

**The Cycle of Hunger:
Are Gender Issues a Primary Cause?**

by

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Approval page

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Abbreviations and Acronyms:

BBC	British Broadcasting Corporation
GHI	Global Hunger Index
OPB	Oregon Public Broadcasting
UN	United Nations
UDHR	Universal Declaration of Human Rights

Abstract

The patriarchal system has reigned during recorded history, and is the social arrangement that structures and enables the present unsustainable food system. Patriarchy is a system of power over others that permits oppression and hunger to damage societies world-wide. This thesis explores the connection and effect of patriarchy on food security and gender equity, and finds that there is a global need for women to have improved access to education and land, and that women must be included in consultation on all world problems. Programs designed to increase gender equity offer practical solutions to food insecurity that can assist in the reduction of world hunger. Instituting inclusive programs that foster gender equality in many localities is imperative to sustain a livable planet.

Keywords: hunger, malnutrition, patriarchy, poverty, gender equity, education

I would like to dedicate this thesis to my friends

They know who they are

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Chapter One

Introduction

An almost universal joy floods human hearts at the birth of a vigorous baby to a healthy mother, changing and charging parents and relatives with protective happiness. In many cultures and often in all societies, the arrival of a son is heralded with an added measure of satisfaction and pride. This additional note of enthusiasm for male babies is so common that it gives rise to two outwardly simple, yet potentially profound and complex questions: where does male preference come from and what impact does it have on societies? Is this an emotional residue from the prevailing traditions of patriarchal privilege? The social system that predominates in every country on the planet is of patriarchal nature, giving power of control to males. Patriarchy combines with and is the hallmark of capitalism, which is the status quo of virtually all societies and cultures in the world. In this thesis, I will study patriarchy to understand its possible connection to food insecurity. I will explore what patriarchy is and where it comes from. I will investigate how prevalent hunger is and whether it is connected to gender issues. I will question whether patriarchy allows hunger and malnutrition to survive, especially among girls and women. And lastly, I want to know if there are workable programs and policies that can alter gender inequity to foster and improve food security?

No country, industrialized or developing, can boast that hunger and malnutrition are not present in their society. How can this be true when production of food in the world is adequate to furnish over 2,000 calories per person each day? Gimenez (2014) asserted that we already produce sufficient food to feed 10 billion people and claimed it is not scarcity, but poverty and inequality that cause hunger. Many studies support this finding (see, for example, Hubbs, 2015;

Patel, 2012; Mercy Corps Statistics, 2016). Obviously, there are many approaches to explore questions pertaining to food systems. However, whether studied at the local, state, or global level, the complex and interconnected food system displays one pervasive and long-unquestioned mindset—that of patriarchal power—and this is present planet-wide. One wonders why patriarchy has such power to survive.

Patriarchy has long existed, and is recorded as the standard in historical data, but its origins do not appear until records begin. Apparently, its roots do not extend to prehistory (Gimbutas, 2011, Stone, 1976, Morgan 1877). Patriarchal power is embedded in the present cultural status quo so profoundly that many privileged persons may live within its limitations without being much aware of inequities, thinking, “That’s just the way things are.” Is it patriarchal attitudes that foster injustice of all kinds toward women, children, and disempowered men? Evidence suggests that poverty is increasing, and poverty is inevitably conjoined to hunger. Trauma and tragedy link to patriarchy according to Gilligan and Richards (2009). The authors hypothesize that gender stereotypes are pivotal in supporting “sexual inequality and homophobia but also extreme religious intolerance and racial discrimination” (p. 19). When patriarchy does not bring social justice, one wonders why it endures. Is the patriarchal system so implicitly founded on power that it is blind to anything other than its own ends? Is it possible that the mind-set of patriarchy is unaware of its possible connection to poverty-causing hunger? This thesis asks: how prevalent is hunger, and how is it connected to gender issues?

It is important to examine patriarchal power in relation to gender and any connection it may have to hunger and malnutrition. This thesis explores the roots of patriarchy and defines the present patriarchal structure as the societal system where powerful individuals, corporations, or groups consider themselves superior to and hold control over others, a condition that appears to

have endured throughout recorded history. Female heads of state, in today's patriarchal cultures, have shown they can wield patriarchal power as ably as men. This thesis investigates the role of gender in world-wide hunger, and explores how patriarchal systems relate to the hunger that incapacitates millions of inhabitants of the planet.

This thesis brings together information to define patriarchy and explore its historical and archeological roots in order to understand its position in ancient society. My next research target is to determine how widespread hunger and malnutrition are. This background leads to my first research question: how are hunger and malnutrition gendered?

Discovering the price that human happiness pays for the continuance of gender inequity fed into my second and final question: are there workable programs and policies that can alter gender discrimination to foster and improve food security? My research suggests that such policies exist and offers suggestions for program patterns designed to remedy gender discrimination—programs that succeed in improving food security for the hungry. This thesis studies patriarchy to understand its connection to food insecurity. I am particularly concerned with identifying how hunger targets women and children—so that we can increase gender equity to reduce hunger. I will be exploring these questions in the next four chapters. In chapter two I will offer a definition of patriarchy and examine its roots, show how widespread hunger is in the world, and raise questions about connections between patriarchy and world hunger.. Chapter three will explain the methods and methodologies used for exploration of these themes, and chapter four will analyze the result and contribution of this thesis. In chapter five I offer my conclusions.

Chapter Two

Background and Significance

To examine patriarchy and its relation to gender and hunger, one needs to ask how patriarchy is defined, from whence it comes, and whether patriarchy is connected to gender in world hunger. This chapter will offer definitions of patriarchy, some notes on its origin, and an explanation of background information about its effect on society. What is the source for the idea that men are superior and thus deserve more food, privilege, and control than women? It is important to know this origin. If the cause of the mental attitude of male superiority and the cultural mind-set that continues patriarchy's power to control continuing injustices can be discovered, perhaps we can hope that activities in the present can correct the imbalance. We need to understand how patriarchy may be connected to contemporary society's millions of hungry people.

2.1 What is Patriarchy and From Where Does it Come?

It is an obvious fact that for many centuries, women have been socialized to give preference to men. But patriarchal organization of society is not the only manner, and probably not the best method to structure society. There is no way to imagine a social system other than patriarchy without knowing what patriarchy is and how people relate to it. Research into the many aspects of patriarchy is overdue, especially its connection to gender in world hunger. One wonders if "gender" is given more weight in meaning than the concept of what it is to be a human being. All people are human. Whatever one's class, race, religion, ethnicity, talents,

disabilities, age, or gender, we are citizens of one planet, scientifically and genetically connected—human. However individual, distinctive, or original, we are humans together. But since patriarchy has current social control, we will first look at its definition.

The social system where males hold predominant power in politics, privilege and authority can be defined as patriarchy. Patriarchy is the social structure in control of the United States and almost every other country in the world. Lerner (1986) defined it as “the manifestation and institutionalization of male dominance over women and children in society in general” (p. 239). Lerner (1986) referred to patriarchy as a system beginning in antiquity with changes in Greek and Roman law, where men became the legal heads of households and had absolute economic power over their dependents, both male and female (p.238). Campbell (1967) supported a view of change from matrilineal to patriarchal communities in his summary of Bachofen’s work on *Myth, Religion, and Mother Right*, which cited remnants of customs in Roman law “that never could have originated in a patriarchal society” (Kindle loc.162 of 864). Martin (1990) asserted that patriarchy is a system of society where men have key positions in the principal structures of society, men dominate women, and women do not have legal equality or equal salaries for the same work as men (Uprooting War, Chapter 10, para. 11). While patriarchy adversely affects women, it also patterns male society, as well.

