

Lenten Campaign

2012



More equality, less hunger

If women in rural areas had the same access as men to land, technology and education, they could increase their agricultural production by up to 30 % and so help to reduce by about 17 % the number of people suffering from hunger in the world. This is revealed in a report by the Food and Agriculture Organization of the United Nations (FAO).

Today, over a billion people in the world are not always guaranteed a healthy and adequate diet. We are faced with a double paradox: 80 % of those suffering from hunger live in the countryside, where food is produced, and 60-70 % of them are women, supposed to “nourish the world”.

We live in an economic system based on growth. This system is not sustainable, but we do not know how to organize a different one that could operate without this and enable all men and women to have enough to eat.

For this economic system obscures an essential reality: the work associated with the education of children, running a household and all the unpaid work still often performed by women and without which the factories and offices would be unable to function, is not taken into account in economic statistics.

It is these inequalities between men and women that the 2012 campaign wishes to raise. “More equality, less hunger”: the right to food for all men and women requires a sharing of power and responsibilities, as well as changes centred on this “economy of care”. As part of this campaign, we wish to render visible women’s subsistence work and the way in which men are involved in this work. An alternative way of constructing the economy develops, a sustainable economy, serving everyone. We can all, women and men, help to support these seeds for the future.



Photo: © Markus Amrein, *Pain pour le prochain*

Gender justice and the right to food

In the beginning there was hunger. Hunger because of poverty associated with social inequalities. The table then is unequal and with an environment of food insecurity. The hunger is not due to lack or availability of food, but, mostly to its inadequate access and distribution. Therefore, to guarantee the right to food for all, more ingredients are needed on the table: the justice in the relationships among women and men.

In the theological perspective, gender justice expresses the process of distribution of resources and access of benefits taking into consideration the differing needs of different groups, ensuring that inequality is not perpetuated. In the effort to put into practical terms the theological concept of an inclusive communion, the access (or not), the use (or misuse) of power as they are practiced must be problematized.

Shaping this reflection in theological terms a comparison with the seating at a dinner table can be done: Who is sitting at the table? Where are the women at the table? Are they sitting at the same level as other actors, or are they at the edge of the table, or even behind the scene, in the kitchen? There is a connection between the need of sharing bread and the implications of

sharing power. Sharing or accumulating food defines social relations. Seating together at the table, sharing bread makes one allies with the other. But who is able to seat at the table? In a critical gender analysis, if women are not seating with integrity, whole and comfortable at the table, the table is not round, inclusive democratic or just.

Let us consider two biblical texts: one is the story of Joseph and the reality of famine and food sovereignty. This story from the Bible can be used to justify the self-proclaimed and supposed right of the market and the multinationals to control the production of and access to food (Genesis 41: 47-49). Joseph practised what is known as an imperialist policy of food security, with the empire assuming control of the food and using it as merchandise, so as to reduce the hungry and the poor to servitude (Genesis 41: 53-56). The result of this type of policy is always the same! (Genesis 47: 13-21).

The other is a prophetic story narrated in two different texts, by two different prophets, but with many similarities in both texts: in 1 Kings 17, the widow of Sarepta and the encounter with the prophet Elijah and in 2 Kings 4, the story of the prophet Elisha and the widow's jar of oil. The prophetic account of famine and the stocking

of food tells of the widow of Sarepta and of the unnamed widow, in debt, who risks losing her children to slavery. These two women have a different way of dealing with food; there are food management skills that are threatened by the policies and practices of greedy accumulation. (2 Kings 4: 1-7)

There are two approaches to the need for food. One is an imperialistic approach in dealing with the need and hunger of people, taking advantage of the vulnerability of the people. The other approach draws on the capacities, knowledge and wisdom from the people involved. It enables people to read their realities, to analyze their contexts and then to promote changes, together.

Crosscutting gender analysis with the right to food for all will necessarily be aware on assumptions based on gender stereotypes. It is about deconstructing the current model of family - nuclear and patriarchal. Making gender a question of fairness is an integral part of the initiative aiming to construct sustainable communities. It is part of a fight for food equality that leads to autonomy.

