



Violence
against
women
is a
violation of
communication
rights

Asia Communication Sunday 2016

**Violence
Against Women:
A Violation of
Communication Rights**

**Asia Communication Sunday
2016**



WACC
communication for all



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Violence Against Women is a Violation of Communication Rights

A message from Ramon Bultron, President WACC Asia Region



WACC Asia Region is proud to present the 2016 Asia Communication Sunday (ACS) reflecting this year's theme on Violence Against Women.

But first of all, I would like to express my heartfelt thanks to the executive members of WACC Asia Region for their contributions in the making of this year's ACS. I also would like to acknowledge the support provided by APMM staff particularly Mr. Rey Asis in doing the design and layout.

Communication Rights encompasses issues and concerns of people. It is a basic human right that allows people to express their socio-economic, political and cultural rights. Thus, women's rights and empowerment are equal to communication rights and the violation of these rights of women is also a violation of communication rights.

In our society, despite the so-called technology age, patriarchy remains present. Violence against women happens everywhere. Thus, gender sensitivity and awareness is imperative.

It is also on this basis that the WACC regional executive committee has chosen this theme in order to contribute to the continuing worldwide campaign to uphold and protect women's rights and to stop violence against women. Likewise, we hope that women's rights will also form part of the core framework of the Sustainable Development Goals or Agenda 2030.

The seminar organized by WACC Asia in 2015 on VAW is a step towards the realization of this campaign on women's rights. We also organized the seminar to help stimulate more discussions and



sharing on the experiences of women rights activist and advocates on the ground especially in India.

Violence against women has no boundaries and transcends different classes. However, it is good to note that those who belong to the oppressed classes are not only experiencing gender violence but more so in terms of their socio-economic and cultural rights.

We in the WACC Asia Regional Executive Committee hope that the ACS can be used as a tool to initiate more discussions, sharing and unities in understanding women's rights, which can also lead to combatting violence against women.

VIOLENCE AGAINST WOMEN calling for a Radical Response

All praise, glory and honor to God, who has given another opportunity to celebrate the Asia Communication Sunday 2016. I congratulate Mr. Ramon Bultron, the President of the WACC Asia and the Regional Executive Committee (REC) members for their venture in continuing the legacy handed over to them by the previous RECs. It is indeed a great contribution of WACC Asia to WACC Global, bringing all the regions to celebrate Asia Communication Sunday addressing very pertinent issues that WACC Asia considers as very important for the region as well as to the globe.

This year's theme of ACS is going in line with the flagship initiative of WACC, "the Global Media Monitoring Project" (GMMP), which was trying to address the Communication Rights of Women. The theme, "Violence against Women: Violation of Communication Rights", may look an age-old problem or issue, but a timely issue as it is becoming a pertinent issue for our time now.

Every form of violence threatens all women and limits our ability to make choices about our lives. It is pathetic to note that violence against women is woven into the fabric of society and the perpetrators feel justified by strong societal messages that rape, battering, sexual harassment, child abuse, and all forms of violence are legitimized. Every day we see images of violence against women in the news, on TV shows, in the movies, in advertising, and in our homes and workplaces. It is a fact of life for women of all ages irrespective of their caste, class or race. It is stripping down the human dignity of women.

Efforts to eradicate "violence against women" and restoring their rights and dignity are on the increase through many committed Global, national and local organizations, such as United Nations, World Council of Churches, Lutheran World Federation and World Association for Christian Communication - calling for "International Women's Day," "International Decade for a Culture of Peace and Non-

Violence for the Children of the World," 2001-10; An Ecumenical Decade: Churches in Solidarity with Women generated between 1988-98 and "Decade to Overcome Violence: Churches Seeking Reconciliation and Peace," 2001-10 and the South Asian Association for Regional Co-operation (SAARC) Decade for Girl Child - 1991-2000.

The Global Media Monitoring Project (GMMP) is one such initiative of WACC started in 1995 to sensitise the nations of the world about the status of women in their parts of the world. It is alarming to hear from Sarah Macharia, under whose leadership the Global Media Monitoring Project of 2015 of WACC was carried out in 114 countries, analyzing 22,136 news stories, points out that "women remain invisible or underrepresented on traditional media ... and this trend has replicated itself in digital media as well." Isn't it distressing to note that women constitute only 24% of news sources? How do we answer such initiatives aimed at sensitizing the sufferings of women of all ages? Hearing and watching the inhuman suffering women are undergoing make us think all these initiatives to sensitize are going into deaf ears or working counter to the purpose set.

Isn't it painful to read the newspapers or hear the news from the televisions or the social media the horrifying and frightening news and stories of women and girl children? It is even worse in the world where people who are suffering due to threats of war and terrorism leading to migration, women become victims. There is no end to visualizing such inhuman, barbaric activities.

However, it calls for our action as faith communities, and examine what our response is to it. As we celebrate Asia Communication Sunday, let us think how communication builds or breaks communion between man and woman, and how we are working to preserve the dignity and rights of women. The Bible says that God created male and female in his "Own Image", calling to respect all people, including women. Schmidt, Alvin in his book, "How Christianity Changed the World", brings out the beautiful story of the encounter between Jesus and the Samaritan woman and says that, "He (Jesus) ignored the Jewish anti-Samaritan prejudices along with prevailing view that saw women as inferior beings."



The celebration of Asia Communication Sunday 2016 should aim at radicalizing the teachings of Jesus concerning women, who are our mothers, sisters and daughters to be treated as Jesus treated them in a humane and respectful way as God created them in his own image giving them their dignity and honor and not to tolerate any inhuman oppressive and abusive treatment meted on them. May the celebration of Asia Communication Sunday 2016 bring glory to God in the highest and peace toward all people, particularly on women and all those neglected or silenced?

