



INTERNATIONAL JUSTICE MISSION®

Justice Awareness Guide

www.ijm.org

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The Unwritten Chapter of Justice in Short Term Mission Trips: An Overview to the Justice Awareness Guide

Written by Gloria Riedesel and Cheryl Currie

As college students who are passionate about God's heart for justice for all people, we have had the opportunity, between the two of us, to travel for missions to 25 different nations. We have seen first hand the suffering caused by oppression and injustice and desire that God would use this tool to show you His heart of compassion for the victims of oppression.

One of the exciting things about our generation is the opportunity for so many young people to be involved in short term missions. There are numerous books and resources for mission trips, but there seems to be a subject overlooked in these guides, a chapter left unwritten. The topic of God's passion for justice, His hatred of injustice and His desire to use his followers to bring justice to those who suffer under oppression is something that many in the Church are not aware of.

Our purpose in creating this guide is to help you to see injustice in the world and have a deeper understanding of the impact you can make. We encourage you to study and reflect on the ideas presented in this guide. As you do this, ask God to use it to shape your view of the world and to develop a greater understanding of His character.

This is designed to be a tool for your use, rather than a program to follow. You may only have one day to focus on justice as part of a study on God's character, or you may have planned your entire trip around the theme of justice. Use this in whatever way will best fit the needs of your team; use as much or as little of it as you like. The guide is divided into three main sections to consider before, during, and after your trip and includes several appendixes as additional resources. This is in no way the final authority and reference book on the injustices of the world. Rather it is to be a starting point — a launching pad for your own experiences, observations, and revelations.

Dear Short Term Mission Participants,

Psalm 10 is a favorite passage to reflect on at IJM. It starts with a haunting question ... “Why, O Lord, do you stand far off? Why do you hide yourself in times of trouble?” Then it moves on to describe the actions and attitudes of oppressors. Finally, it concludes by clarifying God’s hatred of injustice and determination to both bring the oppressor to account and provide relief for the victims of injustice.

Gary Haugen often remarks, “I would have heard a passage like this in my comfortable suburban Baptist Sunday school and thought, ‘I’m sure glad I didn’t live 4,000 year ago when all that bad stuff was happening.’” He goes on to say, “Since then I’ve gotten out a bit more and what I read in Psalm 10 is happening to the poor all around this world that God so loves.”

Well, a lot of us are getting out and seeing the world these days. There has been an explosion of interest in short term mission trips. When speaking at local churches or universities, I inevitably get asked, “Does IJM have a short-term mission program?” or “How can we take a trip?” At IJM we receive far more requests to host such trips than we can currently accommodate, **but you can take a short term mission trip where you can see injustice and reflect on God’s passion for the oppressed...you might even come away playing a role in bringing relief!**

We have prepared the *Justice Awareness Guide* to help anyone traveling among the poor to have the eyes and ears to see injustice:

To observe...injustice happens

To reflect...God hates injustice

To understand...learn what can be done about injustice and how to address such problems

We hope that wherever you are traveling among the poor you will use this as a tool to guide you to a better understanding of how God might be calling you to make a difference for Him in this world He loves.

Inside this guide you will find information that will be helpful to you before, during, and after your trip. At the end we have included quite a bit of supportive material as appendixes. You will most likely not want to print all of the appendixes for each member of the group. The one piece we would encourage you to provide for all participants is the list of Biblical materials on justice.

We hope that the *Justice Awareness Guide* will grow into a better tool over time. We would like to hear back from you about what was most helpful and what was not. Also, let us know especially about innovations you tried that really worked well for your group. You can contact us at education@ijm.org.

I’d like to thank several people who helped this project along. It all started when a team from Azusa Pacific University said they’d like to visit our office in Thailand. That May 2002 team spent a good deal of time reflecting on what should go into such a guide. IJM’s 2003 spring semester interns Gloria Riedesel (Vanguard University) and Cheryl Currie (Bethel

College) actually wrote the first draft, and Sarah West guided us all through the process of pulling the pieces together. Thank you all!

“Learn to do good! Seek justice, rescue the oppressed, defend the orphan, plead for the widow.” Isaiah 1:17

Warmly,

Larry Martin
Vice President, Education and Church Relations
International Justice Mission

**He has told you, O man, what is good;
And what does the LORD require of you
but to do justice, to love kindness, and to walk humbly with your God?**

Micah 6:8 (NASB)

“Here we have set forth the heart of God, and the short list begins with justice”
(*Good News About Injustice*, pg. 76).

We’re assuming that since you’ve decided to have a look at this guide that you have some understanding of the importance of justice to God. This resource is designed to be tool for you to help give you and your team a deeper sense of God’s heart for justice during your mission trip.

The first thing we want you to know is that we don’t have everything figured out, but we want to offer this guide as an instrument that applies the basic principles used by International Justice Mission professionals as they fight daily against injustice. We hope these suggestions and tools give you hope and courage as you set out onto your trip.

In this guide you will find...

- an overview of what injustice is;
- tips on how to prepare your hearts and minds to see and process injustice;
- tools and resources to help you gather the information needed about your specific country before you leave;
- key Bible verses on justice for you to use for study and reflection; and
- information to help you gain a deeper understanding of what God may call you to do in response to injustice in the world

Before your trip

You are about to set out on a short term mission trip and are probably wondering (along with many others taking the same type of trip) why exactly God called *you* to do this. What exactly does He want *you* to do?

Well, according to Micah 6:8, there are three things that God requires from you: to do justice, love kindness, and walk humbly with Him. The purpose of this guide is to help you focus on the first thing listed, justice.

As you begin this adventure, we want to help prepare you to have an attitude and mindset where you have the eyes and ears to see injustice and provide you with tools to increase your “justice awareness.” In order to do this, you need to prepare yourself *before you even leave home* to develop the right attitude and gather knowledge.

I. DEVELOPING THE RIGHT ATTITUDE

The most important thing to do before you leave is to *pray, pray, and pray some more!* Saying you’re going to pray about something is easy, but actually committing to prayer is a hard thing to do. It may seem like a simple thing, but being disciplined in prayer is often very difficult. You need to remember the simple truth that prayer is the foundation on which many great things happen!

One method of prayer that can be very useful for you and your team is praying through Scripture. Nothing is better for focusing your mind and heart on God than being directed by His Word. See Appendix C for an extensive list of justice verses. Pray for the right attitude, pray together as a team, recruit people to pray for you while you're gone, pray for the people you will be ministering to, pray for your group leaders and the other members of your team – there's always something to pray about, and God hears our prayers to do wonderful and magnificent things.

Your attitude and mindset are some of the biggest factors in seeing injustice. It is ultimately your decision whether you will be impacted by God's heart for the oppressed or not. You will need to make a conscious decision to be mindful of justice and to ask God to show you His heart in this area. This is what He promises to those who ask Him for understanding...

“The LORD gives wisdom, and from His mouth come knowledge and understanding. He holds victory in store for the upright, He is a shield to those whose walk is blameless, for He guards the course of the just and protects the way of His faithful ones. Then you will understand what is right and just and fair – every good path. For wisdom will enter your heart, and knowledge will be pleasant to your soul” (Proverbs 2:6-10).

Here are a few methods tried and proved successful by IJM professionals out in the field who daily face the task of maintaining a godly attitude in the face of injustice.

- **Strive to be like Jesus.** Paul says in Philippians 2:5 that “Your attitude should be the same as that of Christ Jesus.” That's quite a hefty undertaking, but it's important to be open to what the Holy Spirit wants to show you.
- **Come with a learner's attitude.** If you come into your trip wanting to learn about the lives of the people you are serving, and praying that God will open your eyes to see the oppressed as He sees them, you will come away with a much better understanding of God's heart for justice.
- **Be aware of universal values.** In our Post-modern world, the trend is to say that there are no universal truths in this world, that there is no absolute right or wrong. The popular response to many issues is often, “I don't want to judge anyone else's culture.” But, the reality is that there are many issues that go beyond culture. There are basic truths that make certain actions - such as bonded slavery, female genital mutilation, and selling children for sex - completely wrong, no matter what the individual cultural values may be. There are things that are universally “right” and “wrong.” These universal standards come from two places, 1) scriptural truth and 2) international law (such as the United Nations Universal Declaration of Human Rights).
- **Develop a heart of compassion for the people you will be serving.** God shows us over and over again His overwhelming compassion and love for the oppressed in Scripture. As you and your team develop that Christ-like attitude outlined in Philippians 2, you will begin to see the people you are serving with God's eyes rather than your own, and will have compassion and love for them as well.
- **Hold out hope and avoid despair.** It is easy to lose hope when you see the evil that is so prevalent in this world, thinking there is nothing that can be done. But

remember Jesus' encouraging words in John 16:33, "In this world you will have trouble, but take heart! I have overcome the world." As you strive to know God better through this experience, He will give you the peace and strength needed to process this experience. Rene, one of IJM's overseas staff, put it very eloquently, "The more I know God the more I can hold onto hope. The more I trust God as I get up every morning and enter into the dark places, the more I know it is His burden and not mine."

- **Know that God is bringing His justice to the world.** God expects that we act in the face of injustice. While you may not be able to change the situation in the short time you are there (that's what organizations such as the International Justice Mission are for), there are things you can do. Check out pages 15-16 for ways your group can become involved in the work of justice. Also explore IJM's website, www.ijm.org, to learn more about what IJM is doing, and be encouraged that God is using His people to bring His justice to the world.

II. GATHERING KNOWLEDGE

If you want to be aware of injustice, you need to understand what it is. Before you get on the airplane (or bus, or bike, or whatever!) you're going to have to do a little homework if you really want to understand the people you will be working with.

Gathering and sharing information on injustice is a great way for your team to bond before you head out. Assign different parts of the research to different people, then gather everyone together and share what you have learned. Then the whole group can have a better idea of how to pray and prepare for your trip. If this seems too much like "school," be creative. Come up with a skit, do a puppet show, create a multimedia presentation for your congregation or student body...the sky's the limit! Just remember, the more you know about the situation in the country you are traveling to, the more you will understand the lives of the people you're serving.

While researching your destination, you will probably be confronted with the realities of suffering, especially if you're going to a developing country. It's important for you to understand the different types of suffering.

Alienation: Many suffer because they are spiritually separated and alienated from the knowledge and experience of a loving Savior.

Deprivation: This suffering is a result of having something withheld, such as food, water, shelter, or any of the basic needs for survival. These needs can be withheld as a result of economic situations, political corruption, natural disasters, and many other causes.

Oppression, or Injustice: The abuse of power by oppressors, enabling them to take from others what does not rightfully belong to them, is injustice. It literally means to keep down by severe and unjust use of force or authority, it is the violation of another's rights or of what is right. Oppressors often deprive their victims of the basic, God-ordained rights given to every person – freedom, life, and dignity. Injustice is often different from poverty because oppressors use deception and coercion (lies and force) to take what was never meant for them.