How patriarchy touches the lives of men is included in the studies of Johnson (2014), a sociologist whose major research involved pioneering masculinity studies. He defined patriarchy as a social structure maintaining male domination and male identification at the center of society (Kindle loc. 586 of 7140). He maintained that it is fear and distrust of other men that motivates and creates this hierarchy, and contended that men seek the security of status through fear that other men could control them. Johnson contends that “. . . patriarchy puts us at odds regardless

of what we want or how we feel about it” (loc 649 of 7140). It is not possible “to live in this world” without participating in “industrialized capitalism,” (loc. 662 of 7140) nor can we live without being part of patriarchy. We are part of something larger than ourselves. The spiraling male fear of losing control made possible the “domination, warfare, and oppression, all of which are male-dominated, male-identified, male-centered pursuits that revolve around affirming, protecting, and enhancing men’s standing and security in relation to other men” (loc. 2719 of 7140). Thus, arguably, patriarchy is a fear-based social system for both men and women. Although oppression of women is the result, domination of women may not be the most important motivating factor. Women have been trained to be complicit in the system, and consciously or unknowingly support their feminine role. Disempowered men may not willingly support the system, but are equal victims. Johnson (2014) contended that patriarchal culture centers on the core value of domination and control in most areas of human life. He further asserted that in the patriarchal view, not in his own opinion, men and women are profoundly different, and that hierarchy is necessary to avoid chaos (loc. 972 of 7140). In my view, a wide range of common qualities are present in both genders, and hierarchy is detrimental to social structures.

A scholar of archeology who did not deem hierarchy as necessary Mariji Gimbutas (1921-1994) taught that millennia of harmonious societies based on “goddess” philosophies, prospered in Europe, developing art and agriculture without using weapons, save for hunting. Inheritance in these societies was through matrilineal lines. (Gimbutas, *The World of the Goddess*, YouTube lecture from University of California Berkeley). Gimbutas worked for decades in archeological diggings through Neolithic and Paleolithic levels in Europe, and traced patterns of ancient civilizations. Gimbutas discovered hundreds of female forms, especially in

temple sites, but father figures or male shapes were never or rarely found. These discoveries led to her conjecture that pre-history featured matrilineal organization, and her conclusion that early social units were grazing their stock and cultivating grain for centuries in cultures of greater peacefulness than in later periods. Her account of the nomadic, patriarchal horse-riding Kurgan invasions is more detailed than space allows. Stone (1976) asserted that societies who worshipped goddesses developed writing as well as agriculture, and “the worship of the female deity survived into the classical periods of Greece and Rome” and was not completely suppressed until about 500 AD under Christian emperors (p. 18). Other scholars maintain the theory of matrilineal culture preceding patriarchy.

John Jacob Bachofen (1815 – 1887) supported a view of matriarchal management in his work, *Myth, Religion, and Mother Right*. He held the view that prehistory was matriarchal, and advanced only by religious influence containing mythic elements. He is quoted as claiming that “each elevation and depression of human life has its origin in a movement which begins in this supreme department” [religion] (Campbell, 1967, Kindle loc. 148 of 864). Hartley (1914) agreed, in some ways, with Bachofen’s view that a matriarchy preceded patriarchy in the establishment of the human family, but criticized him as a dreamer who credited women as being superior in spiritual qualities to men. She attempted to document pre-historical family structures more soundly on archeological science rather than on myth, upon which Bachofen based his views (Kindle loc 244 of 3977). She observed that “courtship without combat is rare among all male quadrupeds . . . the factor of sexual jealousy – the conflict of the male for possession of the female – has not been held in sufficient account . . .” (Loc 492 of 3977). Noting that sexual jealousy is still powerful and common even in civilized males, one can easily agree that the idea that jealousy was dormant among primitive men is difficult to accept. The kind of family

founded on brute force by jealous, dominant males suggests unstable arrangements with constant conflict over possession of the women. In Hartley's opinion, a "friendly union having existed among males in the primitive group is the very reverse of the truth" (Loc. 511 of 3977). This line of thought developed into the theory of "mother power" (see Bolen, 2005, Stone, 1976, Lerner, 1986).

This theory of "mother power" necessitated the authority of mothers coming forward with sufficient strength to protect their daughters from the sexual predation of their fathers, and defending their sons from being driven out of the group. Hartley asserted that this happened gradually, and brutal patriarchy lasted only a short time in human development. Genitive groups were then formed that developed into tribes, and produced, not matriarchal cultures with women in complete power, but cooperative societies founded on matrilineal lines. Matriarchal culture appears to apply to societies where women are in complete charge, but matrilineal traditions are probably more accurate, and indicate societies of cooperation where women have a high value and are important decision-makers. Such groups were still present to be widely observed at the time in history (1914) when Hartley put pen to paper. But when and where "civilized" society with private property came to the fore, patriarchy began its cultural surge to power in the economic realm.

Lerner (1986) viewed patriarchy as a cultural creation that took 2,500 years to construct (p. 212). Customs to protect possessions came into existence when private ownership of property became common. According to Lerner, in 2,000 BCE Mesopotamia, the daughters of the poor were sold as brides or prostitutes, and the product of commodification of women was "appropriated by men" (p.213). Augustus Caesar changed the Roman republic into an empire, and his "uncritical acceptance of patriarchy . . .took a more absolutist form under his rule"

(Gilligan and Richards, 2009, p. 51). This powerful view of patriarchy “was absorbed uncritically” by the early Christian Church under the Emperor Constantine (Gilligan and Richards, p. 52). In both Judaism and Christianity, religion was interpreted to view the male as predominant by divine right, and the female as weak and imperfect. Male control over women became the scripturally correct way to live (Gilligan and Richards, 2009, p. 2). Special control over sexual chastity for women was supremely important, while such control was never imposed upon males. These attitudes of entitlement have persisted to the present day and continue to cause suffering for women, children, and disempowered men in many sections of society. This thesis explores how male entitlement may lead to hunger for many.

2.2 How Prevalent is World Hunger?

Statistics assembled by the World Food Programme on hunger and malnutrition revealed that of the 7.4 billion people alive on the planet on February 21, 2016, 1 billion were under-nourished, and 1.5 billion were overweight. The World Food Programme figures for 2015 showed that 795 million cannot live a healthy life because they lack sufficient food, and most of the hungry live in parts of Asia and in the southern hemisphere. Since 60 percent of the hunger in the world is experienced by women and 43 percent of domestic food production is produced by women, gender discrepancy is demonstrated daily. Hunger haunts too many in the world, and women are disproportionately weakened, and the growth and development of children are threatened (see Read, Merrill, Felsen, 1976). This thesis explores how and why this is the case, as well as how people are working to address the connected issues of gender inequality and hunger.

Hunger in this thesis is defined as a want of food, and used interchangeably with under-nourishment. Malnourishment is related to hunger and is of two kinds, the deadliest of which is protein-energy deficiency. The other type of malnourishment is that of micronutrient

malnutrition where vitamins and minerals are missing. In the worst cases, hunger includes both. Scholarly studies of hunger underscored the broad pervasiveness of hunger. Those who can go to bed without a gnawing stomach are lucky, as per the World Food Programme, almost one in nine people on the planet are not so fortunate. This section will investigate the prevalence of hunger and its impact on society.