Rev. Dr. Samuel Meshack

President, WACC Global

**Every
Woman Has
The Right To
Speak Up.**

**Hear Her.
Join Her.**

**STOP VIOLENCE
AGAINST
WOMEN!**





WOMEN The Carriers of Good News



Prelude: *(While a traditional music is played, Cross, Bible and few Seeds are placed on the Altar by Women. This signifies, life, growth and empowerment.)*

Voice 1: The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." **Exodus 1:19**

Voice 2: And she said, "I will surely go with you; nevertheless, the road on which you are going will not lead to victory, for the Lord will see Sisera into the hand of the woman." **Judges 4: 9**

Voice 3: Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be Messiah, can he?" **John 4:28-29**

Voice 4: Mary Magdalene went and announced to the disciples, "I have seen the Lord", and she told them that he had said these things to her. **John 20:18**

Call to Worship: *(Holding each other's hands and men and women face each other as you say the below.)*

Women: Come let us assemble here to acknowledge each other's worth

Come let us in union share our stories of resistance and victory

Come let us join in affirming our courage and perseverance

Come let us proclaim the year of Jubilee, the year of rest and the year of fulfilment

Men: We gather here with our diversity, to acknowledge you (*women*) are the carriers of good news in various walks of life. We gather here to accompany you in each battle that you fight.

Opening Prayer:

In gratitude, we seek you,
In faith we reach you,
In love we commit to you
In your mission we join you
As you unfold to us each day,
As you reveal to us in each way, we gather here to take pride in
the heritage of your commitment towards a movement of Justice.
Through this prayer, we make a commitment to dwell in you and
provide space for you to dwell in us. Come Spirit, revive us, Come
Spirit evoke us, Come spirit inspire us. Amen.

Hymn: A pilgrim was I, and a wandering,
In the cold night of sin I did roam,
When Jesus the kind Shepherd found me,
And now I am on my way home.

Chorus: Surely goodness and mercy shall follow me
All the days, all the days of my life;
Surely goodness and mercy shall follow me
All the days, all the days of my life.

And I shall dwell in the house of the Lord forever,
And I shall feast at the table spread for me;
Surely goodness and mercy shall follow me
All the days, all the days of my life.

Verse 2: He restoreth my soul when I'm weary,
He giveth me strength day by day;
He leads me beside the still waters,
He guards me each step of the way.

Verse 3: When I walk through the dark lonesome valley,
My savior will walk with me there;
And safely His great hand will lead me
To the mansions He's gone to prepare

Affirmation of Faith:

I BELIEVE IN GOD who created human beings in God's own image
who created the world and gave all sexes the care of the earth. I
BELIEVE IN JESUS who was born of the woman, who made women as



his companions, who engaged them in dialogue even motivated to proclaim the good news.

I BELIEVE IN JESUS who received anointing from a woman and who rebuked all those who scorned her. I believe in Jesus who said, this woman will be remembered for what she ministered. I BELIEVE IN JESUS who spoke of himself as a mother hen who would gather her chicks under her wing. I BELIEVE IN JESUS who appeared first to Mary Magdalene who sent her with the bursting message GO AND TELL.

I BELIEVE IN THE WHOLENESS OF THE SAVIOR in whom there is neither Jew nor Greek slave nor free male nor female for we are all one in salvation.

I BELIEVE IN THE HOLY SPIRIT who like a hen created us and gave us birth and covers us with her wings. And who continues to inspire women to go into the world to be carriers of the good news.

Confession: *(In a small paper provided, write your shortcomings, especially simple ways in which you have hindered Women's leadership and ministry and burn it in the pot as a sign of repentance)*

Leader: You have realized your shortcomings, you have known the different ways that you have hindered women from fully participating in the life of the church as proclaimers of the word and ministers of the sacrament.

All: Yes, we have sinned against women by not allowing them to fully participate in the life of the Church. We acknowledge that we have distorted God's purpose for women. We have forgotten that God sent woman to bring the resurrection message to the world. We have failed in accepting them as co-creators, procreating both biologically and socially. We acknowledge our shortcomings and pledge to be guided by the Spirit to encourage us to engage in establishing a society based on Justice.

Leader: All those who have confessed truly, Be assured, that you are strengthened by the Spirit. God dwells in you, through your commitment to Justice. Go forth to be renewed and to renew.

All: Amen



Intercessory Prayers

Leader: God, we remember the women named and unnamed, who throughout time have used the gifts you gave them to change the world. We call upon these foremothers to help us discover within ourselves your power and the way we use it to bring about more peace and love.

All: Thank you for them

Leader: God, we pray for the women in authority, who exercise their responsibilities in a most meaningful way yet face the pressures of being a woman. We pray that you would strengthen them to gather more courage to do their work with commitment. We remember their various ministries, their success stories and their role in bringing good news to the world.

All: Thank you for them

Leader: God we pray for the young women, Dalits, tribals, adivasis and every woman who goes through a difficulty, we remember your encounter with Hagar. We realize that you would journey along with these women in times of despair, abandonment, helplessness. As Hagar named you at the spring, we call on your name to listen to our cries. Enable us to overcome the hindrances we face in all walks of life.

All: God be with them

Leader: God we pray for the migrants, for the children, for bleeding, for the brokenhearted, the disabled, LGBTQ, people affected by war, people affected with HIV/AIDS and the like. May your ever abiding presence go with every soul that grieves. Assure them your strength and power as they meet with the odds of life.

All: Strengthen them God

Leader: We pray for the presidential elections in US this year, give the voters the ability to discern the right leadership. And this discernment let them find you and may they all abide to the values of justice, peace and love to all irrespective of race, gender, and ethnicity.

All: Give the discernment God

The accessible Table (Lord' Supper)



Leader: The Lord be with you

All: And Also with you

Leader: Lift up your hearts

All: We lift them to the Lord

Leader: Let us give thanks to our God

All: It is right to give him our thanks and praise

Leader: It is a right, good, proper, and joyful thing, at all times, and in all places to give you thanks, Lord God. We join our voices with the angels and archangels and all the company of heaven who forever sing this song.

Holy, holy, holy Lord

God of power and might

Heaven and earth are full of your glory

Hosanna in the highest!

