



PHP POST

Summer 2015 | Presbyterian Hunger Program | pcusa.org/hunger

Women: Agents of change

Agent of Change: India

Rev. Thomas John, Mission Co-worker, Chethana, Joining Hands India

Gentle, mostly silent and unassuming Padala Bhudevi has enormous influence among the adivasi (tribal) communities in the tribal/forest belt of Srikakulam District in Andhra Pradesh. She is the guiding force of Chennaya Adivasi Vikas Sangham (CVAS - Chennaya Tribal Development Society), established by her father, Chennaya, in 1996 to fight for the rights of adivasis in and around Srikakulam, who are wedged between an uncaring state on one hand and armed extremists on the other. Adivasis are one of the most marginalized communities in India, especially in this age of globalization when land and forests are highly priced commodities for corporate profiteering.



Andrew Kang Bartlett

Before she could even realize the gravity of it all, Bhudevi was forced into marriage in 1991 at the age of 11 when she was studying in the 7th grade. Subsequently, she suffered physical and mental torture from her husband and in-laws for giving birth to three girls in a short time. Finally, she walked out of this bondage and joined her father, Chennaya, who was an adivasi activist. She worked for a daily wage to earn a living and support her children. Half an acre of land gifted to her by her father transformed her into a small farmer. She single-handedly brought up the three daughters. These experiences transformed her into a “wounded healer,” who valiantly struggles for the rights of her own people, especially those of women.

Chennaya, Bhudevi’s father, devoted his entire life to the rights of adivasis over

the land/forest and forest resources. The untiring efforts of Bhudevi and her father succeeded in ensuring the passage of the legislation of Forest/Tribal Rights Act in 2006. This act seeks to restore to the adivasi and other forest-dwellers their rights to land and other forest resources, which were denied to them for decades as a result of the continuance of colonial forest laws in India. In 2007 Chennaya passed away, leaving his daughter to take up his unfinished tasks. The tribal communities also insisted that Bhudevi fill the leadership vacuum left by his death. She took on the challenge and today she leads the organization.

As a result of the consistent struggles of CVAS, the adivasi communities in that region now have land to farm. But the challenges remain to make farming remunerative and ensure the food and

Bhudevi has been an outspoken advocate for the Adivasi people.

nutrition security of her people. This naturally entailed revitalizing traditional

continued on page 10

In this Issue

- Page 2: Letter from the Coordinator
- Page 3: Perfect Storm
- Page 4: Connecting the Dots
- Page 5: El Salvador
- Page 6-7: Cents-Ability
- Page 8: Florida
- Page 9: Arizona



Letter From the Coordinator

By Ruth Farrell, Coordinator, Presbyterian Hunger Program

When we returned to the U.S. after serving as Mission Co-workers in Peru, our youngest was starting 10th grade. When he came home from the first day of school, he had a slew of paperwork to be completed. One of the forms asked for a list of all the adults living in the household and the student's relationship to each adult. We had just moved into a shared house and so our son listed all four adults who lived there. In the next column asking about his relationship to each adult, he wrote beside each name "Good. Good. Good. Good." It was obvious this child had been raised in Peru where quality of relationship was more important than the label of how one is related.

As the PHP staff talked about possible themes for this issue of the PHP Post, we realized that so much of the effective work we do with our grant partners involves a woman who spoke out, a woman who began organizing her community, or a woman who initiated a project. Women as Agents of Change is a theme we see in our work and, thus, one we wanted to highlight in this issue of the PHP Post.

In this issue, you will find the stories of some of these agents of change. Some are about women who have become leaders in their communities, even in places where women are not commonly in leadership roles. Some

are about women who step out at a particular time because they are compelled to do one particular thing. And some of the articles are by women who are forming others to be agents of change.

As I read each piece, I see again how our understanding of our relationships to each other, to God and to earth is what compels, motivates and starts programs, movements, and lasting change. Many of the people we are privileged to work with embody Jesus' teaching in Mark 3:31-35, through which we are taught that "believing" includes a re-orientation as to who is family. Jesus directly teaches that the Biblical version of an inclusive community breaks through the boundaries of family and includes the poor, the lame, the oppressed, loud and rambunctious children, "sinful" prostitutes, greedy tax collectors, the terrorist Zealots and a host of others in God's inclusive family.