The detriment of hunger impacts society disproportionality in two ways. First, because there are more hungry and malnourished women than there are hungry men (Lancet Highlights). As stated above, 60 percent of the world's hungry are women, and women bear and nurse children. Second, proper nutrition during the first two-thousand days of life—the nine months in the womb and the first two years of life—determine the physical and cognitive development of the individual (see Seipel & Shafer, 2013, Speller, 1978). Malnutrition does not mean that the child cannot develop intellectually or physically, but the child is damaged and the harm caused by hunger during these vital days of growth is irreparable (Sheeran, FAO 2010). Not only does this affect the life of the individual directly, but it also exerts a profound influence on the ability of the of the individual to contribute to society, leading to a subtle yet profound and potentially immeasurable cost.

The 2013 Global Hunger Index (GHI) listed regions and nations where hunger is high. “South Asia and Africa south of the Sahara are home to the highest GHI scores” (von Grebner, et al, 2013 loc. 237 of 1552), but their data was limited to information attainable. More recent data from remote rural areas, or countries in armed conflict, cannot be obtained, and would probably be disturbingly higher. United Nations report that Angola, Bangladesh, Cambodia, Ethiopia, Ghana, Malawi, Niger, Rwanda, Thailand, and Vietnam have levels of hunger that are still “alarming” or “extremely alarming.”

The UN 2015 World Hunger and Poverty Facts and Statistics reported that the situation in Burundi and Eritrea were in the category of “extremely alarming.” Other UN Statistics for 2015 revealed that hungry people comprised 35 percent of Ethiopia, 21.7 percent of Pakistan, and 16.7 percent of Bangladesh. The figures for 2016 in Ethiopia and Eritrea will be adversely affected by the present drought in the Horn of Africa and in Southern Africa— a dry period so severe as to be termed a “50-year-drought.” In Asia and Africa, 12.9 percent of the population suffered for want of food in 2015. In 2015 two thirds of the total hungry population live in Asia, but the percentage of hunger was greater in sub-Saharan Africa, where one person in four was undernourished, and 23 million children attend school hungry¹. Although Sub-Saharan Africa suffers far more severely than almost any other part of the world, it does not suffer alone. Asia harbors hunger, and the vast migration of people fleeing from war as well as hunger brings a sharp necessity for increased food into Europe. Hunger statistics assembled by Feeding America showed that in the United States, 48 million suffer food uncertainty and disclosed that prosperous Oregon, where I live, has an overall household food insecurity of 16.6 percent. In the United States alone, 15.3 million of the hungry are children.

Children – the hope of the future – are the ones whose malnutrition caused 3.1 million deaths each year; that’s 45% of the deaths of children under the age of five. Statistics assembled by the World Food Programme (2012) disclosed that in developing countries one out of six children is underweight, and one in four of the world’s children is stunted, with long-lasting results of physical and cognitive developmental disruption. The World Food Programme calculated that it would take 3.2 billion US dollars each year to feed the 66 million school-age

¹ In early February 2017, BBC News announced that Doctors Without Borders no longer saw babies and toddlers in Nigerian villages. Children under 5 had vanished. On February 21, 2017, BBC reported that 1.5 million children in Nigeria were facing immediate starvation.

children who are hungry, a situation craving correction². Since patriarchy is the prevailing system controlling the world, and hunger is overpoweringly prevalent on a global scale, it is likely that a direct connection between patriarchy and hunger exists. To examine the extent of hunger, we must closely question its possible connection to gender inequity. We must determine possible action for change from a patriarchal system that permits widespread hunger to a society that supports gender equity.

2.3 What Programs and Policies Can Alter Gender Inequity to Improve Food Security?

Policies that support gender equity reduce hunger, but these policies vary from country to country. Smith (2015) compared the gender equality ratings of Yemen, which has the widest gender gap in education, health, economy, and politics, to Iceland and the Scandinavian countries of Sweden, Finland, Denmark, and Norway, which have the least. These countries legislate equal pay, as well as privileges for workers that include child support and paid parental leave for both mothers and fathers. In Scandinavia, hunger occurs only where an individual has fallen through the social network through unreported illness or unidentified mental or emotional problems. Equality of pay produces less poverty, and poverty is the parent of hunger. Ireland, Switzerland, and the Philippines also have well enforced laws requiring equal pay for equal work (Freberg, 2014).

In equality of pay, the United States ranks somewhat above the world-wide mid-line. In the US, Washington, D.C. ranks highest with a pay equation for women 90 percent of that for men, and Louisiana ranks lowest. There, women receive 65 percent of the wages of men

² It does not seem to be a matter of money alone, as in 2015, USA spent US\$7.5 billion on Halloween, 1.25 US\$ billions of that on costumes for their pets (Lam, B., *The Atlantic*, Oct.2014). In January 2017, OPB reported that in 2016 Halloween business was better; USA spent over US\$8B, and twice that for Valentine's Day and Mothers' Day.

(International Business Times Nov. 12, 2015). Equal pay for the same job may be a primary goal of privileged women, especially white women in more prosperous circumstances, but for the women living in poverty and sexual oppression, both here and abroad, more vital problems are at stake. Owing to lesser economic agency in cultures conditioned by patriarchal values, females must struggle to obtain enough food to maintain life and health in cultures that give males precedence in society.

The appalling amount of hunger and the damage it does to society is an apparent social problem of this time. Since hunger is prevalent on the planet, and may be connected to gender, damaging women and children more strongly than men, the question of hunger's connection to the social system that controls the world—patriarchy—requires closer examination. It is evident that patriarchy is a system of power over others that permits oppression and injustice, but the use of the word “patriarchy” must be carefully defined and appropriately understood to account for the fact that hunger and oppression are also perpetrated upon men. Although women may be more closely and more dangerously affected by poverty and hunger, as this thesis explores, and, in most countries, are not allowed a full expression of their opinions nor valued as having the same worth as men, it is the social system supported by large numbers of both women and men that is the cause. Patriarchy, as a system, has reigned during recorded history, and is a social arrangement that structures and enables the present unsustainable food system.

Having defined patriarchy and examined its source, this thesis seeks answers for two questions: 1) How is hunger gendered? And 2) What can be done to alter the social system that permits this injustice? In the next chapter I will explain the methodologies and methods I used to answer these questions.

Chapter Three

Methods and Methodology

In this chapter I will explain the methods used to answer the grim questions about patriarchy and its connection to world-wide hunger and malnutrition in the food system, as well as about what might be done to correct it. I will first explain my positionality and how this influenced my research. Then I will elucidate my use of literature review and grounded theory methodologies to demonstrate how I moved through the information sources that led from one question to the next. Last, I will detail the methods I used to answer each question.

3.1 Positionality

My own background of being conscious of patriarchy began when I was five years old. I remember my first recognition that, in my family, boys were “better” than girls. My father was reading a book entitled *Mother India*, where a photograph of a starving baby fascinated me, but made my stomach hurt to see. The book, written by Kathleen Mayo, was published in 1927. My father sat in a low rocker, and I was standing by his side, just tall enough to gaze into his eyes when he looked up and said, “In India they put little girls by the side of the river so that crocodiles will eat them.” I felt as if cold water had been poured down my spine, and was too shocked even to ask “Why?” My father then said that he did not believe in doing that. I knew there were no crocodiles in the Walla Walla River that ran through our farm that would eat me, but my father did not tell me that girls were just as good as boys. He loved his daughters, and gave them equal share in his will, but I think he wished that I, as his firstborn, had been male.

