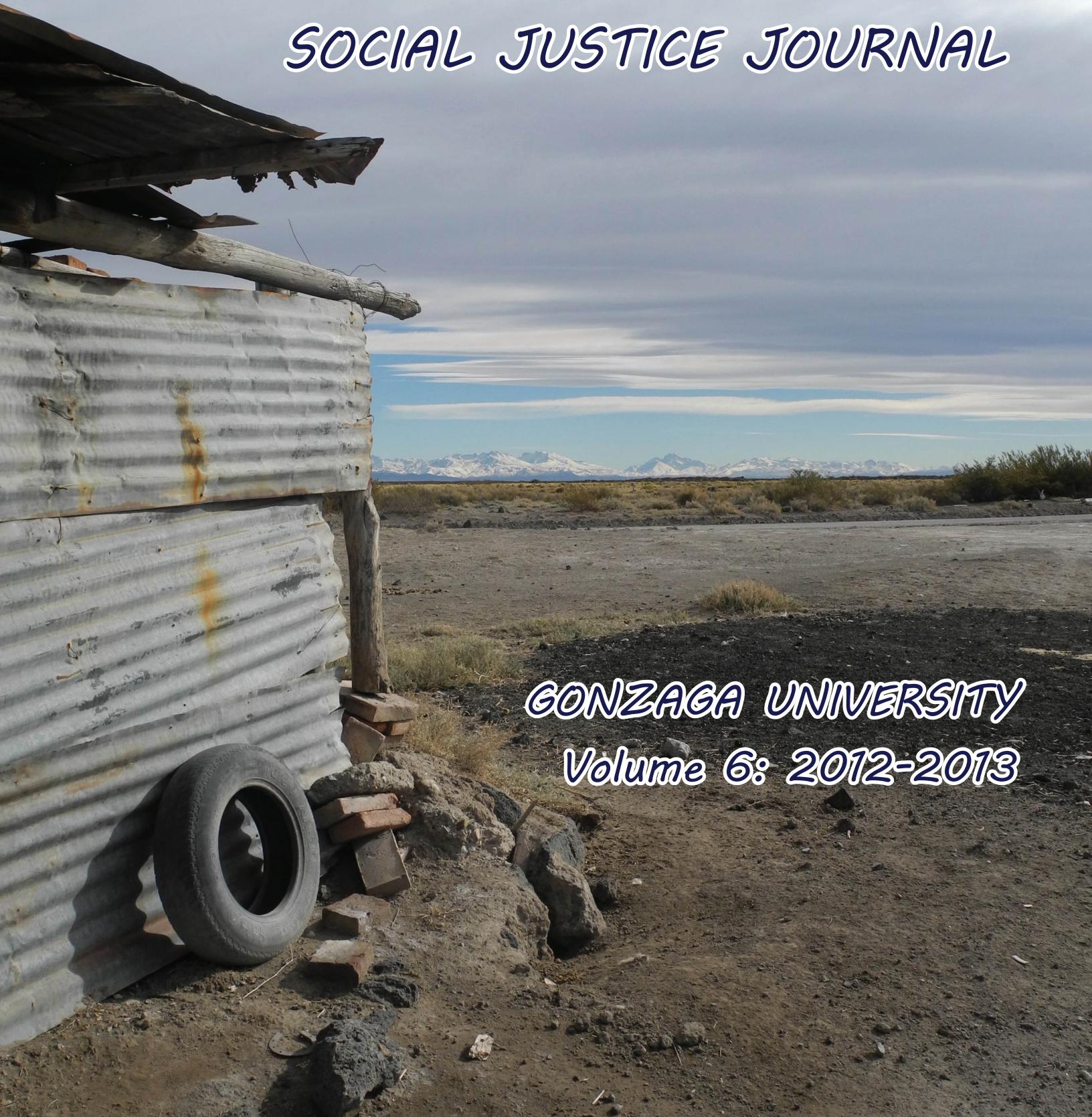


ONEWORLD

SOCIAL JUSTICE JOURNAL

GONZAGA UNIVERSITY

Volume 6: 2012-2013



LETTER FROM THE EDITOR

2012-2013
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Dear Readers,

As we wrap up the newest edition of OneWorld, we never stop being conscious of social justice and what we can do to fight the injustices of today's world. At Gonzaga University, it is a core value to be aware of the injustices that occur each and every day. As we witness these injustices, it is our duty as a university and community to shed light on these issues. In the words of Franklin Delano Roosevelt, "In these days of difficulty, we Americans everywhere must and shall choose the path of social justice...the path of faith, the path of hope, and the path of love toward our fellow man."

The articles, poems, and photos in this year's edition aim to strike passion for social justice into the hearts of our readers. From the issues of modern day slavery to the injustices experienced by students in a middle school, we hope that you will be moved to take a stand against the social injustices of the world. As you read through this edition of OneWorld, we hope that you take from the authors' experiences and ask yourself, "What can I do to help?" Whether it is just being aware of the issues or doing something about it, we hope this year's edition inspires you.

You may just be one person, but together we can all be OneWorld.

Sincerely,

Jessie Fleming
Editor-In-Chief

Interested in writing?
We are looking for stories of social justice that will
inspire our community.
E-mail us at
oneworld@zagmail.gonzaga.edu

INSPIRATION

Dedication to Sister Mary Garvin, SNJM

The editorial staff of *OneWorld* dedicates the 2013 issue to Sister Mary Garvin, Sister of the Holy Names of Jesus and Mary.

Sister Mary Garvin was Assistant Professor of the Religious Studies Department and founding member of the Women's and Gender Studies Program. She joined the faculty of Gonzaga University in 1991. She was a dedicated faculty member, colleague, author, spiritual director, mentor, and friend to many in the university community. Her passing is an opportunity to reflect on her great commitment to social justice, even as it saddens those who knew and cared for her.

Mary's adventuresome spirit led her to forays into the theater and its transformative abilities, Ignatian spirituality and its liberating abilities, and the struggle for equality of those oppressed and marginalized, especially women. In addition to her extensive travels, she was a true Zag fan and a sought-after retreat director, venturing far from her Spokane home to places like Israel, South Africa, Peru, and New Zealand.