If we love and care for others and we want our relationships to be "good," we have no choice but to answer the call to do justice, love mercy and walk humbly with God just as the women highlighted in this issue of the PHP Post had no choice but to answer God's call.

We are thankful for each of them and the many others they represent.

Staff Spotlight

Jessica Maudlin
Associate for Enough for Everyone



Bryce Wiebe

A few years ago a family friend noted to my Mom that I seemed like the kind of person who, as a child, probably brought home lots of "surprise" pets. My mom responded that I was more likely to turn up with a "surprise" person. If that's true it was because I always had this sense that whatever stories a person had, they probably connected to mine; I had only to spend time with them and listen to them to discover how. I joined PHP just over five years ago and have been honored at the amazing opportunities I've been given to walk with Presbyterians on their own paths as they discover how their stories intersect with people in places all over the world.

PHP Staff

Ruth Farrell, Coordinator
Ruth.Farrell@pcusa.org

Valéry Nodem, International Hunger
Valery.Nodem@pcusa.org

Eileen Schuhmann, International Program Asst.
Eileen.Schuhmann@pcusa.org

Andrew Kang Bartlett, National Hunger
Andrew.KangBartlett@pcusa.org

Jenny Oldham, Administrative Assistant
Jenny.Oldham@pcusa.org

Jessica Maudlin, Managing Editor, Enough for Everyone,
Jessica.Maudlin@pcusa.org

Jennifer Evans, Program Assistant
Jennifer.Evans@pcusa.org

Rebecca Barnes, Environmental Ministries
Rebecca.Barnes@pcusa.org

Trey Hammond, CBCO
Trey.Hammond@aol.com

The Perfect Storm

Shannon Beck, Reconciliation Catalyst, PC(USA)

Monica was afraid to call her mother. How could she ever tell her that she had been working as a prostitute? How did she let this happen?

It began with a simple dream for 20-year-old Monica: to help her family rise out of the poverty of her tiny island home near Manila. Living wage jobs were rare on the island and most families survived because a family member moved overseas and sent money home. So, when Monica was introduced to Jackie Cho, a Malaysian restaurant recruiter, she knew this was her moment. Mr. Cho thought she was the perfect fit!

The 100,000 peso (\$2,250) placement fee would be repaid in just a couple of months. She would make enough to live well in Malaysia and send money home to her mom and dad and sister. When Monica landed in Malaysia, Mr. Cho took her passport “for safekeeping” and dropped her at a warehouse where hundreds of girls from around the world lived. Within a week, Monica was forced to learn the skills necessary to prostitute; coerced into servicing as many as 21 men per night in order to eat the next day.

The vulnerabilities poor women face in the global economy are particularly horrific. Since my recent trip to Southeast Asia focusing on PC(USA) partnerships to end human trafficking, especially sex trafficking, I have been asked why this is such a huge issue in Southeast Asia. I can only speak through the lens of our partners and let people like Monica tell the real story. But it seems at least three factors are at play which make women particularly susceptible in that context.

In the Philippines, 25.8% of the population live under the poverty line. When 1/4 of the country is barely surviving day to day



and living wage jobs are undependable, people resort to desperate measures to feed their families. Many rural families move to Manila for work only to discover that there are few opportunities, and they must resort to multiple low paying jobs. The rise of “garbage dump villages” where thousands of families live and scrounge through the daily dumps of trash are dotted across places like Thailand and the Philippines where I visited. Women and children, always the most vulnerable to trafficking, prostitution and malnutrition, suffer the most. The transfer of drugs across borders creates desperation in a way it is hard to imagine. In one shelter I visited, a daughter had been sold for a bag of rice.

Another factor related to poverty is migration. One in three Filipino families have someone living in another country sending money back home. In the short run, this props up the economy but also exacerbates the particular vulnerability of Filipino women and youth. It is “normal” to travel out of the country for work –

often for legitimate employment. This creates an environment for predators and opportunists to take up residence.

continued on page 10

» ACTIONS YOU CAN TAKE

Join Presbyterians working together to stop sexual violence by contacting Shannon. Beck@pcusa.org.