There are numerous verses in Scripture that explain the use of lies and force by oppressors. Here are some examples...

Isaiah 32:7 “[Oppressors devise] evil schemes to destroy the poor with lies.”

Proverbs 10:11 “The mouth of the wicked conceals violence.”

Micah 7:3 The prophet Micah exposed the corruption of the authorities and rulers of Israel “Both hands are skilled in doing evil; the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire – they all conspire together.”

Psalms 37:14 “The wicked draw the sword and bend the bow to bring down the poor and needy.”

Psalms 10:10 “His [the wicked man’s] victims are crushed, they collapse; they fall under his strength.”

Probably the most well-known scriptural example of lies and force was committed by the great Old Testament king, David. The story of David and Bathsheba (2 Samuel 11) plainly shows the use of lies and force by King David to take from someone less powerful, Uriah, that which did not rightfully belong to him. David committed adultery with Bathsheba – essentially taking Uriah’s wife from him – and then tried to cover his sin with lies. When those lies didn’t work, David devised a scheme to kill Uriah, and took Bathsheba as his own wife.

This kind of injustice still happens everyday. Here is a real-life story of what injustice can look like today. Take a look at Nadhiya’s story to get a picture of injustice.

Three years ago, when Nadhiya was nine years old, she was sold to the local moneylender for about fifty dollars to pay medical bills for her father. She sat on a mat in a shack and rolled beedi cigarettes for nine and a half hours a day in addition to going to school. She worked from 6 to 9 am and then from 2:30 to 9 pm. Working to buy back her freedom, Nadhiya earned about 75 cents each week—barely enough for food. (From “The Justice Mission” website, www.justicemission.org)

These are some of the types of injustices you might encounter during your trip:

- **Abusive child labor:** depriving children of health, safety, and wholeness by forcing them to work for unfair wages or in dangerous conditions
- **Child prostitution:** forcing children to engage in sex acts with adults
- **Extorting or withholding wages:** depriving workers of rightful payment
- **Abusive police or military actions:** unauthorized use of power by police or soldiers against law-abiding people
- **Racial or ethnic violence:** unlawful violence against persons because of racial or ethnic characteristics

As you’re trying to understand injustice, it is important to know that there are certain risk factors often associated with the victims such as poverty, low social status, etc...(see page 7 for an extensive list and explanation of these risk factors). If you understand what these risk factors are, you can be more aware of the obstacles facing the oppressed. At the same time,

not everyone who is experiencing these risk factors is being oppressed. Pray that God would give you wisdom and discernment as you seek to understand this issue of injustice.

The injustices experienced around the world are different in each country. Depending on what part of the world you are traveling to, you'll see different injustices. In order to be best prepared, you're going to want to know the unique situations in the country you will be traveling to. Here are some great Internet sites to get you started with country-specific reports on human rights and other important information.

- Amnesty International
www.amnesty.org
- US State Department
www.state.gov/g/drl/hr/
- Human Rights Watch
www.hrw.org
- See Appendix B for more sites and resources to help you in gathering information.

As you gather information and prepare yourself for this trip, you need to realize that you will likely be overwhelmed. Mission trip gurus like to call this overwhelmed feeling “culture shock.” Being immersed in a culture that is very much different than your own, makes it hard work to keep your eyes and ears open to what God is showing you about injustice. Coming from a western country, you will experience the vast differences between the social affluence you are used to and the suffering the people you will be serving are used to. It's often very difficult see the causes and complexities of injustice when the sights, sounds, and smells of extreme suffering overwhelm you. Start praying now that God will help you respond to culture shock in the appropriate way, so that your heart will be free to learn the lessons He has for you.

III. CROSS-CULTURAL DIFFERENCES

Part of overcoming culture shock is having an awareness of differences you will encounter and a way to be able to compare that to what you are used to. We often have a tendency to label things that are unfamiliar or different as wrong. While there are some things that are wrong within a society, there are many things that simply are just different. There must be a balance between being non-judgmental or being sensitive to cultural values, and being able to judge what is inconsistent with God's word. Sometimes we should be the ones changing our behavior and perspective rather than trying to change theirs. Remember you are in their culture, their country, and under their government authority as long as you are on their soil. We want to be good guests and good representatives of our home countries, and more importantly, of Christ. To help us differentiate between what is different and what is wrong, it may be helpful to try to categorize different types of conduct (as much as it is possible to do so).

- **Culturally offensive conduct:** There are some types of behavior that are offensive or insulting in another culture. When foreigners visit our country we expect them to not act in a way that offends our culture. Likewise, when we visit their countries we must try to avoid giving offense. If it is culturally offensive to act, speak or dress in some

manner, we should, out of love for our neighbor, yield to the culture as long as it is within God's moral framework.

- **Culturally different conduct.** There is often more than one way to complete a task or relay information. Some cultures highly value time, efficiency, and productivity. Other cultures are much more relational and are more concerned with hospitality, generosity, and friendship. Very often neither way is the "right" way because there are benefits and drawbacks to both approaches. Instead of being frustrated with the differences or being consumed with trying to convince others to do it our way, we should use the opportunity to learn from each other and respect the wide range of possibilities that exist for the different behavior and solutions. One exception of this would be whenever you are teaching or working in an international setting. In these cases there may be certain skills or methods that have been proven to be effective or must be followed for legal or economic reasons. There are times when certain behaviors or standards may be legitimately expected from international staff and should not be disregarded.
- **Culturally immoral conduct:** This is what God has directly condemned through His Word and is universally applicable and relevant to all people, in every land, and in every generation throughout history. This is where judgment comes in and it is on these principles that we define injustice and appeal to what is morally right.

We can't say it enough, *the more you prepare for your trip, the more you will get out of it while you are there.* You never know what God wants to show you in the short time you will be on your trip, and we're betting you won't want to miss out on any of it. God works miracles through us when our eyes and ears are open to His purpose and plan.

Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.

Joshua 1:9

During the Trip

I. HAVE A DISCIPLINED PLAN OF DAILY REFLECTION

One of the most important aspects of your trip will be the time you spend alone and as a team focusing on what you will see that day and reflecting on what you have already seen or experienced. So many thoughts, emotions, and observations will be lost or overlooked unless you take time to specifically address or acknowledge them.

- 1. Team meetings.** Gathering as a team to talk about your daily experiences is a great way to share what you are learning and experiencing. It also gives you an opportunity to bond with your teammates and learn from each other.
 - Morning team devotions provide an excellent way of bringing focus and unity to the events of that day. Devotions create the opportunity for you to be focused on God's character, reminded of the opposition of evil, and prepared for the challenges of the day. It also gives you an opportunity to spend time praying that God will open your eyes to see the things that are on His heart and time to pray for specific opportunities and people to meet. The time you spend as a team will be invaluable in enabling you to see injustice and respond to it in a way that is consistent with how God sees it.
 - A time of evening reflection, sharing, or debriefing is also a valuable way of processing what you are seeing and learning about justice issues. It can be a place to share the events of the day, including what went well, what you learned, or what was hard. Even though your group may all participate in the same activities, chances are everyone will not all have the same experiences, conversations, observations, or reactions. By sharing as a team, everyone is able to grow, learn and be challenged by the things God is teaching you as individuals.
- 2. Justice scriptures.** One of the primary ways to learn about God's perspective on justice is to read what He says about it in His Word. We have included, as an appendix, a list of passages from scripture for you to use. Read one every day, choose a few key verses to memorize, or decide to give selections to different team members and have them share a devotion or reflection on that passage. See Appendix C for the list of verses.
- 3. Journaling.** As you read and memorize individual verses it is important to also take time to study, either as a team or individually, different passages of scripture. As you study, also take time to reflect and journal. You will not be able to process everything you are seeing within the time limits of your trip. If you are able to journal on the trip you will learn so much more, even if your journal is just notes or bullets. When you journal you have a place to come back to and God can use it to continue to speak to you to remind you of the things He showed you while you were

on the trip. You may want to include in your journal your thoughts or reactions to different things you are seeing, conversations you have had, or scriptures you have read. Included in Appendix A is a list of devotional selections about justice that you or your team may want to use.

II. UNDERSTANDING INJUSTICE

Often times we see injustice without recognizing the source because we do not know what causes injustice in a society or we do not know how to ask the right questions. We are very fortunate to live in places where justice is the norm, or at least the expectation. Most of the world does not have this luxury. Often, injustice is much bigger than individual situations. It involves worldviews, systems of government, and economics. We have to train ourselves to think in a way that not only addresses individual situations but also thinks about how their stories fit into the structure of the society. Some questions can be answered by preparation and research while others are better answered by personal observation and conversations. Below are questions to keep in mind as you are traveling.

1. What signs or indicators should you look for when trying to see injustice?

Some of the key factors in injustice include fear of the police, no middle class (only rich and poor), and no freedom of the press. If people are afraid of the police there is a good chance that there is either corruption or brutality among those who are supposed to enforce law and order. If there is no middle class it means that a few individuals are holding almost all of the economic and legal power. If there is no freedom of the press, there is little or no accountability for those in power and there is a good chance that those who know of injustice are unable to voice what they see.

Consider the following list of injustices. Do any of these exist in the country you are visiting? Knowing the specific types of injustices then allows us to ask who the oppressors are, where they get their power, and what the factors are that put people at risk for victimization.

- Abusive child labor:** depriving children of health, safety, and wholeness by forcing them to work for unfair wages or in dangerous conditions
- Abusive police or military actions:** unauthorized use of power by police or soldiers against law-abiding people
- Child pornography:** sexualized images of children for adult gratification
- Child prostitution:** forcing children to engage in sex acts with adults
- Corrupt seizure of property:** taking property from its rightful owner by force, intimidation, or dirty dealing
- Corruption of justice and intimidation:** unlawful use of courts and governmental bodies
- Execution without lawful charge or trial**
- Extorting or withholding wages:** depriving workers of rightful payment
- Commercial sexual exploitation:** forcing adults to engage in sex acts against their will
- Forced migration:** unlawful eviction and relocation
- Genocide**
- Kidnapping or detaining without lawful charge or trial**
- Murder of street children**

- ❑ **Racial or ethnic violence:** unlawful violence against persons because of racial or ethnic characteristics
- ❑ **State, rebel, or paramilitary terrorism:** unlawful use of sudden force against non-military targets
- ❑ **State-sponsored religious persecution**
- ❑ **State-supported discrimination and abuse:** legal but unjust actions against law-abiding citizens or immigrants
- ❑ **Torture:** individualized cruelty and mutilation to detained persons

2. Who are the oppressors? How do the oppressors get their power?

In many situations it may be more than one person contributing to the oppression. Oppression can be perpetuated or enforced by people such as brothel owners, school teachers, police officers, tourists etc. Take for example Jyoti's story. Jyoti was 14 when she set off for her home village with the money she had saved while working as a domestic servant in a distant town. While returning home by train, she was befriended by four women. These women drugged her and had her transported to Bombay where she was sold into a brothel and locked away in a hidden room. By the time she was 17, Jyoti was severely beaten many times and remained physically locked away to service the brothel's customers.