In 2004 I participated in a course offered by the international welfare program of Denmark to “Laere Afrika” (Learn about Africa). There I saw with my own eyes the plight of

children in orphanages, and the suffering within the walls of an HIV center for women. I listened to many lectures given by Africans about their social structures, the extreme poverty rampant in Tanzania, and the cost of education. The high proportionate cost of schooling led to the lack of instruction that hindered the thousands of inhabitants of that country. The personal experiences of that journey made me believe the research on statistical figures and multiple data offered by the United Nations in its many reports and publications. The information from the United Nations, and other public sources, as well as scholarly studies obtained from Ebscohost and other online sources furnished further evidence. That the present patriarchal system could be phased out to institute a cooperative equitable system that fosters justice and food security seems apparent. A need to raise consciousness in the public as well as the academic community that the present patriarchal system imposes damage upon the people of the world is urgent, and could strengthen new insights and awareness in fighting hunger, wherever we are.

Since we are all formed by when, where, and to whom we are born plus the choices we make during life, the views thus developed bring whatever insights acquired into everything studied both in and out of university. Prejudices of class, race, and overriding patriarchy pervaded most of my associates in my generational cohort. My choice, however, to enroll in the Baha'i community in 1951 gave scope to absorb the revolutionary social changes promoted there. Baha'i teachings do not fit into previous theological theories, as science and religion are equally valued; racial, religious, social class, and gender prejudices are to be abandoned, and the central pivot of the Faith is the idea of the oneness of humankind. The many years of study of Baha'i precepts have undoubtedly strongly biased my thinking towards social egalitarianism, gender equity, racial equality, and a promotion of peace. The study of food science has confirmed and strengthened these beliefs, and made it easy to see that gender equity is necessary

to establish peace, without which global food security is unsustainable. Patriarchy has long since outworn whatever usefulness it may have had and has become socially retrograde, even lethal.

3.2 Methodology

To answer the questions posed, I collected information unobtrusively without involving human subjects. The interdisciplinary methodology used is both exploratory and inductive, focusing on the hypothesis that the globally pervasive system of patriarchy and gender inequity may be the core social system that promotes and allows hunger and social injustice to prevail worldwide. Ontologically, I used both objectivism and constructionism. Grix (2002) was correct in his definition of objectivism as, “social phenomena and their meanings have an existence that is independent of social action” (p. 177). Is it not difficult or impossible to comprehend the deep, eternal meaning of social events? I felt he was also right in his definition of constructionism when he stated, “Social phenomena and their meanings are continually being accomplished by social action” (p.177). Who can deny that our personal attitudes and actions effect the social scene? I became more aware of the limitations imposed upon society by the patriarchal system under which we live, but the thesis requirements motivated me to connect to the accumulated knowledge of the world by the internet. This opened the possibility of investigating the lives of people and places remote from me, and to scrutinize the actual effect that the patriarchal system forced on food insecurity and world hunger. Although the social view of patriarchy has changed during my own lifetime, is there an underlying plan and meaning that women must give birth to the coming generations? At the same time, one can see that the function of fathers is continually broadened by personal social action. Yet the patriarchal system remains in power. I will now explain the methodologies used in my research.

3.2.1 Literature Review and Grounded Theory

I will describe each in relation to my research questions in what follows. This study of patriarchy and its relation to food security employed an analysis of literature about patriarchy. I used a critical review of literature as described by Jesson, Matheson, Lacey (2011, p. 11). I did not interpret data from the statistics, but let the numbers speak for themselves. The impact assessment (p. 14) of the information was important to my research, as the effect of millions of hungry people on human society is of vital importance to the wellbeing of the world. The review of literature led me to investigate feminist theory (see Adiche, 2002, hooks, 2015, Selbi, 2006, Stone 1976, Walker, 1985). My literature review was directed by following literature that used the principal keywords of my research, especially *patriarchy, poverty, hunger, malnutrition, and gender equity*.

Using grounded theory, I collected and analyzed data, interpreted and synthesized the data obtained by coding it along the themes of the key words used. After reflection, I compared the data obtained to evaluate its application to my research questions. The data formed the foundation and strengthened my hypothesis of patriarchy's gendered connection and harm to society. I compared data sources from books, academic journal articles, videos, and other online sources. I analyzed, synthesized, and compared UN reports, and US census figures throughout the study to answer the research questions. The methods of analysis are explained more fully in the following section.

3.3 Methods

During the research process, I analyzed information from many resources defining patriarchy, and compared the answers. I investigated numerous sources about the development of

humanity from prehistory to the beginning of private property, and the apparent origin of patriarchy.

The next area of inquiry was to measure the extent of hunger and how world hunger is not only gendered but strongly connected to the patriarchal system. I then discovered some positive programs that have beneficial results to improve the status of women, and reduce poverty with the consequence of improving food security. I will now briefly describe the methods used to answer each of my research questions. The keywords mentioned above and in the abstract focused my research closely in addressing each question. I organized and analyzed the findings along the themes posed by the keywords, and developed those themes with literature review and grounded theory.

3.3.1 Methods for Research Question 1

My first research question asked how prevalent is hunger and malnutrition and how is it connected to gender in world hunger. To answer this, I needed statistical data on hunger, as well as how this lack in the food system is connected to patriarchy. I reviewed academic literature using Ebscohost, online lectures from scholars, Oregon Public Broadcasting (OPB) documentaries, and news broadcasts from the BBC. I used statistics from many United Nations publications and commentaries, US Federal statements, and US census reports to establish the predominance and danger of female hunger. These statistics were helpful to connect the system of patriarchy with hunger and injustice, and exposed grounds of present-day social problems. I also studied several works on feminism, and analyzed how women wrote about their position in society, and the onus of poverty (see Hubbs, 20015, Documenting Hunger, Vollman, Poor People, 2008).

3.3.2. Methods for Research Question 2

My second research question asked what programs and policies could alter gender inequity to improve food security. To answer this, I needed to find projects that produced permanent change to better gender relations. I searched for projects that fostered gender equity. Two such projects were funded by the United Nations and carried out by the Baha'is, which supported education of both women and men in establishing policies that improved the social status of women and changed local behavior of those participating in the programs. I also gathered information about the Global Sojourns Giving Circles that assist girls to stay in school, support the educations of girls, and is now broadening their endeavors to educate boys to enable them to accept gender equity.

The search for the definition and origin of patriarchy remains fascinating to me. There are many more interesting sources to explore than are possible to utilize in this thesis. The prevalence of hunger in the world and how patriarchy is connected to hunger, especially that of women and girls interests me intensely, and motivated me to find programs and projects that can alter gender inequity to improve food security. Programs that change the status quo from the patriarchal system to one of cooperation is an important social quest.