Advocate for Mary Jane Veloso, trafficked almost identically and now facing the death penalty in Indonesia. She is currently on reprieve to prosecute her trafficker, but may still face the death penalty in Indonesia for drug possession/trafficking.

Join Stated Clerk, Gradye Parsons, in launching a Courageous Conversation about stopping sexual violence in your congregation (Shannon.Beck@pcusa.org).

Connecting the Dots Between Wild Violets, Fracking, and Homelessness

Rebecca Todd Peters, Professor of Religious Studies, Elon University, author of *Solidarity Ethics*

It's springtime in North Carolina. Between the redbuds, dogwoods, azaleas, wisteria, lily of the valley, and wild violets - my yard is a riot of color. This is the time of year when my girls and I gather wild violets to make violet jelly to enjoy with our tea and scones. It is when we turn the compost into our raised bed to begin to prepare the soil for our modest annual attempt at tomatoes, basil, and the odd pepper or melon. A robin has built her nest just in view of the kitchen window, and last weekend we bought a hand-carved wooden nest box that we hung in hopes that a hummingbird will lay her eggs alongside our robin.

We are a decidedly urban family. Three years ago we moved from a semi-rural suburb smack dab into the middle of the city. Our first night in our new home my husband and I were awakened by police and ambulance sirens whizzing through the intersection where our house sits. My husband remarked in the morning that he felt like we were living in New York City again. While Greensboro is a far cry from NYC, our move to the "big city" puts us in the company of the majority of the world's population who are city-dwellers.

Our family's cultivation of the flowers, vegetables, and birds in our yard is akin to our commitment to the local co-op and farmer's market near us. Despite our urban existence, we strive to lower our eco-footprint in as many ways as we are able. This is part of our commitment to just-living and the foundation for teaching our children respect and appreciation of the beauty of nature as well as helping them to recognize our interdependence with the natural world.

But we don't stop with flowers, birds, and developing relationships with the farming families who grow our food. We also talk

with our children about climate change, fracking, the hog waste polluting our waterways, and other environmental issues and problems affecting our state. During last fall's election, our eight-year old frequently asked people who they were going to vote for and often gave people an earful about the dangers of fracking if they even hinted they were thinking about voting for Thom Tillis to represent North Carolina in the Senate!

As an ecofeminist, I am committed to teaching my children, the college students in my classes, and anyone else who will listen about the intimate connections between different forms of oppression. I am not an essential feminist who believes that there is something "special" about being a woman that enables a deeper connection to the earth or nature or peace or childrearing. I am a materialist feminist who believes deeply and passionately that all forms of oppression are deeply connected. It is the same motivations of greed, desire for control, and human hubris that cultivate the sense of entitlement and arrogance that shape the conditions in which women,

the poor, minorities, and the environment are, in turns, used, abused, ignored and destroyed.

Picking flowers with my daughters, hiking trails with them, and sharing my love of the natural world is the easy part. That's the easy part for most of us. Teaching them about the ways in which our industrial economy is increasingly exploiting and overburdening our eco-systems is harder. Harder still is helping them see the connections between our exploitation of the land and water and the homeless people in our neighborhood and our city who are homeless because the majority of jobs available no longer pay a living wage.

Cultivating our relationship with nature is an important aspect of environmentalism, but we must also couple it with an active commitment to protect and care for the natural world (human and environment) through active engagement in public policy. Seeing the intersections between our picking violets, the rising crisis of poverty in our country, and the policies being passed by our representatives is not always easy. But it is essential for justice. May we continue to connect the dots.



Agent of Change: El Salvador

Kristi Van Nostran, Mission Co-worker, RUMES, Joining Hands El Salvador

“Kristi walked in wearing a t-shirt and capris and I caught a glimpse of a tattoo on her ankle.” Doris tells of her first encounter with Kristi Van Nostran, Companionship Facilitator with the Joining Hands Network of El Salvador. “I remember thinking to myself, this must be different than any ministry I’ve ever been involved in,” she chuckles, “and I wasn’t wrong!”