3. What do poor people have to overcome in order to get justice?

There are many things that contribute to the delay or obstruction of justice. Sometimes the problem is a lack of resources and a slow justice system. Other times the problems stem from an abuse of power, corruption, bribery, etc. If we look at the story of Rene Morales we can see some of these obstacles to justice. Rene was only seven years old when he was killed by a drunk driver in Honduras. The driver was Patrick Fortin, future son-in-law of the Supreme Court Magistrate Irma Violeta Suazo, and was driving a government car that was illegally loaned to him. When the family tried to get justice, the Magistrate abused her power to obstruct justice both in public and behind closed doors to protect Mr. Fortin. This included, mis-stating the law, delaying the blood alcohol test, slandering the reputation of the judge who issued an initial sentence, and questioning the evidence that was collected. All of the delays allowed Mr. Fortin to leave the country without any legal consequences, while Magistrate Suazo began preparing to accept her presidential nomination to the Judicial Reform Commission.

4. What would I do if I saw suffering at home? Who could help make the suffering stop?

Considering these questions help us to think about what individuals or institutions are designed to help bring justice to people. This is often a good way to identify the areas of structural weakness within a society.

5. What are the risk factors for victims of oppression?

There are many factors that may not directly cause oppression and injustice but help to keep people oppressed or make them more susceptible to victimization. Some of these factors include: fear of retaliation, patriarchal society, being young or female, and prior victimization. Sometimes there are programs set up to help, laws condemning an action, or lawyers who can fight for justice in a situation but poverty,

lack of education, and illiteracy all contribute to people not being qualified for or not being aware of other options. Positions of statelessness (refugees, non-citizens, and especially trafficking victims), members of minority groups or casts, and those with religious beliefs different from those in power are also at risk for being victims of oppression.

6. What would the victim want God to do for them?

Sometimes our ideas of what people need are not the same as their perceptions of what they actually need. On the surface it may look like they just need food, shelter, or clothing, but their actual needs may be rescue, education, more opportunities, or restraining the hand of the evildoer. It will be different for every person. Remember the blind man Jesus encountered in Luke 18:40. Jesus asked him this very question, “What do you want me to do for you?” The man possibly needed money, or job training, or a house, or new clothes, but none of that would have met his greatest need, his need to see. This question helps us counter our western mindset and our tendency to try to provide quick fixes based on our own perspective of the problem. Instead it allows us to step inside someone else’s shoes and see the point of their greatest need.

III. ACTIONS AND ACTIVITIES

Your team may already have a jam-packed itinerary, allowing you to do little of the following activities. However, the most important thing you *can* do is to ask questions and have a desire to learn. Don’t be disappointed if you are unable to do all of these things with your team. Injustice is found in every nation around the world. Many of these activities can be done in your hometown and many of the risk factors listed earlier are the same for people at home.

- **Talk with people.** Despite the language barrier, the easiest (and most important) way to learn the personal stories of injustice is to talk with people. You can still learn about injustice by talking with people other than victims. Ask local people, contacts, or church members about their lives, country, and culture. They may be not be victims of injustice or trained to resolve the situations but they will probably know about the oppression. You may learn just as much or more by talking to people at hostels, churches, orphanages, and neighborhoods, because a victim who is still living under oppression may find it unsafe or too painful to tell their story. To learn peoples’ stories means to listen.
- **Take a prayer walk through a neighborhood or “red light district.”** This activity not only allows you to get a glimpse of people and communities, but it gives you an opportunity to pray for the people you see. Later in this guide, you can read about safe and effective ways to bring intervention.
- **Observe, ask questions, and take notes on what you see.** Consider the following questions to help you observe the signs and indicators of injustice. The answers will vary by country or region.
 - **What are the needs of the people?**
 - **Who enforces the laws within the country, Police or soldiers? Or is it hard to tell the difference?**

- **How many different types of newspapers can you buy in the streets? Do they carry stories critical of the government, the police, the military, or the economic elites?**
 - **What percentage of the national wealth is in the hands of the wealthiest 5% of the country's population?**
 - **If a poor person is mistreated in some obvious way, what are the odds that he or she may successfully seek justice in a court of law?**
 - **How many children do you see on the streets when school is in session?**
 - **What language are the laws written in? Are they in English or are they translated into the local language?**
- **Try to read a local newspaper.** Look to see if there are stories that report corruption, criticize leaders or government policies, and present both sides of an argument. Discuss what you are reading with your contact and the locals to understand if the newspaper accurately represents what is happening in their town.
 - **Visit a women's shelter or a victim aftercare facility.** If you can, talk with former victims. Look for issues of further victimization, for example, see if the victim has to leave the situation or see if the perpetrator/abuser faces punishment or prosecution.
 - ***Visit a police station or court.** Try to see what types of people are receiving service and how they are being treated.
 - ***Visit a government agency.** Agencies such as a Ministry of Justice or Ministry of Woman's Affairs will probably be the most helpful.

Note: Safety concerns

A very important concept to remember is that you do not have to see the worst of something to know it exists. You must be careful that you do not, out of ignorance or a desire for adventure, get yourself or your team into dangerous situations that are beyond your ability to handle. Evil hates being exposed and people often do desperate things to maintain their sense of power and control. It is important that you do not go anywhere without the permission of your leader. It is also important that you choose the appropriate time of day to venture out and stay where there are crowds at night.

*Consult with your in-country contact as to whether or not these are safe activities.

IV. CHECK YOUR ATTITUDE

It is very easy to fall into attitudes that will hinder your effectiveness and ability to learn about injustice. Take time often to make sure you are pursuing a Christ-like attitude.

- **Avoid blaming the victims.** It is very easy to unintentionally blame the victims for not doing something or not taking the initiative to change their circumstances. Most of us have no idea what is like to have no control over our lives and to be completely powerless.

- **Avoid making gross generalizations about the people.** Just because something is true about a few people does not mean it is true for the entire culture. Remember how much God loves each person. Try to see people as individuals and work to see what is beautiful and unique about them
- **Remember your focus.** While we may be learning about justice, our focus is on Jesus and the advancement of His kingdom. Be intentional about the choices you make, and choose not to be distracted or disillusioned by insignificant things. Rather than trying to take on all the injustice in the world, pick your battles and invest in the ones you have power to change.
- **Love people.** Do not overlook the opportunity to invest in people and demonstrate God's love to them. The way you treat people who have suffered under oppression transmits value and can have an elevating effect in their lives.

V. TAKING ACTION

Unfortunately compassion and good intentions are not enough to ensure a successful outcome. It often takes specific training and knowledge and even then, it can be very difficult to succeed in ways that begin to address the structural problems in a society.

1. Intervention

At IJM there are four different types of intervention we use depending on the victim's needs. They overlap some as a combination of tactics is often used.

- **Victim rescue.** When the person is presently suffering the abuse, they need to be physically released from slavery, torture, violence or prostitution.
- **Perpetrator accountability.** While the injustice cannot be undone, the oppressors can be arrested, charged, imprisoned or punished in some way.
- **Structural prevention.** This intervention tries to keep the injustice from happening again by holding abusers accountable for their actions as a method of deterrence and addressing some of the risk factors by providing job training, alternate forms of credit, police training, etc.
- **Victim assistance.** This often involves humanitarian assistance such as safe housing and clothing, as well as counseling or spiritual care.

Probably the best and most effective method of intervention you or your team could undertake would be to take notes of abuse that you encounter, verify your observations, report the abuse to the contact you are working with and suggest that they contact an organization like International Justice Mission. IJM is a faith-based agency of Christian human rights professionals who are trained in criminal investigation and legal intervention. IJM not only works to rescue the oppressed, but to also bring the abusers to justice and to connect the victims with aftercare facilities. For more information about IJM check out our website at www.ijm.org.

The results of effective intervention can be life changing for individuals and can have a transforming effect on the society. Look at the impact of effective intervention in the lives of Rene, Nadhiya, and Jyoti—the stories we shared earlier.

Rene Morales' grieving family, desperate for justice, brought their case to International Justice Mission through IJM's casework alliance partner, Association for a More Just Society (ASJ). IJM and ASJ quickly compiled the egregious facts in a compelling report which was presented to a series of power authorities including the president of Honduras, members of the Honduran Supreme Court Nomination Board, U.S. Congressmen, and international humanitarian organizations. A variety of Honduran media outlets picked up the story and soon Magistrate Suazo's corruption was being aired in the national news. As a result of IJM's efforts, Magistrate Suazo was denied her promotion to the Judicial Reform Commission. Publicly disgraced, she withdrew her name for consideration for nomination to the Supreme Court. Additionally, the IJM report had a dramatic effect on Supreme Court nominations later that year, as forty-five other judges identified as corrupt by the ASJ were eliminated from the nomination process.

Nadhiya worked in bonded slavery for three years before IJM investigators discovered her situation and freed her from the illegal bond by providing evidence to local authorities proving her illegal bond. Now Nadhiya is free to study and play with friends. She keeps in touch with IJM field workers, telling them how grateful she is for her new life.

A team of skilled criminal investigators from IJM located Jyoti and other girls held in commercial sexual exploitation and infiltrated the brothels in Bombay. The investigators documented the girls' conditions with technology and then worked with a trusted police contact to raid the brothels and release the girls. Jyoti was placed in a home of refuge and support operated by a Bombay church partner. There, she was able to find Jesus and heal physically, spiritually, mentally, and emotionally after the horrors of her ordeal. Since leaving this aftercare home, she has gotten married and has two children. She also has HIV, which serves as a reminder that healing may take place but it doesn't erase the past entirely.

2. Structural change

Our desire is not just that individuals be released from oppression and injustice but that the structure of the society actually changes so that it does not perpetuate the injustice. We must remember that a society is only a sum of its parts. If individuals buy into corruption and actively participate in it, structural change will not come about because there is no incentive for those in power to change. But when *one* person, *one* family, *one* police officer, *one* neighborhood at a time changes, structural change will follow. This requires that we take actions that have a long-term approach.

We often have a tendency to want to meet the deprivation need without addressing the justice issue. Take for example, that a woman in Africa was illegally thrown out of her house and forced off of her land. Our first response might be anger, or a desire to build her a new house, but unless we address the factors that caused her to lose her home in the first place, how can we prevent it from happening again? By

providing legal advocacy so that she could be safe in her own home, our efforts have a multiplied effect by providing justice for that one woman but also by working to prevent the same injustice from being inflicted on other women in the community. The most merciful thing we can do is advocate for this woman, and work to change the system that created the unjust situation in the first place.

**Learn to do right! Seek justice, encourage the oppressed.
Defend the cause of the fatherless, plead the case of the widow.
Isaiah 1:17**

After the trip

RESPONSES AND ACTIONS: WHAT NOW?

