

CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

LEADER'S RESOURCE

Bread for the World Institute's 2015 Hunger Report: *When Women Flourish... We Can End Hunger* offers information, insight, and challenges to people of faith. This guide invites Christians to study it together and to ask the Holy Spirit for guidance as they share their hopes, concerns, and responses to the problems identified and the solutions proposed in the report. Session leaders need no specific expertise on the report's content to facilitate discussion.

When Women Flourish... We Can End Hunger is filled with detailed analysis, statistics, and stories; it can be accessed on line at hungerreport.org along with additional resources that will enrich your conversation, but are not required. This guide directs participants to read short sections of the Hunger Report during the sessions.

The 2015 Christian Study Guide includes four small-group sessions rooted in the content of *When Women Flourish... We Can End Hunger*. Session 1 introduces the report's overall theme and the other three sessions develop specific topics emphasized in the Hunger Report. If your group cannot do all four sessions, we recommend that you do Session 1 and then as many others as you can.

Each session includes:

- The Word: Biblical reflection materials with suggested reflection questions.
- The Issue: A summary of the theme as presented in the Hunger Report with suggested reflection questions.
- The Application: Activities to engage group members in analyzing current realities, using content from the Hunger Report, hungerreport.org, and their life experiences.

Planning your study

- Review Sessions 1-4 and refer to the 2015 Hunger Report for more detail.
- Consider your own goals and feel free to adapt the guide to enhance the experience for your group. The guide is designed for Christians of many theological and political viewpoints.
- Consider your current knowledge and beliefs about these issues and familiarize yourself with the report.
- Develop your schedule—select one or all of the sessions for your group.
- Confirm the dates, times, and location of your meeting and invite participation.
- Bring a Bible to each session. Encourage participants to bring additional translations to enrich the biblical reflection.

MILESTONES OF WOMEN'S EMPOWERMENT IN THE CHURCH

1815

Clarissa Danforth is the first woman ordained in the Free Will Baptist Church. She served Chepachet Baptist Church in Chepachet, RI.

Sarah Allen creates the Daughters of the Conference, which later becomes the Women's Missionary Society of the American Methodist Episcopal Church. Missional duties begin with mending ministers' clothing.

1824



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

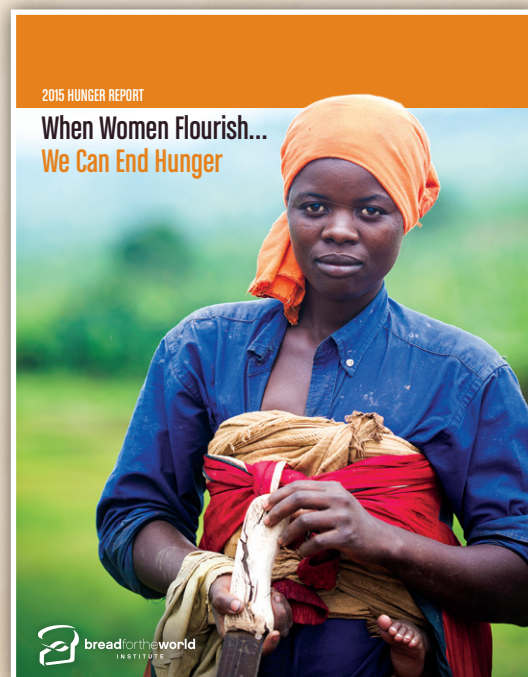
LEADER'S RESOURCE

- Bring session materials for activities using newsprint, a flip-chart, or a whiteboard. Most sessions also include an activity requiring access to the Internet. If your group will not have Internet access, have someone print out relevant pages or data.
- Plan for each session to include time for prayer, especially remembering those most affected by the topics that you discuss. Sessions as outlined in this guide may take an hour to 90 minutes each, but may be modified to meet your scheduling needs. After familiarizing yourself with the outline of the sessions, adapt the activities to best serve the needs of your group. A sample session is available at hungerreport.org.
- Direct members of the group to an online survey at hungerreport.org. The survey should be completed following the last session.

