

Ending Hunger · Saving the Earth

Summer 2003

Spiritual Ecology

Religious leaders, environmentalists join forces

A Heifer Study Tour

'Areas No Tourist Will Ever See'

Talk Back: A Reader's Survey



FROM THE PRESIDENT

A retired general reminded me recently that the key to a more peaceful world is work like Heifer's, and that in there of war and its aftermath we must remember the importance of our task. I write today to assure you that Heifer International will not forget our commitment to the poor, who are counting on us to continue our efforts to end Everyone is touched in some way by armed conflict, and that is why we must continue to reach out in friendship to our neighbors around the world. Where dire conditions exist, instability and unrest often overshadow stability and peace. As you know, the work of Heifer International transcends both religious and ethnic boundaries, and our hunger and poverty around the world. projects help encourage a more peaceful world by providing stability and independence to people in need. Whatever the difficulties in communications and travel caused by conflict, our grassroots partnerships with people in almost 50 countries will continue to help families lift themselves out of poverty. As always in keeping people in announce communes with commune to neep termines are memories one or povery. As any apprendiction of the intervent of the provide development assistance with our mission, Heifer will do everything we can with partner organizations to provide development assistance in the provide developme The task in this troubled time for all those who support Heifer is to remember our past and keep our eyes and to the victims of conflict, restoring lives and building communities for peace. It was Heifer founder Dan West's experience as a relief worker during the Spanish Civil War that led him to the insight that victims of war needed not temporary relief but something more lasting, or, as he put it, "Not a cup, but a cow." He recognized that a continuing source of milk—and the means of building dignity and hearts firmly fixed on the future. That combination of caring and humanitarian action in the cause of peace has continued to guide Heifer during and after all of the wars of the last six decades. Heifer helped rebuild livestock populations in Europe and Japan after World War II, and in Korea after the Korean War. Heifer's efforts continue in other nations self-reliance—was a lifesaving antidote to war. and regions that have seen the dark shadow of battle in recent years. In Afghanistan, Albania, Kosovo, Cambodia, Mozambique, Guatemala and elsewhere, Heifer International endeavors to heal the wounds of war and to build understanding, cooperation and sharing—fostering a climate that could help avert future wars. Across the globe Heifer donors, staff, volunteers and project partners strive daily to build communities, to improve access to education, to promote fair distribution of resources and to preserve environmental balance, laying fertile ground for peaceful development. Now, more than ever, Heifer's approach to long-term development is needed throughout the world to assist people who want to improve their quality of life and help make the world a better place. With your support, we can make a difference. Everyone has the right to

dignity. Without dignity, there can be no peace.

Sincerely, Jo Luck

President and CEO

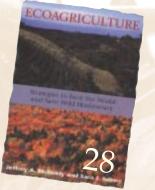












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Cover: Believers of many faiths are working to preserve the environment.

Photo: Darcy Kiefel

Heifer International publishes World Ark quarterly for donors and friends. through the gift of livestock and

organization rooted in the Christian is a 501 (c) (3) nonprofit organization training in their care. A nonprofit writing in #0315. Heifer International people immediately

tradition, Heifer works for the dignity and gifts to Heifer are tax deductible Heifer has helped more than and well-being of all people. Heifer is and are used as designated until 4.5 million impoverished families a member of InterAction. Federal em- current needs of those projects are worldwide become more self-reliant ployees may designate gifts to the met. Further gifts are applied to similar Combined Federal Campaign by projects so that gifts begin helping



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LETTERS

Editor's Note: World Ark received numerous reader responses to the article "A Simple Plan" in the Spring issue, many of them offering more tips for living simply and preserving the environment.

Also, we are reviewing our mailing list to eliminate duplicate mailings, which was one of the recommended tips. We're pleased that most people enjoy hearing from Heifer and want to continue to receive our mailings.

We thank all who responded.

Dear Editor,

In your Spring issue of World Ark you gave ecology tips. This may be helpful for the ecology-minded person, but to the average person it may mean very little. The reason for this is that most people just understand money. When the price of wasteful living goes up, then people will start to conserve. This is a sad fact—that most people just think about their pocketbooks. *James C. Mosler Richmond, Va.*

Dear Editor,

I just received my Spring 2003 World Ark and turned immediately to the 50 earth-friendly tips. Can I have missed it? I read the article twice and cannot find the tip to take public transit.

For nearly 30 years we have taken public transit to work and to other places. We have done fine as a onecar family with that one car parked in front of our house most of the time.

