

Hunger Notes

a newsletter of World Hunger Education Service

VOL. 5 NO. 1

JUNE 1979

With this issue, HUNGER NOTES begins its fifth year. Celebrate with us! None of its friends back in June 1975, least of all its editor, would have dared predict so long a life for the fragile, ad hoc newsletter to 150 Episcopal hunger activists that it was then. But with the help of Providence or good luck, depending on your theology, abetted by the diligent labors and more or less voluntary poverty of many good people who have had a hand in creating the past 48 issues, HUNGER NOTES now reaches more than 4000 readers. The network long ago crossed all denominational boundaries and grows larger week by week. It reaches into Congress and the federal bureaucracy; into homes, classrooms, and citizen action agencies; and onto library shelves of schools, colleges, and UN agencies in the U.S., Canada, and overseas. We thank you, our readers, and the national offices of the Episcopal, Methodist, and Presbyterian churches for the affirmation and support that enable HUNGER NOTES to go on raising its voice in the struggle for bread and justice everywhere. -- On this special anniversary some of those who have helped and inspired us so generously before have done it again. Linda Worthington, guest editor for this issue, was the first volunteer ever at World Hunger Education Service; Paul Simon, the first congressional subscriber; and Jim Levinson, the first HUNGER NOTES reader in the U.S. Agency for International Development. All who join them in writing this issue have contributed importantly to the work of WHES in one way or another, as have also many, many more who do not appear in these pages. For all of you we give special thanks: for the people you are, for the work you do, and for the privilege of joining you in the long work ahead. -- *Patricia R. Rutger*, for all of us at WHES.

SUSTAINING COMMITMENT

A few months ago a friend and I were discussing an article in the Washington Post. It featured a well-known Vietnam peace activist, a close personal friend. My companion said, "What is it that keeps that man going? He has a certain amount of publicity, but he hasn't any money. Is it religion with him, or what?"

Shortly after that the same question, in the context of hunger, was discussed at WHES, recalling a conversation on Food Day, 1977, with Jim Levinson. So Jim and his wife, Louise, have started this written forum.

These statements, some of which were written, some obtained in personal interviews, some in telephone conversations, give a wide scope of answers to the basic question: "Why have you continued working for many years on hunger issues when there is little money, not much glory, no power and few results? In other words, why do you 'hang in there' on the hunger issues?"

The answers are varied: moral indignation; anger; sense of community; compassion; need to mobilize against public apathy and the status quo; "accidentally" being there; a means toward social/economic change; and self-realization. Several participants expressed the same basic motivations in different ways. Some have opposing views of how to reach the desired goals which are the ends of the motivational journey. For at least one the journey itself is the goal. But, enough said. Let them speak for themselves.

LINDA WORTHINGTON

After working for a number of years in different low income countries, one sometimes experiences an uneasy sense of "deja vu", an awareness of troubling patterns which recur again and again. These patterns and images are now familiar to most of us: survival-oriented governments posturing with pious pronouncements while in reality concerned with satisfying their own middle class constituencies and maintaining their own positions; local officialdom subverting development schemes for their own gain; international agencies creating a demand for their own services; external groups claiming to be fostering local self-reliance but actually resenting its presence when it appears; endless meetings on the poorest of the poor, but always at a respectable distance from those people themselves.

For persons working on development but from industrialized countries there are similar recurring patterns: elaborate research projects, consortia and task forces which serve primarily to educate and finance the professional elites of the world; conferences on hunger and disease in posh settings; the quest for ego satisfaction and control which often seems more central than development itself.

It's not surprising in a way that the likes of Ivan Illich should question the intentions of any who have seen development close up and chosen to remain a part of it. There are too many conflicts between the norms and premiums of international development and our own values, and none of us in this business for very long remains very faithful to the latter. So why do we stay in it?

Partly, to be honest, it's a matter of momentum. If one spends a certain amount of time and energy on a particular pursuit, it's often easier to continue than to search out something else.



But that kind of momentum alone isn't enough. Reinhold Neibuhr tells us that the truest visions or illusions may be partially realized by being resolutely believed.