Group expectations

If you haven't led an adult learning group before or it has been a while, consider these suggestions:

- Adults want to know what they're going to be discussing. Be clear and focused about your goals and your schedule.
- As you begin, help the participants make connections with each other—through introductions and a short response to a question like “What do you hope for from our time together?” Making sure your sessions include time for prayer will also build community.
- Encourage all participants both to speak and to listen. Provide for each person who wants to talk to be given the time to do so.
- Encourage “I” statements (I feel..., I wonder..., etc.) instead of “you” or “they” statements (you don't know..., they always..., etc.).
- Adults bring lots of experience to the conversation. Appreciate their need to integrate new material with what they already know, but also be prepared to keep the conversation focused.



1827

Sojourner Truth, after emancipation, co-founds Kingston Methodist Church and becomes a prominent figure during the abolitionist movement.



1852

Harriet Beecher Stowe writes *Uncle Tom's Cabin*, which is credited with changing the country's view of the African enslavement.

CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

LEADER'S RESOURCE

- At the start of each session, invite participants to write down one question they would like to have answered. Before the closing prayer, invite participants to return to the question and write a response—new information or perhaps new questions.

Facilitating discussion

The study guide includes a number of questions for discussion. To encourage full participation, consider using one or more of these techniques to stimulate discussion:

- Divide the group into smaller groups and ask each group to discuss and report on one assigned question. Give them a set time and then have them report to the larger group. Ask the individuals in the larger group to comment on (add to or question) the report.
- Ask each person to consider the question at hand, write down a word, phrase or other response in 1-2 minutes. Then pair them up and share their responses. Allow 3-4 minutes. Then pair up the 2-person teams to create groups of four to report out. After another 3-4 minutes, invite participants to say what they heard. Were key words used? Is there shared interest in one particular issue?
- Divide the group into teams of 3-4. Place poster paper on the walls, one sheet for each question. Give the teams 8-10 minutes to discuss the assigned questions and post their “answers” on the poster paper. Give a 2-minute warning. At the end of the allotted time, review the responses, noting similarities, themes, concerns, or ideas.

For more information, interactive stories, data, or to download full chapters of the Hunger Report, see www.hungerreport.org

Additional resources

For more social policy resources, search the website of your denomination or national group. Throughout the year, hungerreport.org is updated with new stories and statistics, and Bread for the World's website, bread.org, includes even more resources. Another Bread publication that may be of interest is the *Biblical Basis for Advocacy to End Hunger*, which can be downloaded or ordered at bread.org/biblicallbasis.

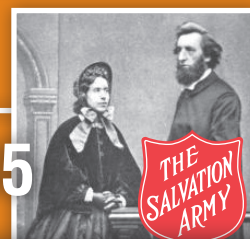


1853

Antoinette Louisa Brown is ordained as a minister in the Congregational church, which is a predecessor of the United Church of Christ.

The Salvation Army is founded. From the beginning, it ordains both men and women.

1865



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 1: EMPOWERING WOMEN

1

The Word

Read John 4:1-42

Women in biblical times were marginalized—their freedom and possibilities were limited by religion and society. Jesus broke with convention by reaching out to a wide variety of women, accepting them as students (Luke 10:38-42), touching those deemed unclean (Matthew 9:20-22), and welcoming them as his followers (Luke 8:1-3). The Gospel according to John tells how Jesus confounded even his disciples by seeking out a Samaritan woman who was alone at a well in the middle of the day. Jews did not speak to Samaritans, and men did not speak to women in public. This woman was most likely scorned, as women typically went to the well in groups at the beginning and end of the day. Jesus showed that he understood the woman's situation, but respected her enough to give her valuable information. By telling her that he was the messiah, he gave her a powerful resource—information which she could share with others; and by sharing it, she would be seen in a new light.

- How did the Samaritan woman's life change and how were others changed because of her empowerment? What can we learn from Jesus?
- Who is marginalized in your community or seems to lack power? Who is reaching out to them? What is your connection with them?