Our city has both subways and buses, but buses have such low status in American society that citizens would rather "die" than be seen taking one. Please include public transit in your next earth-friendly article. Thanks. *Elizabeth Knowlton Atlanta*

Dear Editor,

Like many Americans, I am tired of being bombarded by Hollywood in every facet of media and communication. Such celebrity intrusion is now increasingly common in 501 (c) (3) matters as well, with mixed results. While I respect their charitable work, I don't give to an organization just because Oprah, Brad Whitford or Susan Sarandon graced its front cover.

While such "pseudo-endorsements" often help to legitimize a charity in the public's eye, such an approach also carries with it certain baggage. Such crusading celebrities are often deeply involved in politics, and their reputations on other issues such as abortion and gun control will eventually be attached to your organization, regardless of whether you take an active stand on such issues. (I know you do not.)

I personally find myself less likely to give money to such organizations that frequently tout celebrities in their messages.

Heifer's appeal crosses all spectrums, political and social, and is geared to people who simply want to give to another.

To assure the long-run success of this mission, I hope you balance your use of celebrities wisely so that your good work across the world can continue. *G. Ostrander*

DeWitt, Mich.

Dear Editor,

I have been getting magazines and requests for donations via mail and e-mail. As a way of conserving, please stop all mail to my home address.

In addition, I was concerned when I read the fine print in your latest World Ark magazine that said Heifer is a non-profit organization "rooted in the Christian tradition." Does Heifer participate in any form of missionary work? Are the donations made by the organization contingent on religious participation? I thought Heifer was a secular organization. Am I wrong?

I look forward to your honest response. Janet Beattie e-mail

Editor's Note: Although Heifer International is rooted in the Christian tradition, it serves people of many faiths and beliefs. Heifer doesn't distinguish who gives or who receives livestock and training on the basis of race, religion or belief. Help goes to those in need from those who are able to give. Heifer International is not a missionary or evangelistic program.

We recognize that the expression of spirituality is closely tied to specific cultures. Fortunately, we often hear our project partners say that helping those in need, sharing with others and working together are values of their culture too.

We do not ask for faith statements from project partners. Nearly all staff members in the 49 countries in which we work are citizens of the countries served. Their beliefs vary widely too, but they share our commitment to helping hungry families feed themselves and care for the earth.

Heifer International reserves the right to edit letters to World Ark for clarity, grammatical errors, spelling and space. World Ark welcomes comment from readers. We ask that letter writers include a telephone number or e-mail address so we can confirm the identity of the writer.

Spirit and Nature

Convergence of religion and environmentalism could be a boon for both.

By Michael Haddigan Heifer staff writer

"What would Jesus drive?"

The simple question posed by a recent advertising campaign provoked responses ranging from amusement to cries of "blasphemy!"

But the campaign launched late last year by the Evangelical Environmental Network also had another effect. It shined a spotlight on what some say is a growing partnership between organized religion and environmentalism.

"There is increasing evidence of collaboration," said Gary Gardner of the Worldwatch Institute.

Gardner also pointed to an earlier campaign, a joint effort by the Sierra Club and the National Council of Churches, to mobilize public opinion against plans to drill for oil in Alaska's pristine Arctic National Wildlife Refuge.

"That's something you wouldn't have seen a decade ago," he said.

And the convergence isn't limited to advertising.

Religious institutions and believers worldwide are working hand-in-hand with secular environmentalists to preserve the natural world.

Buddhist monks in Thailand help protect dwindling forests, Hindus in India are working to clean up the sacred but polluted Ganges River. In Sri Lanka, the grassroots Sarvodya Shramadana movement promotes sustainable development based on Buddhist principles in 12,000 villages.

Muslim clerics in Pakistan work to spread environmental awareness in the nation's northwestern mountains, and animist shamans the world over perform rituals to promote respect for nature.

Pope John Paul II, the Dalai Lama and Ecumenical Patriarch Bartholomew of the 250 millionmember Orthodox Church have all made public statements in support of environmental protection, Gardner said.

In each instance, those whose primary interest may be in the spirit see the natural world in terms beyond simply assessing its economic value.

"If they looked at a forest, they wouldn't see it just in terms of board feet, but they would recognize its intrinsic value," Gardner said.

The Sierra Club's Tad Williams of Washington, D.C., said cooperative efforts such as the Arctic National Wildlife Refuge and What-would-Jesusdrive campaigns were high-profile signs of cooperation, but they are not the first.

"This is not necessarily anything new, but people in the faith community are increasingly understanding that they need to reach out to other constituencies on issues relating to protecting families, protecting health and protecting the environment," Williams said.

