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The meeting in Ljubljana

In September the partners met in Ljubljana (Slovenia) and discussed about the project's implementation. More specifically the partners talked about the dissemination of the training in each partner's focus groups. There was also an open discussion between the partners regarding dissemination activities that will promote the program (facebook, educational activities, conferences).

One of the most important elements of the meeting was the presentations from the partners and other NGOs. The Mental Health Centre presented a structural overview about the important parts of the DAUPR program regarding implementation, dissemination and budget control. Plymouth mind presented an interesting presentation regarding "Neurolinguistic programming" which combined the social aspects of language with the ability to change cognitive behavioral schemas that create problems in your every life. Odysseus presented a short discursive analysis of the interpretative repertoires of vulnerability in the teachers' focus groups. Šentprima informed the partners about how the training of the focus groups will be evaluated electronically.

There was also an interesting

presentation of the NGO Šent (Slovenian association for mental health) which was the founding organization of Šentprima. Šent was presented by Andreja Štepec, who is the president of the council of users. There was also a presentation of KLJUČ, which is a Centre for fight against human trafficking. Polona Kovač presented how they manage to help and support sex trafficking victims. The partners also visited ODNOS an association for the development and integration of social sciences and cultures.

Another interesting aspect of our visit in Ljubljana was the chance we had to visit two social enterprises. ASTRA informed us that there are many social enterprises that are supported by the government and other authorities. We visited Druga Violina and had dinner there. Druga Violina is a restaurant and a social enterprise which trains and employs people with learning difficulties. We also visited Skuhna which is also a restaurant and a social enterprise that employs migrants. Both restaurants were exceptional and we really enjoyed talking with some of the people who work there.



Getting Together



The DAUPR team in Lipica farm

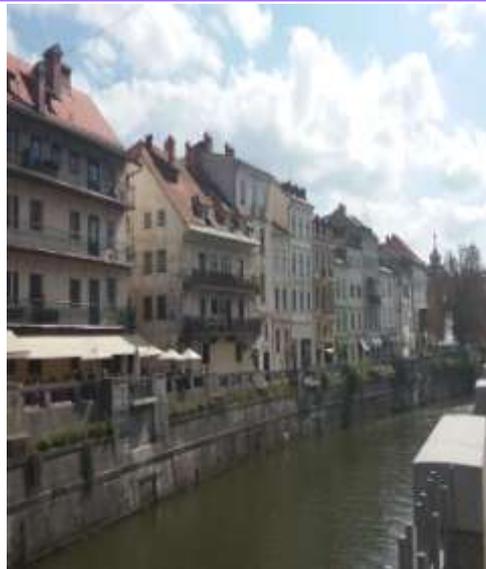
Lipica is the oldest European farm breeding one of the oldest horse breeds. Lipica is a well known cultural, historical and natural heritage of Slovenia and Europe.

<http://www.lipica.org/en/discover-lipica>



Ljubljana

Ljubljana is the capital and largest city of Slovenia. It has been the cultural, educational, economic, political, and administrative center of independent Slovenia since 1991. The historic city was destroyed and rebuilt several times and with many different architectural styles (Baroque style, Vienna secession style). The city is famous for its bridges that cross Ljubljana's rivers. Tivoli park, Prešeren Square, the castle but also the city's puppet theater are some spots that one must visit in Ljubljana. (<https://en.wikipedia.org/wiki/Ljubljana>)



Gender perspective of the human trafficking ASTRA-Antitrafficking Action

Human trafficking is a very complex social phenomenon, where fundamental human rights are severely encroached upon. It belongs to a form of criminal activity that leaves long-term consequences on the individual, her/his close surroundings, but also society at large. As is the case with every other social problem, so human trafficking, i.e. solving that problem, requires encompassing, coordinated work by all the significant segments of society, not only on assuaging the effects and providing all necessary forms of help to victims, but also on problem prevention and creating a social climate where human trafficking does not happen.

Categorization of trafficking by the nature of the work performed is a common although misleading practice.

