

FOOD WEEK OF ACTION

RESOURCE GUIDE



What's in this guide?

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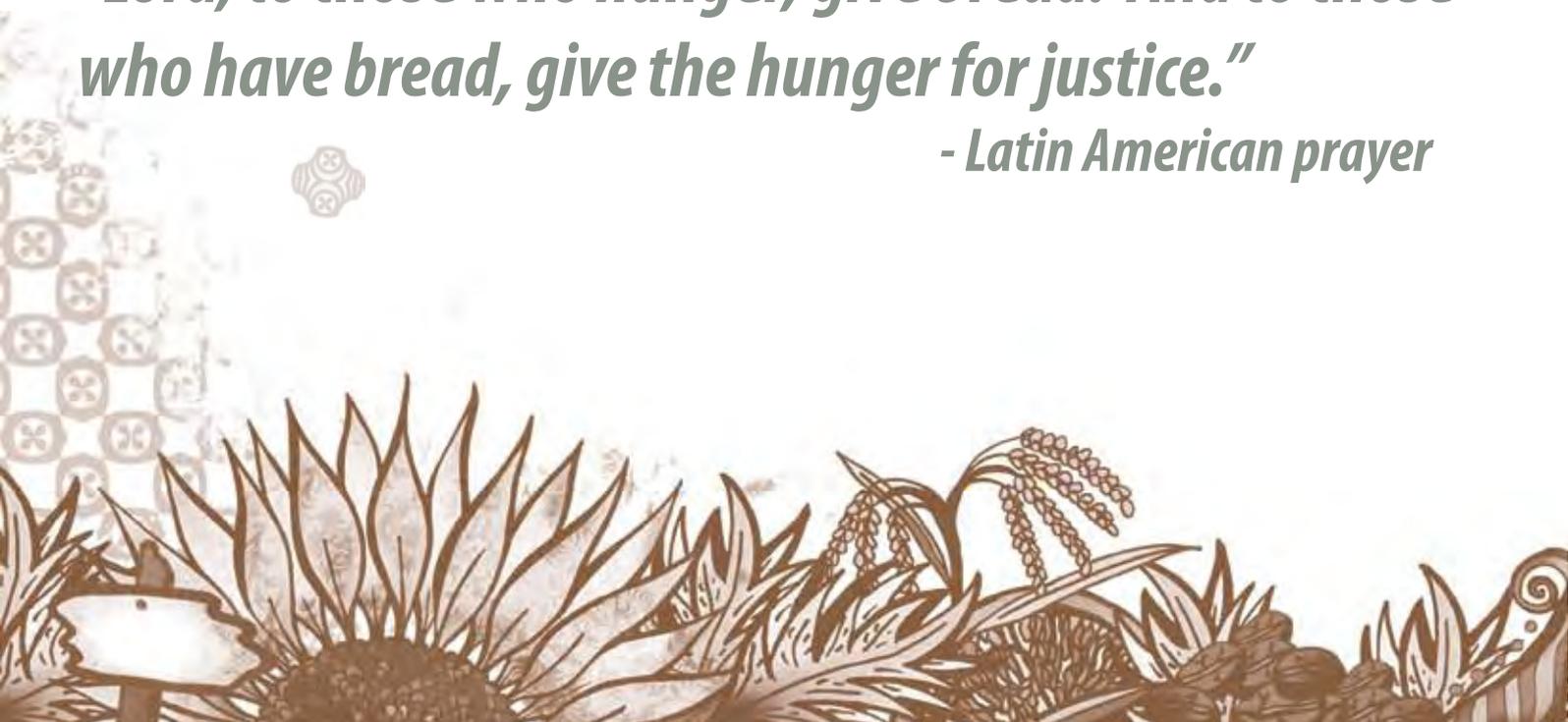
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What is in this Resource Guide?

This guide helps you take part in the Churches' Week of Action on Food at a time when more than one billion people on the planet are hungry. The guide highlights the threats to global food security and how these especially affect women. It also provides a summary of government commitments on the right to food. The guide tells stories of women affected by unjust trade and food production systems and links what the Bible says about food to the role of the church. Finally, the guide offers action ideas and worship resources, including a liturgy and prayer card, with links to special resources online that you can download and reprint.