Blessed is He who comes in the name of the Lord

Hosanna in the highest!

Leader: On the night on which our Lord Jesus was given over to suffering and death through the betrayal of a friend, He took bread, and after He had blessed it and given thanks for it, He gave it to His disciples and said, "Take, eat, this is my Body, which is given for you." After the supper, he took the cup, and after He had blessed it and given thanks for it, He said, "Drink of this, all of you. This is my Blood of the new covenant, which is shed for the remission of your sins and the sins of the whole world."

When we break this bread and are joyful in the salvation that we have received, let us also be reminded of many women whose suffering brings liberation to our souls. But let us also be reminded that our liberation forces someone into violence, bereavement and hopelessness. Let us together affirm that, liberation is mutual and solidarity is the principle towards it.

As we take this bread and drink of this wine, may we all use our sense of Smelling to smell not just the bread and wine but the sweat of the hands that has prepared it,



Let us not stop by seeing the physical elements that we partake in but let us see brokenness behind it,

Let us not just hear the words of institution but try to participate in those words,

As we touch this bread and feel it, let us also feel empathetic to those who are unable to have a meal a day

And as we taste this wine and bread, let us be mindful that they are many around us who taste sweetness in wine here and not their lives.

Dear God, you have enabled us to partake in this table, encourage us to use all our senses to smell, see, hear, touch and taste not just the bread and the wine but also be sensitive to those women who are deprived of everything in their day to day lives. And as we reassure ourselves about your resurrection, we remind ourselves every day that it was the women who carried this good news to us.

All: Be present our God in these holy gifts and also in the lives of the broken women who remind us about their brokenness and the life we enjoy each day.

Leader: *The Elements of the God to the people of God (As each one comes to partake in this sacrament, let us make a pledge that we will buy one loaf of bread or one meal to the disadvantaged)*

Lord's Prayer (modified)

Our God who is amidst us, your name will be holy because of your values of Justice and your principles of equality. We await your Kin-dom that is proclaimed by women and ensure your values are established in this world. Give us today the ability to discern good from bad so that we will have the courage to acknowledge women as carriers of good news. Forgive our sins of complacency so that we don't patronize the work of women as our encouragement but realize it as their ability. Lead us not to fall into the temptation of discriminating and abusing the women are in power. But enable us to be in solidarity with the women who proclaim good news in our day to day lives. We await a time when we all sexes will minister your word and spread good news to the end of the earth. Amen



Sending Forth:

May God be pleased with you like with Shiprah and Puah for carrying good news to the Hebrews

May God continue to speak through you as spoke through Deborah

May God meet you at the spring to speak to you words of courage as God spoke to Hagar

May God send you forth into the world to proclaim good news as God sent forth Mary Magdalene

Amen.



**Stop
Violence
Against
Women**

Artwork by Rey Asis

VIOLENCE AGAINST WOMEN: Violation of communication rights - A media monitoring program

by Soonim Lee

The Global Media Monitoring Project (GMMP) is the most extensive and long-term research project that studies gender-related issues in media throughout the world. Its main purpose is to publicize the need of change in the understanding of women revealed in news media.

Launched in 1995 and conducted once in every five years, this project has its fifth term this year. GMMP focuses on gender orientation chosen by news media, women's current situation in their relationship with men, and gender prejudices and stereotypes exposed in news media.

In general, the level of gender equality is assessed using women's participation in economic, social, and political activities. In contrast, this project makes a more multilateral approach by monitoring different types of news media and analyzing gender issues covered by them. News media reflect almost every aspect of human life including politics, economy, society and culture. By monitoring news media, therefore, we can make more multilateral and thorough research than any other ways on people's distorted perceptions of gender observed in their everyday lives.

I have worked as a Korean coordinator for the program three times from the third term in 2005 to this year.

According to GMMP monitoring in 2010, only 24% of news throughout the world dealt with issues related to women. As we know well and as this project shows, women are hardly covered by news media and this reveals serious gender inequality. From simultaneous monitoring of 1,281 media (newspapers, radios, TVs) in 108 countries

in November 2009, and in 143 countries this year, it was concluded that male-centered world view was prevalent extensively. In the results of investigating which gender news items or news themes were concentrated on, what the male-to-female ratio was among news reporters and anchors, which gender the contents of news deal with more, and who creates cyber news, it was found that media news consistently reflected men's world view and they were almost always male-dominated.

By examining factors influencing gender equality consciousness in these ways, we need to define what gender equality truly means. Genuine gender equality is not just compensating with goods and opportunities regarded as universal social values but allowing women and men, who occupy the earth half and half, to enjoy the values equally. It is the perception that the impartial concentration of opportunity and potential should be corrected and men and women should become equal beings without any discrimination. In other words, the value of gender equality should be enhanced through news media, which are communication means and tools inseparable from people's daily mode of existence.

Korea is not a barren land in terms of efforts for gender equality consciousness through mass media. The Ministry of Gender Equality and Family has been analyzing cases of gender-based discrimination and inducing voluntary efforts to resolve gender-based discriminations through monitoring broadcast programs every year. The gender equality index of Korea has gone up gradually, though not markedly, during the last five years.

The possible range of the gender equality index is between 0.0 and 100.0, and a high value indicates a high level of gender equality. That is, 0.0 means perfect inequality and 100.0 means perfect equality. The gender equality index of Korea was 68.5 in 2013, 1.2p higher than the previous year. It increased by 0.5p to 66.5 in 2011, by 0.8p to 67.3 in 2012, and by 1.2p in 2013. In this way, the gender equality level has been rising by around 1.0p each year.

The gender equality index of Korea

The current state of gender equality in Korea as such and the national



results of GMMP indicate that Korea is still at the beginning stage of gender equality. With regard to the male-to-female ratio among news presenters, reporters and subjects, the results are as follows. In the heading of the sex of presenters, reporters and news subjects, each ratio of female presenters, female reporters and female news subjects is 38%, 18% and 25%, respectively. Besides in addition, stories that highlight gender equality or inequality reveal the following facts: first, 76% of them do not highlight issues concerning inequality, 4% highlight issues concerning inequality clearly, and 20% cannot be decided.