In 2012, Doris Evangelista came on board as the National Coordinator with the Joining Hands Network of El Salvador, RUMES by its initials in Spanish. This network of churches, smallholder farming associations, women’s cooperatives, and other grassroots organizations is working toward food sovereignty in El Salvador through local and national actions to reclaim native seeds and promote sustainable agricultural practices free from toxic agrochemicals; and in partnership with the Presbyterian Hunger Program and U.S. Presbyterians advocacy, for policies that respect human dignity and the rights to food, water and land.

After 15 years of stable work with a faith-based organization empowering community development, Doris felt God calling her to make a change and began praying for direction.

“I caught the enthusiasm for the work of transformation that RUMES wanted to do in El Salvador, but the term ‘food sovereignty’ was not even in my vocabulary. However,” Doris went on to say, “that initial conversation stirred something in me and as I continued to explore the topic and continued to pray, it became clear that working to battle the injustices that keep people poor and hungry, working with RUMES was the answer that God had for me.”



Doris serves as the National Coordinator with the Joining Hands Network of El Salvador, RUMES.

Anyone who has been engaged in work for social change knows well that the work is slow and difficult, and the Salvadoran context presents its own challenges, particularly for women. Violence and machismo are prevalent in El Salvador, making it increasingly difficult for women to rise into significant roles of leadership. While the social movements tend to be more accepting and encouraging of female leaders, Doris considers that machismo culture threatens the potential of women in every sector of society. “Every woman’s life has been marked by it in one way or another,” she says.

Breaking down barriers as a food justice leader on the national scene, Doris finds satisfaction in her work with RUMES, accompanying women and men as they determine and seek to create the kind of just and equitable food system they want to enjoy. She is certain that it is God who has made a way and makes sure her steps as an advocate for positive change in El Salvador, and that every success that RUMES might celebrate are the result of the hard work of a team, sustained by God’s grace.

“To live in a more just world has been a dream of mine since I was a child. I’ve lived in poverty and I learned to see problems as opportunities. The best tool that we have is education; to be able to question, critique and transform the systems that impoverish so many,” Doris shares.

RUMES’ advocacy work for agricultural practices and policies that will protect peoples’ right to healthy, nutritious, local and sustainably produced food plays a vital role in our shared efforts as servants of God’s justice, and Doris gives thanks for this mission to which God has called her.

“I want to keep learning,” Doris says with a smile. “Believing that another way is possible is the first step, and then we must commit to sowing and tending the seeds of a new reality.”

» LEARN MORE

To learn more about the work of Joining Hands and the El Salvador network please visit www.pcusa.org/joininghands.



In 2014 \$450,000 was raised for the Presbyterian Hunger Program through CentsAbility (H00107) and the General Hunger Fund (H999999). Those funds were transformed into action, nationally and internationally. That action wouldn't have been possible without you!



Started by Women

Presbyterian Women (PW) wanted to provide an opportunity for individuals and families to participate in a corporate response to world hunger. The Presbyterian Women's Birthday Offering funded a hunger program that started the Hunger Action Enabler network in 1973. In November 1975, Florida resident Rosellyn Calvert, whose own family was struggling financially, asked God what she could do to help those suffering from hunger and poverty around the world. She was led to give just two cents at every meal and each member of the Calvert family committed to do just that. In April of 1976 Rosellyn shared the concept with her presbytery and so Two Cents-a-Meal was born.

Supported by Women

Today, Cents-Ability, the umbrella name for what many congregations call Pennies for Hunger, Nickel-A-Meal, or the original Two Cents-a-Meal, is a part of the Presbyterian Hunger Program's strategy for raising awareness—and funds—for the fight against hunger. It is common practice for many presbyteries and PW groups at church and Gathering meals. It serves to remind individuals, families and groups each time they eat of the needs of others and our call to respond as Christians to their hunger.

Daily participation at home is a reminder of the reality of hunger for millions of our sisters and brothers in the world. As the money accumulates, those participating become aware that small, regular acts can result in significant responses to hunger and that there is great strength in working together with other Christians.



START YOUR OWN CENTS-ABILITY PROGRAM

- 1) Visit www.pcusa.org/centsability to download or order posters, banks, placemats, prayer table tents, stories of those supported by Cents-Ability funds.
- 2) Decide where to use those funds to support hunger work. Most groups use 50% for local projects and send 50% to PHP.
- 3) Use those resources to help your presbytery, PW group, congregation or youth group to begin this fund-raising program.



