

2017 Hunger Report Study Guide

The 2017 Christian Study Guide includes four small-group sessions rooted in the content of *Fragile Environments, Resilient Communities*. Session 1 introduces the Report's overall theme and the other three sessions develop specific topics that the Hunger Report emphasizes. The four sessions do not coincide with the four chapters in the Hunger Report and do not cover all the issues in the 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 some questions to consider.
- **The Issues:** A summary of themes 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 and community experiences.

Planning your Study

As discussion leader, your role is to guide the process, in one or more sessions, as the group reads and discusses parts of the report. You will be learning with the others; you are not expected to be an expert on the issues covered in the report. But your attention to process is important, so here are some key steps for leaders to take:

- Review Sessions 1-4 and refer to the 2017 Hunger Report for more details.
- Consider your own goals for the class 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.
- 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.

- Bring session materials for each participant and have newsprint, a flip-chart, or a whiteboard available for activities and discussions. Consider giving participants the session outlines below, or your revision of them, to help them follow along. Each session includes an activity requiring access to the Internet. If your group will not have Internet access, have someone print out relevant pages or data should you choose to do that activity.
- Plan for each session to include prayer time, 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. We include more options for activities than you may want to try and accomplish in one session.

Group Expectations

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

- Adults want to know what they're going to discuss. Be clear and focused about your goals and your schedule.
- As you begin, help 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?” Including time for prayer at each session also helps build community.
- Encourage all participants both to speak and to listen. Allow each person who wants to speak to have 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 keep the conversation focused.
- 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 stimulate full participation, consider using one or more of these techniques:

- 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) what they're hearing.
- Ask each person to consider the question at hand, and write down a word, phrase, or other response in 1-2 minutes. Separate the group into pairs and have them share their responses. Allow 3-4 minutes. Then pair up the 2-person teams to create groups of four to broaden the discussion. After another 3-4 minutes, invite participants to say what they heard. What key words were 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.

Additional Resources

For more social policy resources on the Hunger Report themes, search the web site of your denomination or national group. Throughout the year, www.hungerreport.org is updated with new stories and statistics you

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can use. Bread for the World's website, www.bread.org, has even more resources, including current advocacy campaign materials at www.bread.org/ol. The Alliance to End Hunger, an organization affiliated with Bread for the World and the Institute, has created an Advocacy Playbook that enables organizations and volunteers involved in hunger-related service activities to be effective advocates with political leaders to end hunger. See www.alliancetoendhunger.org/advocacy-playbook. Another Bread publication you may find helpful is the *Biblical Basis for Advocacy to End Hunger*, which can be downloaded or ordered at www.bread.org/library/biblical-basis-advocacy-end-hunger.

Session 1: Fragility and Hunger

The Word

Ask for volunteers to read these passages aloud: *Genesis 42: 1-24, Exodus 5: 1-23, Ruth 5: 1-22, Psalm 72, Isaiah 58, Matthew 21: 12-17.*

The Bible is full of stories about vulnerable people who rely on God for blessing and protection. It's also full of stories about God's using unlikely individuals to make a difference in the world.

There's the story of Joseph's family who, suffering from hunger, must ask the brother they sold into slavery for food. There's the story of the Hebrews enslaved in Egypt, suffering abuse and horrible working conditions from the Egyptians. They flee Egypt with the Egyptian army at their backs. Later in the story, they wander in the wilderness for 40 years, awaiting the day when they enter the land of Canaan and find themselves at home.

And, of course, there's the story of Naomi and Ruth. Famine forces Naomi to leave her home along with her husband and two sons. They take refuge in Moab where her sons marry Moabite women. After losing her husband and sons, however, Naomi is vulnerable in this strange land with no family. She decides to return home, but she is vulnerable there too, even with her daughter-in-law Ruth's insistence on staying by her side.

These stories illustrate the vulnerability of human beings, but they also remind the Israelites time and again that they should care for those who are vulnerable—the widow, the orphan, and the sojourner. Sacrifices to God in the temple were not only to support the livelihood of the priests—they were also to support those who were vulnerable. Another way of supporting hungry people was the practice of gleaning, which, as noted in the story of Ruth and Naomi, required farmers to leave leftover grains in the field after the harvest so that those in need could collect or “glean” it.