Camus in The Plague writes of the seeming impossibility of the task, but concludes that "one must do something." In that "something", unfortunately, we're unlikely to find anything approaching our sense of the ideal. We see many young persons searching endlessly for that ideal development opportunity in which they can fulfill themselves. They try governments but they're too bureaucratic; they find academia too removed, abstract and elitist; voluntary groups look better on the surface, but they too are plagued with often alarming disparities between intent and reality, between the faces seen by their donors and their recipients. The Holy Grail of genuinely altruistic and principled international development remains forever elusive.

One can look only, perhaps, for that situation, that environment or institution where one can hope to be marginally effective

in addressing human needs in a fashion generally consistent with one's principles. To ask for more is usually unrealistic; for an expatriate it also, almost certainly, is inappropriate.

One element we've found increasingly important is the ability to touch directly the problems with which we're involved. In the "development business" where status, prestige, and income usually are inversely proportionate to one's proximity to the problem, this often requires a special effort. But it seems to us essential. We suffer too much from physical abstraction and distance. We need to be as comfortable with the very small and short-run expectations as with the larger ones--to be able to say at the end of a day that something positive has taken place in meeting needs, even if it is limited to a single child.

But it may be just as dangerous to be solely involved in day-to-day decision-making. Without a mechanism for conscious reflection on our actions and beliefs, it is all too easy to forget why it is we're doing what we're doing. Thus the other factor we find more and more important is the need for a "critical mass" or a "community of the faithful" of like-minded people who are sensitive to similar kinds of issues. Sometimes there's a synergism emanating from such a community which can make things happen that can't be done by single individuals. But, perhaps more important, it is with such a community that one can reflect and struggle openly with the contradictions and the inconsistencies and know one will be taken seriously. From it one can derive a sense of purpose, a feeling of belonging and some assurance that one isn't entirely alone or misguided.

A balance probably is needed - firsthand experience with the problems of hungry, oppressed people and a group with whom to step back to do serious reflection. In this way beliefs and actions can move forward together.

Meanwhile we keep searching. Without constant examination of motives and alternatives we find it easy to become complacent and allow ourselves to substitute right thinking for right doing. Ultimately this searching may be as important as any tentative answers we might find along the way.

A SENSE OF IDENTIFICATION

LaVonne Platt

Working with the American Friends Service Committee in village development in India and later doing a follow-up study of that project, and applying my concern for hunger/justice issues by working with Kansas Mennonite Central Committee Hunger Concerns and through workshops and seminars for adults and young people, I have attempted to look at root causes of world hunger, to relate faith to food issues and life-style choices, and to seek understanding between peoples.

The more convinced I become about the complexities of world hunger issues--of poverty and injustice, of political and economic power structures and environmental degradation, or war and of famine--the more I see the interrelationships of these problems with my own life. Over 100 years ago John Muir wrote, "When we try to pick out something by itself, we find it hitched to everything else in the universe." Recognizing this interrelatedness of all life is a motivating factor for me to try to alleviate hunger problems and to help others become aware of the issues.

Short-term responses to hunger concerns may result from feelings of pity or guilt, but for lasting, deep-rooted effective responses one must, I believe, act out of a sense of identification with those who are oppressed. Such an identification can never be complete, but to the extent that we are able to see our neighbor, our brother, or our child in those who are poor, hungry, or oppressed, we will be motivated to increase our awareness of the issues and to respond effectively.

During the Sahelian famine my teen-age daughter, Kamala, wrote a poem which speaks to the source of the motivation that keeps me involved in world hunger issues:

They are not just hunched up piles of bone and skin,
They are not just swollen, pleading eyes, glazed with
agony, sinking into hollow, wrinkled faces.
They are children picking flowers,
They are lovers walking through the wood,
They are mothers singing gently to their sleeping babes,
They are old men retelling memories of the past,
They are people.
They are you.