Benefitting Women

Through PHP, Cents-Ability funds are split evenly between National and International Work. All grant partners must address hunger through one or more of the following five Presbyterian Hunger Program areas of emphasis: direct food relief, development assistance, public policy advocacy, hunger education and/or lifestyle integrity.

For example, in the Ihitte-Okwe community in Nigeria (see photo above) your generous gifts to the Cents-Ability and Hunger funds provided a \$5,000 grant that goes to support the work of the Smallholders Foundation. This project established a 3,000 capacity catfish pond and 1,000 pineapple stand farm with 60 rural women.

Those women are being trained in fish and pineapple farming, giving them not only practical agricultural skills but also allowing them to practice managerial and business skills needed to own and run the farm. These skills translate into a livelihood for the women in the program.

And in the United States, because of you, PHP provided an \$8,000 grant to support work at Iowa Citizens for Community Improvement (Iowa CCI). At Iowa CCI low income workers, especially women, are

the leaders and driving force of a campaign to prevent wage theft. With this leadership, Iowa CCI has submitted wage theft legislation and recently won back \$10,000 in wages for a family construction company. Neireda Castro, one of the workers at the company, has grown into an outstanding leader, speaking to the media and testifying at hearings about her wage theft story and the need to raise the minimum wage. In fact, Senator Tom Harkin told Neireda's story on the U.S. Senate floor to demonstrate the need for a federal minimum wage increase.

2014 Top Ten Givers to Cents-Ability /Hunger Fund:

- 1** Monmouth Presbytery
Lakewood, NJ
- 2** Second Presbyterian Church
Roanoke, VA
- 3** First Presbyterian Church
Warren, PA
- 4** Presbytery of The James
Richmond, VA
- 5** Cascades Presbytery
Portland, OR
- 6** The Presbyterian Church of
Danville, Danville, KY
- 7** East Side Presbyterian Church
Ashtabula, OH
- 8** Shenandoah Presbytery
Harrisonburg, VA
- 9** Washington Presbytery
Eighty Four, PA
- 10** Peaks Presbytery
Lynchburg, VA



Neireda Castro has grown into an outstanding leader who is not afraid to raise awareness about her wage theft story.

Agent of Change: Florida

Silvia Perez, Coalition of Immokalee Workers



Silvia Perez marches for justice.

CIW

Presbyterians accompany and support farm workers across the country through our decades long partnership with the National Farm Worker Ministry. Our engagement ramped up in 2002 when the PC(USA) General Assembly endorsed a boycott of Taco Bell led by the Coalition of Immokalee Workers (CIW). Since then, PHP has dedicated staff and resources toward solidarity with the CIW and outreach to Presbyterians who have enthusiastically joined in the Campaign for Fair Food to push for human rights in the fields. Silvia Perez is a leader in the Coalition and we caught up with her Immokalee, Florida.

My initial work with the CIW was through the CIW Women's Group. I had been working in the fields for fifteen years — harvesting tomatoes, cutting tobacco, picking blueberries, working in countless crops — when I began joining these Sunday gatherings of fellow women to talk about our rights in the fields and to build community amongst ourselves.

Women farmworkers have long faced the same abuses in the fields that all farmworkers do: very difficult work under the hot sun for dismal pay, pesticide exposure, wage theft, discrimination and verbal abuse. We've been denied the right to benefits, overtime pay, and any kind of medical insurance. But in addition to these conditions, women faced unique challenges. Mothers have historically had to wake up very early, around 3am, to take their still-sleeping children to a caretaker for the day while we're working; often, when we got home at 8pm, our children were already sleeping again. And while on the job, sexual harassment on the part of our bosses and supervisors was rampant. If you spoke up about it, you could be sure you'd be fired.

Today in the Florida tomato fields, all of this is now changing. Through the Fair Food Program, we finally have a pay increase and the rights we deserve, like to be able to report sexual harassment and know that it's the perpetrator that will be fired, not you.