Each of you will walk away from this trip with a unique experience and sense of what God is calling you to do. The most important thing is that you respond in a way that is constructive and demonstrates good stewardship of the knowledge and experience you have been given.

- **Pray.** Continue to pray for the faces you have seen. Pray for the structural factors that you have discovered. And pray that you may know Him better through this experience.
- **Tell others about IJM.** By giving information to Christian agencies and missionaries on how to refer a situation to IJM, you participate in the work of justice. Most of the cases IJM has been able to intervene in are the direct result of referrals by Christian workers on the mission field. Write to the missionaries that your church supports and tell them about IJM and how to make a referral. (For more detailed information on making a referral, visit the IJM website link http://www.ijm.org/ijm_case_referrals.html).
- **Avoid despair.** The task we are called to is completely beyond our ability, kind of like trying to fight a forest fire with a cup of water. Yet God has called us to continue to use the cup of water we have been given to, at the very minimum, keep the fire from spreading and trust that He is able to take our efforts and multiply the effect. The question is, will we be faithful and obedient to the task we have been given and will we be willing to show up and offer the little we have to give? Remember that hope is found in the character of God. We have to believe it is really not about us and that God is the one who works the miracles and brings justice and freedom for His people.
- **Journal.** Continue to journal as you return to what is familiar. Reflect on what you learned on the trip and how your life will be different because of this experience. Consider making a list of the highlights or things that you learned so that you can share them with others when they ask about your trip. Every so often reread your journal entries and be amazed at all that God has taught you and how much you have changed. Be encouraged by this and use this as a weapon to fight off despair.
- **Choose a person or an issue.** Find one or two things that significantly impacted you and continue to pray for those people or issues and work to educate others about it. Your focus may be a specific form of injustice, one of the risk factors, or one of the root causes that you are passionate about working to change.
- **Give financially.** Giving is a way that everyone can be involved in rescuing victims from oppression regardless of your vocation or training. Jesus said, “Where your treasure is, there your heart is also” (Matthew 6:21). When you give to something that you believe in, your heart is more fully committed to the truth you have discovered and your passion, interest, and support for that belief increases.

- **Share the story.** You will have had an experience that the world, and especially the church, needs to hear about. Sharing the things you have learned provides a way to continue processing your experience and seal it in your own life, as well as benefiting others.
- **Prepare for the future.** Use your experience as a source of momentum and direction for the activities and vocation that God has called you to. Continue to learn and grow in your understanding of who God is while continuing to study, and research and pursue educational opportunities. (See Appendices D and E)
- **Be patient.** Just as ideologies, cultural norms, and existing societal structures do not change overnight, neither do people. Be patient with yourself and others as you try to apply the truth about justice to your own life and share it with others. Don't give in to frustration or discouragement as you return home. Be aware that you will struggle with how to hold onto the people and places you saw and the things you learned while going back to school or work, back to a life that is familiar and "ordinary."
- **Take action.** Do not walk away from what you have seen and fall into the trap of only preparing for action in the future. Consider referring a situation you witnessed while you were on your trip to IJM. Work now on issues you have access to. Look at ways you can promote justice and well being for members of your community. Take the lead in prayer, giving, and educating others. Continue to learn and ask questions and ask God how you can be a good steward of the knowledge, opportunities, and talents He has given you.

Appendix A: Devotional selections

*He who passively accepts evil is as much involved in it as he who helps to perpetuate it.
—Dr. Martin Luther King, Jr.*

There are many passages of scripture that are worthy of study. Below we have compiled a short list that may be useful and impacting when you are talking about justice. Take time to read the passages and consider the questions that are raised to understand more about God's character, His passions, and His view of justice.

Psalm 10

What does oppression look like?

What is the attitude of the oppressor?

What is God's attitude towards injustice?

Exodus 3:7-12

What does this passage say about the character of God?

What is His plan for dealing with injustice?

Amos 2:6-8, 5:6-15, 5:21-24/ Isaiah 58

Are justice and worship connected?

What does God say about worship and fasting?

What type of worship does God accept?

Matt. 25:40, Matt 22:37-40

How do these passages apply to justice?

Matt. 5:14-16/ II Cor. 5:20

What is our role as Christians in the world?

How does this affect our actions?

Appendix B: Suggested Internet Sites

The probability that we may fail in the struggle ought not deter us from the support of a cause we believed to be just. —Abraham Lincoln

Each of the sites listed is an excellent starting point for research on current developments and issues in Human Rights. All sites are respected sources of information.

The International Justice Mission

www.ijm.org

Amnesty International

www.amnesty.org

Department of Labor: Bureau of International Labor Affairs

www.dol.gov/dol/ilab

ECPAT (End Child Prostitution, Child Pornography, and Trafficking of Children)

www.ecpat.net

Initiative Against Sexual Trafficking

www.iast.net

U.S. State Department: Bureau of Democracy, Human Rights, and Labor

www.state.gov/g/drl/hr

University of Minnesota-Human Rights Library

www.umn.edu/humanrts

Human Rights Program, Harvard Law School: Guide to Human Rights Research

www.law.harvard.edu/programs/HRP/

University of California, Berkeley

Human Rights Center

<http://globetrotter.berkeley.edu/humanrights/bibliographies/>

United Nations, Treaty Database

www.untreaty.un.org

U.N. High Commissioner for Human Rights

www.unhchr.ch

Human Rights Internet

www.hri.ca

The International Criminal Court, Rome Statute

www.un.org/law/icc/index.html

Human Rights Watch
www.hrw.org

Lawyers Committee for Human Rights
www.lchr.org

The Voice of the Martyrs
www.persecution.com

International Day of Prayer for the Persecuted Church
www.persecutedchurch.org

iAbolish: The Anti-Slavery Portal
www.iabolish.org

An impressive site with links to most well-regarded Web sources is the Law Library of Columbia University Human Rights/Constitutional Rights (www.hrcr.org)

Appendix C: Justice Scripture Verses

*It is exceedingly strange that any follower of Jesus Christ should ever have needed
to ask whether social involvement was their concern.
- John Stott*

Although this is in no way an exhaustive list, these verses from the Holy Scriptures (NIV) should be helpful in studying the meaning of biblical justice and the reason why God requires His people to seek it.

Job 40:6-8 - Then the LORD spoke to Job out of the storm: "Brace yourself like a man; I will question you, and you shall answer me. Would you discredit my justice? Would you condemn me to justify yourself?"

Psalm 9:8 - He will judge the world in righteousness; He will govern the peoples with justice.

Psalm 9:16 - The LORD is known by His justice; the wicked are ensnared by the work of their hands.

Psalm 11:7 - For the LORD is righteous, He loves justice; upright men will see His face.

Psalm 33:5 - The LORD loves righteousness and justice; the earth is full of His unfailing love.

Psalm 36:6 - Your righteousness is like the mighty mountains, your justice like the great deep. O LORD, you preserve both man and beast.

Psalm 37:6 - He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun.

Psalm 45:6 - Your throne, O God, will last forever and ever; a scepter of justice will be the scepter of your kingdom.

Psalm 58:2 - No, in your heart you devise injustice, and your hands mete out violence on the earth.

Psalm 64:6 - They plot injustice and say, "We have devised a perfect plan!" Surely the mind and heart of man are cunning.

Psalm 101:1 - I will sing of your love and justice; to you, O LORD, I will sing praise.

Psalm 103:6 - The LORD works righteousness and justice for all the oppressed.

Psalm 106:3 - Blessed are they who maintain justice, who constantly do what is right.

Psalm 112:5 - Good will come to him who is generous and lends freely, who conducts his affairs with justice.

Psalm 140:12 - I know that the LORD secures justice for the poor and upholds the cause of the needy.

Proverbs 18:5 - It is not good to be partial to the wicked or to deprive the innocent of justice.

Proverbs 21:15 - When justice is done, it brings joy to the righteous but terror to evildoers.

Proverbs 29:7 - The righteous care about justice for the poor, but the wicked have no such concern.

Isaiah 1:17 - Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

Isaiah 9:7 - Of the increase of His government and peace there will be no end. He will reign on David's throne and over His kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Isaiah 30:18 - Yet the LORD longs to be gracious to you; He rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for Him!

Isaiah 42:1 - Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on Him and he will bring justice to the nations.

Isaiah 51:4 - Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations.

Isaiah 51:5 - My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.

Isaiah 56:1 - This is what the LORD says: "Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed."

Isaiah 58:6 - Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?

Isaiah 59:15 - Truth is nowhere to be found, and whoever shuns evil becomes a prey. The LORD looked and was displeased that there was no justice.

Isaiah 61:8 - For I, the LORD, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them.

Jeremiah 21:12 - O house of David, this is what the LORD says: "Administer justice every morning; rescue from the hand of his oppressor the one who has been robbed, or my wrath will break out and burn like fire because of the evil you have done-- burn with no one to quench it."

Jeremiah 22:13 - Woe to him who builds his palace by unrighteousness, his upper rooms by injustice, making his countrymen work for nothing, not paying them for their labor.

Ezekiel 34:16 - I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

Hosea 2:19 - I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion.

Hosea 12:6 - But you must return to your God; maintain love and justice, and wait for your God always.

Amos 5:21-24 - I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream!

Micah 6:8 - He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

Zechariah 7:8-10 - And the word of the LORD came again to Zechariah: "This is what the LORD Almighty says: `Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.'

Matthew 12:18 - Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on Him, and He will proclaim justice to the nations.

Matthew 23:23 - Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cumin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.

Luke 11:42 - Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.

Romans 3:22-26 - This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus. God presented Him as a sacrifice of atonement, through faith in His blood. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished-- He did it to demonstrate His justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Revelation 19:11 - I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Appendix D: Book and Movie Resource Guide**

To pity distress is but human; to relieve it is Godlike.
- Horace Mann

Books marked with asterisks (**) are top choices in their categories.

Introductory Books

The Fabric of Faithfulness. Steven Garber. Downers Grove, IL: InterVarsity Press, 1996.

Good News About Injustice. Gary Haugen. Downers Grove, IL: InterVarsity Press, 1999.

New Issues Facing Christians Today. John Stott. Grand Rapids, MI: Zondervan, 1999.

Theory and Philosophy of Human Rights

The Human Rights Reader: Major Political Writings, Essays, Speeches, and Documents from the Bible to Present

The Human Rights Reader explores the changing concept and practice of human rights through the writings of religious humanists, classical and modern thinkers, and political speeches. It is comprehensive in both its scope and depth of coverage, as it traces the debate about human rights back to its biblical origins by including passages from both the Old and New Testament, the Koran, and early Buddhist writings.

Ishay, Micheline R. ed. *The Human Rights Reader: Major Political Writings, Essays, Speeches, and Documents from the Bible to Present.* New York: Routledge, 1997.