THE GREATEST CHALLENGE

John Sommer

Why do I do it? I think it's because my first Third World experience, as a student traveling in North Africa, was such a profound one, simultaneously exposing me to the grimmest poverty I'd ever seen and fascinating me with the allure of different societies and cultures. That combination of concern and fascination turned into a keen sense of challenge when, after college, I joined International Voluntary Services in Southeast Asia, then the Ford Foundation in India, and had nearly nine years of sustained

experience with real people living in extreme poverty. This was more than enough to make it clear to me that hunger and poverty were the greatest challenges facing us in the world, a realization that irresistably drew me into doing more about them. I can't claim any great moral rectitude in this; my involvement has been less a result of conscious or intellectually thought-out decisions than an inevitable process where I've been swept along by the problem and by an emotional need to be part of the solution.



However, the nature of my involvement has changed somewhat over the years, as I've observed that the United States is as much a focal point for the solution as are the needy Third World communities themselves. To shape the kinds of policies that affect international poverty, we need to have political support in the U.S., and for that, we have a big consciousness-raising job to do here at home. My concern is that we must find ways to reach not only those already concerned and willing to act, but also those as yet unaware of the issues and possible solutions. There is much that is promising in the whole struggle, but we have a long way to go.

I grew up in Staten Island, the once rural borough of New York City. In the age before the Verrazano-Narrows Bridge, which linked Staten Island with Brooklyn in the early 1960's, we took pride that we were not city people. Even to outsiders we seemed in a way like country people. In the 1960 presidential election, the Island voted Republican. Chet Huntley and David Brinkley reporting that fact joked about how Staten Islanders identified with rural America rather than the Big City across the bay.

A trip to 'the City', that is what we always called Manhattan, was not uncommon. But the sights and sounds and smells of city life were strange. What I remember most of all from those early years of boyhood are the voices of beggars, panhandlers and street vendors. America was poorer then. The vendors didn't sell leather goods, jewelry and trendy T-shirts as they do today. They offered pencils for sale, and shoe shines. Even today a few bootblacks still ply the Staten Island Ferry. The beggars, of course, seemed worse off. They were amputees, blind-men, derelicts and the abandoned. On those boyhood visits to Manhattan I found myself torn between compassion, revulsion and impotence. Compassion, because I wanted to reach out to every one I passed. Revulsion, because it was shameful that people should be driven to such a life. Impotence, because my pocket allowance couldn't come near meeting all the hands that were outstretched.

In the early days of my work with the hunger movement, I found the same mixture of motives in many of the groups I worked with. Unhappily time and again impotence had the upper hand. People were interested, even concerned about the poor and the hungry; but when it came time for them to do something they suffered a failure of will.

In particular I remember a group of ministers who had invited me to do a day-long workshop on triage. Before much time had passed, they were pressing me, "What can be done?" I made some proposals, suggested some scenarios, even mapped some possible strategies. To each idea they responded with a volley of objections. Finally one member of the group came to my rescue. "It seems to me," he said, "that we don't really want to do anything to help." Indeed they didn't.

From that workshop and others like it I developed a deep felt sense of the inadequacy of educated Americans as moral agents. I comprehended myself for the first time what theologians refer to as 'original sin'--the hold evil has over our collective good will.

Since then I have conceived of my role as an ethicist (a person who thinks about moral problems) to be chiefly to help people break through the indifference and aboulia which lies just beneath our good names and our good intentions.

I am motivated to persevere in the hunger movement because hungry people are as palpable a challenge to our consciences as those street people I passed as a boy in Manhattan. I am motivated still more by the shame of an affluent and educated America which finds itself immobilized by this direct challenge to its moral complacency. What is the worth of our prosperity, civilization and culture, I wonder, if psychologically and politically we are unwilling to meet the basic needs of the poor?



COLD, QUIET ANGER

John Kramer

"After practicing law with the rich for awhile I began getting absolute frustration at helping the rich. This then motivated me to accept work with the Citizens Crusade Against Poverty and then become the founding organizer of the National Council on Hunger and Malnutrition in the U.S. This was a main lobbying effort to help hungry people in the U.S. It spawned the three major national domestic hunger organizations of today: Children's Foundation, FRAC and Community Nutrition Institute.

From being an assistant, first to my wife then to others, my motivations became legislative and lobbying efforts; then a third one, that of deep, deep anger, primarily against the Nixon administration about the public policy against the poor. I became an advocate

for the poor. Through my writing and lobbying efforts I was able to shake people up.