Participating as a Korean coordinator three times, I have worked with university students majoring in communications and activists from civil society organizations. All of them worked with pride, taking the job as meaningful. Through the processes of coding and analysis, I gained a deep insight to inequality happening in the media environment of our society. However, a bigger problem is that only a few participants recognize and are concerned about the issue. In addition, there are following obstacles to the publicity of gender inequality among the participants.

1. Because of limited time, most of the participants could not spend enough time on this issue.
2. The situation was not favorable for sharing results. Due to lack of manpower and finance, briefings on the results or promotional materials were not attainable.
3. GMMP needs to be supported by major governmental or social sponsors. For example, sponsorship from the Ministry of Gender Equality and Family or foundations involved in media civil movements is essential.
4. Even minor expenses had to be paid by individual participants.

Because of these problems, the results of GMMP could not be shared socially, and for this, we had to make a proposal to related departments, organizations, or foundations. Even if materials are provided, they may not be adopted and the valuable products may be buried. Through GMMP, the participants came to have a sense of

mission for expanding people's understanding of communication rights. In addition, it was found that inequality observed in media reflected defamation, slandering, and violence against women happening extensively throughout the society. It was believed, accordingly, that violation of communication rights came from these social perceptions.

In general, economic growth brings the expansion of other cultural environments and people's consciousness. As Osho said, intellect cannot bloom in a poor country; economy influences every aspect of our daily life. According to the IMF report of this year, Korea ranked 14th in the GDP. This means that Korean people can now enjoy economic wealth as that much and their maturity in basic understanding of humans should also have reached that level. In other words, equality between men and women assessed with gender equality index or gender gap should also be as advanced as its economic ranking. Contradictorily, however, Korea ranked 31st among the OECD members and 111th among 136 countries in a report published by the World Economic Forum.

Thus, I want to share data on domestic violence and sexual violence against women in Korea. As we know well, domestic violence (also known as domestic abuse, spousal abuse, intimate partner violence, battering, or family violence) means the use of violence upon parents, spouse, children, siblings, relatives, partner in common-law marriage and so on. The term comprehends all violent actions and behaviors inflicted on family members and relatives. Domestic violence is a crime and one of the battery crimes.

According to the statistics of the Korea Legal Aid Center for Family Relations in 2011, 81.9% of domestic violence cases were committed by husbands against their wives, and cases involving the use of a dangerous weapon doubled from 13.3% in 2010 to 25.5% in 2011. The director of Domestic Violence Counseling of Korea Women's Hotline said, "We should examine carefully how a female abuse victim suffering from extreme fear and anxiety comes to murder her husband. Many domestic violence victims are neglected because of the prejudice that domestic violence is merely a family affair." Moreover, In-seop Cho, a lawyer, said, "An extreme action by a woman harassed persistently by domestic violence is a defensive



measure from the woman's position. For this reason, such an action is accepted as self-defense in foreign countries."

According to a survey on domestic violence by the Ministry of Gender Equality and Family in 2014, in 50.5% of the domestic violence cases the police came in response to the victims' report but did not do anything except telling them that it was a family matter and they should resolve by themselves. In 17.7% cases the police even did not come and just told the couple to resolve by themselves. Moreover, in May 2013, the National Policy Agency surveyed the perception of domestic violence among 8,932 policemen and policewomen and 933 investigators in charge of domestic violence throughout the country. Of them, 57.9% replied, "Domestic violence should be resolved within the family as much as possible," and 35% answered, "There are few things that the police can do." According to Korean Women's Development Institute, domestic violence was five times more frequent in Korea than in the U.K. or Japan. It was also found that the offenders committed domestic violence regardless of academic qualification or occupation.

What is most serious is that children are present on the scenes of domestic violence. In such cases, both the victim of domestic violence and the children witnessing the violence are abused. In about 70% of Korean households, the children witness their mothers being abused, and 30% of the children suffer violence committed by their fathers or others. When such children grow up and form a family, they are prone to being violent as their parents were.

In May 2011, SBS News broadcasted, "Experts say that children who witnessed domestic violence during their growth are more likely to be a violent husband and father than those who did not. In this way, violence is transmitted from generation to generation. In order to break the vicious cycle of domestic violence that destroys not only the present home but also the future home, our society must recognize domestic violence as a crime and respond to it sternly."

According to a 1992 survey by the Department of Social Welfare, 61% of women replied that they had been abused by their husbands mentally and physically, and the Korean Institute of Criminology reported that 45.8% of women living in Seoul had been beaten



by their husbands at least once. These data show the seriousness of violence upon married women. In general, for the worse, once a battery is committed, violence tends to grow more intense and frequent.

In terms of sexual violence, Korea ranked second in the world. Domestic violence, sexual abuse, and sexual assault upon women are spreading throughout the Korean society, and their patterns are getting more diverse and vicious. In order to solve this problem, it is required basically to correct the structure of society unequal to women and to establish legal and institutional bases for preventing sexual violence and protecting the victims. Along with women's increasing social participation, sexual violence at workplaces has also reached a dangers level.

According to a report by Korean Women's Association United this year, over 90% of sexual violence victims for the last ten years were women, and 60-85% of the offenders were their acquaintances such as workplace colleagues, neighbors, or relatives. What is more surprising is that only less than 10% of sexual violence cases are reported. In a survey of 696 working women, most of them (83.6%) experienced verbal violence, 24.4% suffered physical violence such as slap on the cheek, and 15.4% were sexual violence victims. Such workplace violence is not only insulting against individuals but also an issue to be treated in the dimension of human rights.

According to the Christian Counseling Center for Violence against Women, sexual violence can happen easily in the church but its legal settlement is extremely complicated. As they are faced with a crisis of faith, moreover, the victims experience a more serious trial than the victims of other types of sexual violence. It is commonly thought that sexual violence involving clergymen happen only in heretic sects, but in fact such incidents happen regardless of denominations. When victims appeal to social laws, they are often rather accused for defamation. Accordingly, it is urgent to enact a church law for relieving sexual violence victims in the church.