The Issue

The 2015 Hunger Report shows how policies and programs that empower women contribute directly to ending hunger. Discrimination against women around the world creates inequality. The Hunger Report argues for policies in the United States to close the male/female wage gap, and for programs in developing countries such as conditional cash transfers that provide cash allowances to parents who send their sons *and* daughters to school.

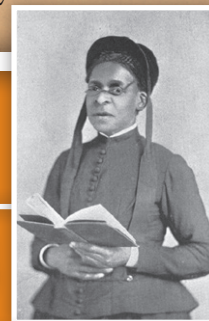
When women gain access to resources, they invest them for the wider good. Earning an income of their own is clearly important to women's empowerment and their children's wellbeing. Research in a number of countries has shown that women invest a greater share of their own income than men do in their children's health and education. For instance, when a woman's income increases, she generally spends it on food for her whole family. "Womenomics" is the theory that the advancement of women in society promotes economic growth. A well-known study found that if female farmers had equal access to productive resources, they

1888

The Executive Committee of the Woman's Mission Societies is founded, becoming the foundation for the Women's Mission Union, an auxiliary of the Southern Baptist Convention.

Julia A. J. Foote is the first woman ordained as a deacon in the African Methodist Episcopal Zion Church.

1894



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 1: EMPOWERING WOMEN

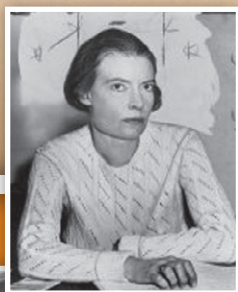
1

would be able to produce enough additional food to free 100 million to 150 million people around the world from hunger.

In the United States, there has been little change in the wage gap, with the most recent data showing women working full-time, year-round paid 78 percent of what men are paid working in a comparable full-time, year-round situation. If women were to receive pay equivalent to what men receive for comparable work, poverty among families with a working woman would be cut in half (see Figure 4.1). Motherhood produces another wage gap. Mothers in the same job as their childless female peers—with the same qualifications—are paid an hourly wage 5 percent less *per child*. This occurs in other high-income countries as well, but to a lesser degree in those with expansive public childcare programs.

Ending hunger depends on gender equality. Gender-related concerns figured prominently in the Millennium Development Goals (MDGs). The period covered by the MDGs ends in 2015. Building on the MDGs, a post-2015 global development agenda can elevate women's empowerment as a global imperative and show how outcomes for women and girls are closely linked to other sustainable development goals. The United Nations has defined a set of 52 indicators essential to women's empowerment. Society and faith communities can play an important role in changing policies, norms and behaviors that are harmful to women and girls.

- The Hunger Report argues for programs and policies which reduce discrimination against women and increase their empowerment. Look at Figure I.3 on page 27. What is the difference between “gender aware” and “gender transformative” programs?
- Read *The Crucial Role of U.S. Assistance in Women's Empowerment Around the World* by Rep. Kay Granger and Rep. Nita Lowey on pages 10-11. What would you like to ask them? What would you like your own congressional representative to know about this article?
- Read *Violence: The Ultimate Disempowerment* starting on page 19 in the Introduction of the Hunger Report. The report highlights the problem of early marriage (some girls are married as young as 7 years old) and the fact that around the world, 1 in 3 women has experienced violence at the hands of an intimate partner. In the United States also, more than 1 in 3 women (35.6 percent) and more than 1 in 4 men (28.5 percent) have experienced rape, physical violence, and/or stalking by an intimate partner in their lifetime. What other connections can you make between violence and disempowerment? How are women in your experience conditioned to accept violence rather than to protest it?



MILESTONES OF WOMEN'S EMPOWERMENT IN THE CHURCH

1933

Dorothy Day co-founds *The Catholic Worker*, an issues newspaper which was sold for a penny and inspired the Catholic Worker Movement that continues today.



Church Women United gathers 84,000 signatures on a petition urging the United States to join the United Nations.