“Lord, to those who hunger, give bread. And to those who have bread, give the hunger for justice.”

- Latin American prayer



What is the Churches Week of Action on Food?

10-17 October is an opportunity for Christians to focus attention on and engage in Food for Life together with and sometimes on behalf of those suffering from hunger. Together we can help raise awareness and act to bring food justice issues to the attention of policy makers at all levels.

The focus this year is on food and gender. The aim is to recognize the critical role and contribution of women in enhancing agricultural production and improving food security.

During the Week of Action, you will be connected to thousands of people, churches, and communities around the world in a movement calling for change in the way food is grown, sold, distributed and shared. It is a time to lift up the voices of small-scale food producers, particularly women, to have choices on what crops to grow and how they can grow these crops.

The Week in October goes from Sunday to Sunday and incorporates the International Day for Rural Women (October 15), World Food Day (October 16) and the International Day for the Eradication of Poverty (October 17). During the Week of Action, the FAO committee on food security will also be meeting in Rome, Italy from 11 - 16 October.

Since 2005, churches have been joining together with other civil society groups in a Global Week of Action. The first week brought together the voices of 10 million people in 80 countries calling for trade justice. The Ecumenical Advocacy Alliance (EAA) built on this energy and has promoted a week of action during its trade campaign until 2008. With the launch of the food campaign in 2009, the EAA continued to promote the Week to support and encourage the churches involvement in food justice issues. The first Week of Action took place in October 2009 coinciding with the High

Level Expert Conference on How to Feed the World in 2050, Committee on Food Security, World Food Summit, World Food Day and the International Day for the Eradication of Poverty. Our faith calls us to feed the hungry and care for Creation – this we can do as individuals, as churches, and as global citizens.

What does the Bible say?

The Bible is full of many stories about bread, famine, plenty, exploitation and sharing. This resource guide shares some of them. . . .

The children of Israel are reduced to slavery because of famine. Applying Pharaoh's commodity rules, Joseph takes first their money, then their livestock and ploughs, then their land, and finally themselves in exchange for bread: "and the land became Pharaoh's. As for the people, he made slaves of them from one end of Egypt to the other" (Gen. 47:20b-21).

Later liberated from slavery and in the wilderness, God gives the Israelites a new economy that begins with new bread – manna. It proves to be exactly the opposite of Pharaoh's commodity storehouse bread. It cannot be stored or it will rot. It cannot be exchanged because it is not a commodity but a gift of God's grace: "those who gathered much had nothing over, they who gathered little had no shortage; they gathered as much as each of them needed" (Exodus 16:18). The economy of God is given shape by this radical new logic of distribution.

Churches Food
Week of Action
10-17 October 2010

Why take action on the right to food?

Are you eating what you grow?

Do you have a choice in what you eat?

Is the food you eat sufficient and healthy?

If your answer to one of the three questions is 'yes', you should consider yourself blessed. If the response is 'no' to all the questions then you are one of over a billion people in the world who are hungry each day. The good news is that working together we can change things for the better.

For the whole of humanity, access to adequate, safe and nutritious food has always formed one of the foundations of a just, peaceful and sustainable world. This vision stands in contrast to the reality in the world where the numbers of people living in hunger is increasing everyday. Fifteen percent of the world's population – almost one out of every six people – is chronically hungry, but not because the earth cannot sustain us all. It is because of the structures and systems for producing, buying, selling and sharing food that are profoundly broken. The good news is that working together; we could change these policies, practices and structures. In addition to fasts, prayers, letter writing, church services, research, petitions and marches, there are many ways that we can get our message out.

As members of the worldwide Church we are all called to take part in the mission of Christ to preach good news to the poor. We are called to pay special attention to the impoverished, those the Bible refers to as strangers, widows and orphans; those who are often overlooked; those suffering most from the global food crisis. As the body of Christ we are called to act when we see suffering in another part of the worldwide body. We cannot let others starve while we have our fill. We cannot sit idly by while others suffer the crippling effects of poverty. We are called to stand in the tradition of Old and New Testament prophets, like Ezekiel and Amos, who spoke out against injustice. We need, like them, to dare to offer a vision of hope for a better future and then be bold enough to take action.