Mary continues to be an inspiration to many. Her book, written with Katherine Dyckman and Elizabeth Liebert (both Sisters of the Holy Names of Jesus and Mary), *The Spiritual Exercises Reclaimed: Uncovering Liberating Possibilities for Women*, speaks to a deep truth Mary professed—that social justice has a profound empowering impact in the world and in the spiritual lives of those who fight for it. It also speaks a truth sometimes harder to accept—that there is often good in that which still needs to be changed.

Mary's commitment to social justice was perhaps less visible than some others'. But her deep desire for all to live as fully as possible and take the time to see things from perspectives other than our own provides an important reminder to all of us who seek a more just world. Take the time to see the good in others, to see how full our lives can be, and to remember there are many paths to justice.

With this, please enjoy the articles and photos of *OneWorld*. Be challenged by them. Be inspired. Mary read each previous issue with a joyful hope. And so with joyful hope for a just world, we dedicate the 2013 issue to Sister Mary Garvin, SNJM.



**Sister Mary Garvin, SNJM
(Kathleen Mary)**

Born:

February 4, 1939
Spokane, Washington

Died:

January 5, 2013
Spokane, Washington



*We are called each day
in the saving name of Jesus
to collaborate in the Church's
mission of education.*

— SNJM Constitutions —



Sisters of the Holy Names of Jesus and Mary
U.S. - Ontario Province

Photo by Shoko Nishimura

Photo of Sister Mary Garvin Courtesy of Sisters of the Holy Names



ONE WORLD

We are already one, but we imagine we are not. OneWorld exists to rediscover that while we are many in our cultures, religions, and struggles, we are one in our common identity. We yearn to remove the barriers of ignorance and indifference because the most basic and unchanging truth that unites us is the infinite value of the human person. OneWorld emphasizes that unity by raising awareness of social injustice, inspiring action, and transforming our hearts, minds, and society.

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SACRED SPACE

By Jessica Morley

Gazing outside my window
I search for a sacred space
the cry of 50th and International tearing through
my heart which
skips around the block
encountering faces
finally
finally
unafraid and fully awake.

Across the street, Naomi –
perhaps one day I will know her real name,
but I think *Naomi* is beautiful –
a fixture seemingly more permanent
than the fading blue and yellow
paint that serves as her personal backdrop
(her home? her hell? her sanctuary?)
Every day, I see her.
Do I see her?

Some days, I see her surrounded by her bags –
plastic, dirty, burdening – cascading over the
curb of 49th street as she silently sits,
stands, steps, steps,
sits.

Sometimes she waits at the bus stop
the most patient of waiters, as she
continues to wait
wait
as each bus passes her by
she waits.

Moment to moment day and night
the sounds of cars, trucks, motorcycles, buses which
cradle the occasional deafening screech of speeding mischief
(oh, how I *despise* that sound!)
I follow a car into the lot next door,
a car-wash, sharing the side
wall of our house
music blaring from dawn till dusk –
music which routinely begins my days,
my East Oakland form of Lauds.
Sometimes I still shudder to
remember
the sound of shot, shot, shot,
shot, shot, shot, shot, shot.
Right there, *there*, in the lot
followed by silence
the silence of fear.
At three in the afternoon!

Photo by Amanda Pecora

Violence doesn't heed a proper schedule –
if it did, we would know just when to
snatch it up and bury it deeper than deep.

Now, to the front door:

*Ding-dong! Ding-dong! Ding-ding-ding-ding-ding
ding-dong!*

(by now, I am an expert discerner of doorbell rings)

One hungry face after another,
each come for a hot meal.

"Whatcha got today?" "Can I get a plate please?"

"Any cake?" "How 'bout some onions?"

Beans and rice – our daily bread.

Receive what is given,
give what you receive.

To feed even one hunger in a sea of starvation is
worth the ache of such tumultuous waves.

Though, make no mistake,

poverty is poverty
and all effort small
but small effort

necessary.

Mere steps away from the front door

I say hello to Belsy

faithfully outside her pupusa stand at six o'clock
each morning.

My, all that her eyes encounter!

While I scramble to stay off the sidewalk, she
stands resolute

eight hours each day.

Customer after customer

car after truck after bus
pimp after victim after mother
and children

heated yelling, noisy music, friendly smiles and hellos –
she sees it all.

What does she make of this wild world?

From the other side of the house
the ringing laughter and yells of children
waft freely through the windows
sweetly, like the smell of fresh risen bread.

The children whiz up and down a narrow
gated alleyway dividing our house from theirs

"Migeeeeeeeeeeel!"

"Coming Mama!"

Little feet scamper while laughter
howls and imaginations widen
into a horizon that becomes
a sacred space.

A sacred space

a space of

peaceful refuge

fearless vulnerability

joyful celebration

laughable simplicity –

a space for which we all pine to

seek and savor

if only we understood the
possibility of its presence.