Extracts from the introductory text by Elaine Neuenfeldt, Lutheran World Federation – *Women in Church and Society*.



“160,000 Roses for the Right to Food”

The traditional “rose day” will be held on **17 March 2012**. Each rose purchased helps to support a cooperation development project run by the *Swiss Catholic Lenten Fund* and *Bread for All* in the Philippines and Indonesia. Since 2005, this initiative has made it possible to collect some 4.8 million francs for underprivileged people in Africa, Asia and Latin America.

Shared Bread, a joint initiative with your local baker

From 22 February to 8 April 2012, Swiss bakeries are taking part in the campaign for the fifth year running by proposing “Shared Bread” during Lent. For each “Shared Bread” sold, 50 centimes will go towards the projects of the *Swiss Catholic Lenten Fund* and *Bread for All*.

For distribution points, visit www.droitalimentation.ch/pain



“A Voice in Rio”: join the campaign!

As part of the 2012 ecumenical campaign “More equality, less hunger”, the *Swiss Catholic Lenten Fund* is launching in conjunction with *Bread for All* the next initiative “A Voice in Rio”: six examples of projects by our partners which help to fight sustainably against hunger; six portraits of women in Senegal, the Philippines and Colombia, for example, who, through these projects, offer innovative and alternative solutions which take into account the specific role of men and women in society and make a positive contribution to sustainable development.

Vote now!

Select the example you find the most pertinent. You will then enable a representative from one of these six projects to present their experience and their work to the United Nations Conference on Sustainable Development to be held in Rio in June 2012. And by their presence, to show in practical terms that efficient solutions already exist to fight in a sustainable manner against hunger!

Take part and ask your family and friends to do the same:
www.facebook.com/voiceinrio or
www.droitalimentation.ch



Fishing families safeguarding their means of subsistence

Deforestation and the overexploitation of resources have caused damage to the ecological balance of the sea in the region of Marihatag in the Philippines. The fishing community has seen its yields and incomes decrease. The Centre for Empowerment and Resource Development (CERD) aims to improve the living conditions of the fishing families in the region. Four local associations of fisherfolk have been set up. The inhabitants of the villages learn how to create and administer an association. Continuing education in marine ecology, climate change and catastrophe management is made available to them. Concretely, the protection of the sea and coastline is dependent on the reforestation of the mangrove forests, thus protecting threatened species of fish, crabs and shellfish.

Programme of the *Swiss Catholic Lenten Fund* in the Philippines no 130602
CCP 10-15955-7

Sumanti Anton, a passionate basket maker

The tropical forests of Borneo are some of the most species-rich in the world. However, over the decades, the areas of forest have decreased and the indigenous population's means of subsistence is becoming exhausted. Sumanti Anton lives, with her husband and their three children, in the mountain village Long Layu. She is a farmer and a basket maker. Here, basket weaving is part of the everyday life of women. They make braids and baskets from materials that come from the forest. The main aim of the project, notably supported by a Mission 21 partner church, is to dissuade people from migrating to the towns by enabling them to have an alternative source of income and to encourage the handing down of traditional skills. It is also a way of continuing to protect the forests and their inhabitants from ecological and cultural destruction.

Bread for All project no 200.1017
CCP 10-26487-1


Swiss Catholic Lenten Fund (Fastenopfer-Action

de Carême-Sacrificio Quaresimale)


Swiss Catholic Lenten Fund is a Catholic charity in Switzerland. It provides financial support for over 350 projects in Africa, Latin America, Asia and Switzerland. Other objectives of the *Swiss Catholic Lenten Fund* are to raise the Swiss population's awareness of the problems of maldevelopment and to intervene in the public debate on various development-related questions.

Bread for All (Brot Für Alle – Pain pour le prochain – Pane per Tutti)


Bread for All is the development service of the Protestant Churches in Switzerland. It supports some 350 development programmes and projects in 60 countries. Through its information and awareness campaigns in Switzerland on North-South questions and its development policy activities, *Bread for All* is committed to fairer international socio-economic structures.

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