In the Bible, food is more than a material need. It has spiritual and sacramental value. Jesus shared meals on many occasions with many people. Even as he fed a lot of people, the shared meal possessed a sense of intimacy and communion. With this sense of calling, as Christians and members of faith communities, we are expected to take action and work with our communities and constituencies across the globe in a global campaign to eradicate hunger. We are called to struggle to make access to sufficient and nutritious food a right and not a privilege.

The Churches' Week of Action on Food is a great opportunity to tell the world that food insecurity is caused by injustice in the world. It is a time to call for production, distribution and consumption of food that is based on equality and socially and environmentally sustainable agriculture. Women, who are the majority of smallholder farmers and at the same time are in poverty, must be empowered through our responses.



Frank Schultze

***Can we actually change anything?
If we cry out for food justice will our voices be heard?***

The answer is yes. Time and time again, ordinary people taking action together have been able to change policies. In Cameroon, a civil society organization working with support from church development partners (EED, ICCO, APPRODEV) successfully campaigned to resist chicken imports from Europe which are damaging to small farmers in West Africa. On February 3, 2010, the Brazilian Congress approved the Constitutional Amendment Project (PEC in Portuguese) 047/2003, to incorporate the Right to Food as a fundamental right in the national constitution. The project was promoted by the on line campaign "Food is a right for all", supported by FIAN Brazil and other civil society organizations, which collected over 50,000 signatures from people throughout the country. This case from Brazil could help to set a precedent of holding governments accountable to respect, protect and fulfill the right to food.

Across the world, the food justice movement is very strong especially with the number of people living in hunger increasing everyday. Even small actions like collecting signatures or calling your government representative can make a difference. Together we have the power to bring about great change. We must refuse to be comfortable to live in a world of hunger and poverty.

"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it is the only thing that ever has."

-Margaret Mead

What is the right to food?

The right to food says that all people are entitled to adequate food that is sufficient, safe, nutritious and culturally acceptable. The right to food was first recognized in the 1948 Universal Declaration of Human Rights and is also part of the 1976 International Covenant on Economic, Social and Cultural Rights (ICESCR). Currently 156 countries have ratified this covenant. In addition, in September 2000, 189 states further expressed their commitment to the eradication of hunger and poverty by endorsing the Millennium Declaration, which was translated into eight time-bound and measurable goals to be reached by 2015, known as the Millennium Development Goals (MDGs).

For more information on government commitments on the right to food please visit:
<http://www.e-alliance.ch/en/s/food/rtf/>



Paul Jeffrey/EAA

"If by the end of my term of office, every Brazilian is able to have three meals a day, I will have accomplished my mission in life."

-President Luiz Inácio Lula da Silva, Brazil, 10/28/2002

Food and Gender: What's the problem?

The majority of the world's food is produced by women, and women have the heaviest burden in gathering, purchasing and preparing food for their families. The recent food and global economic crisis, which has drastically added to the already huge numbers of hungry people, has added to the desperate situation of millions of women and the households they care for.

High food prices have forced poor households to eat fewer meals and less nutritious food. Women's already heavy workloads have thus increased to earn more income in order to purchase food. Some women may resort to risky behaviors, such as prostitution, in order to provide food for the family. There is also the direct impact on women's health – malnutrition adds to a downward spiral in their ability to work and care for their family. Women are even more vulnerable in cases where they do not have access to land, credit, seed and all inputs necessary for agricultural production.

Access to Land

On a global scale, women produce more than half of all the food that is grown: up to 80 percent in Africa, 60 percent in Asia, between 30 and 40 percent in Latin America and Western countries. Women nonetheless account for 70 per cent of the world's hungry and are disproportionately affected by malnutrition, poverty and food insecurity. The Report of the Human Rights Council Advisory Committee, Study on discrimination in the context of the right to food, states that, despite representing the agricultural workforce and production, women are esti-

mated to have access to or control only 5 percent of land globally. In some cultures, rural households continue to acquire land through inheritance laws that ensure women's continued unequal access to and control over land. Because land is often mediated through husbands, fathers, brothers or sons, women find it very difficult to have their right to land recognized. This underscores the importance of legal and cultural reform to balance power relationships within the family.