As discussed above, male-dominated or male-centered society and labor structure cause the violation of working women's right to work and gender-based discrimination in workplaces. Let me take a case.

R could not claim her rights nor achieve social participation only because she was a woman. She changed her job three times and tried to reach the position of CEO through working hard with a fresh heart in a new environment, but every time, she had to lose her opportunity and job due to her gender.

First story of inequality

Since her graduation from the university, she had worked as a specialist for over 10 years. One day, one of her classmates in the university joined her company. He had been a pastor at a protestant church, and then stepped into the new area as a specialist. His position was the same as hers, and his monthly salary was over 30% higher than hers. Moreover, he was promoted two steps up in a year. She was discriminated although her competence and potential were recognized by all. She had been leading the planning department. After all, the male classmate was appointed as a director, and under his command, unequal treatment against her continued.

R was invited to study abroad with the support of an international organization, and the organization made a covenant with her company. The contents of the covenant were that the international organization would pay all expenses of her study abroad and the company would pay 70% of her monthly payment for R's family living cost. The president signed the covenant but the director who was her classmate interrupted the implementation of the covenant. As it was the company's usual practice to pay children's school fees, R requested the payment of her children's tuitions, but it was rejected. Then, she had to sell her apartments for her study. Even she changed her major for her future works in the company, but when she returned, her place, which was supposed to be saved for her, had already been occupied by another person.

Second story of inequality

She changed her major in order to do her job better, but her job had already been taken by another and she was ordered to move to a different department. That meant that her overseas study was meaningless, and she thought it would be better to resign. By obtaining a degree, she believed that she was responsible to transmit



what she had learned to others and this idea led her to desire for a teaching position in a university. Then, she was invited by a university to work as a professor and the chaplain. The invitation included the promise that she would take over the position of the chaplain. When the former chaplain passed away and a new chaplain was to be appointed, the general opinion turned against her because she was a woman, questioning how a woman would be able to represent the school. Some of the faculty and students, agitated by the unfair conduct, tried to make an issue of this, but R did not want it. A few days later, she received from the university president a notice of discharge.

Third story of inequality

She ran for the position of the president, and she was the first female candidate in the Korean history of broadcasting. She was a major and professor in this area and had rich experiences in theories and practices, and with these specifications, she excelled all the other candidates. She passed successfully through a number of gates including public hearings and face-to-face interviews, and the possibility of her winning grew higher after each step. The last gateway was an in-depth interview. The interviewers, all of them male, raised the question of how a woman could manage such a big broadcasting company. She already satisfied them fully by presenting well-organized plans for finance and personnel management, the most crucial parts of administration. But, they openly doubted her competence solely based on her gender. After all, she failed to get through the last gateway, which made her lose materially and mentally.

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VIOLENCE AGAINST WOMEN: Violation of Communication Rights

Media Policy

Introduction

The following is a draft of a MEDIA POLICY ensuing from the presentations and discussions at the Seminar organized by WACC-CISRS in UTC, Bangalore from Sep. 30 - Oct. 1, 2015 in which participants were representatives of Church leaders, Theological trainers, Students, Activists, People of other faiths and Sexual minorities.

Policy objectives

1. Zero tolerance to Gender-based violence and discriminations. Build mechanisms of campaign, advocacy and other means of support and solidarity towards achieving the objectives.
2. Work out mechanisms to create space for, at all levels, participation of women in decision-making, policy-making and implementation in Church, Church-related institutions, to begin with
3. Ensuring access and Communication rights for all, especially marginalized and victimized women
4. Critically look at bills, legislations and state policies and programs that are discriminatory or against women, and come out with recommendations for change and build campaigns against these as well.
5. Promote the establishment of mandatory policies on Sexual harassment and violence in all constituent members for implementation.
6. To create mechanism to monitor policies and programs of respective states on curbing of freedom of press, media and communication.
7. To identify and collaborate with secular institutions and organizations and are involved in media and communication with similar objectives and concerns and building larger alliance.

Vehicles of Implementation (Examples PVT/PuB)

1. The Church and Faith-based organizations

1. Education on equality, women's issues, human sexuality and culture imparted through the Church's communication channels including, but not limited to, the Church newsletter, Sunday Sermons, Internet communication channels.
2. The Church / FBO creates spaces for women on all committees and governance machinery
3. Inclusion of women maintain the generational balance and represent as many age groups as possible
4. Develop a counter-narrative to traditionally taught patriarchal values
5. Specific seminars and awareness programs organized at least 6 times in a year
6. Church counselling centers be equipped with female staff and separate budget for care-giving to women who are victims of, or threatened by, violence
7. Serious cognizance is taken of not only situations of physical violence, but emotional, psychological and verbal violence through the setting up, empowerment and mainstreaming of the mandatory sexual harassment committees in all the institutions. Special focus on Child protection and child-friendly organizational policies to be maintained in the institutions.
8. Foster a culture of tolerance and respect amidst diversities of all sorts including inter-faith, sexual minorities and individuality, promote the leadership of women, child-friendly practices and a culture of respect for women and young people in their institutions.

2. Mainstream Media (Print, Radio, TV, etc.)

1. Focus on issues concerning dignity and safety of women rather than sensationalization.
2. Building a culture of positive masculinity
3. Consider the way gender roles and stereotypes impact the position of women and men in different institutions.
4. Address the values and behaviors associated with femininity and masculinity. Move away from compartmentalization and dichotomy
5. Ensure diversity and representation of women from all sections at all levels especially in positions of decision-making, and sensitizing and empowering the entire staff team on the issue of gender equality.