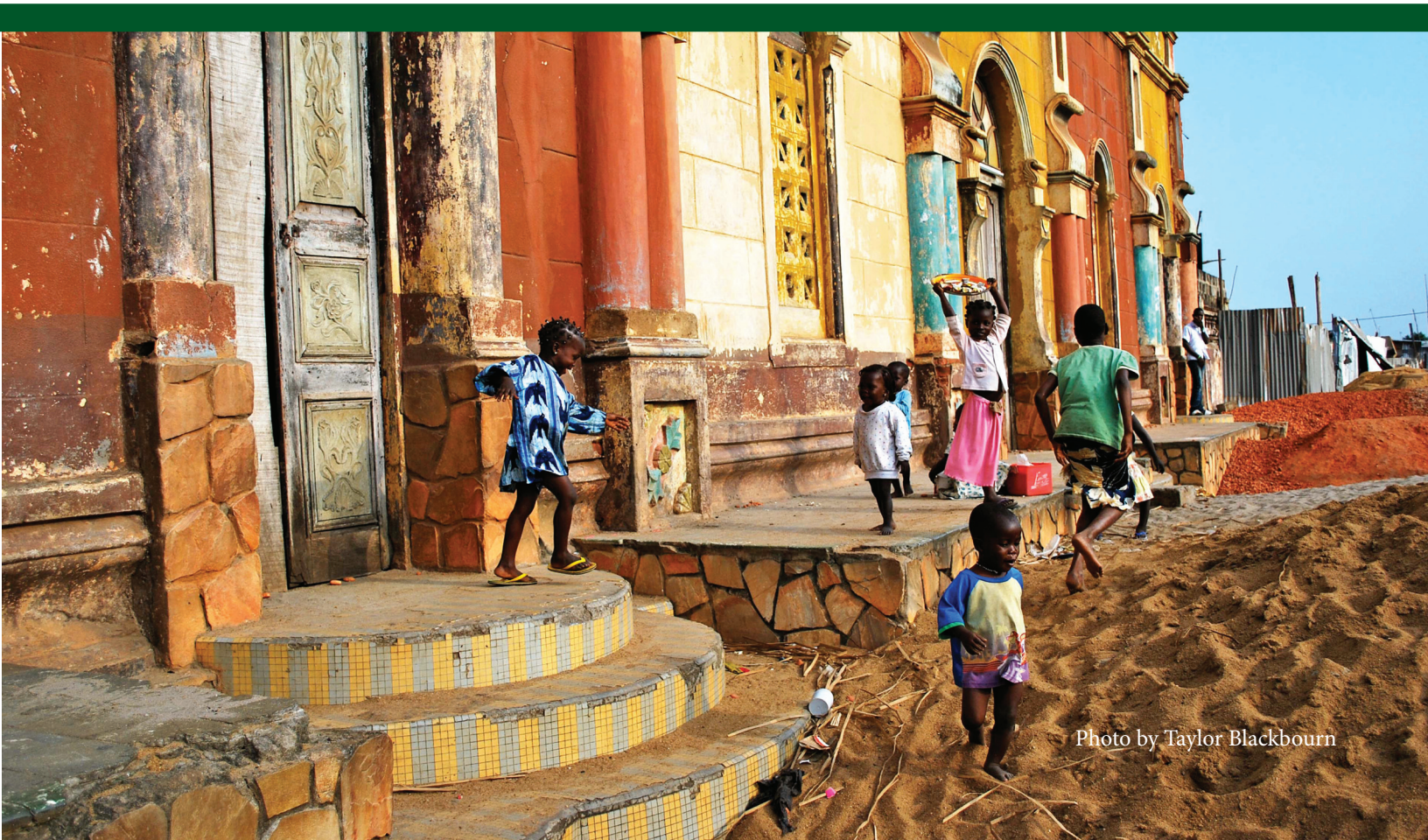


Photo by Taylor Blackburn

MAKING A MINOR CHANGE

By Eddie Legaspi

The following interview is with Dr. Andrea Bertotti Metoyer of the Sociology Department. Dr. Bertotti-Metoyer is an Assistant Professor working closely with Gonzaga's College of Arts and Sciences to establish a social justice minor.

It did not fully resonate with Dr. Andrea Bertotti Metoyer until a student mentioned that she had seriously considered choosing Santa Clara over Gonzaga because Santa Clara offered a social justice major.

I sat across the desk from Dr. Bertotti Metoyer and her wise eyes captured my attention immediately, a woman who I could just feel was capable of creating change.

"I knew when I got here that this was something I wanted to be working toward," Dr. Bertotti Metoyer said. "I had four students come to my door begging me to work for a social justice minor, and I knew it was time for Gonzaga to have one," she finished, leaning forward with an excited gleam in her eye.

Gonzaga, founded on its Jesuit tradition and values, prides itself on the social justice focus that it presents. The university attracts professors who strive to make a difference and educate students who aspire to do the very same—much like Dr. Bertotti Metoyer.

Her background intrigued me, and I wanted to know what brought her to this point in her life where she would be jumping through hoops to bring a social justice minor to Gonzaga—and it all started with some beans.

"I remember my 'ah-ha' moment," she said coolly. "I was an undergraduate student at Gonzaga on a trip to Mexico sponsored by University Ministry. I was standing at this sink, washing beans, and all of a sudden I just started wondering what I was doing with my life." Remembering the beans put a gentle smile on her face.

"I was a Spanish major at the time, and I decided to also pick up a sociology major. I loved what I could potentially do for people. So in three semesters I finished my sociology major and went on to Loyola University in Chicago to get my Masters and Ph.D. in Sociology."

Those beans blossomed into a professor who is working on establishing her second social justice pro-

gram at a second university. Prior to Gonzaga, Dr. Bertotti Metoyer created a peace and justice program at Marian University. Dr. Bertotti Metoyer has a strong hope and desire that in establishing her second program, she will bring something to forward Gonzaga and its mission.

"We want to focus on social justice, and that is where the value comes from is by purposefully focusing on it. We are striving to give social justice a shape and let those interested find their own definition of social justice," she said, her voice flushed with gentle desire to have everything she said be understood.



Social justice is a structural change for justice, according to Dr. Bertotti Metoyer. But, she did also stress that there is not just one definition of social justice in society and she said so repeatedly.

"We want people to delve into the subject and really clearly understand what social justice is and could be. Campus does a lot, but many do not understand the difference between charity and social justice."

Photo by Eddie Legaspi

The proposal is being developed, and hopefully going to be submitted this semester.

“The push for creating the minor was student motivated. We really just want that shape given to the subject and to give people an idea of what they can accomplish through understanding.”

And it all started with washing some beans at a sink in Mexico.



Photo by Julia Biemann

NO CHILD LEFT BEHIND?