I've lost this burning anger, but now have a cold, quiet anger which I think for now is more effective. This has come about because I'm 41, not 31. I know there is a danger in being a complacent hunger bureaucrat. But, I'm more effective now.

My strengths are creative policy work translated into legislation. I'm good at drafting and dreaming up legislation. You might call me the 'master manipulator'. I appreciate a conservative view, not that I agree with it, but I like trying to change it.

I suppose I'm committed to the hungry and poor for life. I love it."

COMMITTEES:
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 CHAIRMAN, TASK FORCE ON INFLATION

EDUCATION AND LABOR
 CHAIRMAN, SUBCOMMITTEE ON SELECT
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COMMISSION ON SECURITY AND
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March 14, 1979

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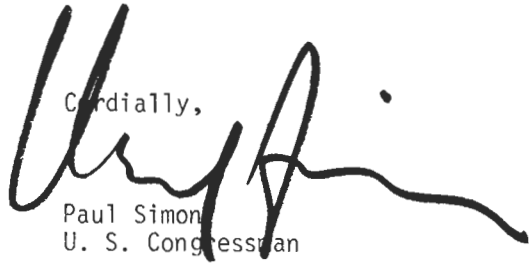
Thank you for your letter. World hunger is one of those issues that has been steadily gaining a constituency in the past few years.

For myself, there are several reasons that I continue to be involved in this issue. First is the moral reason. We live in a country that is rich in natural and human resources. How can we continue to live the good life ignoring the fact that the majority of countries in the world do not have enough internal resources to provide for the most basic needs of their citizens. Both through our own natural resources and our foreign aid programs we are in a position to offer assistance to these countries to begin meeting their food needs.

We live in an increasingly interdependent world. It is to our advantage to have a world community that communicates openly and is at peace. But how can we expect the poorer nations of the world to begin considering the more global issues facing the international community when a majority of their population does not have food on their tables. World hunger and malnutrition is one of the most immediate and basic problems we must solve before we can move on to the more abstract problems facing the world.

I am encouraged by what I see as a growing sensitivity to world hunger issues among elected officials and the general public. Providing assistance in eliminating hunger in the world is consistent with the humane foundations of our nation. I look to positive action on the part of the United States in this area.



Cordially,

 Paul Simon
 U. S. Congressman

P.S. from Art Simon, Founder/Director of
 Bread For The World

During his years in the Illinois State legislature my brother wrote frequently on the hunger issue and travelled abroad frequently to developing countries to get some first-hand sense of their situation. In 1966 he wrote A Hungry World. It was in no small part my work with Paul on The Politics of World

Hunger that led to the idea of forming Bread For The World as a citizens' movement.

Paul has been sponsoring congressional breakfasts on the food issue for several years now. These are monthly gatherings to help MCo (Members of Congress) become better informed on various aspects of the hunger issue. He and Senator Bellmon are currently co-sponsoring a series of congressional forums on hunger that are being held in the Library of Congress.

With peace,


It isn't really poverty - or hunger - but more. At the bottom of it it's more equality, justice, human rights for me. I'm not religious so it isn't religious... but it is, in a way. Life must have meaning and that's a religious question.

When I was a kid I was trying to figure out who I was. My friend took me to her priest. He asked me what my purpose on earth was. I didn't know and I went home for a week to think about it. I knew I didn't want to be a mommy or a nurse or a teacher. I was dying to get back to him to find out the answer! He said the answer was to get back to God. But this was unacceptable to me. It was the last time I saw him.

In college while I was still asking the question I got acquainted with the writings of Max Weber and John Stewart Mill who taught me that there was no absolute truth, that nobody could tell me what was absolutely true for me.

After college when I began working in welfare I saw for the first time what it's like to be poor. This was abhorrent to me, the demeaning, degrading atmosphere, and me sitting there counseling these people. I asked myself, "What am I doing here?" And this moved me into welfare rights work where I've been ever since in one way or another.