Land Grabbing

Limited access to land is worsened by land grabbing by foreign and national companies who have taken millions of acres of land out of food production in Africa, Latin America and Asia particularly to grow agrofuels. For women who are already affected by customary inheritance laws and cannot own land in their own right, this is a double blow in their ability to access land. According to the FAO, "The establishment of energy crop plantations on 'marginal' lands might negatively affect women's ability to meet household obligations, including traditional food provision and food security. The establishment of such plantations might also lead to a loss of wild edible plant species, which women are usually responsible for collecting and preparing and which play a key role in the food security of rural households."

The moral question is whether land should be set aside to produce crops for feeding cars or for reducing the number of hungry people in the world.

"Every time we sit at a table ... to enjoy the fruits and grain and vegetables from our good earth, remember that they come from the work of men and women and children who have been exploited for generations"

-Cesar Chavez

“The way the world grows its food will have to change radically to better serve the poor and hungry if the world is to cope with a growing population and climate change while avoiding social breakdown and environmental collapse.”

-IAASTD, 2008

Climate Change

Climate change has been and is a contributing factor to increased food insecurity. It is estimated that by 2080, agricultural output in developing countries may decline by 20 percent due to climate change and yields could decrease by 15 percent on average. The number of under-nourished people in Sub-Saharan Africa may rise from 138 million in 1990 to 359 million in 2050. According to the 2008 report of the Independent Assessment of Agricultural Knowledge, Science and Technology for Development (IAASTD), climate change can irreversibly damage the natural resource base on which agriculture depends. One of these resource bases is seed.

Seed is the first link in the food chain process. The FAO report of 1995 estimated that African farmers depend on seeds cultivated within their own communities for as much as 90 percent of their seed needs. Most of these seed breeders are women, as they produce almost 80 percent of the food for use in the region. Temba Musa (FAO: 1998) estimated that in Southern Africa, women are reported to store seed of 100 ecotypes of sorghum and pearl millet at a given period in their homestead granaries. They carefully select those seeds that respond to various soil types and growing conditions and that carry particular traits such as stability, disease resistance, drought tolerance, palatability, and storage quality. It is important to protect and promote women's interests to save, use, and re-use their own seeds and to acquire affordable seeds. This is tied to a woman's right to exercise financial independence, earn a livelihood, and subsequently provide a livelihood for herself and her household.



The Bible says....

In the Lord's Prayer we ask:

“Give us today our daily bread.” As Martin Luther explained in the 16th century, “When you ask for ‘daily bread,’ you ask for everything that is necessary in order to have and enjoy daily bread and, on the contrary (protection) against everything that interferes with enjoying it.”



After citing various factors that hinder people from accessing the food they need to live, Luther concludes: “How much trouble there is now in the world. . . on account of daily exploitation. . . on the part of those who wantonly oppress the poor and deprive them of their daily bread!”

Luther provides a clear theological basis for the right to food for all, as well as a mandate for advocacy to change those food production, trade, distribution and other policies that hinder people from growing and selling the food they need to survive.

“The field of the poor may yield much food, but it is swept away through injustice.” (Proverbs 13:23)



Who holds the key to the global food crisis?

“There is no question that women are agents of change and must be supported in their fundamental role if we are to accelerate progress towards achievement of the MDGs.”

- H.E. Mr. Hamidon Ali, President of ECOSOC

The global food crisis cannot be solved without an approach that has women's rights and gender equality at its core. Since women contribute to more than half of the world's agriculture, if women's access to resources were increased it would lead to an increase in food production. It is unfortunate that women receive less than 10 percent of credit provided to farmers. Increasing women's access to the means of agricultural production, such as farming land or fertilizers, farm labor, credit and education, as well as decision-making authority within the household, is important to ensure food security and improve the nutritional status of children. More food is not the only benefit that can be gained from increasing women's access to resources and title. When women have more resources, the education, health and nutrition of the whole family are positively enhanced.

The global food crisis obliges people of faith during the Churches Week of Action on Food to help reform practices and policies to better support women's critical role in local and global food security.

Myths about farming and food

Let's look at the "myths" that underpin the belief that heavy use of fertilizers, pesticides, hybrid seeds and trade liberalization can solve the global food crisis.

Myth One: Liberalizing agricultural trade – opening up markets to imported food – always helps farmers and consumers and is an essential approach to solving hunger.