We see a new day dawning in Florida's tomato fields — but I hope that one day, that new reality extends to all farmworkers, everywhere, throughout the entire agriculture industry. We imagine a reality in which all workers have access to just wages, comfortable working conditions, and the right to speak up and express themselves in their work environments. We imagine a reality in which we can offer a better life to our children.

We can make that reality happen, but in order to do so, we will need corporations like Publix and Wendy's to join the Fair Food Program.

» LEARN MORE

Visit www.pcusa.org/fairfood for the latest information on the Campaign for Fair Food and to learn how you can engage corporations on this issue.

Agent of Change: Arizona

Tamera Zivic, Executive Director of WHEAT and Hunger Action Enabler of the Presbytery of Grand Canyon

Dr. Tamera Zivic was not only the first of three siblings, she was the first grandchild and great-grandchild. As she says, "Much is expected of someone in that position."

My life changed suddenly when my father died accidentally in our backyard while in the midst of a do-it-yourself project. Perhaps because of this I have a great drive to make each moment count. When I was a young adult, I was asked by our local priest to join the youth ministry team on their confirmation retreat. Later, I had the opportunity to become their Youth and Young Adult Minister. My sense of justice grew stronger with each passing year, as I learned to overcome my own barriers with the helping hand of people who did not judge me. I needed to be able to do the same—to pass it on.

The Presbyterian Hunger Program was part of the ecumenical collective that founded World Hunger Ecumenical Arizona Task-Force (WHEAT) back in 1979 and has been a supporter of them ever since.

WHEAT not only provides services, but also advocates for justice. There the empowerment of the individual volunteer is just as important as advocating with and for the person living in poverty. I was hooked! Not only did I get the youth in our area involved in WHEAT – I stayed on for another 13 years volunteering. In 1997, the Executive Director position became available, and I jumped at the chance to serve.

Growing up, I was angered by the notion that I couldn't do something just because I was a female. My advocacy started early. I took to circulating petitions when I was in elementary school and have continued to advocate for justice ever since. WHEAT is actively involved in Fair and Living Wage campaigns, but disparities are found even in



Tamera Zivic

Tamera Zivic spends time with her grandson.

our own nonprofits. In a recent local poll, all of the nonprofit executives making over \$100,000 were men. When an opening for one of these same positions became available, the wage range fell from \$225,000 starting to \$75,000. The executive hired was a woman and her starting salary was 75% of the previous male executive. Ironically, this same organization is considered on the cutting edge of advocacy for living wages and equitable pay.

Those of us working in coalition on this issue together recently challenged the female executive at the organization on its policies. This led to a self-assessment by all of us on our own organizations and how we are living up to these standards. We have put together a sign-on letter that states that by becoming part of the coalition, we believe in equity in the workplace and are transparent in showing how each of our organizations does this.

I began my work with the Presbyterian Hunger Committee of the Presbytery of Grand Canyon and the Synod of the Southwest in 1997, which looks at hunger in a more holistic way. By 2011, it had

become easy to put a nickel or two in the Cents-Ability jar, to bring a can of beans to church, or to write a letter to Congress. It was time to shake the trees, and so we formed a group of dedicated advocates. Now 13 of our congregations are involved in SNAP outreach, providing assistance in completing the application and finding resources for people related to health care and emergency food. Those same congregations are seeing new people in the pews each week, as they become an open door to those in need!

I am excited to continue this work as the HAE, stretching and challenging, supporting and celebrating the individuals, the leaders and the congregations as they look beyond 'committees' and into the community!

» SUPPORT

To support hunger work done by organizations like WHEAT in the US please visit www.presbyterianmission.org/donate/H400300.

Agent of change, continued from page 1

crop and seed varieties and organic farming, natural to their traditions. This has brought Chethana, the South India Joining Hands partner network, and CVAS into an enriching relationship; CVAS is a partner of Chethana, primarily supported through PHP and Foods Resource Bank (FRB) and the financial resources raised from the CVAS members for their rights based activities.

Today, CVAS works with the people on land and gender rights and facilitates millet cultivation, conservation of native seed varieties, organic farming, and implementation of government policies for tribal welfare. Their villages are now self-sufficient in seed and farm inputs and secure in terms of food and nutrition, a

“When I see the hapless situation of my sisters, my people and the forest which is our home, I cannot but come to their defense. Realizing their pain and suffering, I am driven to struggle for our rights.”

goal towards which Chethana is helping its partner groups to reach.