Do you know Paulo Freire's PEDAGOGY OF THE OPPRESSED? That's what really motivates me. Jesus and Paulo Freire. We're all here, you know - you and me and all those people out there, each person. We've got to stay here until our time is up. So there's gotta be some rationale, some balance. What's balanced to me is that within the context of society each individual person would have the right to be... to be whatever they want to be. There are riches all around us. There is no need for anyone to not have that opportunity to be - whatever - to be. But this is denied if basic human needs aren't met, if your life has to be spent on trying to live, not just being.

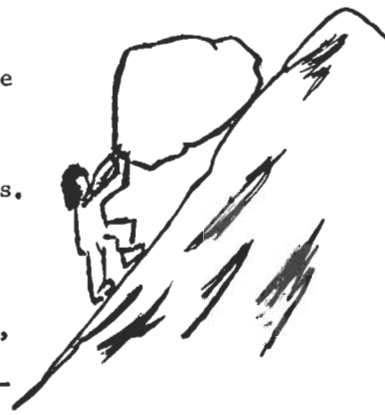
Back to Weber and Mill... if you don't have an absolute truth for me, and you can't have it for me, I have to find my own. That means I must have clothes, food, access to plays and art, a chance to contribute. You can't contribute... or be... if you don't have the necessities first. Another thing... most of us aren't allowed to think. We're born and someone tells us what to do, and then schools tell us and then work tells us... ever after we're told what to do. We don't question it. But if we don't question it nothing will change. Everything stays the same.

Weber says the only truth is what you have with your senses. Freire says we must help persons perceive the reality of their own situation... so don't tell me what your mother thought, or the mayor does, but what you're doing about it. You have to introduce people to their chance to think, to ask questions. Organizing is conscientization, learning to ask questions.

You know the myth of Sisyphus by Camus? That says it isn't important getting the rock to the top of the hill, but the process of getting it there is what's important. I don't have the answer, the rock at the top, nor do you, but if we are in the process... if we continue moving... there will be change taking place. The purpose of organization is to get more people moving, thinking, involved. Together we can find some of the answers, we can make some change take place.

It doesn't make sense if we're here and things don't get better. Things can only get better for each person to have self-realization. I'm not 'doing it' to help the poor people... they're not reality for me... I'm the only reality for me... I have to do what's right for me... for me to be. This means that you have rights, too, and have to do what is right for you. We're all participants, like Freire says, in the process. The process is what is important.

In the end, the Golden Rule says it better than anything else. If everybody just did that... it says it all.



A MORAL COMMITMENT

Bert DeLeeuw

On Organizing: One of the fundamental societal problems is that poor people have very little power to advocate or organize on their own behalf. I spend about half the time on the road with these groups. I don't do the organizing myself, but act as a facilitator with local groups who must themselves do the organizing. I supply a linkage into a national network, and help with fund-raising. We also do publicity for those who want it. I would never operate without being tied in to local people. In this respect I think I'm fairly unique, without this direct link to the local people I don't have a 'license' to operate.

The only kind of organization that can really be successful is from the people themselves. Though the middle class often is willing to do things for the poor, and middle class organizers often say that they can't ask the poor to pay dues in an organization, I believe that poor people must own their own organizations. I'm increasingly committed to working on "dues", to eliminate the need for outside sources. After the poor prove they can and will do it themselves it's easier to get money from outside sources, such as foundations which are very trendy anyway.



"I wouldn't mind a comfortable life but I can't be comfortable leading a private life when people around me are powerless."

On Economics: I believe basically that there are enough resources to go around to create economic equality, simply not the political will to make it a reality, so I try to create that push. Some middle class people are quite committed to helping the poor, but if you're not at the table when decisions are made you get dealt out. If poor people aren't there to be dealt in they won't get the cards.

The potential for building a force for re-distribution of wealth and job opportunities is with the poor, who are most easily moved in that direction since they have the least invested in the status quo. The middle class has too great an investment to easily change.

"Some middle class people are quite committed to helping the poor, but if you're not at the table when decisions are made you get dealt out."

On the Political Process: It's not fair to say that I don't believe in the political process for change. But there are a lot of problems with the elector process. It is usually based on personality, not issues, and the poor don't have personalities to run in elections. We operate on the premise in this country that if you want something you should vote someone in who will do it for you. I don't think change happens that way. People need to be involved themselves in the ongoing process to bring about changes. Electoral politics is very limited. The two political parties are virtually the same, so we have no clearcut ways to vote our wishes. I did work for McGovern in '72, and was national field coordinator for Fred Harris in '76.