Anonymous

Tired, sweaty, and full of adrenaline from the first real fun free time we had all had in years, the group of mentors began moseying behind our mentees back to the meeting room to cool off and get ready for the weekend buses. Feeling full of life and reminiscing over awkward middle school memories, my thoughts were interrupted by a janitor's suddenly aggressive tone towards a mentee. "HEY. You just walked straight through my dust pile, boy. *These kids aren't allowed to wander around the school unsupervised; do you have a note to be on school grounds?*" he yelled, fuming. A freshly caught football still in hand, a young boy named Huy flushed maroon and looked around wildly, not understanding the angry accusations being sent his way. All of us completely floored by this confrontation, another mentor quickly piped up and assured the heated janitor that these kids were with us. We told him we were from Gonzaga, and that we apologized, it would not happen again. Grunting, he turned away. And thus the tone was set for the year.

For the past six months, I have been involved in a mentorship program at a Spokane middle school through a club on campus. Every week we visit and spend time with English Language Learners who have recently immigrated to the United States. Our goals with this program are to spend quality time with and to be role models for at-risk youth who are projected to become part of Spokane's high school dropout statistics. The group usually runs around during free time to let off steam that builds up throughout the week, and then we come together for goal-setting and other activities that target public speaking, learning names, and working in groups. Each week I go with fresh hope that we will make forward progress and by the time I leave, I feel frustrated and helpless. I know that our mentees look forward to seeing us and that we are in fact making a positive impact on their lives. But I cannot help but feel there is a disconnect, something holding them back, from meeting the goals we set weekly.

One conversation struck me and has remained with me throughout this entire experience. One week during our goal-setting session myself, another mentor, and a girl named Saline were sitting in the hallway. Saline's goal was to switch from first lunch to second lunch to be with her cousins. When we asked her why,

she barely whispered under her breath, "*I can't trust nobody.*" When we began planning how she could go about switching her lunch schedule, she seemed to give up, defeated, telling us that it would never happen because she had to go into the office to do it. In a moment of clarity, I realized that "The Office" was not a friendly place to ELL students like Saline and our other mentees. Suddenly my sense of helplessness found its origin.

Each week mentor and mentee pairs set goals such as getting to classes on time, doing homework, talking to teachers about grades, or participating in class. But in each of my one-on-one talks with mentees, as soon as it was goal-setting time, they clammed up and seemed neither determined nor confident that their goals were realistic or achievable. I then realized that these kids have accepted their fates within the American system. Each of them, as immigrants to this country, still unfamiliar with the language and customs and even worse, stuck in the awkward middle school years, are just trying to get by. They do the necessary homework, they stick to their friend groups composed of other immigrants of the same nationality, and they stay out of the way. It is through this cycle that our mentees have molded themselves a place within the public school system, and that is how they survive.

As a group of mentors, we have all experienced the struggles of attempting to coerce our mentees into breaking this cycle. We have worked with graduate students at Gonzaga who specialize in teaching English Language Learners. With their help, our eyes have been opened to our mentees' point of view. In a new place with a foreign language, different customs, school cliques, and impatient teachers and administrators, life at school is worlds away from the comfort of home. I feel that with this new perspective I am better prepared to interact with the mentees; I am no longer trying to change them and make them conform, but I am more equipped to meet them at their comfort level. If only this were true of school systems as well.

As always, there are many things that need improvement within the American school system. But one social issue that I believe deserves the utmost attention is

"I have faith that it is possible to break free from this cycle of injustice if only we set attainable goals and continue to keep our chins up after free time."

the discrepancy that exists between the school experiences of American-born children and immigrant children. With training, a little understanding, and patience, I do believe that teachers will be better able to give each of their students the individualized and catered attentiveness that they need. In no way is this problem going to evaporate overnight. But if given proper attention by teachers, I know that success will ensue and perhaps dropout rates will decrease. I have witnessed this problem firsthand, and as a group of mentors we are constantly trying to improve our program to enhance the mentees' school experiences. I have a replenished sense of hope that our work at this middle school will not go unnoticed and that perhaps school officials will begin interacting with immigrant children in a more acceptable manner. I have faith that it is possible to break free from this cycle of injustice if only we set attainable goals, and continue to keep our chins up after free time.



Photo by Kate Van Amringe

ZAG NATION, UNITE!

1887



Photo By Jessie Fleming

OVER THE YEARS

In honor of Gonzaga celebrating its 125th anniversary we have highlighted twenty-five social justice and service events that have occurred throughout the school's history.

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December 1914: Gonzaga harbors three Mexican Jesuits - Brother Toribio, Brother Cassilas, and Fr. Rougier, SJ - who had been exiled after suffering persecution for the sake of justice.

June 1918: Charity Work—Bill Walton raises enough funds to treat the orphans of St. Joseph's Orphanage.

September 1924: The Knights of the Kennel (now known as the Knights of Gonzaga) are founded.

October 1951: The Spurs (now known as the Setons of Gonzaga) are founded.

May 8, 1970: Gonzaga students vote to boycott classes as a result of conflict in Cambodia and the Kent, Ohio shooting. Father Twohy stated, "Let us devote this day, May 8, 1970 to study and discussion of the origins, dimensions, and consequences of the problems confronting us, to prayers of petition and contrition, and to mutually encouraging another about deeds and sacrifices we can perform together to make a better, fuller life available to more people everywhere."

November 22, 1976: Gonzaga Fasting—250 people fast for one day in observance of World Hunger Awareness Week.

April 9, 1987: Gonzaga students create a shanty to protest endowment money being invested in firms that have South African ties. This is also a response to apartheid in South Africa. GU freshman Randall Thomsen stated, "With human rights involved, I don't think you can justify putting money into a government that basically has oppression written into its constitution."

February 20, 1988: Gonzaga observes "South Africa Week" for Apartheid.

February 24, 1988: Mock Apartheid—students wear colored armbands and are "segregated" (with different colored armbands representing black, white, Asian, and "colored" populations in South Africa) to raise awareness for apartheid.





1990: Gonzaga Volunteer Services is created to provide support for those involved in service learning.

January 16, 1992: The Loyola Project Presents “The Fantasticks” – The Loyola Project is devoted to the performing arts and social justice concerns. The musical raises funds for Colegio San Mateo in Oserno, Chile, whose gym had been destroyed by fire.

February 4, 1996: Rock Your Thoughts Week— This program started so students can discuss sensitive topics such as diversity education. The program also places an emphasis on justice issues. The week begins with a Candlelight Vigil to remember those who have dedicated their lives to social justice.