The What-would-Jesus-drive campaign mounted by the Evangelical Environmental Network of Wynnewood, Pa., was meant to focus attention on transportation choice as a moral issue, said Rev. Bill Ball, the executive director.

Choosing to drive a gas-guzzling, planet-warming, air-polluting Bulgemobile over a small, fuelefficient car is just as much a matter of "discipleship" as choosing between telling lies and telling the truth, Ball said.

"Pollution hurts people, so it violates the commandment of loving your neighbor as yourself. It is not just a question of conserving resources," he said. "This is a new way to love your neighbor."

The campaign drew international attention for weeks. And people are

still talking about it.

"We've had over 1,900 stories in newspapers. We were literally on for 24 hours on CNN, ABC, all the major networks," Ball said.

More than 80 Christian leaders signed on to support the campaign, but some complained the campaign was blasphemous or that it made light of the Christian faith.

The "What-would-Jesus-drive?" slogan was no more blasphemous than the popular "What-would-Jesusdo?" T-shirts, bracelets and other items now popular among American Christians, Ball said.

"I think frankly they were reacting instead of reflecting on the question," he said.

And some viewed the effort as a campaign against sport utility vehicles.

"We do not single out the SUV," Ball said. "It is about fuel economy, human health impact from pollution, the threat of global warming and oil dependence. We're saying that when people purchase their next vehicle, they should choose the most efficient, least polluting vehicle that truly meets their needs."

Williams said mutual distrust had separated U.S. environmentalists and religious groups since the first Earth Day in 1970, which many regard as the birth of the modern environmental movement.

"A lot of it has to do with stereotypes and generalizations, not only by the faith communities but also by the environmentalists," Williams said.

But many are now beginning to recognize common interests between religions and environmentalists, Gardner said.

"Both look at the world in moral terms. Both want to create a better world," he said.

Environmentalists and religious groups are both also critical of excessive consumption, Gardner said.

"Environmentalists are concerned about the impact on the

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environment," he said. "But religious people might be concerned about the corrosive impact of consumption on the human spirit."

And the movements offer complementary strengths.

Environmentalism is rooted in science, and advocates know how to have a real effect on public policy, he said. Religious leaders have credibility with a huge portion of the world population, Gardner said.

"They are, at a minimum, listened to" he said.

About 75 percent of the world's population is Christian, Muslim or Hindu. Only about 15 percent are nonreligious, Gardner said.

And religious institutions have existing facilities and a "grassroots" presence around the world.

"If a denomination puts solar panels on its roof, it is a model project that people are able to copy when they go back to their own homes," Gardner said.

Gardner points to a 1986 meeting in Assisi, Italy, organized by the World Wildlife Fund for Nature as the first major step in bringing together religious and environmentalist points of view. Since then, he said, the pace of such cooperation has increased.

Pope John Paul II issued a major environmental statement in 1990. The Dalai Lama spoke several times about the environment at the Earth Summit in 1992 and has incorporated environmental protection into his peace plan for Tibet.

Ecumenical Patriarch Bartholomew has held biennial shipboard meetings with scientists, politicians, journalists, theologians and United Nations officials to draw attention to catastrophic damage to the Adriatic, the Black Sea and other bodies of water, Gardner said.

The pope and the patriarch issued a joint statement of concern about the environment after the 2002 shipboard meeting.

One of the strengths of religious institutions, Gardner said, is their

ability to adapt to human needs over the long term, and that holds out hope that religions can be employed in the struggle for environmental balance.

"Most religions are in a state of flux," Gardner said. "The reason they have been around for millennia is that they have been able to adapt. The whole question of sustainability is one of the great questions of our time, and I think it is just a matter of time before they become more involved."

The Historic Roots of Our Ecologic Crisis: Religion, Science and the Environment

In 1967, historian Lynn White published an essay in the journal *Science* that shaped discussion about religion, humanism and the environment for decades and still provokes debate.

"That was a pivotal essay. It really touched a nerve," said Holmes Rollston III, the Colorado State University philosophy professor whose research and writing over 30 years helped establish the field of environmental ethics.

The essay argues that biblical references to humanity's mandate to subdue the earth formed the basis for Western industrial exploitation of natural resources and resulting environmental damage.

Judeo-Christian theologians and some religious leaders counter that White takes a narrow view of Judaism and Christianity, basing his entire argument on only a few passages.

"It has really had a damaging effect on the relationship between the church and the environmental movement until about 1990," said Rev. Bill Ball of the Evangelical Environmental Network. "A lot of environmentalists read this and said, 'Ah, Christianity's the problem. We need to have another religion."