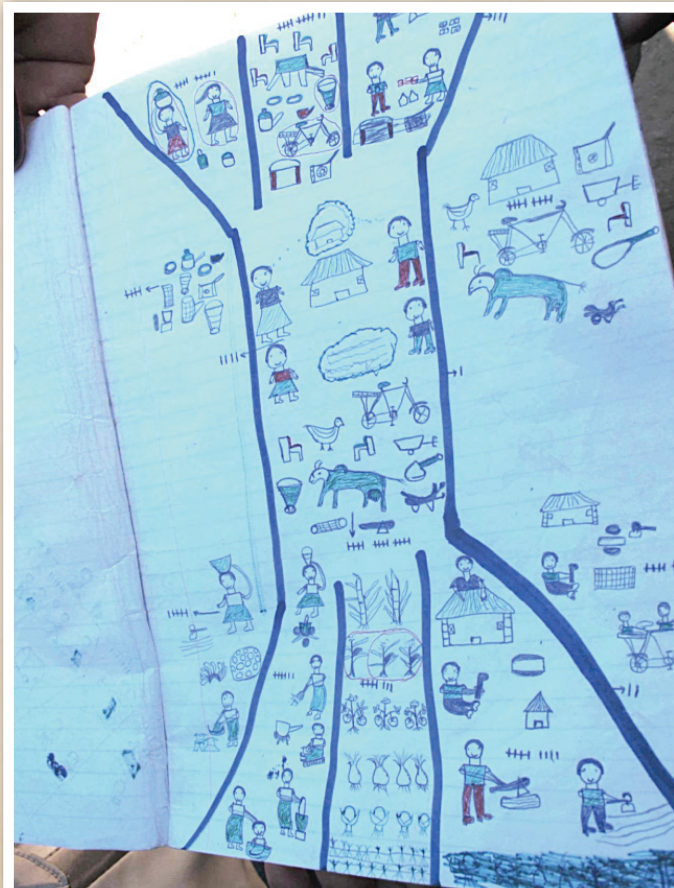
1941

CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 1: EMPOWERING WOMEN

Activities

- Read Box 1.4 to learn about gender balance trees. Have each person in the group draw a gender balance tree for the household in which he or she grew up. Compare your drawings. What did you learn? How does that gender balance tree reflect your current household?
- Make a list of the developing countries with which members of your group are connected through your church, denomination, or other organizations. Then read *An Incomplete Picture: Missing Data on Women's Empowerment* in the Introduction and visit hungerreport.org/missingdata. Use the online tool to visualize the state of women's empowerment data in the countries you listed through the lens of 52 indicators defined by the United Nations. For each of the countries which you identified, rate the availability of data as "excellent," "good," "fair," or "poor."
- Read about conditional cash transfers in Chapter 1 starting on page 53 and review Table 1.1 on page 55. Now imagine that your group is creating a conditional cash transfer program for your community or state. Who would be the beneficiaries? Make a list of the conditions that you would recommend, being especially aware of not reinforcing gender stereotypes.
- Read the Faith Leaders' Statement on page ii of the Hunger Report and review the scriptures that are referenced in the statement. Reread the second-to-last paragraph. On a flip chart or white board, make your own list of times that Jesus "treated women with dignity and love." Now make a list of times that you feel that the church has "encouraged social and cultural norms that prevent women from flourishing." Looking at your two lists, discuss how your group or church can help remove "barriers that prevent women from participating fully in society."



1946

Corrie Ten Boom, freed from prison for hiding hundreds of Jews from the Nazis, begins her mission of proclaiming the gospel.

The first convention of the Lutheran Women's Missionary Society takes place in Winona, MN.

1964

CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 2: VALUING CARE

2

The Word

Read Luke 1:26-56

Jesus offers a powerful image of God's caring love when he expresses his desire to gather Jerusalem's children "as a hen gathers her brood under her wings" (Matthew 23:37). From the trusting way that young Mary of Nazareth embraced her unexpected pregnancy, it is easy to imagine her faithfully caring for Jesus throughout his earthly life. The gospels help us imagine Mary caring for Jesus as an infant (Luke 2:1-7ff), searching for him when he was a boy (Luke 2:41-51), encouraging him before his first miracle (John 2:1-12), and remaining with him at the cross. John's gospel reports that following Jesus' death, Mary joined the household of one of his disciples (John 19:25b-27). The Acts of the Apostles identifies Mary as present with Jesus' followers after his ascension (Acts 1:26) and seems to describe the early believers as a community of care by noting "there was not a needy person among them" (Acts 4:34).