1997: The Center for Community Action and Service-Learning (CCASL) is founded.

1998: Mission: Possible is started by Aaron Sanchez and Amy German. The program is supported by University Ministry, and the first participants travel to Mississippi and Louisiana with Habitat for Humanity. Twenty students participated.

1999: Campus Kids receives the Golden Rule Award for their service.

2001: Gonzaga senior Grace Danborn organizes the first Logan Neighborhood Cleanup.

2001: The Rising Times Newspaper—CCASL founds a newspaper that focuses on the homeless and other social issues.

2002: The Comprehensive Leadership Program (CLP) is founded.

2005: “Dead Man Walking” and “Take a Stand” – Students participate in social justice themed performances and give a voice to the voiceless.

2005: The first CLP class graduates.



2007: CLP students start the Zambia Gold Honey program.

2008: OneWorld Magazine is started as a CLP legacy project.

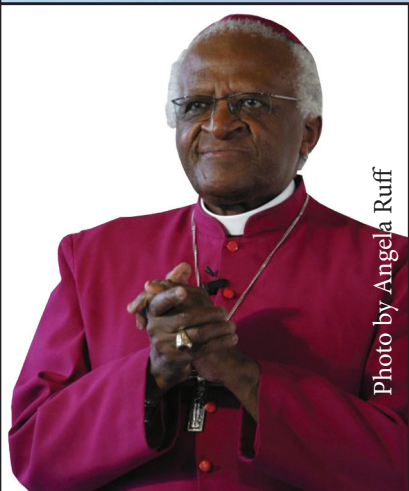
2008: "Sitting For Peace" — Justice Club organizes this weekly event. Members and students sit outside Crosby to increase campus awareness of the need for social justice.

October 20, 2010: Gonzaga observes a "Day for Justice" at the St. Ignatius Reflection Pool.

May 2012: Archbishop Emeritus Desmond Tutu speaks at the Class of 2012 commencement.



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STREET HARASSMENT

By Nicki Affonso-McMorrow

“*Ciao, bella.*” This phrase, “Hi, beautiful”, is a constant song through the streets of Florence, Italy, where I live and study with the Gonzaga-in-Florence program. Though often meant sweetly when said by *pensione* managers or professors, on the street it is meant otherwise. Hoping for a look, and often something more, European men both young and old whisper this phrase to me and my fellow expatriates on a seemingly hourly basis. My friends and I joke that it is an acquired talent, as the men say it loud enough for us to hear but not quite loud enough for anyone else to notice.

When first arriving in Italy, I felt welcomed by this phrase and sometimes even flattered. But when I began to look at the people making these remarks instead of focusing on walking ahead, I realized the true intent of this phrase. It is said by the same men that cut me off in the coffee line or think it is okay to grab various parts of my body as I dance with my friends at a club. It is said quietly as a way to demean me, to make me feel helpless when I realize that no one else is around to hear it. In other words, it is said by men who do not have respect for women. As I began to feel frustrated by this treatment, I also began to realize that it is not a new experience. Though it may be in a different language, how many times have I experienced a “hey baby” or a whistle while walking down the streets of my hometown or Spokane?

Street harassment, or catcalling as it is commonly called in the United States, is one of the most common forms of harassment. In addition to verbal harassment, street harassment can include sexual touching, following, flashing, and even public masturbation. These are clearly acts that are meant to be disrespectful and are designed to make the victim feel helpless and inferior. Unfortunately, these acts are also extremely common. According to the Centers for Disease Control and Prevention, one third of women report that they have experienced street harassment at least once. This means that **40 million women in the US have experienced street harassment in their lifetime**. In a recent survey by Hollaback!, an organization dedicated to preventing street violence, 96 percent of participants said that they or their colleagues had been targets of street harassment. The majority of those surveyed had experienced it **over 15 different times**.

Some may wonder, why don't women simply ignore the harasser and move on with their day? The answer is simple: because street harassment goes beyond the initial experience. Street harassment ultimately makes women feel unsafe, causing them to be wary of walking alone and staying in public spaces. Why is it that so many women have a “walking home strategy” when so many men do not? Granted, it is important for everyone to get home safely—violence can happen to people of both genders—but I challenge you to talk to your friends and see how each feels about walking home alone. I promise you that many more of your female friends will have strategies to get home safe than male. Holly Kearl, a street harassment expert, conducted a survey of 811 women from 23 countries and 45 US states. 80 percent of the women surveyed said that they are constantly checking their surroundings and looking over their shoulder. **50 percent say they are forced to find an alternate route to their destination because of harassers, 45 percent feel that they cannot go out in public at night/after dark, and 9% reported that they changed jobs to avoid street harassment.**

No matter how jarring these facts may be, there are ways that women can protect themselves from becoming victims of these acts. The most important step is prevention. While some men are the victims of street harassment, the majority of cases involve men harassing women. Talk to your brothers, your boyfriends, and your male friends about how you feel when you experience this behavior. Studies show that many men wish to compliment women, but fear they will make the woman uncomfortable—teach them the correct way to speak to female strangers. The Stop Street Harassment organization offers great information on how boys and men can learn about the effects of street harassment and how they can spread the word to their male friends. Additionally, men have the power to be “bystanders” in harassment situations. This means that they can stand up for a victim, either by speaking directly to the harasser or making their general presence known. There are countless stories on Stop Street Harassment of men that simply stood up for women, either actively or passively, and stopped the situation from escalating. One story even tells of a man that simply walked beside a woman as she was being catcalled from a vehicle. Once the harasser realized that there were others witnessing his behavior, he immediately stopped. Simple steps like this seem small, but can make a world of difference in combating and preventing street harassment. Men can truly be powerful

allies to women and help us combat this violence from a different angle.

If you do find yourself in a street harassment situation, there are ways to protect yourself. Hollaback! gives some great methods on how to deal with these scenarios, though they stress that your reaction should depend on the situation. In dealing with harassers, there are three steps: be firm, do not engage, and keep moving. Be firm in your response to the situation. "That is not okay" is a strong phrase that can let the harasser know that you will not tolerate their behavior. After speaking, do not engage in any further contact with the harasser even if they attempt to engage you. Lastly, keep moving. It is important to distance yourself from the situation in order to prevent it from escalating.