The Human Rights Reader

This reader is a fascinating anthology, spanning over seven centuries of political and philosophical discussion and dissent, highlighting the milestone events, thinkers, and documents in the evolution and growth of the human rights movement. It examines the works of great thinkers such as Jean-Jacques Rousseau, John Locke, and Thomas Jefferson; documents like the U.S. Constitution, the UN Charter, the Helsinki Agreement; leaders like Jimmy Carter, V.I. Lenin, and Franklin D. Roosevelt; and scholars like Maurice Cranston and Kenneth Minogue.

Laqueur, W., and R. Barry eds. *The Human Rights Reader.* New York: First Meridian Printing, 1990.

***The Evolution of International Human Rights: Visions Seen*

Providing a comprehensive and heavily researched history of human rights ideas and the institutions that implement those ideas, Paul Gordon Lauren's book serves as a helpful reference source for students of human rights. Lauren's history of human rights is presented through the eyes of those who dreamed of what might be and the challenges they faced in fighting injustice in the world. Covering a diverse group of human rights champions such as Martin Luther King, Jr., Mohandas Gandhi, Nelson Mandela, Franz Bernheim, Florence Nightingale, John Locke and Peter Benenson, Lauren presents the courage and

determination of countless numbers of common men and women who helped shape the evolution of human rights.

Lauren, Paul Gordon. *The Evolution of Human Rights: Visions Seen*. Pennsylvania: University of Pennsylvania Press, 1998.

Health and Human Rights: A Reader

Noted as one of the top ten human rights books of 1999 by Humanitarian Times. In it Mann explores the inextricable linkage between human rights and health. Health and Human Rights discusses issues that encompass violations of human rights and health concerns such as human genetic variation, maternal-fetal HIV, female genital mutilation, homosexuality and ethnic cleansing. It also addresses human rights violations in Haiti, Africa, and Ecuador. Mann also provides common strategies for moving health and human rights from theory to practice.

Mann, J., et al. *Health and Human Rights: A Reader*. New York: Routledge, 1999.

Guide to International Human Rights Practice 2nd ed.

This guide is a thorough edition of what has become known as the “nuts and bolts” of international human rights law and practice. Hurst Hannum and the contributors to this volume describe, in detail, regimes and procedures developed during the past decade and evaluate the effectiveness of those procedures.

Hannum, Hurst. *Guide to International Human Rights Practice*. 2nd ed. Philadelphia: University of Pennsylvania Press, 1992.

Documentation of Human Rights Abuses

Crimes of War: What the Public Should Know

Crimes of War is an A-Z book that provides an unfiltered view of the worst crimes against man as it explains the principles and history of war crimes. Crimes listed include such abuses as medical experiments on POWs, death squads, systematic rape and genocide, all of which illustrate the severity of man’s capacity to kill. This is a book that personalizes these human rights abuses, provides actual accounts of crimes and the legal framework that is being violated. This book provides information on current affairs in Chechnya, Burundi, Colombia and Indonesia.

Gutman, Roy and D. Rieff ed. *Crimes of War: What the Public Should Know*. New York: W.W. Norton, 1999.

Disposable People: New Slavery in the Global Economy

“It [Slavery] is not just stealing someone’s labor; it is the theft of an entire life.” Bales exposes the modern world of slavery as he reports on his disturbing investigation of conditions in Thailand, Mauritania, Brazil, Pakistan, India, and parts of America and Europe. He reveals the nature of the “new slavery” and how it has adapted to the global economy. Bales interviews actual slaves, slaveholders, and public officials to reveal the lives of slaves. Included in his interviews are conversations with enslaved brick-makers in Pakistan, sex slaves in Thailand, and domestic slaves in France. Bales offers suggestions for how individuals and governments can combat slavery and describes successful antislavery actions taken by international and local organizations. (*publisher*)

Bales, Kevin. *Disposable People: New Slavery in the Global Economy*. Berkely: University of California Press, 1999.

Their Blood Cries Out: The Untold Story of Persecution Against Christians in the Modern World
Marshall asserts, that being *knowledgeable* about international news doesn't provide adequate information on the state of persecuted Christians. Hundreds of thousands of Christians around the world are oppressed, discriminated against, beaten, tortured, and murdered for their faith. Marshall combines solid documentation and analysis of persecuted Christians around the world. This is a book that will "open the skeptical mind and provoke a sense of moral outrage."

Marshall, P., and L. Gilbert. *Their Blood Cries Out: The Untold Story of Persecution Against Christians in the Modern World*. Dallas, Texas: World Publishing, 1997.

***Human Rights Watch: World Report 2001*

This annual publication is an introduction to the fundamental principles of human rights. Human Rights Watch publishes a compilation of their investigations of human rights in some seventy countries around the world. "It addresses the human rights practices of governments of all political stripes, of all geopolitical alignments, and of all ethnic and religious persuasions. In internal wars it documents violations by both governments and rebel groups." Human Rights Watch documents and denounces murders, disappearances, torture, arbitrary imprisonment, exile, censorship and other abuses of internationally recognized human rights. It also documents the law on specific social issues such as: women and children's rights, academic freedom, child soldiers, freedom of expression on the internet, lesbian and gay rights and prisons.

Human Rights Watch: World Report 2001. New York: Human Rights Watch, 2000.

Amnesty International Report 2001

This report documents human rights violations during 2000 in 149 countries and territories. It also reflects the activities AI has undertaken during the year to promote human rights and to campaign against specific human rights abuses. The report is broken into regional summaries and contains a section of Amnesty International's appeals for action. Amnesty International (AI) is a worldwide movement of people who campaign for human rights. AI's work is based on careful research and on the standards agreed by the international community. (amnesty.org)

Amnesty International Annual Report 2001. Amnesty International, May 2001.

Theology of Human Rights: A Christian Perspective

A Letter From A Birmingham Jail

One of the most well known advocates of human rights, Dr. Martin Luther King, Jr., writes to eight fellow clergymen of Alabama as he sits in the Birmingham Jail on the charge of parading without a permit. King states that "injustice is like a festering boil that must be cut open and exposed to the light and air before it can be cured." In his letter, King states that Christians and the Church need to be more "courageous than cautious" and to get out from behind the "anesthetizing security of stained-glass windows." King defines the difference between just and unjust laws, the sad state of the church, and the urgency of action as "human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God."

Martin, Luther King Jr. *A Letter From A Birmingham Jail*. 1963.

***Issues Facing Christians Today*

John Stott clearly outlines in chapter eight of this book why Christians cannot divorce social action from Christianity. “Christianity, in its essence, is both a means to obtain eternal life as well as a call to action while here on earth.” Stott outlines this concept while providing biblical knowledge that can equip Christians in embracing the “issues of today” with a biblical frame of mind. John Stott. London: *HarperColinsReligious*, 1980.

***Good News About Injustice: A Witness of Courage in a Hurting World*

Accounts of child prostitution, state-sponsored religious persecution, racial violence, torture and genocide often make us wonder what we can possibly do in response. And certainly they make us wonder where the God of justice is. Gary Haugen sees the truth of Jesus’ claim vindicated throughout Scripture, which portrays a God who rises up against injustice. The good news about injustice is that God is against it. God is in the business of using the unlikely to perform the holy. In this book Haugen not only offers personal testimony and stories of courageous witnesses both past and present, but also calls the body of Christ to action. He offers concrete guidance on the ways and means the church can rise up to seek justice throughout the world. *(back cover)*

Haugen, Gary A. *Good News About Injustice: A Witness of Courage in a Hurting World*. USA: InterVarsity Press, 1999.

The Idea of Human Rights: Four Inquiries

Perry, inspired by his 1988 trip to El Salvador, writes a personal and scholarly exploration of the idea of human rights. He discusses religious morality to politics and law. He seeks to disentangle the complex idea of human rights by way of four essays. In his essays he addresses the premise that every human being is sacred, the value of discussing human rights, the universality of human rights and “moral relativism.” This book addresses disciplines of law, philosophy, religion, and politics. *(back cover)*

Perry, Michael J., *The Idea of Human Rights: Four Inquiries*. New York: Oxford University Press, 1998.

Africa

Long Walk to Freedom: The Autobiography of Nelson Mandela

The winner of the Nobel Peace Prize and leader of South Africa’s antiapartheid movement, Nelson Mandela reveals much of himself in Long Walk to Freedom. Most of his autobiography was written secretly while he was imprisoned for 27 years on Robben Island by South Africa’s apartheid regime. Mandela discloses a strong and generous spirit that refused to be broken under the most trying circumstances. *(back cover)*

Mandela, Nelson. *Long Walk to Freedom: The Autobiography of Nelson Mandela*. Boston: Little, Brown and Company, 1994.

The Passing Summer: A South African Pilgrimage in the Politics of Love

Michael Cassidy has a deep love for his country, South Africa. In this book he takes you through his own “pilgrim’s progress” as he becomes a Christian and then dedicates his life to the work and ministry of Christ. Cassidy provides an historical account of South Africa providing details of historical events that enable the reader to see the causes and effects of continual oppression. Much of the book is dedicated to offering practical steps toward establishing balance between the gospel and human needs. Cassidy braves through the

dichotomy of politics and evangelism declaring that it is not acceptable for Christians to be lopsided in their faith.

Cassidy, Michael. *The Passing Summer: A South African Pilgrimage in the Politics of Love*. London: Hodder & Stoughton, 1989.

We Wish to Inform You That Tomorrow We Will be Killed With Our Families: Stories from Rwanda
Hutus kill Tutsis, then Tutsis kill Hutus--if that's really all there is to it, then no wonder we can't be bothered with it," Philip Gourevitch writes, imagining the response of somebody in a country far from the ethnic strife and mass killings of Rwanda. But the situation is not so simple, and in this complex and wrenching book, he explains why the Rwandan genocide should not be written off as just another tribal dispute. The "stories" in this book's subtitle are both the author's, as he repeatedly visits this tiny country in an attempt to make sense of what has happened, and those of the people he interviews.

(amazon.com)

Gourevitch, Peter. *We Wish to Inform You*. New York: Farrar, Straus, and Giroux, 1998..

Season of Blood: A Rwandan Journey

Fergal Keane, an Irish journalist and former BBC correspondent in South Africa, was sent in 1994 to cover the war in Rwanda that had left one million Tutsis dead, most of them gruesomely hacked to death by their Hutu neighbors. The power of this account lies in Keane's profound emotional shock at barely imaginable cruelty and in the personal testimony of the survivors he interviewed. Like many familiar with Africa, he rejects the too easy explanation of "tribal hatred," with its assumption that the problem is intractable and internal. He emphasizes instead the economic and class disparities driving a political bloodlust, reminiscent perhaps of revolutionary France. Even though understanding such atrocity seems out of reach, Keane bears eloquent witness to evil. (amazon.com)

Keane, Fergal. *Season of Blood: A Rwandan Journey*. England: Penguin Books, 1995.