- How do we avoid taking for granted ministries of presence and caregiving?
- How do you balance care for others and good stewardship of yourself?
- What are some of the caregiving ministries in your church and community?

The Issue

Around the world, women are the caregivers. They mind the children, look after

the sick and elderly, and prepare meals to feed their families, among their other care responsibilities. The fundamental challenge of all assistance that seeks to empower women economically is negotiating a balance between their income-generating work and their time caring for children and other family members.

The Hunger Report notes that caregiving is essential for social and economic development and for national well being, but is often taken for granted because it is seen as women's work. Countries trying to measure the value of unpaid care work estimate it is equal to between 15 percent and 60 percent of the country's Gross Domestic Product (GDP). GDP is said to be a measure of all goods and services produced, but service in one's home is not counted in measures of GDP; care work currently counts only if it is done in other people's homes or in public or private institutions. The Hunger Report argues for a better accounting of the value of caregiving.

Women's willingness to share men's breadwinning responsibilities has not been matched by men's willingness to share women's unpaid caregiving responsibilities. In the United States, when low-income men are asked why they work fewer hours than they wish, they are likely to say they cannot find a job that offers more hours. When the same question is put to low-income women, they are more likely to say they cannot find

MILESTONES OF WOMEN'S EMPOWERMENT IN THE CHURCH

1971

The Leadership Conference of Women Religious, a by-product of the Conference of Major Superiors of Women (1956), becomes a largely connective community of nuns and Catholic women of faith, which turns its focus towards justice issues.

Reverend Yvonne Delk becomes the first black woman to be ordained by the United Church of Christ.

1974



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 2: VALUING CARE

a job they need with the flexibility to manage work and family responsibilities. The Hunger Report argues for sharing care responsibilities more equitably between men and women in households and between the state and families. “Care-sensitive” policies can increase rather than impede women’s empowerment.

- How are caregivers compensated (financially or non-financially) in your community? What happens to our families and our society when we fail to compensate caregivers adequately?
- Read Box 1.3 *Empowering Women and Girls in Pastoralist Communities*. How are the cultural expectations for girls, as described in the article, similar or different from those for girls in your family? In your community? In your part of the United States?
- Read *Balancing Act at Home and in the Workplace* in Chapter 4. Which issues discussed in this section feel most relevant to your group or congregation?

Activities

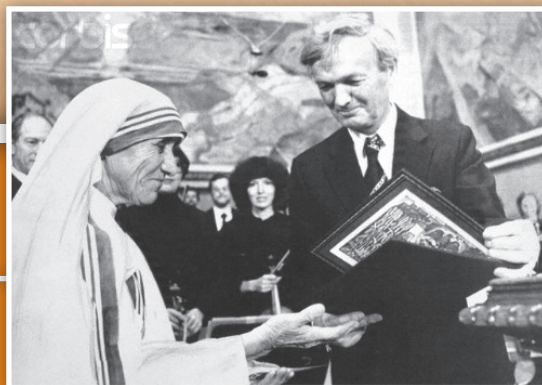
- Have each member of your group make four columns on a piece of paper. Invite them to identify the primary people to whom they offer care (child, neighbors, church member, etc.) and to list the names of those individuals in the first column. In the second column, list the resources (financial and non financial) that they use to care for the individual named in the first column. In the third column, list the benefits of the care being provided: to the caregiver, to the person receiving care, and to others. In the final column, list other options for care. Have members reflect on their results and share their reflections with the group.
- Separate into two groups according to gender. Separately, have the men and the women review Figure 2.1, which highlights 10 areas of well-being that were measured by the United Kingdom in 2014. Have each of your groups write down what measures they would use to evaluate well-being related to health. Compare the men’s answers to the women’s answers. Now visit hungerreport.org/nutrition and explore the interactive graphics which show the connection between women’s empowerment and child malnutrition in developing countries. Make a list of specific actions your full group could take to improve health and well-being in a developing country, your community, and your own homes.