Ultimately, it is important to educate yourself on street harassment as a whole and learn more about how you can combat it in your own life. This is not just an issue of gender, or of men victimizing women. **This is an issue of human respect.** Both men and women should educate themselves on how to stay safe on the streets. Let's work together to look out for each other, and vow not to tolerate street harassment or harassment in any form. The next time someone tries to catcall you on the street, just say *basta!* Enough!

For more information on street harassment and what you can do about it, visit ihollaback.org or stopstreetharassment.org.

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Photo by Colin Bishop

MODERN DAY SLAVERY

By Lorren Patterson

Sex trafficking is a modern day form of slavery. There are more slaves today than there have been at any other point in the world's history. The Not For Sale Campaign, an agency dedicated to fighting human trafficking, estimates there are more than 27 million people enslaved in the world today. Sex trafficking is defined as "the illegal trade in human beings for the purposes of commercial sexual exploitation or forced labor" (3). When a human being is sold, he or she is no longer autonomous. The sex trafficking victim is reduced to a state of inferiority, perceived as a commodity rather than a human being. Similarly, slavery and the sex trade are nearly impossible to truthfully define without the words "violence," "oppression," or "abuse." The exoticization of women and the rise of globalization have left women vulnerable to commoditization and thus to trafficking.

Power is the ultimate determinant in human society. Power implies the ability to defend one's interests and determines the "extent to which people respect the interests of another, and eventually the extent to which a people survive as a physical and cultural entity" (Rodney 33). When a society loses or relinquishes power to another society, "that in itself is a form of underdevelopment" (34). The sex trade, which globalization has made extremely accessible, is an ever-growing problem with terrible consequences for the victims of the trade. Every year vast numbers of women and children become its victims. Often by force, fraud, or coercion, these victims are recruited into demeaning and violent forms of sexual exploitation (Hughes 5). The criminals who work in these organized networks treat sex trafficking victims as commodities, buying and selling them for profit. Sex traffickers use violence in the forms of rape, beating, and forced drug use as a way to ensure that victims cannot escape. Perpetrators force victims into submission by instilling fear as a method of control. Victims of sex slavery are forced to stay in line for fear of death or abuse. In order to survive this type of violent environment, victims are forced to fragment themselves, becoming numb to the life around them and consequently becoming accustomed to the abuse.

Even after liberation, the effects of abuse in trafficking cause crippling physical and emotional scars. Further, the effects continue to foster detrimental mentalities, which lead to more abuse and corruption of the "Other." Trafficking victims become the sex trade's inferior objectified "Other."

Globalization has had an extreme impact on our world. It has created an ever-widening wealth gap between countries, and between the rich and the poor communities within countries (Wietbrock 11). As a result, a desperate need to migrate for work has been created. This leads to high vulnerability for "women and children to be trafficked, and an easy movement of people by traffickers, who benefit from corrupt authorities" (O'Brien 10). Women are recognized as a disadvantaged social group, and the sex industry profits from a demand for sexual services supplied mostly by these women, who face an imbalance of power within a patriarchal system.

Hypermasculinity within a militarized global economy provides an ideological framework that perpetuates the demand for sex trafficking. This framework "denotes a sense of entitlement to women" and lends itself to militaristic control over the "Other" (10). As a result, this sort of attitude permeates military camps and bases. O'Brien notes that in general, "men in armed forces... either attract commercial sex workers to their barracks, kidnap women [and girls] from villages to provide sexual services in their camps or harass women serving in their own ranks" (10). The presence of a military base in a region, regardless of war, "expands prostitution, thereby creating a larger demand for sex trafficking as evidenced in the Philippines and Korea" (10). Heteropatriarchy encourages a view of masculinity that endorses men's domination over and entitlement to women's bodies.

Within sex trafficking, women are inevitably treated as commodities, perceived as inferior to men, and are subject to a patriarchal system. There is a strong sense of hegemony not only with regards to superiority of the West over the East in colonization, but also to men dominating women in both colonialism and sex trafficking. Capitalist ideology has infected the minds of the world and allowed for human beings to be viewed as an opportunity to make a profit. Women's role in this market tends to be derived from traditional sex roles and division of labor (Wietbrock 12). Women face discrimination at the community level through "uneven division of wage labor and salaries, citizenship rights and inheritance rights as well as certain religious and customary practices, which, reinforced by state policies, further entrench and validate the discrimination and perpetuate the cycle of oppression of women" (12). Sex trafficking thrives within a market-driven, masculine economy by

Photo by Monica Lyons

treating females as commodities. In the eyes of the perpetrators of this crime against humanity, trafficking victims are like disposable products. For example, “if a woman complains too much, she is killed or sold to another brothel, and some women, particularly women of color, are raped and killed in ‘snuff’ videos” (O’Brien 11). The greed for profit and power has led to the gross abuse and death of millions of people.

The hegemonic masculinity highlighted in mass media creates a demand for women’s sexual services. Further, emphasized femininity complements hegemonic masculinity. This emphasizes the sexual receptivity of younger women. As pornographic material becomes normalized in society, men become desensitized to the value and autonomy of women. At the conference *Demand Dynamics: The Forces of Demand in Global Sex Trafficking*, a case study on the effects of viewing pornography was presented. Findings presented stated that the “more the subjects were exposed to pornography, the more they showed callousness towards women, the less they believed in the women’s liberation movement, and the less time they thought rapists should spend in jail” (12). Pornography objectifies women and increases demand for the sex industry. The sex industry’s commoditization of the body “presents women as objects of flesh, ready to be bought and sold,” perpetuating and numbing society to the abuse of women in sex trafficking (12).