There is an underlying spirituality in all that Bhudevi does. It is not a belief in one ultimate reality, but a reverence for all that sustains and enhances life, a sense of life being embedded in unity and community. This spirituality is inclusive and life-giving. She is not vocal or articulate about it, but keeps it close to her heart, enabling her to face all vicissitudes with equanimity and to struggle for the integrity of creation.

» **SUPPORT**

To support the work of CHETHANA please visit www.presbyterianmission.org/donate/H000103

Perfect Storm, continued from page 3

The other factor is truly a God-given and beautiful part of Filipino and other Southeast Asian cultures. The sacredness and centrality of family is a blanket that enfolds communities. Within this context, girls and women carry significant responsibility for their family's well-being. In many poor families, the eldest often drops out of school to take care of the younger children, and the youngest will go to work early to support the family financially.

Empowerment in this context is complicated, as girls are empowered to work and also bear a tremendous amount of responsibility for their parents. This makes girls like Monica vulnerable to trafficking. Add onto that government corruption and its inability to put into practice the laws on the books, and you have a perfect storm.

The violence of forced servitude, labor exploitation, and sex trafficking thrives in this context. Those exploited for labor are

“In the Philippines, 25.8% of the population live under the poverty line. When 1/4 of the country is barely surviving day to day and living wage jobs are undependable, people resort to desperate measures to feed their families.”

usually sexually abused as well. But here is the most interesting thing: violence against women and children, and particularly sexual violence, is no more rampant in

Southeast Asia than it is in the United States. Statistically speaking, 1 in 3 women are beaten, raped, or otherwise abused in their lifetime regardless of their economic situation. Women and children are always the most vulnerable, the most poor, the most abused. Everywhere.

When Monica mustered up the courage to find a phone and call her mother, Nanay Fe, her mother did what any mom would do. She said, “Hold on! Stay strong! We are coming for you!” Nanay Fe worked tirelessly, first through the government, and then finally through PC(USA) partner organization Migrante, connected through the United Church of Christ in the Philippines, to bring Monica home. Through tears, with her arms around her daughter, both of them told their story publicly for the first time.

A phone call. A mother. The church responding to the needs of the world. Mutual empowerment. It's time for the church to speak up!

SWEAT-FREE T-SHIRTS



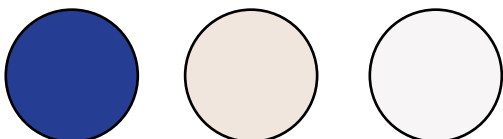
The Nueva Vida Women's Co-op in Nicaragua sewing cooperative surpasses Sweat-Free principles because the members of the cooperative own the business themselves, set their own policies and procedures, and define their own goals. This allows them to plan for the future of their business and serve as agents of change in their own lives.

Presbyterian Hunger Program has inventory on many sizes of sweatshop-free t-shirts. Now through August 31, 2015, the t-shirts can be ordered for just \$5 each, while supplies last.

Order them in white, natural, or blue, then add your group's logo or design. Whether you're creating shirts for your youth group, mission trip, presbytery summer camp, congregational celebration, or special event, put your faith into practice by choosing Sweat-Free Ts!

Place your order today and learn about the women's sewing cooperative at www.pcusa.org/sweatfree.

Available colors





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» Join

PHP Food and Justice Webinars

The second Monday of each month at noon (Eastern); 11am (Central); 10am (Mountain); 9am (Pacific). Visit pcusa.org/phpwebinars to register.

» GO

The Presbyterian Hunger Program is promoting experiential trips which analyze the root causes of hunger and poverty while calling participants to engage in solidarity actions with our local and global partners. To learn more about the available opportunities visit pcusa.org/trips.

» Give

Your financial support enables the Presbyterian Hunger Program to witness to the healing love of Christ and to bring hope to communities and individuals struggling with hunger. Give online at pcusa.org/hunger/give.

Or you can write "H999999 Hunger" on your check and send to:
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Box 643700
Pittsburgh, PA 15264-3700

Thank you for your continued support!