Joseph Molieri for Bread for the World

1979

Mother Teresa receives a Nobel Peace Prize for her work in assisting the poor and needy in Calcutta. She had founded The Missionaries of Charity in 1950.



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 3: ELECTING WOMEN

3

The Word

Read 1 Kings 10:1-13, Esther 1 and Esther 5:1-7

Political leaders represented in the Bible are primarily male; however, there are a few stories that highlight women in political roles. The book of Kings describes the Queen of Sheba, a monarch in her own right and not by marriage, who so captured public imagination that Jesus referred to her 1,000 years later (Matthew 12:42 and Luke 11:31). The Queen of Sheba visits King Solomon after she hears of his wisdom and his relationship to Yahweh. She is famous for recognizing God's favor of Solomon and Israel. The first chapter of the book of Esther tells of another queen, Vashti, who refused to be objectified by King Xerxes. Her risky refusal led to her ousting and to the later choice of Esther, who took a great risk by revealing her Jewish identity and asking the King to save her people.

- In what ways did these women exercise their power? What were the risks involved in exercising their power? And what were the outcomes?
- In what ways have women in the church exercised their leadership? And at what risk?

The Issue

Although they are half of the adult population, women are grossly underrepresented in government decision-making bodies nearly everywhere in the world. Globally, women hold an average of just 22 percent of seats in national parliaments. The Hunger Report shows the positive effects for a society of women's involvement in government, and it calls for an increase in the proportion of women in public office at all levels of government. It looks particularly at outcomes when seats are reserved for women; for example, India's Gram Panchayats (village governing councils) use reservations to ensure women's participation in governing at the local level. Researchers found women on village councils place greater emphasis than men on improving access to water and sanitation and especially education. They also found that the reservation policy has had positive effects on the aspirations of teenage girls. Exposure to women leaders coincides with a desire to marry later, have fewer children, and obtain jobs requiring higher education. The report also shows elected women as more collaborative and more focused on social issues than men, and as a result suggests that electing more women could reduce political polarization in the United States and help advance an agenda of ending hunger and poverty.

MILESTONES OF WOMEN'S EMPOWERMENT IN THE CHURCH



1990

English-born New Zealander Penny Jamieson is the first woman in the world to be ordained a diocesan bishop of the Anglican Church.

1993

Re-imagining: A Global Theological Conference By Women brings together 16 different denominations and breaks barriers for women in the ministry, bringing about a new era of feminist theology. The conference aims to encourage churches to address injustices to women worldwide and promote equal partnership with men at all levels of religious life.

CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 3: ELECTING WOMEN

- Read *National Policymaking and Gender* starting on page 164 in Chapter 4. What opportunities and challenges do women in the U.S. Congress face? What did you read that gives you hope?
- Visit again the online tool for mapping women's empowerment at hungerreport.org/missingdata that you used in Session 1. Review the "Public Life" indicators. What connections do you see between the five women's roles measured by the indicators? Which roles could assure that the laws which elected women pass are enforced?
- Read *India: Empowered to Speak* starting on page 119 in Chapter 3. What connections can you make between issues being addressed by elected women in India and issues also facing women in the United States?

Activities

- The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), adopted in 1979 by the UN General Assembly, is often described as an international bill of rights for women. Learn more at www.un.org/womenwatch/daw/cedaw/cedaw.htm. The United States is one of only seven countries that have not have ratified CEDAW. Divide your group into two separate groups. Have one group make the case for the United States ratifying CEDAW, and have the other group make the case for opposing it.
- Look at figure 4.10. List factors that might influence the rate at which women vote compared to men. Now list trends in various groups. Circle the factors and trends which might positively affect women's ability to be elected to public office. Put an "X" next to the factors and trends which might negatively affect women's ability to be elected to public office. If members of your group were running for office, which voters would they be targeting and why?



1999

Anne Graham Lotz, daughter of famous evangelist Billy Graham, is named one of the five most influential evangelists in the United States by the *New York Times*.