6. Aims to redefine gender roles and relationships and transform unequal gender relations leading to gender transformative interventions
7. Greater participation of women in media reporting and processes leading to opening up more opportunities for women to tell their stories from their own perspectives.
8. Advertising, as a powerful tool of opinion-building and socio-economic change, is careful of portrayal of women as objects, inferior, dependent or shallow, but rather use the same tool to affirm equality, dignity and respect.
9. Journalism to move away from serving news that is "sensational/news-worthy" or "saleable", and take affirmative action on the side of truth and justice to reconfigure the eroding balance in gender, regional, cultural and inter-faith aspects of human society (e.g. The totally disproportionate focus on Indrani's personal life in the Sheena Bora case)
10. Voyeuristic Media stories (eg. The recent story in Kumudam on women using leggings) focusing on women's bodies, clothes and behaviours in public spaces to be totally avoided.
11. Healing memories of trauma
12. No media surveillance

3. Government agencies

1. More hotlines, shelters and safe spaces/ care-giving agencies for vulnerable women regardless of any other identity of the person
2. The implementation of the already existing laws against violence against women that include physical, psychological, emotional, verbal and non-verbal violence
3. Legislation to reflect the equality and gender-sensitivity needed for holistic progress of the society, and applying all the women-friendly labour provisions like creches, child-care centres, etc. to its own institution so that gender justice is not denied to the women staff.
4. Greater and more effective and transparent partnership with NGOs and other agencies focused on women's welfare which are committed to equalitarian values.
5. Fast-track courts that ensure dignity, safety and respect to the victim throughout the judiciary process
6. Rehabilitation in terms of livelihood, dignity and mainstreaming especially to victims of crimes such as rape
7. Sensitising and empowering all government officials on the issue



of security for women – e.g. doctors, teachers, transport officials including railways, local public transport, long-distance buses, police, judiciary, universities, and other such institutions.

The Media policy is offered with specific attention to various categories of institutions that are expected to have an impact of such magnitude that there will be a substantial move in the direction of transformation in society.

The Institutions are:

1. The Church and Faith-based organizations
2. Mainstream Media (Print, Radio, TV, etc.)
3. Political Parties.
4. Mass Movements (trade unions)
5. Civil Society organizations



August 14 2016 Twentieth Sunday in Ordinary Time Radio: sounds that can be heard, seen, touched and felt!

Signis-Asia is the Asian branch of SIGNIS, a Vatican-organized World Catholic Association for Communication that engages Media for a Culture of Peace, by promoting stories of hope through connectivity. From August 1 to 7, Signis-Asia held a seminar-workshop on Radio in Jogjakarta, Indonesia. The original theme of the seminar-workshop was: "Let's listen to the radio." After the first day, the theme was improved, this time with the additional phrase: "Let's watch radio." Don't you think that's strange? For how can one watch radio? How can one see sound, its colors, its space and its ambience?

There were 23 participants from 10 Asian countries (Indonesia, East Timor, India, Pakistan, Cambodia, Myanmar, Pakistan, Hong Kong, Japan, Philippines) in the seminar-workshop. The resource persons were Rome-based Fr. Fabrizio Colombano, an Italian Comboni priest and Director of Signis Services Rome who organizes radio and film festivals in Africa and Italy, South Korea-based Mr. Francis Kim, who specializes on sounds, an international awardee and Treasurer for Signis-Asia and Indonesian Mr. Errol Jonathans, CEO of Radio Suara Surabaya, himself an international awardee based in Jakarta. There I represented the World Association of Christian Communicators - Asia Region as the Secretary of its Executive Committee.

At the end of the seminar, we were able to make radio productions and short movie clips or videos which you can watch in my two Facebook accounts that bear my name. This has been a fascinating experience for me. It taught me how to bring radio, the backbone of world communications, into the homes and workplaces of people, in its varied forms: integrated into the whole multimedia experience of TV, the digital world and social media which can be accessed by radio, TV, computers, laptops, tablets and hand-held cellular phones!



Thus in this world, in our diocese and parish no one is truly alone!

One doesn't need to build an expensive radio station to do this. The cyberworld is a free space for this project. A microphone and recorder for podcast program, aided by one or two inexpensive cameras, yes, even the camera of your smartphone will do, can be livestreamed to reach the homes of families, the kitchens of the cook, the beds of the sick and the homebound, the workplaces of the workers, the fields of the farmers and the sailboats of theseafarers in the high seas.

Indeed, to sustain this radio as a total experience, a voice that can be heard, seen, touched and felt, one can ask the help of the community members. Yes, community communication and community radio - that's the thing. Are there housewives willing to share the favorite recipes of their husbands, or young people ready to explore their millennial concerns and aspirations with one another, or smokers victoriously announcing how they were able to lick an expensive and death-dealing vice, or simply watch music and tell stories, or pray and celebrate events liturgically - they can fill the air, they can fill the spaces of your surroundings. This is the power of interconnectedness touching your heart and soul, moving your body and every inch of your physicality! Indeed, radio can be the voice of the voiceless, the platform of the poor, the builder of community life, the defender of our common home and the bearer of God's living word in our time. Try it.



HIGHLIGHTS

*(Chilkuri Vasantha Rao, Neelam Gaikwad,
Rev. Jyoti Samuel Singh, Charis Bhagianathan)*



Violent crimes against women have been always seen as personal, domestic and individualized. These crimes have been refused their public place and they must be given space in the media.

Women need to go back into their memories, wake them and speak. They must re-find the power of voice and tell their stories.

There must be space in rational dialogue for the expression of emotion, suffering and pain to tell the "real" story as the woman experiences it.

Songs, plays and theatre are more important ways to communicate with some communities and they must be explored as alternative sources of communication.

The violence must be recognized and understood within oneself before attempting to understand and grapple with the violence outside. Violence at the level of thought must be analyzed first.

Our language must change so that people can understand and respond. It is never one-way communication. The stories and their communication also have to go to the outside world.

Media shares only sensational stories about one aspect of a minority communities' life. They actively avoid stories that make them human and relatable. These are the stories that must be shared so people's eyes can be opened.