Chapter Four

Results and Analysis

How hunger particularly effects women and children, is a vast, but important study —so that we can increase gender equity to decrease hunger world-wide. First, I defined patriarchy and sought its source to discover if this knowledge could assist in reducing gender inequity in society today. Next, I explored the prevalence of hunger globally, internationally, nationally, and in the State of Oregon. The accumulation and cataloguing of data convinced me that the relationship between patriarchy and food insecurity was both conclusive and destructive This chapter of the thesis will offer the results of the investigation into the role of gender in hunger and malnutrition. It also explores the disproportionate impact of hunger on women and children, and how hunger and malnutrition threaten food security and weaken society. There are programs and policies that are successful in promoting gender equity and reducing food insecurity. This chapter will alert the reader to programs that assist in establishing gender equity, and by extension address problems of food security

4.1 The Patriarchal System Weakens Society

The patriarchal system with its burdens of injustice, inequity, and gendered hunger continues despite the best hopes of humankind. The research described below establishes that women and men, weakened by poor health caused by hunger and malnutrition cannot build or fully participate in a healthy social order. In addition, research demonstrates that under-nourished children remain a burden to the future of society. One might argue that the rich and well-to-do have little or no worries about the effects of hunger, but as part of the larger society connected by

instantaneous internet and daily flights from all parts of the planet, can anyone avoid being affected by dangers suffered by other people in far parts of the world? All members of society are menaced by contagious maladies as well as the social burden of non-communicable diseases such as obesity, cardio-vascular disease and diabetes in later life caused by hunger and malnutrition (Jianhong, Lui, Zhao, and Reyes, 2015, pp.18129-18148). Hunger persists, but hope remains.

Hunger persists, notwithstanding the decision on December 10, 1948 of the United Nations to adopt the Universal Declaration of Human Rights (UDHR). The articles of UDHR transcend national borders and state the basic rights to which all human beings are entitled: to a right to work, to receive an education, to participate in their culture, and to have a right to food. Sixty-eight years later we find that adoption of this declaration did not guarantee its fulfillment or banish hunger, despite the dedicated work of the United Nations and many others. The UN issues hundreds of reports, and has many facets, among them Amnesty International.

Amnesty International State of the World 2015-2016 reported that in parts of Europe, Asia, and Africa, 2015-2016 were exceedingly bad years even for survival, let alone for obtaining sufficient food. I think that when one is starving, living may be so dulled so that considering one's human rights may not be foremost in the mind. But in the State of the World Report, Salil Shetty, Secretary General of Amnesty International asserted

Your rights are in jeopardy: they are being treated with utter contempt by many governments around the world. Millions of people are suffering enormously at the hands of states and armed groups, while governments are shamelessly painting the protection of human rights as a threat to security, law and order or national values.” He added, “The UN was set up to ‘save succeeding generations from the scourge of war; and to ‘reaffirm faith in fundamental human rights’ but it is more vulnerable than it ever has been in the face of enormous challenges.

Hunger haunts social unrest, and is a tool of war, specifically targeting women and children.

4.2 The Role of Gender in Hunger and Malnutrition

The rights of women are non-negotiable items in food sovereignty, and the foundational right to food begins at conception. “Good nutrition between the start of a woman’s pregnancy and her child’s second birthday is critical to the future health, well-being and success of her child (Graham, 2015, Adamow, 1982). This damage may be the gravest social loss of all, as the costs to the physical and cognitive development of a child by poor nutrition are permanent and cannot be fully repaired by later feeding. A malnourished hungry child runs a serious risk of long-lasting health problems—including brain damage and stunting, which cannot be repaired (Sheeran, FAO 2010). But promotion of the rights of a woman does not guarantee their implementation, however necessary they may be for the development of her children. As individuals in a global society, we are often aware of significant facts that have not yet been acted upon, although everyone knows that we all must eat.

The right to food is fundamental and recognized—not only as a necessity for women—but as a human right in 164 countries, but not in the United States. Disempowered men also need access to sufficient nutritious food, but as mentioned above, during reproduction, women have greater nutritional needs—more than at any other period in the life span—and these needs impact the future through the requirement of adequate nutrition for children, both boys and girls. “Jack Sprat” who could “eat no fat and his wife who could eat no lean” is a nursery rhyme; not a real-world picture of the distribution of food. Gender issues are central, and should be regarded as the “universal organizing principle of all human activity” (Gillard, Hocroft, Mitev, Richardson, 2005, p. 275).

A different discourse that includes the views of women as in equal value to those of men must be instituted to establish a new social consciousness of what is “normal.” Women must

have a more powerful social role. Because world hunger is a complex social problem of such magnitude, any movement toward equity, however slight, must be welcomed.

4.3 Research Indicated that Changes in Gender Equity Are Possible

Research significantly supported that one essential alteration advocated by multiple sources is to guarantee women the same opportunities for education and resource availability as men. The World Survey (2014) considered gender imbalance to underlie the root causes of hunger and malnutrition. As mentioned above, women, on a global scale, suffer 60 percent of the hunger yet perform 43 percent of the domestic production of food. The significance of their work is confirmed by the World Survey of 2014. Women produce, process, prepare, consume and distribute food “yet face discrimination and often have limited bargaining power in these roles and the discrimination is reinforced when gender inequality intersects with other inequalities” (FAO 2011).

Another intersection of inequality is that of allocation of household income. The distribution of income is a determinant of access and allocation of food, which depends upon gender relations. Access to land and other sources are also controlled by local cultural relationship between the genders. The mind-shift to view women so that the worth of their views and their work are assured, and to increase their status, could generate major changes that are necessary to attain food security in the food system. To transform the inequity of patriarchy to one of cooperation between women and men is a major necessity in the world. This could fight hunger in new ways. And new ways are especially needed in 2017 because of wide-spread violence and social unrest, demographic displacements, and major droughts. Women’s rights and women’s viewpoints are required on a planet plagued at present with hunger and hardship.

Though many current social programs assist in small, immediate, and localized ways, major reform cries out to be heeded. More powerful and inclusive social norms could guarantee both women's and men's access to opportunities, land, and food. The bird of humanity can be said to have two wings—women and men—and the bird cannot fly unless both wings are equally developed (Baha'i teaching). Present social norms support a continuation of the societal status quo. This fosters patriarchy, which is the father of inequity. The child of inequity is poverty and poverty gives birth to hunger—more hunger for women than for men. It is discouraging to realize that when we consider these ordinary, daily concepts as an *acceptable*, normal part of life, we are approving the injustices that patriarchy and capitalism produce. We need to visualize a social and cultural change that will widen our view of what is “normal” in gender relations.

A profound cultural change is difficult. The cultural change regarding what is “normal” for women and “expected” of males requires a change of attitude concerning patriarchy. Miller (2016) asserts, “Women tend to be more collaborative and bipartisan. They push for more policies meant to support women, children, social welfare” (Upshot, NY Times 10 Nov. 2016). This view of women is upheld by Lippa (2005). He lists personality traits of extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience. Lippa claims that under the quality of extraversion, men are more “aggressive” than women, and under the quality of agreeableness, women are more “tender-hearted” than men (Lippa, 2005, p. 14). Discourse on the role and nature of women persuade both women and men to view women as tender, nurturing and caring, and men as strong, powerful and *right*.

Why is it that many negative epithets for men consist of casting them as having feminine attributes while girls can be happily accepted as “tomboys”? Is this a residual of cultural patriarchal mindset? Whatever is the prevailing view of women and their worth, the energy,

intellect and qualities of half of humanity are needed to build a just and equitable society, and must be valued. Not only are attitudinal and cultural changes needed, but practical working opportunities for women are vital, as well. If women's work were assessed as highly as that of men, perhaps men would find satisfaction in jobs they now scorn. In the meantime, women do their own work and perform men's work with less pay.