Bishop Vashti Murphy McKenzie is the first woman to be elected and consecrated as bishop in the African Methodist Episcopal Church.

2000



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 4: HEARING WOMEN'S VOICES

4

The Word:

Read Mark 7:25-30 or Matthew 15:21-28

In addition to listening for the voice of God, scripture affirms the importance of speaking up for what we believe and for those who are not heard. A woman in scripture who boldly used her voice was the Syrophoenician (Canaanite) woman who challenged Jesus on behalf of her daughter. Although she was a Gentile (a non Jew), the Gospel according to Matthew says that the woman began what became a conversation about who could receive Jesus' help by addressing him as "Son of David." Rather than accept the seemingly powerless position of a foreign woman, she modeled persistence and effective advocacy.

- What does the Canaanite woman do that makes her an effective advocate? What attitudes does she demonstrate?
- Recall the people you identified as marginalized in Session 1. What possibilities do you see for them to speak up for themselves? For others to speak with or for them?

The Issue

Social, cultural and religious norms are crucial in determining how women and girls are treated and how well their voices are heard. When the norm is for women to be excluded from decision making, then they will have little say over policy formation that is in the best interest of everyone. 2015 marks the 20th anniversary of the United Nations Fourth World Conference on Women in Beijing, China—the conference which showed how to unite women from all parts of the globe, and, by the power of collective voice, to create momentum for change.

The Hunger Report also shows how women are collectively raising their voices to overcome discriminatory norms and to influence policy decisions. Examples include cooperatives to increase economic bargaining power and collective bargaining movements for workers.

The Hunger Report also shows the effectiveness of Rwandan women in post-conflict reconstruction and calls for increasing the proportion of women peace negotiators and for increased participation by women-led groups in public policy debates.

- Have members of your group read *Producer Groups: Strength in Numbers and Changes in Attitudes* on pages 57-59 of Chapter 1, and Box 4.1 *Families for Justice As Healing and Care Jobs: Where 21st Century Families Meet the 21st Century Economy* on page 152 and pages 161-164 of



MILESTONES OF WOMEN'S EMPOWERMENT IN THE CHURCH

2004

Bishop Minerva Carcano becomes the first Latina to be ordained by the United Methodist Church.

Bishop Katharine Jefferts Schori is the first woman to be elected Presiding Bishop of the Episcopal Church, USA, and the first woman to be elected as a primate in the Anglican Communion.

2006



CHRISTIAN STUDY GUIDE - 2015 HUNGER REPORT

SESSION 4: HEARING WOMEN'S VOICES

Chapter 4. How are these three examples similar? How are they different? Where do you see women effectively lifting their voices together in your community?

- How are women's voices silenced?
- Read *A Younger Generation of Female Leaders* on pages 135-137 of Chapter 3. How do young people in your community exercise their voices? Is there balance between female and male voices?

Activities

- Note the people in your group who have factory or union experience and read *Cambodia: Sounds of Solidarity* starting on page 125 in Chapter 3. Then have everyone in the group look at the tags on the clothes they are wearing (including shoes) to identify the countries in which they were made. On a flipchart or white board that everyone can see, list those countries and the names of the manufacturers. Identify the people or organizations with whom your group could advocate for living wages and safe working conditions for garment workers. Pray for the workers and for just leadership from the leaders of the countries and companies you have identified.
- After the genocide in Rwanda, women and girls made up 70 percent of the country's population. Read *Rwanda: Lessons in Post-Conflict Reconciliation* starting on page 110 in Chapter 3. Make a chronological list of each specific action taken by Tutsi and Hutu women (e.g. "admitted they were afraid"). Highlight "the turning point" on your list. In one sentence describe how the actions of the women changed their circumstances. Now identify groups in your state, community, or church who have experienced conflict and for whom the Rwandan women could be a model.



2008

Dr. Jo Anne Lyon becomes the first female General Superintendent of the Wesleyan Church.

Reverend Elizabeth A. Eaton is the first woman to be elected as Presiding Bishop of the Evangelical Lutheran Church in America.



2013