In tribal communities, the government "showcases" their culture in festivals but does not engage, promote or help the communities in anyway. The media highlights the differences to further them from "mainstream" society.



The Media is manipulative and looks at a story from a perspective that will be advantageous only to their stakeholders. The right of democracy has been violated for young girls because their voices are not heard. The media wants stories that are popular and accepted by a majority, rather than stories that are true.

Churches, families and societies also perpetuate and support notions of violence against women. Women are portrayed as weak and needing security and protection, as though they are in peril and cannot secure themselves.

Education is an important tool to change the kind of thinking that treats boys and girls differently. The media in their communication seeks to stereotype the genders and this must be challenged.

Crimes against sexual minorities stem from an ignorant mindset and trans-phobic and homophobic attitude is violence of the worst kind. Social rejection is a form of injustice and this can be addressed by true and non-biased representation in the media.

Media in the Asia region is structured, gendered and classist and that makes it impossible for minority voices to be heard.

Society is not only patriarchal but also misogynistic and therefore women are suppressed in every stage of life, unable to speak or communicate her story and express themselves in the way they want.

What is the reason for exclusion of women? The answer lies in socio-economic and cultural practices in the society.

Across cultures in Asia, women are silenced and harassed in multiple ways. In Korea domestic violence and harassment in the workplace is rampant. In India, the church is an example of an institution that maintains status quo and perpetrates violence against its women. In Bangladesh the government is taking steps to improve the condition for women and Community Radio has made a difference in making voices heard. Lot of things still has to be done in Bangladesh. In Nepal, despite efforts from the government, NGO'S and Civil Societies, women still face emotional, physical and sexual violence and experience female feticide, marital rape, and allegations of witchcraft and Human Trafficking.



Culture of Rape as an increasing Violent act against women and other marginalized community has to be addressed and awareness to stop and counter actions has to be created

The need to decode the silence, unzip the silence and communicate the situation is critical

Advertising portrays women in specific ways that stereotype them and perpetuate violence against them. We need to study how women are represented in the media

Important to take a social relations perspective to violence against women - issues of caste, class, gender race intersect with the issue of violence against women must be studied to understand notions of violence.

Gender policies aim to redefine gender roles and relationships and transform unequal gender relations. "Masculine" and "feminine" traits are constructs of society. They are qualities which society has labeled as masculine or feminine, but in reality these are human qualities. Non-stereotypical and liberating representations in the media can bring about a change.

Public space understood and accepted as a "male" space. What is not included in the news can be as telling as what is included. Voices of women are profoundly missing from news. Women are denied the freedom of expression - women's voices are insufficiently heard in the news media. This is a violation of communication rights. This devalues women and is a cause for violence against women.

The results of the GMMP (Global Media Monitoring Project) must be brought to media practitioners and groups, so that people are made aware of the realities of representation in new media and how that translates into the real lives of women and minorities.

New media and social media have the power to transform citizen journalism into a powerful way to communicate particularly for women and other minority communities whose voices are silenced.



SAY NO
 TO VIOLENCE
 SPEAK UP FOR
 YOURSELF AND OTHERS
 you have the power to choose your life
 you can choose
 STOP THE ABUSE
 TO REFUSE

A Victory for Erwi, A Victory for All

The story behind the Legal Battle and Campaign for Erwiana Sulistyaningsih

The grey clouds of that one cold February morning could not dampen the expectant faces of friends and supporters awaiting Erwiana outside the court. Those who could not be present that moment, both those living in Hong Kong and abroad, eagerly waited online as streams of social media updates flowed in to keep them abreast with what was happening. The media were also standing by the main entrance, their cameras focused and ready.

So when Erwiana stepped out of the lift and excitedly rushed to her friends and supporters, that part of Wanchai, Hong Kong brightened up immensely with cheers and radiant smiles and joyful tears as they knew they have been victorious.

On that day, February 10, 2015, Erwiana Sulistyaningsih got justice.

Erwiana's suffering

Erwi to friends, Erwiana experienced how it is to become a modern-day slave.

In May 2013, this then 21-year old Indonesian woman entered the household of Hongkonger Law Wan-tung unknowing of the horrors that awaited her.

In her statement to the court, she suffered immensely from the hands of her employer. She was made to sleep for only four hours a day, lived on bread and rice, and physically assaulted when she would make mistakes. One time, she was stripped naked, sprayed with water and made to stand in front of an electric fan in the middle of winter. This was on top of the non-payment of her wages, the withholding of

her documents and the refusal of her to take her rest day.

In the early months of her stay, she approached her recruitment agency to rescue her. The response she got was incredible – go back and endure, she was here to work.

The ordeal she suffered was so great that in January 2014, her employer finally decided to release her and brought her to the airport for immediate repatriation. Her employer's daughter put make up on her to cover the bruises on her face. A nappy was put on her as she could not use the toilet. She was brought in on a wheelchair to the departure area as she could barely walk.

Her pitiful state was too much to bear for her Indonesian sisters in the airport that one of them took a picture of her and uploaded it on the internet. A picture that would turn viral, anger all of Indonesia and reach Hong Kong and the world.

The spark that started the fire

When the migrants in Hong Kong got the whiff of Erwiana's situation, the leaders and members of Asosiasi Buruh Migran Indonesia (ATKI-HK, Association of Indonesian Migrant Workers in Hong Kong) and Indonesian Migrant Workers' Union (IMWU-HK) right away decided to take up the case.

"Erwiana's suffering in the hands of her employer was not just an assault on FDW (foreign domestic worker) rights, it was an assault on human dignity itself... We really felt strongly about the case (that) we decided to build a major campaign around it with our allies," said IMWU-HK president Sringatin.

Consultations ensued with fellow migrant organizations under the Asian Migrants Coordinating Body, a network of multi-ethnic and multi-national migrant groups in Hong Kong, as well as migrant-serving institutions. Lawyer groups in the territory were approached about the case as Erwiana and her family were reached out to in Indonesia with the help of friend organizations there.