I think lobbying one's congressperson is really a waste of time; there's nothing wrong with lobbying. Most try to lobby on three premises: 1. the morality of an issue; 2. that their program is a better way to make something work; 3. and the claim of having superior technical expertise. Fairly constantly they get clobbered because lobbying fails to build a base of support across the country. It's an elite process that "deals out" the people. When we work with congresspeople we try to force them to come to the people at the local level. I don't think "those people on the Hill" listen to moral arguments; they listen to money and to organized groups at home.

On Your Own Commitment: I work with poor people because of a very strong moral commitment to it, and secondly, because of hard-nosed, pragmatic, political analyses of the necessity of it. Unless those who are out-powered and with little income are organized, future changes won't represent the kind of equality and justice I believe our society needs.

SYSTEMIC AWARENESS

One reason for being involved in 'hunger' is that it isn't just one issue, but opens up many issues: justice, poverty, the growing chasm between rich and poor in the Third World. It is related with problems of water, health, child care, land reform, multinational corporations. Each of these is a problem in the developing world which equates to poverty and hunger.

Overladen on these societal problems is another concern of mine - the way the armaments race coupled with the waste and depletion of non-renewable resources adds a new dimension to the hunger issue. There is a continual and growing drain (from the arms race) of our resources which affects us at home, too.

I weep when I go into downtown Newark, NJ and see the slum houses, no employment, youth wandering around endlessly, crime on the streets. The schools have had to get rid of all school aides and substitute teachers, the cafeteria help has been cut; all curricula such as home ec, shop classes, music, phys ed classes have been cut. These cuts are a direct result of the Carter administration cuts in the budget and the inability of the schools to stay ahead of inflation. Meanwhile there's a 13% increase in defense spending. Newark is the poorest of the 45 largest U.S. cities. These cuts in the budget for the cities are ruining the lives of the people.

Now that I work on the domestic field, after living and working in Asia for 21 years, I see these connections...connections between poverty

David Burgess

"The salvation of the poor will come when they become aware of the causes of their plight..."



and military spending, connections between the Third World and Newark.

My moving from foreign poverty work to the domestic field has given me a new insight into the relationship between poverty abroad and at home. The salvation of the poor at home and abroad will come when they become aware of the causes of their plight, when they know the forces keeping them in subjugation, and when they are determined to ban together to assert their own power and human dignity.

FROM HUNGER TO HOPE

Joel Underwood



I first saw hunger on a large scale in the mid-1960s when, with my wife and children, I spent four years in missionary service in West Bengal, most of that time near Calcutta. I had heard of hunger unto starvation. Suddenly it was all around me, and I -- in my relative plenty -- felt totally inadequate and helpless. One reason for not returning for a second missionary term was the advice from Indian Christian colleagues that if I really wanted to do something about all the suffering, I needed to work to change priorities on the part of the developed world, which included my own nation.

Back in the United States, I was frustrated on at least two counts: (1) While speaking with friends and church groups I never seemed able to communicate the scope and urgency of third world hunger, and (2) there seemed to be no "handle" for changing U.S. government priorities on behalf of hungry people. Then a visit to the offices of "Ten Days for De-

"Suddenly hunger was all around me and I felt totally inadequate and helpless."

velopment" in Toronto introduced me to a Canadian model of Christian citizen action which seemed to work to produce an effective working relationship between the churches and the Ottawa government on issues of third world poverty and hunger. Still, I couldn't see how such a model could be made to work in the U.S.

"I was convinced that hunger was not inevitable and that if it is to be effectively tackled, it must be with the power and resources that governments alone command."

Traveling throughout the developing world on behalf of the World Division of the United Methodist Board of Global Ministries for the next three years confirmed my earlier Indian experience. I was convinced that hunger was not inevitable and that if it is to be effectively tackled, it must be with the power and resources that governments alone command.