Right worship, led by the priests, includes care for vulnerable people. In Isaiah 58, the prophet rails against those who offer hollow sacrifices of animals and grain while exploiting the laborers and vulnerable people in their midst. When the Israelites want to be more like the nations around them, e.g., having a king to rule them, God appoints kings and calls prophets to keep the kings accountable

to their mandate to care for the vulnerable among them. Psalm 72 outlines the duties of the king, saying,

“For he delivers the needy when they call,
the poor and those who have no helper.

13 He has pity on the weak and the needy,
and saves the lives of the needy.

14 From oppression and violence he redeems their life;
and precious is their blood in his sight.”

Jesus is highly critical of the Pharisees and the priestly class for their hypocrisy. They pray publicly and give extravagant sacrifices while exploiting the poor and vulnerable in the temple. In fact, he turns over the tables at the temple in anger, because these elites are charging exorbitant fees for changing money into the temple currency. They are also selling the animals and grains given as sacrifices at high prices to make a profit.

1. Who are the vulnerable people in these stories? What has happened to put them in danger?
2. Who was in a position to change their situation?
3. What might they do for themselves? How?
4. What role does hope play in these stories?

The Issue

Fragile: Handle with Care. We see these words on packages with fragile contents—objects that are easily breakable. We know what fragile objects are, but how can a state be fragile? It takes a little longer to describe a fragile state than a fragile object, but it really comes down to the same idea: something that is easily stretched past its limits, so it's not as durable as it could be or perhaps needs to be. In the case of nations, what is easily overstretched is the government and its institutions. The government can't always fulfill its basic responsibilities, such as providing emergency food to all who need it or protecting villages from attack by armed groups.

Fragile states are not all alike, but each has a combination of shortcomings that converge to make ordinary people extremely vulnerable to hunger and malnutrition. The list of these potential shortcomings is long, but this year's Hunger Report explores three of the most important: climate change, conflict, and poor governance.

Each of these is an immense challenge—but responding to each of them is necessary in order to end hunger for good without leaving anyone behind.

Every year, more than 200 million people are affected by climate-related disasters, which include droughts, floods, tropical storms, heat/cold waves, and forest fires—and the number is growing. Disasters are one of the main causes of hunger. In fact, four out of five of the world’s hungry people live in areas susceptible to environmental disaster. Low-income countries are more likely to be struck by disasters, with the most vulnerable people in any affected community suffering most. Disasters destroy crops, causing food scarcity. They destroy communities, leading to migration and overwhelming humanitarian needs.

It makes sense that war is another major cause of hunger. In fact, more people die from hunger and disease in conflict zones than from violence. Children who live in developing countries affected by conflict are twice as likely to be hungry as children in other developing countries, and three times as likely to be out of school. Some countries that are extremely poor, but at peace, have made impressive progress against hunger.

Around the world, the majority of those most vulnerable to hunger depend on agriculture to make a living. Being displaced from their land by conflict or climate-related disaster means, quite simply, that they can’t grow food to eat. As of 2014, more than 60 million people were displaced. The media image tends to be of women and children in foreign refugee camps, but more than two-thirds of all displaced people remain in their own countries. They are more likely to die of hunger, disease, and violence than those who manage to flee to other countries.

Finally, poor governance can also make a country fragile. Poorly-governed countries rarely improve the lives of their people, particularly those from the lowest-income households. Ineffective government agencies and dysfunctional public services, as well as rampant corruption, mean that a national government cannot reliably protect its people, respond to emergency situations, or encourage human and economic development.

1. What are some ways to describe a fragile environment? How does a fragile environment seem



Stephanie Malyon / CIAT

- to be different from a vulnerable person or family? How might they be similar?
2. How does fragility lead to hunger?
3. What are some countries that could be considered fragile states?