This UN Report of August 4, 2016 indicated that on a global basis women are paid on average only 60 to 75 percent of men's wages. A negative factor in wage-earning is that women are more likely to engage in low-paying jobs and to spend much time as unpaid family workers, caring for children, the sick, and the elderly. Women also bear a disproportionate share of housework than men—from 2 to 10 more hours a day. Personal family responsibilities were reported by the European Union participant as the primary reason for women's non-participation in the labor force. A search of Ebscohost articles on gender policies revealed a gap of information regarding the actual situation of women in Africa and India, which leads one to agree with the conclusion, as mentioned above, that gender issues are central and should be regarded as “a universal organizing principle of all human activity” (Gillard, Hocroft, Mitev, Richardson, 2005, p. 275).

Many sources recommend that one way to reduce hunger in general is for women to have the same access to land and resources as men. The World Food Programme estimates that this would result in lessening hunger for 150 million people. “Women could increase their income globally by up to 76 percent if the employment participation gap and the wage gap between women and men were closed. This is calculated to have a global value of UDS 17 trillion” (UN Women's Meeting, Aug. 4, 2016). Discussing this problem engenders international meetings.

A high-level UN meeting in India held August 4, 2016, brought together women from many countries to share their deep insights about women's agency at the grass-roots level, and to hear "the voices of the invisible" (United Nations Women, ret. August 8, 2016). Dr. Rebecca Reichman Tavaras, the representative for UN Women in India, reported, "Despite the legal guarantees for employment, women's participation in the economy in India continues to remain low—and in fact declines—due to structural barriers that prevent women from entering and growing in the workforce on equal terms." Equal pay for women was also discussed at this gathering.

Although the opportunity for women to have well-paying work is vital to society, more changes are needed. Institutionalized social structures debar women from fulfilling their intellectual potential. It is easy to say that educated women have the same skills as men in math, engineering, and physical sciences, as well as the arts, human services, and humanities, where traditional education often slots them. But Josji (2003) pointed out that *who* does the evaluation of women's skill is critical and depends upon the *relationship* of the team members who assess them (Engineering and Administrative Science Journal; emphases added). Studies reveal that projects labeled as being produced by a man, are most often valued more highly and considered as better than the very same projects when identified as being produced by a woman (Johnson, 2014, Kindle loc. 1065 of 7140). This reflects the social value allocated to women.

Yonghong Xu (2008) questions the low social evaluation of women and asserts that this mis-measure of women is costly to the faculties teaching science, technology, engineering and math (Higher Education). Many issues compromise women's access to cash, credit, employment opportunities, and land, and Klugman and Morton (2013) points out the need to "address the overlapping constraints in which gender inequality is structurally imbedded" (p.123). However

difficult, there are projects and policies that promote gender equality, and can change the cultural attitudes of society.

The alteration of attitude that would grant women equal access to education, opportunities and land are possible and practical. Although cultural changes are difficult, they are not impossible, and the economic benefit of gender equality, of increasing the status of women would greatly assist in removing the world's burden of hunger and malnutrition.

4.4 Projects and Policies to Address Gender Equity and Increase the Status of Women

To change the social status of women promises to be a long and difficult process, but some helpful projects that brought measurable improvement are worth mentioning as models of what might be attempted in future efforts to transform patriarchy to cooperation. In this section I address some of these projects to alert the reader to projects that are successful in enhancing the status of women. Lessening patriarchy reduces female poverty, and thus reduces hunger.

Some projects are worth note; among them are two projects in several villages. Funded by UNICEF, and planned and implemented by the Baha'i Community, the projects were conducted in Cameroon and Zambia. The work was reported by the Baha'i International Community Office for the Advancement of Women, in the United Nations Publication, *The Emerging Role of NGOs in African Sustainable Development* of April 1996.³ The effectiveness of this approach is shown in the following description of the two projects, conducted in numerous villages.

³ Baha'is approach social and economic development with a sense of responsibility for the whole community, not only Baha'is, and within that framework, work done in the spirit of service to the community is thought of as "a form of worship." Major principles underlying both individual and institutional action are: the equality of women and men, the necessity of independent investigation of truth, the value of regarding education as essential, and "the importance of agriculture for society" (p.1) Other components of Baha'i practice are: the art of consultation, rectitude of conduct, and "the solution of problems through the application of spiritual principles" (p.1).

The first project, in several villages in Cameroon, Malaysia, and Bolivia, taught participant's analytical tools to conduct interviews. It also taught the use of focus groups to survey and identify their community problems. The goal of the project was to enhance women's status through activities designed to involve men. Techniques in the art of consultation showed participants how to analyze problems and promote changes in community values. The report states, "Instead of ignoring men altogether or assuming that men could not or would not change," these projects were grounded on the principle that improving women's status would benefit not only them, but the entire community. Each project was designed to involve men as partners with women in identifying the problems of the community caused by their low status. These presentations were used as a non-threatening way to generate dialogue within the entire community which could lead to solutions" (p. 2).⁴

The trainers gathered facts, analyzed the data, and shared the data in community-wide consultation presented in their traditional media of theater, songs, and dance. They reported that messages transmitted in this way are taken every seriously in non-literate communities. The participants in every project village in Cameroon, Malaysia, and Bolivia agreed that the primary problems of women were "lack of education, domination by men, and poor management of household finances by men who did not consult their wives" (p. 3). The results of the projects showed qualitative increase in husband-wife consultation. A dramatic reduction of the abuse of alcohol resulted, as well as reduction in domestic violence. The men spent less money on themselves, which increased money for household use. The most important improvement was the increase of enrollment of girls in school. This increased from 6 or 7 percent to almost 100

⁴ Self-numbered throughout the report, which had no page numbers.

percent. Another significant result was that the pattern of work shifted so that men took over some of the work women had been handling both at home and in the field.

During the project, the participants came to realize that their new consultative skills developed their capacity for planning solutions for other community issues. The men in the project were enabled to see that their own happiness and wellbeing depended on the women's happiness and welfare. Adopting other standards as normal can be restated as follows: "when social norms shift, change becomes sustainable" (*Emerging Role of NGOs, p.3*). One may conclude that women's decision making skills are enhanced when men participate as proactive partners in collective rethinking of community values. When both men and women in the community revalue their traditional norms, they realize the benefit of integrating new values as "normal" for their social life.

The second project in Zambia, is the Masetlha Foundation. Their work combines training in primary health care, literacy, and agriculture with spiritual values. They have now added a secondary school for girls that emphasizes science and agriculture. Increasing the capacity of institutions to develop individual human resources to sustain the developmental work is a primary goal. Although these projects capitalize on the institutional infrastructure and commitment of the Baha'i community to carry out the on-going work, they are open to all and serve the community at large (*Emerging Role of NGOs, p.2*), and continue to develop equity for women, with an on-going effect of improving food security

Developing the capacity for women to be equal partners in power and decision making at the household level is extremely difficult. Human beings sometimes appear to fear to be different from the cultural norms of our communities. The report on the projects described above noted that "social norms are more powerful than individual values" (p.4). When institutional standards

favor gender equity, “both women and men are able to practice new behaviors that eventually lead to attitude and behavior change observable in other settings” (p.4). Such change, instituted widely, even if gradually, could be a giant step forward in abolishing hunger globally. The sexist society in which the global population currently lives may cloud many of our views so that new solutions for social problems are difficult to see and institute, but that does not mean that solutions are *impossible* to conceive and inaugurate. Projects open possibilities, and those initiated by the Global Sojourns Giving Circles are among the brightest.