In reality, agricultural trade liberalization has caused more harm than good for small-scale farmers and has damaged the long-term ability of a country to feed its population. The opening up of markets has seen more dumping of cheap subsidized food from developed countries into developing countries, which has devastated local food production rather than provide additional choice to consumers. For example, in recent years, the massive exports of frozen chicken pieces from Europe have ruined domestic markets in West Africa. Cameroon's farmers simply cannot compete with the low prices of imported poultry. Then when international markets change, local production has been too weakened to be able to respond.

“Studies in Burkina Faso showed that reallocating resources from men's plots of land to women's could increase household output by between 10 and 20 percent. In Ghana it has been shown that giving women land ownership rights is an incentive for them to adopt agro forestry which is beneficial for environmental management.”

-Kathambi Kinoti, Association for Women's Rights and Development



Myth Two: Genetically modified seeds are the keys to addressing hunger

In fact, In light of climate change, small-scale farmers find the use of open pollinated varieties (seeds produced on farm) contribute better to food security. Local seeds carry particular traits such as stability, disease resistance, drought tolerance and storage quality. They also demand less use of fertilizers and pesticides hence are also friendlier to the environment.

Exclusive promotion of hybrids and genetically modified seeds undermine food security in developing countries by encouraging the cultivation of a narrow range of genetically uniform crops, including non-food cash crops. The seed industry is now developing new technologies to limit plant reproduction with the most contentious being seeds genetically modified to produce sterile offspring which cannot be replanted or requires a certain chemical to activate germination. The question is: Can nature be owned? Can one have the power to switch on and off the life of seeds putting the lives of many at ransom? Is owning life forms unethical in itself? The granting of intellectual property rights on plant varieties has contributed to a concentration of power in a limited number of seed companies, such that, for example, DuPont, Syngenta, Bayer Crop Science and Monsanto among others, now dominate the world seed market for soya and maize. In 2009, Syngenta made a total sales amounting to \$11 billion which included a 13 percent rise in the sale of seeds worldwide (www.prnewswire.com/news-releases/syngenta-2009-full-year-results-83614552.html).

Myth Three: A new Green Revolution will end the current global food crisis

Not true! In fact, the Green Revolution tends to benefit corporations who supply seed, chemicals, and fertilizers. A few big buyers – massive agribusinesses – dominate world markets and millions of small producers, who have almost no power in the marketplace. Three corporations, Cargill, Archer Daniels Midland and Zen Noh, control 81 percent of all corn exports in the world. The similar concentration of power applies

to the inputs farmers must buy, such as seeds, pesticides, fertilizers and water. The prices of such inputs are beyond the reach of many small-scale farmers in developing countries. However, agro-ecological production systems like conservation farming which do not require high inputs have proven to produce higher yields and cope with impacts of climate change. Conservation farming aims to develop a higher return using low cost methods of crop production. Christian Care (Zimbabwe) says that in their experience with Drought Recovery Conservation Farming, “in most cases yield per hectare has increased 150 to 200 percent.”

Myth Four: Production of biofuels/agrofuels can help combat climate change without affecting food security

Well, no! Land grabbing and the diversion of food crops for biofuel/agrofuel production has contributed to food insecurity, and the benefits to the climate are unclear or exaggerated. Biofuel/agrofuel production often entails clearing the trees from huge tracts of land, destroying natural resources and environmental systems. Satellite photos show plumes of smoke stretching for hundreds of square kilometers from fires set to clear land for new biofuel/agrofuel plantations. The impacts include deforestation, unsustainable cultivation of hillsides, and vast exploitation of dry land areas, leading to irregularities in rainfall patterns and increasing natural flood and drought cycles. Biofuels also demand a lot of water, to grow the crops and process them into fuel, diverting water from food crops.



Paul Jeffrey/EAA



Women's Stories



Julienne Faha (Yaunde, Cameroon): "Something has to be done"

Julienne Faha is a dealer in Cameroon. She has been in the business of rearing and selling chicken since 1987. She was greatly affected by the dumping of frozen chicken by the European Union (EU) in 2003 and forced to give up her own poultry farm.