Categories of labor and sex trafficking are most often used, though concerns have been raised that this separation may serve to make invisible, the sexual exploitation that occurs for most women in this situation, even if they are involved in what might be described as a labor trafficking situation. In other words, a woman may be trafficked primarily for domestic servitude, however it is likely that she will be forced to engage in sex acts as well. This speaks to the unique vulnerabilities of women and girls when it comes to trafficking. Sex trafficking is an extremely traumatic form of human trafficking in which a commercial sex act is induced by force, fraud, or coercion; or a commercial sex act in which the person induced to perform is under 18 years of age. Victims of sex trafficking can be girls, boys, women, or men -- although the majority are girls and women.

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Some data about Serbia for 2018 from ASTRA

According to data available to ASTRA, the most frequent form of human trafficking in Serbia is sexual exploitation, i.e. coerced prostitution, where in the majority of cases women and children are exploited.

In the first eight months of 2018, the Centre for Trafficking Victims’ Protection worked on 115 preliminary identification reports and identified 31 victims. According to available data, all victims but two are female; the majority of victims are citizens of Serbia (three foreign victims were identified), exposed to sexual exploitation, forced marriage and a broad category of “multiple exploitation”, while only few cases relate to labour exploitation, forced begging and forced criminality. Only six cases involved transnational exploitation.

Furthermore, the data for 2017 showed that among 43 identified victims of trafficking, 67.44% - were female (adult – 19 and underage – 20). Sexual exploitation constitutes more than 70% of all cases, and all the victims were women and girls. Some of them were exposed to sexual exploitation only (21), while others (10) were exposed to sexual exploitation in combination with other forms of exploitation (forced marriage, forced begging and coercion to commit criminal activity). It is interesting that in the previous years, forced prostitution was dominating – and sometimes even the only – form of sexual exploitation of women and girls. However, in 2017, 9 cases of sexual exploitation refer to exploitation for pornography.

Critical rethinking of hegemonic sex constructions

Based on a social psychological discursive research conducted in Greece

For more information you can download the research in greek:

<http://epublishing.ekt.gr/el/13867>

Some of the interpretative repertoires in NGOs' talk about sex trafficking are:

- Sex trafficking as a criminal activity
- Sex trafficking and moral constructions
- Sex trafficking as a problem of “underdeveloped” countries

There is a continuous interplay between gender discourses, Ngo's policies against sex trafficking, immigration and psychological theories. There is a need for more synthetic political analysis of sex work issues.

All the feminist rhetoric regarding “violence against women” in general brings at some point an unbridgeable chasm between the “powerful male” and the “powerless woman”. At the same time an unthinkingly use of the concept of “woman” generalizes, stereotypes and elides differences between individual women and creates a binary dogmatic vocabulary which is far too simplified compared with the complex social reality.

The more sex trafficking constructions becomes more defined, accepted and established, the more its specialist vocabulary becomes a “technology” by which it can be transformed into a “truth narrative”. Those “truth narratives” describe oppositional accounts of sex trafficking and prostitution. Victimisation discourses are opposed to discourse about sex workers who are often presented as “immoral”. The binary distinction of sex trafficking and sex work depoliticize these issues and present sex work as a matter relevant only to the sex workers or as something that is a matter of “moral choices”.

Augustin (1998:39) argues that “the victimization discourse” creates “passive receptacles and mute sufferers who must be saved, while helpers become saviors, a colonialist operation warned against in discussions of western feminism's treatment of third-world women and now common in discussions of migrant women who sell sex”. The author explains that the linking of trafficked women with sex has its roots at the late 19th century which has established “the rise of the social”. At the end of 19th century an alternative image of women who sold sex was built. Prostitutes were victims of circumstances and the metamorphosis of those women from dangerous to victimized, acted as a mechanism allowing outsiders to feel pity rather than fear.

The emphasis in talking of sex trafficking as “the worst crime of our time” distances the linking of sex trafficking with politics and migration policies, and creates the need to control sex workers in a specific way. Meanwhile “the obsessive gaze on poverty and forced sex, disqualifies working people's participation in global flows, flexible labor, diaspora and transnationalism” (Augustin, 1998:191, Aradau, 2008).

A feminist discursive approach is therefore important:

- in pointing how the term “trafficked woman” is treated as ideologically charged.
- in revealing “victimization” interpretative repertoires and how sex trafficking involves simplistic constructions of femininity and masculinity.
- in presenting in details the way people construct gendered identities as they talk.
- in keeping an open political agenda that is at the same time self-reflexive and critical.