4.4.1 Projects to Keep Girls in School

Global Sojourns Giving Circles (GSGC) consider that one primary reason for female poverty is lack of education, and the difficulties of African girls in poverty often exclude them from educational opportunities. This leads to continued poverty, teen-age pregnancy, and generational deficits in equity. Projects that support continuing education have the long-term benefit of raising income, reducing poverty, and increasing social justice. As these cultural adjustments are put in place, the benefit of increasing the status of women is gradually amplified, which leads to the reduction of hunger.

Other special projects are worth notice. GSGC have as their goal the education of girls, as they believe, “that education is the key to reducing poverty, improving the lives of the individual children and that it also improves the economic and social conditions of their community” (GSGC letter to the Board 11/27/116 Para.3) GSGC continually focus on improving the lives of girls as the most effective use of their resources. They target “clubs that have 12 —15 girls who meet regularly with a strong focus on the relationship between Aunty/mentor and the girls” (GSGC, letter to the Board 11/27/16 para 3). This organization is continuing to nurture the partnerships between the “Aunties” (partners) of the villages wherein they work and training

these mentors to empower girls. GSGC have found it effective to involve boys in their efforts so that boys become supportive of educating and empowering girls. GSGC have nine on-going projects.

Rose of Charity (Victoria Falls, Zimbabwe) was founded in 2012 and has worked with 300 girls and 80 boys. This group was first to see the need to include boys in the educational programs, and granted Nyika Muyambo \$2,300 to develop a pilot program of workshops for boys. The Rose of Charity operates a club in each of two villages Sizinda, and Monde. Keeping the girls in school is an important goal, and restrictions on girls may take surprising turns in the view of prosperous Westerners. For example, monthly sanitary supplies are usually unavailable to village girls, and since blood is ritually “unclean” they must be isolated for the duration of their courses. Staying out of school for 4 or 5 days each month sets the girls behind in their studies, but providing reusable monthly equipment can keep them in their classes. The grant will cover the Aunty’s time, and materials/inputs for pad making to meet their objectives for 2017:

- To improve girls’ hygiene, specifically in menstruation, so that instead of unhealthy and unhygienic materials that expose them to irritation or infection so that the girls have a lower rate of school attendance, they use proper products to ensure their health and attendance at school.
- Training the girls to produce sixty reusable sanitary pads.
- Training the girls to use and maintain the pads for their intended life of three years.
- Holding workshops initially to train the girls and then going forward, they will discuss use and other issues during regularly scheduled and ongoing club meetings.

Nyika Muyambo worked as an administrator with the Rose of Charity until recently, and it was he who reached out to the boys to sensitize them to the issues faced by girls. “He is

outstanding in how he connects with the boys, reducing their fears and motivating them to see the benefits of girls becoming more confident. He gives presentations at schools and has included boys in the workshops at various GSGC partner organizations” (Vetting Committee Report, 2016, p.2). His focus now is to work on changing the attitude of boys.

A project called Niyika Muyambo (Victoria, Zimbabwe), suggested and managed by Sfe and Shorai (Lupinyu and BH29, Zimbabwe) will come into being in 2017 to answer the community need caused by the disruption to native society by workers being brought in to build the airport near Victoria Falls. “Prostitution and teenage pregnancy hit the communities hard” (Vetting Committee Report, 2016, p. 2). Shorai, an artist, and Sfe have been given land by the community and will create two girls’ clubs with the emphasis of learning arts leading to lasting behavior change. Sfe will serve as the auntie and Shorai will handle the art work. The girls will learn other life skills, as well. This project covers two rural villages in a wide area.

The Project Luangwa in Mfuwe, Zambia has grown from a club of 24 girls to three clubs of 67 girls from 2014 to 2016. The goal of Project Luangwa in 2017 is to support both boys and girls. They “provide safe, supportive place[s] where girls can learn the life skills needed to avoid or overcome their problems, gain the confidence to realize their potential; experience new opportunities, overcome barriers, build positive relationships and develop self-reliance and skills for life” (Vetting Committee report, 2016, p.2). As girls learn these skills, they can become financial contributors to family income, which reduces poverty and thus increases food security. The club for the boys begins in 2017.

Believe Clubs (formerly called Girls Stand Up— GSU) in Livingstone, Zambia started in 2012 to build capacity and empower girls “to become confident, college bound and career and world ready.” In 2015, the clubs moved to Lusaka and in 2017 will sponsor three clubs of 15

girls each, one of which will be run by GSU graduate who is working part-time at an early childhood center. “The objectives of the clubs are to provide life skills, provide information on gender and social issues and to create a network of young girls that support each other” (Vetting Committee Report, 2016 p.3).

Procedure Mthlanga (Victoria Falls, Zimbabwe) graduated from another project (Rose of Charity’s Club) and started two clubs on her own initiative. She is working with two girls club with 15 girls in each in the town of Victoria Falls. GSGC supports her efforts and gives administrative assistance, and will assess her capacity to administer the clubs without outside organization.

Agness Buya Yombwe/Wayi Wayi (Livingstone, Zambia) is funded for 2017 to carry out her work in empowering girls by teaching them life skills, arts and crafts. This grant covers transportation and food, which are unique to this club. They meet every Saturday. This club’s girls are not as “leadership oriented” as are the girls in other clubs, “but the girls Agness works with would be drop outs and/or teenage mothers if they were not part of this club. The money they make from selling their art also goes to support the girls’ families” (Committee Report, 2016). Again, the money earned by the girls contributes to food security for their families.

Yosefe Girls Club (Mfuwe, Zambia) is a new club for 2017, although GSGC have been running Girls’ Clubs for 6th and 7th graders since 2016. This project is “connected with safari camps and thus the team of women who support the club, volunteer their time and administrative costs are covered” (Committee Report, 2016). Their goal is to inspire and prepare 7th grade girls to do well on their grade 7 government exams so they will be qualified to aspire to higher education. Higher education contributes to greater income, and less poverty increases food security.

Special projects such as these can be effective in promoting gender equality. Projects that are successful in decreasing gender inequity improve the domestic life of women. Analysis of the results of these few projects leads to an opinion that initiating such projects and carrying them out consistently on a wider basis would be likely to reduce hunger and increase food security wherever a social norm can be established to include women on an equal basis.

4.5 Contribution

Finding that more women are hungry than men led me to statistics that disclosed the damage hunger and malnutrition inflict on society. These findings were supported by numerous scholarly papers and statistics collected from United Nations sources, the World Food Programme, Feed America and other sources. World hunger is not only wide-spread, it is gendered, affecting women and girls much more powerfully and inflicting greater harm on them than it does on men. This study points out that the connection between patriarchy and hunger has not been thoroughly investigated. Further scrutiny would enlarge understanding as to why such consideration is necessary for human wellbeing. Such enquiry could institute policies that can be initiated to provide more food security for humanity, especially for women and children, where danger and damage to society is greatest. Research demonstrates unequivocally that more equity in education and access to land for women will significantly assist in decreasing world hunger. I propose numerous projects designed in the patterns described above that would demonstrate the following:

- The necessity for a profound change in gender relations in association with the food system is necessary, as research clearly demonstrates the connection between the patriarchal system and the gendering of persistent hunger.