Dr. C Dean Freudenberger, a retired professor emeritus at Luther Seminary in St. Paul, Minn., holds that some of White's arguments are mistaken "pseudo-interpretations" of the Bible.

In an article published in the *Journal of Lutheran Ethics*, Freudenberger, who has worked in international agricultural development for years, said: "In the Old Testament, the land (creation) was understood to belong to God, not humans. We are not free to use the land as we wish. We ought to relate to the land (not use it) in a way that guarantees justice and preserves righteousness (the right order of creation)."

Carl Pope, executive director of the Sierra Club, said that environmentalists should revisit White's essay and note that in addition to his criticism of Western religions, White also sought to involve religions in the environmental movement.

"For almost 30 years, we ... acted as though we could save future generations, and ... unnamed ... species, without the full engagement of the institutions through which we save ourselves," Pope said. "We rejected the churches."

Rollston said that although the Bible did seem to authorize human exploitation of the natural resources, passages in both the Old Testament and the New Testament also called for sustainable care and equitable distribution of those resources.

"I don't want to say White was all wrong, but I do want to say he was only half right," said Rollston.

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What would Saint Francis drive?

Lynn White's essay "The Historic Roots of Our Ecologic Crisis," published almost 40 years ago, still provokes intense criticism from respected theologians and philosophers.

Some say White misinterpreted the meaning of the phrase "have dominion" in Genesis 1, Verse 26: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Dr. C. Dean Freudenberger, a renowned interpreter of ethical issues in agriculture, wrote in "A Theological Perspective for Creating a New Food System," published in the *Journal of Lutheran Ethics* earlier this year:

"From the Old Testament theological understanding of 'having dominion,' good agriculture preserves species rather than driving them into extinction or modifying their gene structure to such a degree that they become an entirely new species introduced into ecosystems that have no history of these modified species."

White's essay, however controversial, stands as a seminal moment in the discussion of spirituality and the environment. Following are excerpts from "The Historic Roots of Our Ecologic Crisis" by Lynn White in *Science* (1967).

Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends.

At the level of the common people this worked out in an interesting way. In Antiquity every tree, every stream, every hill had its own genius loci, its guardian spirit. These spirits were accessible to men, but were very unlike men; centaurs, fauns, and mermaids show their ambivalence. Before one cut a tree, mined a mountain, or dammed a brook, it was important to placate the spirit in charge of that particular situation, and to keep it placated. By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.

> It is often said that for animism the Church substituted the cult of saints. True; but the cult of saints is functionally different from animism. The saint is not in natural objects; he may have special shrines, but his citizenship is in heaven. Moreover, a saint is entirely a man; he can be approached in human terms. In addition to saints, Christianity of course also had angels and demons inherited from Judaism and perhaps, at one remove, from Zoroastrianism. But these

were all as mobile as the saints themselves. The spirits in natural objects, which formerly had protected nature from man, evaporated. Man's effective monopoly on spirit in this world was confirmed, and the old inhibitions to the exploitation of nature crumbled.

... Our science and technology have grown out of Christian attitudes toward man's relation to nature which are almost universally held not only by Christians and neo-Christians but also by those who fondly regard themselves as post-Christians.

Despite Copernicus, all the cosmos rotates around our little globe. Despite Darwin, we are not , in our hearts, part of the natural process. We are superior to nature, contemptuous of it, willing to use it for our slightest whim. The newly elected Governor of California [Ronald Reagan], like myself a churchman, but less troubled than I, spoke for the Christian tradition when he said (as is alleged), "when you've seen one redwood tree, you've seen them all."

To a Christian, a tree can be no more than a physical fact. The whole concept of the sacred grove is alien to Christianity and to the ethos of the West. For nearly two millennia Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature.

What we do about ecology depends on our ideas of the mannature relationship. More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one. The beatniks, who are the basic revolutionaries of our time, show a sound instinct in their affinity for Zen Buddhism, which conceives of the man-nature relationship as very nearly the mirror image of the Christian view. Zen, however, is as deeply conditioned by Asian history as Christianity is by the experience of the West, and I am dubious of its viability among us.

Possibly we should ponder the greatest radical in Christian history since Christ: Saint Francis of Assisi. The prime miracle of Saint Francis is the fact that he did not end at the stake, as many of his left-wing followers did. He was so clearly heretical that a General of the Franciscan Order, Saint Bonaventure, a great and perceptive Christian, tried to suppress the early accounts of Franciscanism. The key to an understanding of Francis is his belief in the virtue of humility—not merely for an individual but for man as a species. Francis tried to depose man from his monarchy over creation and set up a democracy of all God's creatures. With him an ant is no longer simply a homily for the lazy, flames a sign of the thrust of the soul toward union with God; now they are Brother Ant and Sister Fire, praising the Creator in their own ways as Brother Man does in his.