When I talked with Arthur Simon in the summer of 1974 about his dreams for a national movement of Christians who would -- from their own congressional district base-- seek to influence government policies on behalf of hungry people, I knew I had found my niche in Bread for the World. Now, five years later, much of the dream is a reality. This movement has significantly impacted U.S. government policy already, and has the growing potential to impact it a great deal more. As I speak around the country, I find people increasingly receptive both to the urgency of the hunger situation and to the determination to change it.

What sustains me? What keeps me going? Several things, but three in particular: (1) the conviction that hunger can be significantly reduced if the political will can be generated, (2) the conviction that Bread for the World is a major key in the generation of that political will, and (3) the conviction that I am a part of a Spirit-led movement whose participants help sustain one another, and whose ultimate help is in the Lord.

"(My) special concerns are for my people, the silent world. There are thousands upon thousands of human beings in the poor countries, and the poor regions of the rich countries, without the right to speak out, unable to complain, to protest, however just their claims. Those without homes, without food, without garments, without future, without hope; these people risk falling into fatalism. They lose heart and they lose their voice. If we had helped our privileged brothers--opening their eyes, arousing their consciences--injustices would not have gone so far, and there would not have been such a glaring distance between rich and poor... How difficult to surmount the limit of expediencies, of help, of gifts, of the social welfare philosophy, and attain the domain of justice. The privileged become angry, believe themselves misjudged, see subversion and communism in the most democratic, the most human and the most Christian gestures..."

Dom Helder Camara



Patricia Kutzner (right) and Rebecca Foxen



Linda Worthington

Our Guest Editor

Linda Worthington. Organizer par excellence. Also mother of four; sociologist and anthropologist; foreign service wife with six years in rural development experience in Southeast Asia, now on her way to West Africa. High spots in far-flung career: led "Air Lift of Understanding" (1972), a 70-citizen fact-finding mission to war-torn Bangladesh helping to raise \$800,000 in voluntary emergency relief; co-creator of "Ten Days on World Hunger" (1975), a summer course for the Virginia School of Missions of the United Methodist Church; organized the "World Hunger Conference on Capitol Hill" (1977), part of FOOD DAY sponsored by the Center for Science in the Public Interest; researched "Infant Nutrition in Bangkok Slums" (1977-78), as a personal contribution to the international infant formula debate (report in preparation).

THE CONTRIBUTORS

David Burgess. Currently Pastor of two Newark, New Jersey, United Church of Christ churches; served for eight years with the Labor Movement in the South; lived 20 years in Asia, growing up in China and serving in various capacities, e.g. 12 years with U.S. foreign service, including AID, the State Department, and the Peace Corps, and 11 years with UNICEF.

Drew Christiansen, S.J. A social ethicist at Woodstock Theological Center, Georgetown University, working with project on Human Rights and Basic Human Needs; entered the Jesuits in 1962, ordained in 1972; Yale Hunger Action Project chairman; Coordinator of Faculty Program on Values and Scarcity, for Yale, at Aspen Institute (1974-75).

Bert DeLeeuw. Co-founder and director of Movement for Economic Justice (1973-present), including director of Jobs and Justice (1978); National Welfare Rights Organization (1968-73).

John Kramer. Dean, Special Programs, Georgetown University Law Center; House Committee on Agriculture legal counsel; War on Poverty, Citizen's Crusade Against Poverty (1966-67); National Council on Hunger and Malnutrition in the U.S. (1970); author/architect of the Food Stamp Act.

Andrea Kydd. Currently Special Assistant to the Director of VISTA; Children's Foundation (1976); Director of community center in upstate New York (1975); active in Welfare Rights movement in several different capacities since 1967.

Jim Levinson and Louise Cochran. Louise is a graduate student at Harvard Theological and will take up her studies again in the fall, after a two year break with her husband in Bangladesh; Jim is currently Director, U.S. AID Office of Nutrition in Bangladesh, formerly Acting Director in Washington and Assistant Director in India; at MIT (1972-1977), Director of International Nutrition Planning Program; author of Morinda: An Economic Analysis of Malnutrition Among Young Children in Rural India.