"I can no longer sell my chickens, not even for celebrations or holidays. We have fed and reared them for two months. When customers come, they offer just about 3 to 3.80 Euros for a whole chicken weighing two kilos. If I do not want to sell at this price, they turn round and go into the next shop where a kilo of chicken legs costs 1.50 Euros. There were times when I had a pen for 500 chickens behind my own house and also bought chickens from other poultry farmers. I no longer have my own poultry farm. Today, I do not even sell the 300 live chickens that I stock. Something has to be done!" said Julienne.

(Story collected by ACDIC)



Armin Paasch/EAA

"Many destructive activities against the environment disproportionately affect women because most women in the world, especially in the developing world, are very dependent on primary natural resources: land, forests and waters. Women are very immediately affected and usually women and children can not run away."

*-Wangaari Maathai,
2004 Winner of the Nobel Peace Prize.*

Mary Sirri Ndikum, cattle farmer (Cameroon): "Access to local markets is difficult"

Mary Sirri Ndikum, aged 54, received basic education in dairy farming and was provided with a free heifer (a pregnant young cow) by Heifer International. Her only obligation was to pass the first calf to another family. A dairy cow produces enough milk to meet a family's daily protein needs and can increase the household income, if the dispensable milk is sold to a local dairy. However, cheap subsidized milk powder from the European Union has forced the dairy to shut down. Small-scale farmers like Mary have found it increasingly difficult to sell their milk on the local market at a fair price and now often accumulate debts. European trade and agricultural politics thus destroy the positive results that developmental assistance has so far obtained.

(Story from Bread for the World, Germany)

Hetingnec Tomaenuc (Papua New Guinea): "I can now sell cabbage heads"

Hetingnec Tomaenuc, a farmer from the village Rabisap, is one of the beneficiaries of the 'Yanpela Didiman' program ('Young farmers') promoted by the Evangelical Lutheran church (Germany). The program is aimed at creating a sustainable agriculture that serves the needs of the rural population and involves a ten-month crash course on agriculture and animal husbandry.

"I did not attend a course at the agricultural college, but the promoters provided me with good advice on how to grow cabbage. I can now sell cabbage heads at the local market and buy essential goods such as oil, salt, soap and candles."

Hetingnec does not want to earn more than she really needs: 'City people would do it like this, but I prefer to give the remaining cabbages to my relatives and friends or to feed our pigs with them.'

(Story from Bread for the World, Germany)



Paul Jeffrey

Who and what needs to change?

Who needs to change?

Agri-business...

who push for the heavy use of fertilizers to increase food production

Seed Industries...

who restrict farmers' rights to save, re-use and exchange seeds

The World Trade Organization (WTO)...

who push for trade liberalization and opening up of local markets

European Union (EU)...

who are pushing the Asian, Caribbean, and Pacific countries (ACP) to sign Economic Partnership Agreements (EPAs) and liberalize trade WTO, World Bank, G8, rich countries

Poor Country Governments...

who continue to refuse women title to land and sell communal land to foreign and national private investors

Individual consumers and congregations...

who need to think where their food comes from and wherever possible buy fairly produced and locally grown food, and ensure that none is wasted

What needs to be done?

WTO, World Bank, G8, rich countries

STOP

- mandatory liberalization
- promoting agricultural technologies that are not agro-ecologically friendly
- trade conditionalities (conditions on aid, loans and debt relief)

RESPECT

- the right to food in any trade negotiations

REGULATE

- transnational corporations especially agribusiness to ensure that their activities do not harm local markets



INVEST

- more into small holder sustainable agriculture and particularly women's projects

FAO, United Nations

MONITOR the respect, protection and fulfillment of the right to food by national governments

PROMOTE sustainable agro-ecological technologies and the use of indigenous knowledge systems of communities

Individual consumers and congregations

SUPPORT local farming and strengthen the local economy by purchasing fairly produced and locally grown food

PURCHASE and **COOK** no more than what is needed

GROW vegetables and fruits in your yard, on nearby land or in a community garden

ADVOCATE for secure access to communal land

National governments

PROTECT

communal lands from land grabbing

ENSURE

equal access to land and credit by women

PROMOTE agro-ecological systems of farming like conservation farming

SUPPORT the establishment of community seed banks to ensure less dependency on commercial seeds



What can I and my church do?