King Leopold's Ghost

Adam Hochschild writes that King Leopold of Belgium did not much care for his native land or his subjects, all of which he dismissed as "small country, small people." Even so, King Leopold searched the globe to find a colony for Belgium, frantic that the scramble of other European powers for overseas dominions in Africa and Asia would become the Belgian Congo. Leopold set about establishing a rule of terror that would culminate in the deaths of 4 to 8 million indigenous people, "a death toll," Hochschild writes, "of Holocaust dimensions." Those who survived went to work for the Belgian king, who salted away billions of dollars in hidden bank accounts throughout the world. Hochschild's book of historical inquiry, draws heavily on eyewitness accounts of the colonialists' savagery, bringing this little-studied episode in European and African history into new light.

Hochschild, Adam. *King Leopold's Ghost*. Boston: Mariner Books, 1999.

***Roots*

An eloquent testimony of the unconquerable human spirit. *Roots* begins with a birth in 1750, in an African village; it ends seven generations later at the Arkansas funeral of a black professor whose children are a teacher, a Navy architect, an assistant director of the U.S. Information Agency, and an author. The author is Alex Haley. *Roots* not only speaks of the horrific abuse that Africans endured but of a rich cultural heritage that slavery tried to take away from them.

Haley, Alex. *Roots: The Saga of an American Family*. New York: Doubleday, 1976.

Asia

Eyes of the Tailless Animals: Prison Memoirs of a North Korean Woman

“At the moment the officer announced my release in front of the prisoners, the eyes of all six thousand tailless animals stared at me. Their eyes were pleading. When you get out of prison, be a witness for us.” This book is a personal testimony of Soom Ok Lee’s experience in prison in North Korea. She relates terrifying accounts of unimaginable inhumane torture, and the hope that she found in the love of Christ.

Lee, Soon Ok. *Eyes of the Tailless Animals: Prison Memoirs of a North Korean Woman*. Living Sacrifice Book Company, 1999

***The Rape of Nanking: The Forgotten Holocaust of World War II*

China has endured much hardship in its history. The Rape of Nanking recounts the horrible events in this eastern Chinese city that has been under Japanese occupation in the late 1930s. Nanking, she writes, served as a kind of laboratory in which Japanese soldiers were taught to slaughter unarmed, unresisting civilians, as they would later do throughout Asia. Reducing their victims to insects and animals, the Japanese commanders orchestrated a campaign in which several hundred thousand Chinese soldiers and noncombatants alike were killed. More than just narrating the details of massive violence, *The Rape of Nanking* tells the story from three perspectives: the Japanese soldiers who performed it, the Chinese civilians who endured it, and the group of Europeans and Americans who refused to abandon the city and thus created a safety zone that saved almost 300,000 Chinese. Chang characterizes the “conspiracy of silence” that persists today, as a “second rape.”

(amazon.com)

Chang, Iris. *The Rape of Nanking: The Forgotten Holocaust of World War II*. USA: Penguin Books, 1997.

Middle East

***Justice and Only Justice*

This captivating bestseller, by a clergyman and leader of the Palestine Christian community, examines the problems and prospects for Palestinians, Jews, and Christians in the Middle East. As the conflict between Israel and Palestine remains in the front pages of the daily paper, it is crucial to understand the political, religious and historical dimension of the Israel Palestine. Ateek uses the Bible to define his foundational beliefs and purports, “Only justice rooted in compassion can save us from repeating the cycle of violence.”

Ateek, Naim S. *Justice and Only Justice*. New York: Orbis, 1989.

Guests of the Sheik : An Ethnography of an Iraqi Village

Elizabeth Warnock Fernea has written a vastly informative ethnographic study of her two-year stay in the tiny rural village of El Nahra in southern Iraq during the early 1950s. To help her anthropologist husband gather data, Mrs. Farea agreed to dress only in the all-enveloping black veils of the women of the harem. Although she shared a small mud-brick cottage with her husband, her daily life was spent only with the women of the town, for in this polygamous society there existed no social communication between the sexes. This volume gives a unique insight into a part of Middle Eastern life seldom seen by the West—a

life of the women who have no outwardly apparent role in society, but whose thoughts and ideas are now emerging with force and helping to shape modern Middle Eastern Society.
(back cover)

Fernea, Elizabeth Warnock. *Guests of the Sheik: An Ethnography of an Iraqi Village*. New York: Doubleday, 1965.

Walking the Red Line: Israelis in Search of Justice for Palestine

Deena Hurwitz, ed. *Walking the Red Line: Israelis in Search of Justice for Palestine*. Philadelphia, PA: New Society Publishers, 1992.

The Hidden Face of Eve

This is a personal and often disturbing account of growing up into womanhood in the Islamic world. Nawal Sa'dawi, an Egyptian physician and writer, ranges over a host of topics - from sexual aggression against female children and the circumcision of young girls, to prostitution, sexual relationships, marriage and divorce. She relates women's position in the Middle East to the struggles between the left and right in Islam, and shows how the political priorities of Western and Third World women differ.

(arabworldbooks.com)

Sa'dawi, Nawal. *The Hidden Face of Eve: Women in the Arab World*. St. Martin's Press, Inc., 1997.

Price of Honor: Muslim Women Lift the Veil of Silence on the Islamic World

Jan Goodwin set out to investigate the status of women in 10 Islamic countries after being shocked and appalled at the brutal treatment of a nine-year-old girl she befriended while living in Peshawar, a frontier town on the border of Pakistan and Afghanistan. Her findings are profoundly disturbing and center on the enormous influence of radical Islamic fundamentalists, who have created a system of "gender apartheid" that has turned women into virtual prisoners. After providing deft descriptions of the current atmosphere in each country, she relates shocking stories of restriction, cruelty, abuse, and violence. Most Islamic women now live severely circumscribed lives. They are forbidden to go out without male chaperons and face harsh jail terms, or even death, for such "crimes" as failing to be fully concealed in a chador or other heavy, dark garments. Worse, of course, are the frequent beatings and rapes, many committed by the police. Men can divorce their wives secretly and are free to have several wives, while women are kept cloistered at home, suffering from depression and a host of ailments associated with lack of sunshine and exercise. This tragic state of affairs is all the more maddening given the fact that none of the more flagrant abuses have any basis in the Koran, which teaches respect for women as equal and invaluable partners in Muslim society. Goodwin takes pains to present balanced and well-documented information, making her revelations all the more alarming.

(Donna Seaman, amazon.com)

Goodwin, Jan. *Price of Honor: Muslim Women Lift the Veil of Silence on the Islamic World*. Boston: Little, Brown, 1994.

Eastern Europe

Man's Search for Meaning

Internationally renowned psychiatrist Viktor E. Frankl endured years of unspeakable horror in Nazi death camps. During, and partly because of, his suffering, Dr. Frankl developed a

revolutionary approach to psychotherapy known as logotherapy. At the core of his theory is the belief that man's primary motivational force is his search for meaning. (Back cover)
The book begins with Frankl's deeply personal essay of his imprisonment in Auschwitz and other concentration camps for five years. He writes of his struggle to live and to find reason for living. The second half of the book "Logotherapy in a Nutshell" describes the psychotherapy method that Frankl pioneers as a result of his experiences in the concentration camps. Frankl writes, "Our generation is realistic, for we have come to know man as he really is. After all, man is the being who invented the gas chambers of Auschwitz; however, he is also that being who entered those gas chambers upright, with the Lord's Prayer or the Shema Yisrael on his lips." Man's Search for Meaning is a very human book that attempts to make sense or at least find reason in the most horrendous accounts of human violations. (amazon.com)

Frankl, Viktor E. *Man's Search for Meaning*. New York: WSP, 1984.

Exit into History: A Journey Through the New Eastern Europe

The author, an American who left Poland at age 13, is a sympathetic visitor to the countries she describes: Poland, Czechoslovakia, Hungary, Romania, and Bulgaria. Hoffman is both hopeful about the prospects of democracy and nostalgic for the warmth that once made her feel at home. The author guides the reader to a comparison of the different textures of life in what the former Soviet Union at one time referred to as the "hostile fraternal nations." Especially interesting are Hoffman's encounters with her acquaintances in Poland, which share a Jewish perspective on anti-Semitism in the new Europe.

Hoffman, Eva. *Exit into History: A Journey Through the New Eastern Europe*. USA: Penguin Books, 1993.

Balkan Ghosts: A Journey Through History

Robert Kaplan writes from the perspective of a seasoned foreign correspondent. From the assassination that triggered World War I to the ethnic warfare now sweeping Serbia, Bosnia, and Croatia, the Balkans have been the crucible of the twentieth century, the place where terrorism and genocide first became tools of policy. This enthralling and often chilling political travelogue fully deciphers the Balkans' ancient passions and intractable hatreds for outsiders. For as Kaplan travels among the vibrantly-adorned churches and soul-destroying slums of the former Yugoslavia, Albania, Romania, Bulgaria, and Greece, he allows us to see the region's history as a time warp in which Slobodan Milosevic becomes the reincarnation of a fourteenth-century Serbian martyr; Nicolae Ceaucescu is called "Drac," or "the Devil"; and the one-time Soviet Union turns out to be a continuation of the Ottoman Empire. (amazon.com)

Kaplan, Robert. *Balkan Ghosts: A Journey Through History*. New York: St. Martin's Press, 1993.

***Night*

Elie Wiesel, a Nobel laureate, writes about an attempt to find meaning in the horror of the Holocaust. This is the story of how a cultured people turned to genocide and how the rest of the world remained silent in the face of genocide. Though *Night* is not an autobiographical account of Wiesel's life, it is based closely on his own experiences in Birkenau, Auschwitz and Buchenwald. The protagonist of *Night* is a scholarly teenager who carries with him an overwhelming sense of guilt-- having survived the genocidal campaign that killed his family, his innocence and his God.

Wiesel, Elie. *Night*. New York: Bantam Books, 1982.

1937: Stalin's Year of Terror

1937 describes what happened to Stalin's opponents and why. Rogovin puts the reader directly in the courtrooms, jail cells, homes and conversations of the persecuted. Rogovin gives voice to those who were silenced over 60 years ago and provides an impeccable knowledge of Soviet history and contemporary events and explains why this knowledge is relevant today.

Rogovin, Vadim Z. *1937: Stalin's Year of Terror*. Michigan: Mehring Books, Inc., 1998.

The Great Terror: A Reassessment

Robert Conquest blends profound research with evocative prose, providing not only an authoritative account of Stalin's purges, but also a compelling and eloquent chronicle of one of this century's most tragic events. (amazon.com)

Conquest, Robert. *The Great Terror: A Reassessment*. New York: Oxford University Press, 1991.

South America

***Crisis and Hope In Latin America: . . . an Evangelical Perspective*

Crisis and hope in Latin America is panoramic yet thorough. Taylor examines the historical, soci-political and religious backgrounds of Latin America. In Part 2, Nunez probes issues and challenges issues such as post-conciliar Roman Catholicism, liberation theology, the charismatic movement, contextualization and evangelical social responsibility. In Part 3 both authors update their original material, and Taylor concludes by exploring the implications of this book for the church, mission agencies and expatriate missionaries in Latin America.