Globalization’s commoditization of the female body in mass media, pornography, and the Internet has “increased a demand for sexual commodities at the expense of the ‘Other,’ especially ‘foreign, exotic’ women” (O’Brien 11). This marketing of “foreign, exotic” women reveals a racist and neocolonialist mentality found within sex trafficking (13). While poor men in the Third World utilize the sex industry, globalization has allowed wealthy First World men to choose from an increasingly wide variety of “Other” bodies. This fetishization of the exotic “Other” has created a demand that objectifies and allows for the placement of these women in a dangerous, powerless position.

Sex trafficking supports a racist and colonial mentality of subordinating the exotic “Other.” Reflecting a sense of entitlement to women’s bodies, this mentality allows for sexual violence similar to that used by colonial slave owners. Sex trafficking is a profit-driven industry, exploiting people based largely on gender, race, class, age, and nationality. The commoditization of women caused and continues to perpetuate the problem of sex trafficking. Recognizing this evil, society must work to end the cycle of abuse and follow the words of the Not for Sale Campaign: “I am not for sale. You are not for sale. No one should be for sale.”

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Photo by Julia Biemann

A BUDDHIST PERSPECTIVE ON JUSTICE AND COMPASSION

By Timothy Orton

Over the past two decades, Americans have witnessed the brutality of armed assailants with assault type weapons open fire on crowds of innocent people. Sadly, many of the victims have been young people whose lives ended far too soon. Such events occurring at Columbine High School and Virginia Tech, and more recently Aurora, Colorado and Newtown, Connecticut leave the victim's families shattered and communities reeling. How do those directly affected by these events, let alone the public, comprehend such acts? It is in these situations that we demand justice, whether it is to punish the perpetrator in the judicial system or go to war to right a wrong. As humans we all share a strong sense of justice, especially when we ourselves are wronged. It would seem from the aforementioned examples that some human beings have a great capacity to commit acts of unspeakable evil. Yet, from the same events we also find great acts of loving-kindness. Most of us would like to think we are incapable of committing acts of evil against other human beings while feeling at the same time we would extend loving-kindness in time of need. However, to recognize that, given the right circumstances, we are capable of doing both good and bad is one of the fundamental teachings of Buddhism. If we have the capacity to do both good and bad toward others, what attitude should we have toward those who commit such terrible acts? It is in the teachings of Buddha that one gains understanding that all sentient beings create pain and suffering on the self and others. Experiencing pain and suffering is a result of a fear-based life, whereas developing love for all human beings, both good and bad, is the path to enlightenment. Therefore, as sentient beings, we all share two basic emotions: love and fear.

Since we are imperfect beings, no person demonstrates absolute love or absolute fear all of the time, which can be thought of as each being at opposite ends of a spectrum. Related to love are degrees of compassion, kindness, empathy, and pity we show to self and others. Fear based emotions include anger, greed, hatred, and jealousy. During the course of a day we can move across this spectrum depending on events that have the

potential to trigger positive or negative behavior. When persons commit seemingly evil acts against other human beings, the tendency is to distance ourselves from the act of the perpetrator, thinking, "I could never do such a thing." Yet two infamous studies show quite the opposite.

The Milgram Experiment, conducted at Yale University, sought to determine whether participants would follow orders even if it caused physical harm to others. The study consisted of three participants: the Experimenter who was in charge of the experiment, the Teacher, and the Learner. The job of the Teacher was to read a list of word pairs to the Learner. The Teachers in this study were volunteers, while the Experimenter and the Learner were confederates. For every incorrect response, the Teacher was required to apply an electric shock with increasing voltage to the Learner. When the Teacher displayed reluctance, the Experimenter insisted the shock be applied. The results of Milgram's first study showed that 65 percent of the Teachers obeyed the Experimenter's orders to apply shocks up to a maximum 450 volts, despite hearing screams of pain and prior knowledge of the Learner's heart condition.

In the other study, Stanford University professor Philip Zimbardo recruited twenty-four white males deemed to be mentally stable and without a criminal history to participate in a prison setting to determine whether certain personality traits were the cause of abuses in prison. Of the participants, twelve were selected as guards and another twelve as prison inmates. By the second day of the study, humane treatment of the prisoners began to deteriorate, leading to a rebellion against the guards. The guards retaliated by entering the cell, stripping inmates of their clothes, and tearing their beds and cells apart. Toward the end of the experiment, one-third of the guards were judged to have sadistic tendencies toward the inmates. As a result of the guard's behavior, some inmates were so traumatized by the experience that it was necessary to remove them before the experiment concluded.

"Developing love for all human beings, both good and bad, is the path to enlightenment."

In an article written years later about his experiment, Stanley Milgram stated, “Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process” (62). Zimbardo made a similar conclusion saying that seemingly normal people put in the right circumstances are capable of inhumane conduct toward others. To believe we are incapable of committing horrendous acts against other human beings is an illusion according to the teachings of Buddhism. It is a failure to understand the power of fear.

Buddha taught that as sentient beings we are capable of acts driven by either love or fear. When we demonstrate love toward others by showing compassion, empathy, and kindness we do so by recognizing we are capable of both. As Buddhist monk Matthieu Ricard wrote in *The Sunflower*, “True compassion must embrace all things and everyone: the worthy and the guilty, the friend and the foe” (235). Compassion and empathy as Ricard points out, is humbly knowing we too are capable of causing great pain and suffering on ourselves and others. For instance, when we buy products made in sweatshops we create pain and suffering. When we wage war on others, we cause pain and suffering. When we as Americans choose to consume 25 percent of the world’s resources even though we comprise only five percent of the world’s population, we contribute to pain and suffering for others worldwide.

When we distance ourselves from our acts, as we distance ourselves from those who commit terrible acts, we deny the power that fear and its associated emotions can have over us. To show compassion and empathy for the perpetrator does not deny the act nor in any way negate the suffering of the victim. In Buddhism, one cannot extend true love to some while feeling anger toward others simultaneously; this only leaves one fragmented and incomplete. Love is only cultivated when we can demonstrate it toward all people. We manifest compassion for ourselves and for those who bring pain and suffering on others when we understand that we are all one and the same: imperfect sentient beings.