Activities

1. Break into small groups and assign each group a story from Chapter 1, Section 7, about climate and conflict. Next, each group will create a news story about the links between the situation and hunger. Set up a mock newscast and have one reporter from each group share the story. You may even want to use participants from other groups as interviewees for authenticity during the newscasts.
2. Print out a copy of the graphic for the Sustainable Development Goals found on page 5. Pick a few of the 17 goals to discuss. Suggestions include Zero Hunger and Malnutrition (Goal 2), No Poverty (Goal 1), Gender Equality (Goal 5), Reduced Inequalities (Goal 10), and Peace and Justice (Goal 16). Discuss the challenges that the international development community will face in efforts to leave no one behind. How might your church engage? After today’s session, reflect on the ideas presented and the discussion. Bring one new idea for church engagement to the next study session.

Session 2: Causes of Fragility

The Word

Read: Genesis 47: 1-12 and Exodus 1: 8-22

In the Genesis passage, Joseph was beloved by his father Jacob, but his jealous brothers sold him into slavery and told their father that he had died. When he arrived in Egypt as a slave, he was betrayed by his master's wife and imprisoned. Eventually, however, he gained the Pharaoh's favor by interpreting the Pharaoh's dreams, particularly one that he interpreted to mean that there would be seven years of good harvests in Egypt followed by seven years of famine. The Pharaoh put Joseph in charge of storing up grain in preparation for the famine. And when the famine eventually reached Jacob's family, they had to go to Egypt to ask for food. As it turned out, it was their brother Joseph, whom they did not recognize, that they had to ask. God uses the actions of Joseph's brothers for good.

It is from Jacob's family that the 12 tribes of Israel are born. Eventually, all of Jacob's sons moved to Egypt, and there their families grew. But a new king who had no connection to Joseph came to power and was not pleased with the growth of the Hebrews in Egypt. Slave masters were put over them and they were forced into mortar and brick labor. But they continued to multiply, so the Egyptian king called for the killing of all the male babies born to Hebrew women. This time Moses, who was raised in the home of the Pharaoh, came to the rescue. After he killed an Egyptian slave master who was treating the Hebrew forced laborers poorly, he ran away to Midian, got married, and encountered God in the burning bush. Moses was called to stand up to the Pharaoh and set the Hebrews free. As the story continues, God promised the Hebrews their own land of Canaan where they would be free. But before they arrived there, the passage tells us, they would wander in the desert for 40 years, relying on God for their survival.

1. Who in these stories is vulnerable?
2. What has happened to put them in danger?
3. Who was in a position to change their situation?
4. What might they do for themselves? How?

The Issue

When we talk about “fragility” in the United States, we are not saying that our country is a fragile state. The federal government has access to the knowledge and resources it needs to fulfill its responsibilities. In case of a natural disaster, we would certainly expect the government to have enough vehicles to transport emergency supplies, for example. And because there is no armed conflict in the United States, we would certainly *not* expect people to go hungry because they are trapped in areas that the government does not control.

On the other hand, it's very clear that there are places in the United States where the government has failed to protect people and ensure that they are equipped to support themselves and their families. The most notable are communities of “concentrated poverty”—where 40 percent or more of the population lives below the poverty line. Currently, that means their incomes are less than about \$24,000 for a family of four. Communities with poverty rates between 20 percent and 40 percent are already suffering from a range of problems that affect everyone who lives there, whether they live below the poverty line or not. These worsen rapidly when the poverty rate climbs to 40 percent or more. Some of these community-wide problems are more visible: for example, lower-resourced schools, more students dropping out, and higher crime rates. Others cannot be readily seen but nonetheless carry serious consequences. For example, it is harder for people to get out of poverty once they fall into it. Families in poor neighborhoods remain poor longer than poor families in more prosperous neighborhoods.

Alarming, the number of areas of concentrated poverty is on the rise in the United States, and a greater percentage of poor people live in concentrated poverty communities. People of color are disproportionately represented in these communities.

Areas of concentrated poverty have fewer job opportunities, fewer full-service grocery stores, more exposure to environmental toxins in substandard housing, and less access to health care. Employment is at the center of the problems in concentrated poverty neighborhoods. Jobs that pay far less than a living wage, combined with

a critical shortage of affordable housing, make it very difficult to make ends meet. Unstable housing situations, evictions, and food insecurity are just a few of the consequences of living with poverty. Safety-net programs such as SNAP (formerly food stamps) can help, but even full-time low-wage workers with safety-net support still have trouble meeting their families' basic needs. Households headed by elders or people with disabilities face even greater difficulties.