(back cover)

Nunez, E. A., and W.D. Taylor. *Crisis and Hope In Latin America: . . . an Evangelical Perspective*. Chicago: WEF, 1989.

The Massacre at El Mozote: A Parable of the Cold War

What compelled the army to decapitate infants, hang children and wipe out an entire village of 800 civilians? Why did the U.S. support a government that massacred nuns, priests, and social workers? Mark Danner, a journalist, brings attention to the barbarity that was committed against the people in El Mozote, a remote Salvadoran village and the role that the U.S. government played. Danner tells the truth about this dark episode of human rights violations and the U.S.'s aid to its allies.

Danner, Mark. *The Massacre at El Mozote: A Parable of the Cold War*. New York: Vintage Books, 1993.

Novels

***Cry, the Beloved Country*

This is a novel that will both capture your attention and your emotions. *Cry, the Beloved Country* is a beautifully told and profoundly compassionate story of the Zulu pastor Stephen Kumalo and his son Absalom, set in the troubled and changing South Africa of the 1940's. Paton allows you to feel the beauty of South Africa while portraying the historical effects of

racial inequality and injustice. It will touch your heart and give you a renewed faith in the dignity of mankind.

Paton, Alan. *Cry, the Beloved Country*. New York: Scribner Paperback Fiction, 1948.

Crime and Punishment

A desperate young man plans the perfect crime—the murder of a despicable pawnbroker, an old woman that no one loves and no one will mourn. Is it not just, he reasons, for a man of genius to commit such a crime, to transgress moral law—if it will ultimately benefit humanity? So begins one of the greatest novels ever written: a powerful psychological study, a terrifying murder mystery, and a fascinating detective thriller infused with philosophical, religious and social commentary. Raskolnikow, an impoverished student living in a garret in the gloomy slums of St. Petersburg, carries out his grotesque scheme and plunges into a hell of persecution, madness and terror. *Crime and Punishment* takes the reader on a journey into the darkest recesses of the criminal and depraved mind and exposes the soul of a man possessed by both good and evil . . . a man who cannot escape his own conscience. (*The publisher*)

Dostoevsky, Fyodor. *Crime and Punishment*. New York: Bantam Books, 1981.

One Day in the Life of Ivan Denisovich

Solzhenitsyn's book is the simply told story of a typical, grueling day of the character's life in a forced labor camp in Siberia. The novel soon became one of the most significant and outspoken literary documents ever to come out of Soviet Russia. It's a brutal depiction of life in a Stalinist camp and a moving tribute to man's triumph of will over relentless dehumanization.

Solzhenitsyn, Alexander. *One Day in the Life of Ivan Denisovich*. New York: New American Library, 1993.

Suggested Videos

A Dry White Season

Schoolteacher Ben du Toit ([Donald Sutherland](#)) has been insulated all his life from the horrors of apartheid in his native South Africa. Perhaps he really didn't want to know. When the son of his black gardener is arrested and beaten as a result of a schoolboy protest in Soweto, at first he imagines the police must have had their reasons. However, the boy is picked up again, and this time he doesn't come back. Ben promises his servant that he will look into the incident, and discovers that the boy was killed simply to gratify the violent urges of Captain Stolz, a "special branch" policeman. At long last he has gotten a glimpse into the truly arbitrary and violent nature of the system he has so long benefited from, and he hires Ian Mackenzie to prosecute the killer. It is a foregone conclusion that Stolz will not be punished, but Mackenzie rises to new heights of withering sarcasm and irony in the courtroom. This situation turns Ben into a radical firebrand, which alienates him from his white friends and neighbors, as well as members of his family.

(allmovie.com)

Directed by Euzhan Palcy. *A Dry White Season*. 1989.

Gandhi

Sir Richard Attenborough's 1982 multiple-Oscar winner (including Best Picture, Best Director, and Best Actor for Ben Kingsley) is an engrossing, reverential look at the life of

Mohandas K. Gandhi, who introduced the doctrine of nonviolent resistance to the colonized people of India and who ultimately gained the nation its independence. Kingsley is magnificent as Gandhi as he changes over the course of the three-hour film from an insignificant lawyer to an international leader and symbol. Strong on history (the historic division between India and Pakistan, still a huge problem today, can be seen in its formative stages here) as well as character and ideas, this is a fine film.

(amazon.com)

Directed by Richard Attenborough. *Gandhi*. 1982.

Cry Freedom

Richard Attenborough directed this dramatic story, based on actual events, about the friendship between two men struggling against apartheid in South Africa in the 1970s. Donald Woods is a white liberal journalist in South Africa who begins to follow the activities of Stephen Biko, a courageous and outspoken black anti-apartheid activist. Woods and his wife Wendy get to know Biko, and they become friends, until Biko is brutally murdered at the hands of government troops in 1977 for his activities against the country's repression of the black majority population. Donald is shocked and appalled by Biko's murder and determined that the truth about Biko will become known to the world; eventually, Donald and Wendy Woods and their children must leave South Africa (and nearly everything they have) as they spread the word about Biko's life and death to ensure that he did not die in vain.

(allmovie.com)

Directed by Richard Attenborough. *Cry Freedom*. 1987

Breaker Morant

Breaker Morant is one of the most acclaimed Australian films, telling a powerful tale of wartime betrayal and injustice. Henry "Breaker" Morant (Edward Woodward) is an Englishman living in Australia at the end of the 19th century. When war breaks out in 1899 between Britain and the Boers (descendants of Dutch colonists), Morant and a number of Australians volunteer for duty and are absorbed into the non-regular units of the British army. Acting under orders from his commanders, Morant oversees the execution of several Boer prisoners; it turns out that one of them was German, and in order to keep the peace with Germany, Britain agrees to courtmartial Morant and two other soldiers, sentencing two to death and one to life imprisonment. Based on a play by Kenneth Ross, Bruce Beresford's film is powerfully filmed and acted and has become a classic anti-war movie since its 1980 release; the script (co-written by Beresford) was nominated for an Academy Award.

(allmovie.com)

Directed by Bruce Beresford. *Breaker Morant*. 1980.

The Bandit Queen

The Bandit Queen, based on the true story of legendary female warrior Phoolan Devi, is a confrontational epic that paints a far different picture of India from other art-house productions. Devi is married at age 11, abandoned by her husband when she resists his advances, and turned into a social outcast who, at one point, is gang-raped by the upper-caste men of one village. She later gets her revenge by organizing a massacre that leaves 20 villagers dead. Devi ultimately leads a band of latterday Robin Hoods on bold raids against landowners in Central India during the late 1970s and early 1980s, often taking their spoils and redistributing them to poor tenant farmers. By the time she is arrested in 1983, Devi has

become a folk hero, especially to the women who live in rural India's brutally patriarchal society. A full-fledged commercial production, handsomely produced and directed by talented Indian filmmaker [Shekhar Kapur](#), [Bandit Queen](#) painfully exposes a controversial aspect of Indian culture, while providing a triumphant portrait of female empowerment. (allmovie.com)

Directed by Shekhar Kapur. *The Bandit Queen*. 1994.

Amistad

This [Steven Spielberg](#)-directed exploration into a long-ago episode in African-American history recounts the trial that followed the 1839 rebellion aboard the Spanish slave ship Amistad and captures the complex political maneuverings set in motion by the event. Filmed in New England and Puerto Rico, the 152-minute drama opens with a pre-credit sequence showing Cinque and the other Africans in a violent takeover of the Amistad. Captured, they are imprisoned in New England where former slave Theodore Joadson, viewing the rebels as "freedom fighters," approaches property lawyer Baldwin who attempts to prove the Africans were "stolen goods" because they were kidnapped. Running for re-election, President Martin Van Buren overturns the lower court's decision in favor of the Africans. Former President John Quincy Adams is reluctant to become involved, but when the case moves on to the Supreme Court, Adams stirs emotions with a powerful defense. The storyline occasionally cuts away to Spain where the young Queen Isabella plays with dolls; she later debated the Amistad case with seven U.S. presidents. The character portrayed by is a fictional composite of several historical figures.

(allmovie.com)

Directed by Steven Spielberg. *Amistad*. 1997.

Beyond Rangoon

Missing

[Costa-Gavras](#)'s tense political drama is set in an unspecified South American country, in the throes of a military coup. American activist Charles Horman, who has been a thorn in the side of the country's military ever since his arrival, suddenly disappears. In trying to find out what has happened, his wife Beth is stonewalled, not only by the ruling junta but by the American consulate. His father, staunchly patriotic Ed Horman, joins Beth in her search. Ed and his daughter-in-law have never seen eye to eye politically, and he refuses to entertain the notion that his son's disappearance might be part of a larger conspiracy or cover-up. But as the days grow into weeks, Ed comes to the shattering conclusion that he and his family have been betrayed by the American government, on behalf of the "friendly" South American dictator who holds his people in a grip of iron. Adapted by Costa-Gavras and Donald E. Stewart from a book by Thomas Hauser, [Missing](#) was inspired by the true story of the late Charles Horman.

(allmovie.com)

Directed by Constantine Costa-Gavras. *Missing*. 1982.

The Official Story

Luis Puenzo's shattering 1985 story about the collision of middle-class aspirations and government lies in Argentina packs a wallop a viewer never forgets. A happy couple (Norma Aleandro and Hector Alterio) enamored of their careers (she's a teacher proffering pro-government revisionist history, he's a successful entrepreneur) are made all the more joyous

by the fulfilling presence of an adopted baby in their lives. In time, however, Alejandro's character begins to suspect that the child was taken from a woman who is among Argentina's "disappeared," i.e., a likely victim of violent political repression. With that genie out of the bottle, everything about the couple's life together begins to look doctored and glossed-over to her, including the marriage itself. Puenzo (*Old Gringo*) leads the mounting suspicion and conflict between husband and wife toward an astonishing eruption of suppressed feelings, a release of buried truths that is more than the story of one wobbly marital union. It is an allegory for a nation fearing its recent past. A powerful experience. (amazon.com)

Directed by Luis Puenzo. *The Official Story*. 1985.

Appendix E: Human Rights Careers

The secret of success in life is for a man to be ready for his time when it comes.
- Benjamin Disraeli

Introduction

The International Justice Mission receives a tremendous number of inquiries from Christian students who are interested in a career of service in the field of international human rights. The passion and interest of these students is a great encouragement to us at the IJM, and represents immeasurable hope for those who suffer injustice in our world and for those who are yearning to see a courageous and authentic witness for Christ in dark places. Equally encouraging is the thoughtful way these students are pursuing practical questions about how they might prepare themselves for effective service. God is glorified by missionary doctors, famine fighters and church planters who demonstrate a rigorous commitment to excellence through careful, thoughtful preparation for service. In the same way, those who seek to serve God by bringing rescue to victims of oppression begin their journey of excellence by thinking hard about how they might prepare and equip themselves for their work.