“There are people in the world so hungry, that God cannot appear to them except in the form of bread”

- Charles Dickens, Oliver Twist

As individuals, churches, local and national communities and organizations, you can organize awareness-raising activities and engage in advocacy during the Food Week of Action 10-17 October. Partner with like-minded organizations working on food justice such as farmers, women’s groups, consumer groups, labor unions, environmental groups and student organizations.

The first thing to do is to get a group together in your church to think of ways to get involved. Perhaps you already have such a group or perhaps you could start one. Talk to your minister or priest about the group and also about holding a service at the beginning or end of the Week of Action.

Compelled by the Gospel to Act

The Gospel leads Christians to a commitment to a just and equitable society in which every human being has God-given significance and dignity. Each should be embraced as a member of the same family. The aim of all human activity should be to glorify God in all creation.

In Luke 4:18-19, Jesus stands up in the synagogue and explains why he has come:

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the prisoners and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”

The Bible says...

Among the rules that God gave the children of Israel in Sinai is the rule to leave gleanings - remnants of the harvest. The poor are given access to God’s economy of life through the right to share in the harvest (Deut. 24:19-22; Lev. 23:22; Ruth 2). Gleaning rights are not voluntary acts of charity, but the poor’s right to a livelihood.



And there is the story of Jesus and the loaves and fishes. “And he said to them, ‘How many loaves have you? Go and see.’ When they had found out, they said, ‘Five, and two fish.’ Then he ordered them to get all the people to sit down in groups on the green grass. So they sat down in groups of hundreds and of fifties. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish.” (Mark 6:38-43)

The history of bread and God culminates for the church when we elevate the bread at the Eucharist and give it a new shared communal understanding: “This is my body, broken for you.” This bread of life becomes the symbol of all those things which must be distributed if God’s children are to live and live abundantly.

“True compassion is more than flinging a coin at a beggar; it comes to see that an edifice which produces beggars needs restructuring.”

- Rev. Dr. Martin Luther King, Jr.

Action Ideas

Faith-based charity provides crumbs from the table; faith-based justice offers a place at the table.

- Bill Moyers

Here are ideas for many actions. The resources mentioned can be found at :

<http://www.e-alliance.ch/en/s/food/2010-churches-week-of-action-on-food/>

Church Service

Organize a church service on the Sunday at the beginning or end of the Week of Action. Focus on food and gender. A liturgy has been prepared for use during the Week of Action or at other times when your church wants to focus on food justice and the right to food. The service is available online and can be photocopied for participants as it is or adapted to suit your different contexts.

Agape Meal

To raise awareness about women's role in food production and unequal access to land, invite guests (including local politicians, celebrities and the press) to an Agape meal prepared with food produced by women. Ask several of the women producers to talk about their livelihood and what they need to continue or strengthen their food production. Use the prayer card available online to pray before the meal.



Participate in the EAA Sermon Competition

Enter the EAA 2010 - 2011 food for life sermon competition by writing and submitting sermons on food and gender. Details of the competition are available online or by writing sermons@e-alliance.ch

Letter Writing

Organize a national letter-writing campaign calling national governments to safeguard communal land against land grabbing using an EAA model letter available online. Adopt, adapt, collect signatures and send the letter to the same people/institutions on the same day.

Exhibitions and Videos

A picture or video can tell more the story of the food crisis. Use the DVD enclosed in this booklet on the 'right to food exhibition' to learn more about government commitments on the right to food. (The DVD can also be accessed online.) The stories of real women, such as on page 8, can also help people understand the difficulties women face in producing food.

Bible Studies

Organize bible studies during the Week of Action to think about and discuss with others where your food comes from and how that corresponds with the biblical call for justice. Use the bible texts highlighted in this guide as a start.

Festival

Organize a festival with fairly-traded produce and events such as music, drama, or seminars that highlight how women are involved in agriculture and caring for the family.

Launch the Right to Food and Nutrition Watch

Organize a press event or seminar to launch the 2010 Right to Food and Nutrition Watch in your country. In the 2010 issue, the EAA contributed an article on the Right to Food and Nutrition Security for People Living with HIV.

Research

Research land and ownership laws in your country and learn how they negatively affect women. Share your research with policy makers and the media, and call for the necessary changes in the laws.

Media

Get your message out through the media about food justice and the need for women's rights to land and the inputs needed for agricultural production. Through press releases, letters to the editor, press conferences and special events that media would be interested to cover, you can highlight the voices and needs of women and the injustices of the current food system.