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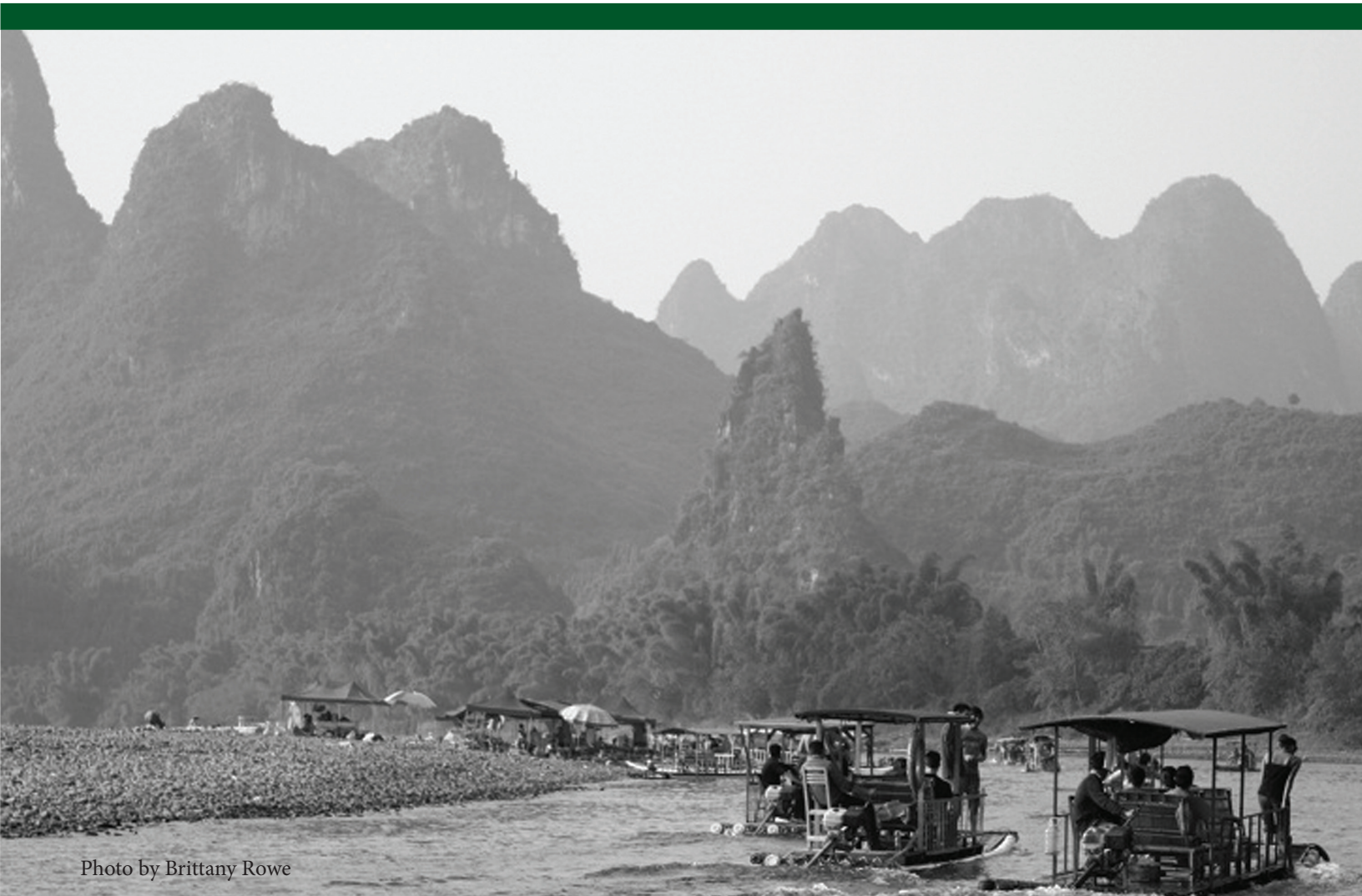


Photo by Brittany Rowe

ADDITIONAL RESOURCES

Here is a list of resources, international and local, that will help you take the next step in your journey towards making the world a more just place.

International

Clean Clothes Campaign

www.cleanclothes.org

Improving working conditions in the global garment industry.

Friends of the Earth

www.foe.org

Friends of the Earth strives for a more healthy and just world. We understand that the challenges facing our planet call for more than half measures, so we push for the reforms that are needed, not merely the ones that are politically easy.

Greenpeace International

www.greenpeace.org/international/en

Greenpeace exists because this fragile earth deserves a voice. It needs solutions. It needs change. It needs action.

MADRE

www.madre.org

We advance women's human rights by meeting urgent needs in communities and building lasting solutions to crisis

One World International

www.uk.oneworld.net

We pioneer internet and mobile phone applications that the world's poorest people can use to improve their life chances, and that help people everywhere understand global problems - and do something about them.

Rainforest Action Network

www.ran.org

Rainforest Action Network campaigns for the forests, their inhabitants and the natural systems that sustain life by transforming the global marketplace through education, grassroots organizing and non-violent direct action.

Local

Campaign for Labor Right

www.clrlabor.org

Grassroots mobilizing department of the U.S. anti-sweatshop movement.

Social Justice Fund Northwest

www.socialjusticefund.org

When it comes to community organizing, it doesn't get much more grassroots than Got Green.

Jesuit Volunteer Corps

www.jesuitvolunteers.org

The Jesuit Volunteer Corps offers women and men an opportunity to work full-time for justice and peace.

Feeding America

www.feedingamerica.org

Our mission is to feed America's hungry through a nationwide network of member food banks and engage our country in the fight to end hunger.

Student Conservation Association

www.thesca.org

The Student Conservation Association (SCA) is America's conservation corps. Our members protect and restore national parks, marine sanctuaries, cultural landmarks and community green spaces in all 50 states.

Teach For America

www.teachforamerica.org

Teach For America is growing the movement of leaders who work to ensure that kids growing up in poverty get an excellent education.

Catholic Charities

www.catholiccharitiesusa.org

Catholic Charities works with individuals, families and communities to help them meet their needs, address their issues, eliminate oppression, and build a just and compassionate society.



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