Far too often, the government is anything but a positive force in concentrated poverty communities. Systemic racism, political pressure and/or financial incentives to issue tickets and make arrests, soaring rates of incarceration, and the great difficulty that people with any kind of criminal record have in finding a job all perpetuate the cycle of poverty.



Lieut. Commander Mark Moran, NOAA Corps, NMAO/AOC.

1. What are the short-term and long-term barriers that people living in high-poverty parts of the United States typically confront?
2. What are some of the challenges facing community leaders, elected officials, and others charged with improving the lives of people in areas of concentrated poverty? What might be some solutions to the main problems?

Activities

1. The Sustainable Development Goals are universal, meaning that they apply to the United States as well as to other countries. Print out a copy of the graphic for the Sustainable Development Goals (SDGs), found on page 5. Pick a few of the 17 goals to discuss. You might choose Zero Hunger and Malnutrition (Goal 2), No Poverty (Goal 1), Gender Equality (Goal 5), Reduced Inequalities (Goal 10), and Peace and Justice (Goal 16). Talk about the challenges that U.S. institutions must overcome if our country is to meet these goals without leaving anyone behind. What might be the role of the U.S. government and of state and local governments? What is the role of educational institutions? Of churches? What other institutions might contribute? How might your church get involved?
2. Have members of the group consider what it takes to escape poverty in the United States. Use a chalkboard or whiteboard to draw out a path as the group discusses what is needed. Next, read Chapter 3, Section 5, "Presumed Guilty." Draw some of the barriers in the path to escaping poverty.
3. On a piece of butcher paper, write the word "employment" at the center and draw a circle around it. Next, read Chapter 3, Section 4, "Bouncing Off the Safety Net into the Job Market," and Chapter 2, Section 5, "Jobs, Farms, Roads." Draw spokes from the center of your circle and write down the impacts of job shortages on a community. How do these impacts relate to one another?

Session 3: Who is most vulnerable in fragile states and communities?

The Word

Read: Ruth 1-4

The story of Ruth and Naomi is one of many biblical stories of migration. Naomi leaves Judah with her husband and two sons to find food in the midst of famine. They live in Moab for many years, and the sons marry Moabite women. When her husband and sons die, Naomi is left with her daughters-in-law, Ruth and Orpah, without men in their family to protect them. When she learns that God has provided for her people in Judah, she sets out on a journey to return to her home. Despite Naomi's pleas for Orpah and Ruth to return to their families, Ruth insists on accompanying her to Judah.

We do not know all of the challenges that Ruth and Naomi faced. Where did they live? How did they find food? How did they stay safe without being connected to a husband or son? How were they received? Did people in Judah remember Naomi? How did they feel about Moabites?

What we do know is that Naomi sent Ruth to glean in the fields of Boaz, who was a distant relative. Ruth found favor with Boaz because he heard of her loyalty to Naomi. Boaz provides protection from the men in the fields. He gives her water to drink while she is following the women workers gleaning behind the harvest. And later, he marries her and takes responsibility for her livelihood.

Ruth and Naomi, while vulnerable in their travels and in Bethlehem, used their own ingenuity and knowledge of the culture to find their way. Ultimately, Ruth becomes the grandmother of King David.

1. What makes Ruth and Naomi vulnerable, both in Moab and in Bethlehem?
2. Imagine how Naomi feels when she returns to her home after many years away. What might she be anticipating? Imagine how Ruth might feel, going to a new land and not knowing how she might be received in this new place. What might she worry about?
3. Who is in a position to change the two women's situation?

4. How do Ruth and Naomi participate in changing their situation?

The Issue

The global count of refugees and internally displaced people is at its highest since World War II—at least 60 million. Most are from one of five countries: Syria, Iraq, Palestine, Sudan, Colombia.