LaVonne Platt. A member of the Kansas Mennonite Central Committee; has served on an advisory committee for a Harvey County Extension Service program on lifestyles; village development worker in India with AFSC; coordinator of "More-With-Less" workshops for Central States MCC.

Paul Simon. In Congress since 1974 (Dem. -IL, 24th District); State legislator from southern Illinois (1954-68); elected Lt. Governor in 1968.

John Sommer. Currently with ACTION's Office of Policy and Planning for Peace Corps; Overseas Development Council (1975-77); Ford Foundation (1969-75), including five years in India; International Voluntary Service in Vietnam (1963-67); co-author of Vietnam: The Unheard Voices, 1969; and author of Beyond Charity, 1977.

Joel Underwood. Currently Director of Church Relations for Bread for the World; Executive Director of IDOC-North America (1972-74); Urban Consultant to the United Methodist Board of Global Ministries (1969-72); missionary in India (1965-69); prior to that a campus minister in Tennessee; and has held pastorates in Tennessee, South Carolina, Massachusetts, and New Hampshire.

RESOURCES

(Relating to "Commitment" and to the experiences of our special issue contributors)

In Print

Burgess, David. "An International Perspective of Children's Rights." Talk, 6/15/77, Columbia Univ., NYC. Photocopies \$1.50 from WHES. Also, write to: Back Issues LA Times, Times Mirror Square, Los Angeles, CA 90053 for May 13, 1979, article on International Year of the Child.

Camus, Albert. The Myth of Sisyphus. (New York: Knopf, 1955).

DeLeeuw, Bert. Jobs and Justice: Organizing Reports. A national campaign of the Movement for Economic Justice, 1605 Conn. Ave., NW, Washington, DC 20009 (202)462-4200. By request and contribution. Also, the newsletter Just Economics, \$12/year for individuals and community organizations.

Freire, Paulo. Pedagogy of the Oppressed. (New York: Herder and Herder, 1970).

McCarthy, Colman. "The Liberal Brain Drain", in Washington Post, 9/8/78.

"Liberals, more than conservatives, have little taste for pacing. They tend to be sprinters, not marathoners." And more provocative thoughts.

Mill, John Stewart. "Essay on Liberty". Part of Harvard Classics, Charles W. Eliot, ed., (New York: P.F. Collier, 1909).

Piven, Frances Fox and Richard A. Cloward. Poor People's Movements: Why They Succeed, How They Fail. (New York: Pantheon Books, 1977).

Flatt, LaVonne. Barpali After Ten Years. A report for and published by the American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102 (215)241-7149. 1973. Free. Also, Women and Development. A packet of materials. 1978. Order from Herta Funk, Commission on Education, General Conference Mennonite Church, 722 Main Street, Newton, KS 67114. \$3.00.

Sommer, John. Beyond Charity: U.S. Voluntary Aid for a Changing World. Overseas Development Council, 1717 Mass. Ave., NW, Washington, DC 20036. 1977. 180 pp., \$3.95.

Thornberry, Milo. Reflections. Statement to the Coordinating Council on Hunger Concerns of the National Council of Churches, Jan. 24, 1979, upon ending five years as Hunger Coordinator for the NCC. Available from NCC, Office of Hunger Coordination, Room 870, 475 Riverside Drive, New York, NY 10027. 5 pages.

Audio-Visuals

Women in Developing Countries: Understanding Their Roles. Slides and cassette. 25 min. Produced by LaVonne Flatt. Rental \$3.00 from Audio-visual Library, General Conference Mennonite Church, 722 Main, Newton, KS 67114.

Mother Teresa at the Ecumenical Service, National Presbyterian Church, Washington. Cassette tape, 60 min. Purchase \$2.50, cash or check payable to Mrs. Frank Collins, 5106 Battery Lane, Bethesda, MD 20014.

Mother Teresa and Dom Helder Camara at the Eucharistic Congress. Cassette tape. \$4.00, payable to Congress Cassettes, P.O. Box 617, Ann Arbor, MI 48107.

Something Beautiful For God. 50 min. BBC film documentary on Mother Teresa. Rental \$25 from Co-Workers of Mother Teresa in America, c/o Monsignor J. Richard Felton, Box 6546, Rochester, MN 55901.