- A practical solution, that can be initiated immediately, based on active consultation with women, would assist in the reduction of world hunger by granting women improved access to land, plus opportunities for education for girls and women.
- To attentively listen to and accept the voices of women are necessary to gain access to the knowledge and experience of women. This need is local, national, international and world- wide. Women activists, such as the heroic women activists in Africa, where hunger is the most widespread and critical must be given credence.
 - Some ready sources for what women know they need: For women in Zambia see: the studies of Uhde, Zusanna, Tozicka, Tomas. 2015, *Interview with Women Activists in Zambia* 16(2) pp.53-59);
 - For empowerment of women in Kenya, the studies of Uhde, Tomas, Tozicka, Nabwire, Kafwa, V., Musamas, J.,2015 *Women Empowerment and Poverty Alleviation*;
 - For women in Ethiopia, Ostebo, M. T. (2009) *Translations of Gender Equality among Rural Arsi Orono in Ethiopia*.
 - To demonstrate the connection between patriarchy and hunger: Aisa Ngatansou Doumara (2012) Food and Agriculture Organization of the UN (FAO);
 - Cameroon's subtle violence in education of girls; Jenny Morgan 50.50 Inclusive Democracy and Liberian Women (2016).

The sources of information listed above make clear that gender policies are harmful, difficult to change, but important for the welfare of the world. Data collected during the process of developing this thesis demonstrated sharp spikes of food need in many in the past few years.

In 2017, the hooks of hunger dig deeper. The drought in Africa, compounded by militant violence, has pushed millions into near-starvation. Doctors Without Borders had to withdraw medical assistance from the Central African Republic as early as April of 2016, and since then conditions have worsened in wider areas. The lack of food in Nigeria and the Sudan is extremely serious at this writing. The conditions at present are so dangerous that accurate reports are impossible to obtain. Outside the area of severe privation, we are free to change ourselves and our actions. We can think of patriarchy in new ways. We can transform our inner attitudes and outer actions.

Chapter Five

Conclusion

The impression that directed my study was a dawning understanding that patriarchy is not the only way to organize society, and although we have been socialized to support it, patriarchy cannot be the best plan for society, since the patriarchal system allows a high degree of social injustice, and poverty-caused hunger is rampant on the planet. The patriarchal system is the ruling power on a global basis, and has been for over 2,000 years. Masculine ideas, created by and for men, formed the “socially correct” gender relations between men and women. With confirmation from church and state, the patriarchal mind-set determined that women were necessary only to give birth, care for men and progeny, provide nurture and comfort for young and old, and to be accepting and compliantly available to accommodate the sexual needs of men. Female minds were long considered to be incapable of little learning other than lowly, household affairs and were of small actual worth in matters of importance, concerns that demanded the use of intellectual power for decision- making.

Intelligence in females was often considered a threat. Even so recently as in my girlhood in the 1920s and 1930s, my excitement and enthusiasm for long division was cut short with the counsel “Don’t act too smart, or the boys won’t like you!” Words such as those made me believe my only purpose in life was to grow-up to marry, have children, and to please men. Although times have changed, and women in industrial nations now have much different advice, the work of women is still undervalued and underpaid, and in most parts of the planet women’s voices are silenced by the pressure of patriarchy. Denied education, opportunities to access land, cash, and credit, the earth is deprived of the economic and psychological gifts abundantly available to the

people of the world from the minds and words of women. Men are also bound in restrictive roles. Patriarchy has outworn its usefulness.

The purpose of my research was to study patriarchy, to define its action and seek its source to understand its effect on hunger in today's society. The definition of patriarchy settled on the idea that men had control of people and property. Masculine cultures were often prone to war, and war continues to afflict humanity. For an early example, the Roman Republic/Empire fielded armies for about 800 years acquiring territory and conquering other groups, everywhere establishing patriarchal privilege. Armed conflict still rages in 2017. Male entitlement exists to the present day and is remains in control of political and economic power, but the source of patriarchy comes from the time when history began to be recorded. History was long chronicled only by males. Humanity evolved for millennia under more cooperative, matrilineal organization. Archeological studies from pre-historical times produce strong evidence that societies where women were honored and their counsel heeded, prospered for thousands of years, through Neolithic and Paleolithic eras. In these cultures, art developed, fields were cultivated, and weapons were used only for hunting. These studies led to my conclusion that patriarchy is no longer necessary, and is neither the best manner nor a even good system in which to organize a healthy social system.

I sought to discover patriarchy's connection to hunger, to find if hunger is gendered, and examined the effect that the patriarchal system inflicts on both men and women. One of the strongest arguments against the global patriarchal system that governs the globe is that hunger is present in every country. Not only is hunger present, more women than men suffer hunger and malnutrition. During their reproductive years, women have greater nutritional needs than at any other time of life. Malnutrition and hunger in pregnant women weaken their bodies and their

abilities and, in addition, damage a child in the womb. This hunger, and that of young children in the first two years of life cause cognitive and physical weakness that cannot be repaired.

And lastly, I aspired to uncover policies and projects that could alter gender imbalance so that hunger and malnutrition can be lessened. To develop a healthier social system than that of patriarchal power is surely a worthwhile goal. Patriarchy has allowed the subjugation of girls and women and permitted one person out of every nine people on the planet to end the day with the torment of hunger. I found that there are hundreds of projects for relief, many of which have varying degrees of success, but I disregarded those that did not meet the standard of increasing gender equity. Indeed, some projects are projected on people without consultation as to their needs or attention to the details of their common lives. These projects are more destructive than helpful, regardless whether they are well-intentioned or used as a tax-break for the donors. Although some projects assist women (for example see Edralin, D., Tihon, M.V., Tugar, F.C., 2015) their results do not change the overall view of the value of women. The studies I presented were designed to encourage girls and empower women, while promoting gender equity so that the project participants make permanent change in their view of what is “normal” in their relationships between women and men. Men discovered that happier women make favorable partners and added prosperity and cheer to their own lives.

Unfortunately, the connection between the prevailing system of patriarchy and hunger has not been thoroughly studied, and needs further investigation to fully understand its connection to poverty, injustice, and the suffering of humanity. A clear grasp of the patriarchy/poverty link by those in power, as well as the general population, can lead to changes in policy that will benefit society by providing more equal access to food for women and children and more equity in education and land for women. This change would also benefit

hungry men. The data overwhelmingly showed that one essential change needed is to guarantee women and girls the same opportunities for education and resource availability as men and boys. Improved access to land, based on active consultation with women, as well as men, would assist in the reduction of world hunger. The voices of women in many places of the world are silenced by the patriarchal system, but the knowledge of women must be utilized. The necessity for a profound change in gender relations in association with the food system demands a different view of gender relationship. A full understanding, by a sufficient proportion of humanity, that gender equity and economic cooperation is necessary, and the comprehension that women are equal to men in intelligence, worth, and status is a vital component of sustainable food security. The mind-set of gender equality is the proper and best “norm” in human affairs.

This thesis is a modest attempt to point out how power in the present patriarchal pattern is associated with an unsustainable food system, which contributes to and combines food insecurity, hunger, and malnutrition. Further scrutiny of the patriarchal system could well disclose less desirable connections—attitudes that distort the ability of equals to love, psychological blocks that hinder men from participation in the full spectrum of tenderness and beauty, links to partisan politics, corporate greed, but much more importantly, attitudes of power that lead to the greatest danger of all, that of ongoing war. In a world without war, with true gender equity and social justice, the birth of any baby, boy or girl, could be welcomed with equal pride and joy.

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