It's no coincidence that this list brings up the word "war" for many people. Violence is the top cause of forced migration. Currently, 80 percent of humanitarian aid dollars go to help people affected by conflict. But both violence and climate change are forcing people to migrate in search of safety and food, and the effects of climate change are growing worse with each passing year.

Not all people forced to abandon their homes because of violence are caught in a war declared by two opposing forces. Increasingly, breakdowns in the rule of law have left civilians vulnerable to gang violence, acts of terrorism, trafficking, and other abuses that may affect fewer people, but are no less devastating for those who are brutalized. Gangs and other forms of organized criminal activity are the main reason for the surge in recent years of unaccompanied children fleeing Central America's Northern Triangle countries—Honduras, Guatemala, and El Salvador. Boys are forcibly recruited into the gangs. Refusing to take part will put not only themselves, but their mothers and other female relatives, in great danger. The gangs regard girls as their personal property, with many subjected to rape, torture, and murder. Parents hope that sending their children north will help protect them. Many women and older girls have already been victimized. U.S. asylum officers who screened women arriving from Northern Triangle countries in 2015, for example, found that 82 percent would qualify for asylum or protection under the U.N. Convention against Torture.

In fragile states, conflict and weak governance join to form a vicious circle. Conflict not only prevents government from protecting people, but often results in

the government’s treating all residents of disputed or rebel-held territories, even children, as enemies. It destroys critical infrastructure such as roads, reducing government’s ability to provide public services. Countries with weak governance also have governments that are not protecting people and providing services to the extent needed—which, in turn, aggravates grievances that fuel conflict and leaves vacuums that are easily filled by extremist groups or criminals.

Refugees and internally displaced people suffer hunger and a multitude of other hardships on the way to relative safety. Many find that while they may feel safer in their new surroundings, they are hardly better off in material terms. Displaced people are still in the same conflict- or climate-affected nations, but without most of their possessions and separated from their communities and their means of earning a living. Most of the world’s refugees live in neighboring developing countries. About 40 percent live in refugee camps, with the rest living among the host populations. Bread for the World members have been working for several years to make humanitarian assistance more helpful and responsive to the needs of the recipients.

Without significant global humanitarian assistance, it is difficult for host governments to justify devoting scarce resources to people who are not their own citizens. Recent appeals to the international community for increased funding to respond to the increased needs have met with mixed success, however.

1. Has your community hosted refugees? How has this impacted the local community and economy?
2. There is evidence that refugees contribute far more to local economies than the cost of their initial resettlement programs. In Cleveland, OH, in fact, the economic growth attributed to refugees added up to 10 times the amount that refugee services cost. In an example from further afield, Danish communities with refugees enjoyed faster increases in wages than those without. But despite the findings that newcomers can make economic contributions almost right away, many host communities prevent refugees from working or being otherwise included in the



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community. Why do you think this might be the case? What arguments do you have for or against allowing refugees to work?

Activities

1. Break into groups and assign each group a story from Chapter 1, Section 3, “States of Siege,” which discusses refugees and internally displaced people. Have each group develop a news story that makes the links between the situation people are confronting and hunger. Some suggested areas of focus are Syria; South Sudan; and the Northern Triangle of Guatemala, Honduras, and El Salvador, particularly unaccompanied minors from that region. Have one reporter from each group share the story in a mock newscast.
2. Think back to Hurricane Katrina and the periods before and after the hurricane itself. Divide participants into two groups—one representing people living below the poverty line and the other playing the role of New Orleans residents who are not poor. Ask each group to describe their experiences during the disaster. What helped each to survive and recover? What posed difficulties, whether immediate dangers or barriers to returning home and rebuilding? What might the government, local civic groups, and/or churches have done to be more prepared in advance and more effective during the crisis?

Session 4: No One Left Behind

The Word

Read: Luke 15: 1-10

The stories of the lost sheep, the lost coin, and the prodigal son are among a number of stories that judge rather harshly those who are more loyal to their wealth than they are to God. Jesus criticizes the Pharisees in particular for being hypocrites. They follow all the rules, but they judge others harshly and put their own interests ahead of those of people who do not follow the letter of the law. At the beginning of this passage, in fact, the Pharisees and scribes are whispering among themselves about how Jesus is eating with sinners. And in response, Jesus tells these three stories.