Accordingly, we would like to offer a few words of candid, practical guidance that we hope interested students will find helpful. It is, of course, impossible to chart the “right” course for any specific student; and in the end, we rely upon God’s promises for direction (Pr. 3:5-6) and wisdom (James 1:5-6). God has already given clear guidance to *all* Christians that they are to be engaged in the work of justice (Micah 6:8, Is. 1:17, Matt. 23:23). For those who are exploring a career in international justice ministry, we would like to provide the following food for thought.

Students who are interested in a career in human rights would be well served by an educational strategy that focuses on the foundations of faith, professional skill and cross-cultural training in preparation for effective service in the field.

First, it must be understood that a *Christian* witness for justice is built upon a relationship with Jesus Christ – the one whom Christians regard as God and the source of all justice, compassion, power, truth and goodness. Accordingly, the strength and ultimate usefulness of any individual Christian’s witness for justice flows from the grace of God and one’s investment in the intimacy and quality of one’s relationship with their Maker. Accordingly, we advise those most zealous for justice to begin their journey with a commitment to deepening their companionship with the God of justice. For a Christian, a career in justice ministry finds power, joy and sustainability when it is built on a strong spiritual foundation in Christ (Ps. 127:1).

Knowing that engagement in human rights corresponds to God’s command to seek justice for the oppressed, the strength of our resistance to this evil comes directly from our complete reliance upon God, the One who is most offended by the abuse. Sincere study, prayer and worship are the channels through which God builds this foundation. When we begin to understand how our heavenly Father feels about the world we live in, we are more able to act in ways that honor Him. Service to the oppressed finds its unyielding

determination in a life focused on Christ, seeking His glory and following His example of love. As Oswald Chambers writes, “Service is the overflow which pours from a life filled with love and devotion...Service is what I bring to the relationship and is the reflection of my identification with the nature of God”.

Public Justice Skills: Investigation & Intervention

Building upon a foundation of devout faith, the human rights profession requires a highly developed set of skills that relies upon two unique disciplines: investigation and intervention. As deception and coercion are the tools of the oppressive perpetrator, investigation and intervention are the tools that expose the deception and bring protective power to bear on behalf of the victim. These concepts are thoroughly discussed in Good News About Injustice by Gary Haugen that also features a discussion of the various professional skills that are relevant to the ministry of justice.

The discipline of investigation is the tool necessary to address the deception that the oppressor uses to cover up his or her deeds. Proverbs 37:14 affirms this principle: “The mouth of the righteous is a fountain of life, but the mouth of the wicked *conceals* violence”. Vocationally, training in the legal or law enforcement professions provides a particular focus on the hard work of exposing the truth and finding the facts amidst confusion, conflict and lies. Lawyers and law enforcement professionals are trained specifically in the arts of fact finding, exposing lies and demonstrating *with proof* the innocence or guilt of the accused individual. Since the human rights field requires this same skill, the student would be well served by experience and education in the fields of law or law enforcement.

A law enforcement career should focus on active criminal investigative experience and a high level of professional training. In the legal field, students should gain exposure to litigation and criminal law, specialties that engage a fight over facts and an examination of proofs. Service in a public defender’s or prosecutor’s office or a private litigation practice are obvious examples.

The discipline of intervention relates to the oppressor’s use of coercion to dominate the victim’s environment and decisions. To combat this misuse of power, students must learn how to access power on behalf of those who are vulnerable, working up the chain of power to intervene, by authority, above the perpetrator. To do this, it is important to develop an expertise in social, political, economic and governmental power; to learn where power resides and how it is exercised. From a broad perspective, the academic disciplines of government, international relations, politics and history can provide a strong foundation of study. More specifically, two of the most powerful ways to equip oneself for international human rights work are through training in law enforcement (e.g. law enforcement academies, training in investigative specialties and investigative experience) and/or qualification as a lawyer.

Career in Law

For those who are interested in pursuing a law degree, we offer the following suggestions. First, one must confront the brutal truth about the way the legal profession allows the law schools to sort out graduations of promising legal talent. There is a clearly understood

ranking of law schools by reputation (published in magazines and books), and the legal profession doles out its introductory opportunities largely on the basis of the reputation of the school from which an applicant comes. There are exceptions to the rule, of course; but students should not underestimate the general power and pervasiveness of the rule. In addition, most law students will get a better education at a better ranked law school – not because the law professors are so much better or the course content much different – but because the caliber of students will be better. Accordingly students will be pushed to think harder and get more out of their education by the peers around them.

Accordingly, as a general matter, students should try to go to the highest ranked law school they can. Many schools will advertise special offerings such as international law and human rights; but, for students seeking to optimize their career options these advertised areas of special interest do not generally make up for the institutions less esteemed reputation in general. Generally, a student would be ill-advised to attend a law school on an altogether lower tier, because of advertised specialties, “quality of student life” or geography (unless you know you want a job in that particular locality).

Once in law school, students interested in a career in human rights would be well advised to take available courses that focus on 1) the battle over facts (litigation, civil and criminal procedure, evidence, etc.); 2) governmental institutions and processes of power (constitutional law, administrative law, government relations, legislative process, public policy, etc) and 3) substantive international and human rights law. A student would be well advised to pursue clinical opportunities for litigation service and relationships with professors who can open doors for research, job experience, clinical experience or clerkships in the three areas mentioned above.

The final thread of preparation for a human rights career is cross-cultural experience. The student must develop the capacity to translate her/his professional skills into a cross-cultural, developing world context. The ability to function, solve a problem and live in the developing world transforms the student from tourist to a problem-solving participant in a foreign and economically under-developed society. This requires time spent overseas. Every bit helps, but opportunities that extend beyond two months are generally more significant. Specific experiences might include summer or semester mission trips in the developing world, the Peace Corps, NGO (non governmental organization) volunteer opportunities and business start-up in a developing context.

These experiences allow one to develop and test one’s capacity to work and solve problems in the difficult environment where the poor spend each day including dirt, inconvenience, sickness, bugs, risk and physical discomfort. More importantly, they test’s one’s capacity for the deeper and indispensable capacities such as humility, listening, compassion, patience and faith.

As the student begins to determine his or her specific interests and gifts in these areas, it will be important to develop a long-term vision of a job or place of employment that is most appealing. Human rights work is accomplished at human rights NGOs, public law institutions (Department of Justice, Capitol Hill) and private firms (using the vehicle of pro bono legal work). If attending law school, use the first summer to experiment, the second to establish a “foot in the door” and third to establish employment.

Finally, a student interested in pursuing the special joys and holy calling of human rights service must be under girded with perseverance and a long-term commitment to a vocational vision of seeking justice. It is important to understand that the gifts of advocacy are *extremely* valuable. There will be many bidders for your service, and you must find a way to retain a commitment to the kind of clientele you want to serve with your gifts. The poor and the oppressed overseas will have the least to offer you in terms of the compensation normally tendered to the profession – the least money, the fewest perks, less professional status, and less renown. So, what will sustain you in your commitment as the offers of the bidding war increase as your training makes you more valuable? Only one thing: a clear understanding, in advance, of what you want in exchange for your services.

It is not unlike a student who heads to medical school with a vision of becoming a missionary doctor in the developing world. Over time, his or her training makes the student very valuable and a bidding war of opportunities ensues. Generally, anything a doctor does is good and noble – but there definitely is a spectrum of need, both in terms of the urgency of the suffering and the availability of those who can meet the need. There are those who need surgery for a gunshot wound in the inner city, those who need a cure for their cancer, those who need knee surgery to play next season, those who need a tummy tuck and those who need an abortion. There will be aggressive bids made for the medical student's service from various clientele. What will sustain the medical student in his or her vision for overseas ministry among the poor?

Likewise in the legal profession, there are a variety of perfectly honorable opportunities, but they exist on a spectrum of moral and monetary urgency. There are those who put violent criminals behind bars and keep the innocent free in America, those who help a business play by the rules, those who give an offending corporation its best argument in court, and those (very few) who actually lie and cheat for whoever will pay. It will be easier, more lucrative and safer for the law student to offer his or her gifts of advocacy to serve these clientele, than it will be to go and serve the victims of oppression overseas – those who are, nevertheless, the most in need of a witness of Christ's love and God's justice. What will sustain a student in his or her vocational vision to “the least of these”?

It will only be a clear, advance conviction that the *reason* the student set out to equip themselves with the tools of advocacy in the first place was to follow Christ in service to those most needy in our world, and to receive the unique compensation that Christ alone offers – joy, peace, meaning, love, holiness and a treasure that is eternal.

Career in Law Enforcement

For those interested in pursuing a career in law enforcement, we offer the following suggestions. A law enforcement career should be well rounded to include all aspects of policing. This would be tremendously helpful in future interaction and understanding of victims that have suffered various types of crimes. This kind of exposure will also allow for you to better understand and work with the government officials that you will most probably encounter as well. Focus on active criminal investigative experience and a high level of professional training.

Most law enforcement agencies will not allow you to join their ranks until you attain the age of 21. There should be course study that will involve the police sciences to build a foundation of understanding that will serve you in the understanding of how investigation and reporting will impact the enforcement of the law through adjudication. In addition, courses in technical writing, psychology and sociology with an emphasis in the international arena and travel to include techniques in public speaking. There are programs available at the local level that will allow you to experience law enforcement as an observer. There are common programs such as explorer posts, ride a longs to include citizen neighborhood watch organizations. If you are interested in working at the state level, most agencies will maintain similar programs. If at the federal level there are employment options that will allow you to interact with law enforcement in a capacity not directly associated with investigations but on a track where you may be involved in portions of an investigation. All of these will allow you to look at the inner workings and see how the systems of law enforcement function in reality.

There is a need for law enforcement professionals that would want to work at either the federal, state or local level. It is important for the IJM to maintain the capacity and ability to interact with the various facets of the communities that we have been called to work in. This will involve you personal preferences, adaptability and ultimately God's will in your life.

Other Career Connections to Global Justice Ministry

Though you may not be pursuing a career in law or law enforcement, you can play a vital role in global justice ministry. Church leaders such as pastors, seminary professors and ministry trainers have great impact in leading others in the authority of the Word of God to know God's passion for justice and His plan to use His people to bring rescue to the oppressed. Missionaries and frontline relief and development workers play an instrumental role in reporting cases of injustice and oppression and providing necessary ministries of aftercare for rescued victims. Those pursuing careers as writers, producers, artists and media professionals who are committed to telling with passion and excellence the stories of the victims of abuse and what God has done to bring rescue are critical in advancing the cause of justice in the world. The IJM invites students to pursue a lifelong vocational journey in the ministry of justice, a journey of excellence, creativity, adventure and joy.