Once Erwiana signified her intent to fight back, the ball rolled. Quite



instantaneously, a broad coalition advocating for Erwiana was formed. It was named Justice for Erwiana, Justice for All Migrant Domestic Workers (J4EMDW). Both ATKI-HK and IMWU-HK were successful in enjoining local supporters for FDW's rights as well as a wide net of Indonesian migrant workers' organizations, who remained active and engaged with them even after the campaign.

Regional and international organizations in Hong Kong like the Asia Pacific Mission for Migrants (APMM) also joined in. Prior to the network's formation, the APMM did not only participate in the discussions but provided all forms of support to the organizers and the campaign. Its regional office has become the network's main center all throughout the campaign. Together with the International Migrants' Alliance, a global alliance of migrant organizations, the APMM helped in propagating the issue internationally and created opportunities for the migrant worker leaders to speak about the campaign in international and regional activities.

The Mission For Migrant Workers, the oldest-existing migrant-serving institution in Hong Kong, took the case and assisted Erwiana all throughout. Its manager Cynthia Abdon-Tellez at one time visited Erwiana and her family in Central Java to attend to the necessary paper work for the court case. Prior to this, it took a great deal of protest actions and campaign events to pressure the Hong Kong government to take Erwiana's case.

One of the most prestigious law firms in Hong Kong took up the case pro bono and within one month, formal charges against Law Wantung were filed. She was subsequently arrested and released after posting a HK\$ 1 million bail.

striking the balance

Leaders and members of J4EMDW were aware of the tendency of the court case to draw the media's attention, especially as the Hong Kong government's knee-jerk response would be to reduce the issue into a purely legal matter and ignore the campaign's strategic policy demands. Thus, the campaign network's strategy was to make the demand for long-term policy changes its main call in addition to obtaining legal justice for Erwiana.

According to Eman Villanueva, one of the network's spokespeople, Erwiana's ordeal was "a primary example of what can go wrong when such anti-migrant policies are allowed to govern the daily lives of FDWs in Hong Kong". To the network, it was an opportune moment to drumbeat their ongoing campaign on the Hong Kong government to abrogate discriminatory policies in Hong Kong like the New Conditions of Stay, mandatory live-in arrangements and loose regulations on erring recruitment agencies.

The campaign's movement did not happen expectedly without event. Negative articles against the groups helping Erwiana and the campaign itself flowed throughout the mainstream and social media in both Hong Kong and Indonesia. There was a serious attempt to dampen the spirits of the many FDWs and Erwiana's supporters who have by then spread across Hong Kong and the world.

Such attempts were unsuccessful as the campaign went into high gear when Erwiana finally arrived in Hong Kong for the hearings. Erwiana's arrival in the first week of December coincided with preparations for International Human Rights Day (December 10) and International Migrants Day (December 18), which gave impetus to the campaign and boosted its international aspect, providing greater attention to the over-all condition of FDWs everywhere and its link to the phenomenon of forced labor migration.

of victory and struggle

The court hearing that lasted more than a month long deserved the much-awaited victory. Both the online and offline campaign, the outpour of support from FDWs, local Hongkongers and the rest of international community, the painstaking struggles that not only the network and her legal support had to go through but especially Erwiana, finally paved the road to justice.

With the enormity and vast influence of the campaign, Erwiana was placed by Time Magazine as one of the 100 most influential people in the world. But to Erwiana, her victory was not only hers alone, but all of FDWs'. While there was so many and so much to thank for, she brought up the reality that her ordeal was not a one-of thing but just a small glimpse to the actual worrisome condition that many FDWs



face.

Indeed, her victory was a step forward for the movement to recognize domestic work as work yet the struggle to protect migrant workers' rights and resolve forced labor migration is still a long way to go. The Hong Kong government sadly continues to ignore the systemic problem that besets FDWs and resolve it. Right after Erwiana's win, more cases of FDW abuse were documented but did not prosper in Hong Kong courts. Foreign domestic workers in Hong Kong and many parts of the world remain vulnerable to exploitation yet very little has been made to address their plight.

This situation did not deter the migrant movement in Hong Kong from pursuing its aspirations. The many migrant groups who joined the network continued to be active and, especially among the Indonesians, helped in establishing an alliance that coordinated all their efforts and initiatives. Many Hongkongers remained in contact with the migrant groups while actively pursuing advocacy work for protection and upholding of FDWs' rights in the territory.

As for Erwiana, she is back in school studying law. She vows to be a defender for fellow Indonesian women and anyone who would suffer discrimination, abuse and violence. She remains in touch with migrant groups in Hong Kong as they work hand in hand to help every FDW in need and win every campaign launched for migrant workers' rights protection.

There is indeed much value placed on the importance of coming and working together to assert one's rights, challenge an oppressive policy or system and re-create a world with justice, equality and human rights for all.

Erwiana and many others did not rest on the laurels of her victory, the struggle continues on.



On Violence Against Women

Isn't it painful to read the newspapers or hear the news from the televisions or the social media the horrifying and frightening news and stories of women and girl children? It is even worse in the world where people who are suffering due to threats of war and terrorism leading to migration, women become victims. There is no end to visualizing such inhuman, barbaric activities.

The celebration of Asia Communication Sunday 2016 should aim at radicalizing the teachings of Jesus concerning women, who are our mothers, sisters and daughters to be treated as Jesus treated them in a humane and respectful way as God created them in his own image giving them their dignity and honor and not to tolerate any inhuman oppressive and abusive treatment meted on them.

Rev. Dr. Samuel Meshack
President, WACC Global

On Asia Communication Sunday 2016 (ACS)

Communication Rights encompasses issues and concerns of people. It is a basic human right that allows people to express their socio-economic, political and cultural rights. Thus, women's rights and empowerment are equal to communication rights and the violation of these rights of women is also a violation of communication rights.

We hope that the ACS can be used as a tool to initiate more discussions, sharing and unities in understanding women's rights, which can also lead to combatting violence against women.

Ramon Bultron
President, WACC Asia Region