We often read these stories and imagine that the shepherd, the woman, and the father represent God while the lost sheep, the lost coin, and the lost son represent the tax collectors and sinners. But what if the lost coin, the lost sheep, and the prodigal son represent the Pharisees and scribes? Jesus is responding directly to the Pharisees and scribes, so it makes sense that he would mean them rather than those who are gathering around him to listen.

So what does that mean for the Pharisees? They see themselves one way, as people who preserve the faith and teach others. But in reality, they are missing the point—that they may not be so different from the sinners that Jesus is welcoming. They uphold the law, but their allegiance is to their own privileged positions of power, education, and wealth.

1. Who is vulnerable in the parables?
2. Who is vulnerable in the situation in which Jesus tells the parables?
3. Who is in a position to change the situation of those who are vulnerable?
4. What can those who are vulnerable do to change their situation?

The Issue

The world came close to cutting hunger in half between 1990 and 2015. That reflects enormous effort and progress. But not surprisingly, the half that was

eliminated was the easier half—hungry people who were relatively less isolated and better equipped to make use of new resources and opportunities that came their way.

Goal 2 of the Sustainable Development Goals (SDGs), to end hunger and malnutrition altogether, is far more challenging. “Leave no one behind” is essentially the motto of the SDGs. Many of the remaining people living with hunger are from countries affected by conflict, climate change, and weak governance. While development assistance can help bolster a country’s efforts to achieve its goals on hunger, poverty, and other problems, the United States generally does not give development assistance to war-torn nations, or to governments considered corrupt, dictatorial, or both.

While this approach certainly makes sense from the perspective of making sure that U.S. taxpayer dollars are not misused, it may be that programs in fragile states need more flexibility. This does not mean going to the other extreme, heedlessly delivering assistance that will not help the people it is intended to help, but rather considering each situation on a case-by-case basis and updating development projects as circumstances change. This will help enable civil society groups and various levels of government to exercise leadership, ultimately strengthening fragile states.

Building or rebuilding a country is clearly a complex task. But countries that have emerged from conflict and/or natural disasters have valuable experience that can help others. Improving governance, for example, starts with a durable peace. One way to build peace and stability is to take deliberate steps to ensure that women are well-represented among the leaders and participants in peace negotiations; in fact, the evidence suggests that these peace agreements are 50 percent more likely to succeed. Yet even now, in the 21st century, women are rarely consulted and included in such processes.

As a country’s recovery phase continues, some investments in development have proven to be particularly helpful. These include investing in agriculture and rural infrastructure; helping governments improve their ability to uphold the rule of law, particularly laws that protect vulnerable people and groups; reducing inequalities that fuel conflict; and providing “social protection,” which



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can be safety nets such as emergency food assistance and pensions, programs that reward families for having their children vaccinated or sending them to school, and/or a wide range of other initiatives to benefit the most vulnerable people.

1. What are some of the political and economic dynamics of a country emerging from conflict or crisis? Who has power?
2. What are the challenges facing government leaders? What resources might leaders need to better govern?
3. How can people in local communities find greater agency to improve their lives and those of their children?

Activities

1. Ask the group to describe the governance structure of the church or organization that has convened these study sessions. Who makes decisions? Is there space for the voices of minority opinions? What happens

when people act in ways that are not in accord with agreed-upon community norms? Is there a discipline process? Next, have participants read Section 7 of the Introduction, “Good Governance and Inclusive Institutions.” Discuss the ways in which the church or organizational governance structure maintains transparency and credibility. Ask participants to consider similar questions about the wider community, the state, and the federal government.

2. Have the group read Box i.2, “A New Dawn: Civil Society, Governments, and Citizens at the Same Table.” What is the role of civil society in creating and maintaining government accountability? What are some civil society organizations at the community, state, and national levels?
3. Take a look at Figure i.3, “Principles for Good International Engagement in Fragile States and Situations.” In what ways might these principles be relevant or adaptable to local communities in the United States?