Lobby policy makers

Join with others and set up a meeting with local and national policy makers to share your concerns about the Right to Food and support for smallscale producers. Back up your points through a press release or letter to the editor of your local paper.

For these and additional action and worship resources see <http://www.e-alliance.ch/en/s/food/2010-churches-week-of-action-on-food>

Ecumenical Advocacy Alliance (EAA)

<http://www.e-alliance.ch/en/s/food/>

The Food for Life Campaign of the EAA works to build a movement of people within churches and Christian organizations to promote food justice. Recent resources include:

•**The Global Food Challenge:** Towards a Human Rights Approach to trade and Investment Policies, EAA, FIAN, Bread for All et al (2009)

<http://www.e-alliance.ch/en/s/food/sustainable-production>

This report argues that the "Global Food Challenge" requires a fundamental reshaping of international trade and investment policies and rules to put human rights, particularly the right to adequate food, at the centre of economic policy.

•**Fact Sheet on Linkages between HIV and AIDS and the Right to Food, EAA (2010)**

<http://www.e-alliance.ch/en/s/food//food-and-hiv/>

This fact sheet explores the vital interrelationship between access to food, comprehensive treatment for HIV and impact on agricultural production.

•**Summary of IAASTD by Ecumenical Advocacy Alliance (2010)**

<http://www.e-alliance.ch/en/s/food//sustainable-production/>

The recommendations of IAASTD are crucial to ensure just food production patterns that are environmentally, economically and socially sustainable and support the right of all people to adequate, healthy and culturally appropriate food.

Tell us what you are doing!
Inspire others and share your ideas by sending information on your events and actions to foodweek@e-alliance.ch



More Information

International Treaty on Plant Genetic Resources for Food and Agriculture (ITPGRFA)

http://www.fao.org/faoterm/link_dett.asp?pub_id=157182

This legally-binding treaty covers all plant genetic resources relevant for food and agriculture. It sets out procedures for access to genetic resources and sharing benefits. It also recognizes the farmers' rights to save, use, reuse and exchange seeds.

There are many resources from faith-based organizations on food justice. Here are a few suggestions to get you started.

Canadian Foodgrains Bank

www.foodgrainsbank.ca/

This partnership of Canadian churches and church-based agencies works to end hunger in developing countries through program work on food and agriculture in developing countries, and by engaging Canadians in education and public policy activities.

Presbyterian Hunger Program

www.pcusa.org/hunger

The Presbyterian Church USA hunger program works to end hunger and its causes, for economic and food justice, for lifestyle integrity, and for trade policies that protect the most vulnerable people.

Who feeds the world?

The future is in small scale agriculture

Church Development Service

(EED; www.eed.de) (2008)

www.e-alliance.ch/en/s/food/sustainable-production/

An Agenda for Addressing Root Causes of Hunger,

TROCAIRE, 2010

<http://www.trocaire.org/sites/trocaire/files/pdfs/policy/foodforall-policypaperfinal.pdf>

TROCAIRE is the Irish Catholic Agency for World Development and adopts a human rights based approaches to addressing hunger.

Reducing Vulnerability, Enhancing Resilience: The Importance of Adaptation Technologies for the Post-2012 Climate Agreement

CIDSE & Caritas Internationalis (2009)

http://www.caritas.org/activities/climate_change/index.html

This report raises awareness about the importance of adaptation technologies to climate change and sustainable poverty reduction.

More resources can be found at
www.e-alliance.ch/en/s/food/2010-churches-week-of-action-on-food/

The Ecumenical Advocacy Alliance is a broad international network of churches and Christian organizations cooperating in advocacy on food and on HIV and AIDS. The Alliance is based in Geneva, Switzerland. For more information, see <http://www.e-alliance.ch>

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www.e-alliance.ch/en/s/food/2010-churches-week-of-action-on-food/
or email foodweek@e-alliance.ch



NOTES



NOTES



THE FIELD OF THE LORD
MAY YIELD MUCH FOOD,
BUT IT IS SWEEPED AWAY
THROUGH INJUSTICE

PROVERBS
13:23

harp.
Let justice roll on like a river,
righteousness like a never-failing stream

Bring me sacrifices
in the desert



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