...Since the roots of our trouble are so largely religious, the remedy must be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny. The profoundly religious, but heretical, sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists. ast Thanksgiving a small group of people chose to spend the holiday seeking to understand the true meaning of two words: giving thanks.

The November 2002 Heifer International Study Tour traveled to the "Country of Eternal Spring," Guatemala, where the landscapes are breathtaking and the people welcome visitors with open hearts. After 36 years of civil war, Guatemalans are working hard to rebuild their communities and their country. And they speak as proudly about their Heifer International projects as they do their cultural heritage.

The emphasis of the Thanksgiving tour was to learn about Heifer International projects by meeting project partners and members of partner organizations. But the real joy came as unique bonds formed between the dozen tour participants and recipients of Heifer's help.

Joyce and Bill Reinhart of North Ridgeville, Ohio, have been married 48 years, but Joyce had never accompanied Bill on any of his four humanitarian trips to Guatemala. She had never even ventured out of North America.

"Joyce and I have volunteered twice at [Heifer Ranch in] Perryville and learned about Heifer International's efforts around the world," Bill Reinhart said. "Each year we have become more and more involved. Last year we heard about the Guatemala study tour, and I tried to convince my wife to participate."

But "I was still not sure," Joyce Reinhart said. "Bill talked with me and would not give up. He sent in a deposit, and I said, 'I guess we're going.' My reluctance focused on being so far from home. I had never been out of the U.S. and did not feel it was necessary to leave. Having looked at Bill's photographs from Guatemala, I thought I had an idea of what I would see.

"The truth was powerful," Joyce

'The Truth Was **POWERFUL'**

Heifer study tour group returns from Guatemala with new understanding.

said. "Seeing people with so little do so well is overpowering. There are not enough words to describe

the poverty, and yet there is nothing but joy and smiles from the families. We have traveled to areas no tourist will ever see, places where they do and make do with what they have."

"Our money spent on this tour does not begin to match what we have gotten out of it," Joyce said. "Now I am prepared to give so much more because I have seen the dedication of Heifer staff and iust how powerfully it all works toward sustainability."

Jonathan Guzman, Heifer International's Guatemala Director, believes study tours provide participants "with an excellent opportunity and education in Heifer philosophy and how it fits into our country."

"Our staff is enthusiastic to share their best practices and experiences from the root and resources, which are the

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"Seeing people with so little do so well is overpowering. There are not enough words to describe the poverty, and yet there is nothing but joy and smiles from the families. We have traveled to areas no tourist will ever see."

people themselves," Guzman said. "There is an enormous amount of trust between our staff and the people in the field. I believe trust is the most important aspect of working together."

Guzman explained that that trust was evident in the relationships that had been established in the project villages. "The study tour can also provide a trust to our people. This is built on tour participants showing

interest and recognizing the accomplishments of Heifer recipients through hard work, determination and training," he said. "Nothing encourages our people more than encouragement from others."

A study tour, most importantly, is one way that Heifer reaches out to educate people on issues of hunger and poverty. Guzman said, "This study tour can also provide an increased awareness to the outside world as to exactly how underdeveloped countries survive their struggles, their suffering, yet their determination to live with dignity and pride."

The Guatemalan project sites visited were primarily Mayan communities located in the highland areas. The members of the tour group had different reasons for participating in the Guatemalan adventure.

One afternoon while watching "The Oprah Winfrey Show," Shawn Cunningham of California saw the story about Beatrice Biira of Uganda and the goat her family received from Heifer. After the show, Cunningham logged onto the "Oprah" website and learned more about Heifer International's efforts to alleviate world hunger.

"I discovered I could travel with one of the study tours and learn so much more about Heifer's worldwide efforts," Cunningham said. "Before understanding Heifer, it was impossible for me to believe that someone could succeed with such a small donation—that one goat could turn a family's life around.

"After participating in the study

tour, my surprise now is the commitment and training Heifer provides and the opportunity given to families for their future."

Once Cunningham and the other members of the study tour had arrived in Guatemala, they were treated to a leisurely day near Lake Atitlan, visiting several villages and shopping for Guatemalan arts and crafts. During the two-week trip, the group also visited other tourist attractions, including the busy markets of Chichicastanango, the ancient ruins of Tikal and the historic city of Antigua.

But before these trips, the group visited several project sites, experiencing what some members called "the chance of a lifetime."

The study tour's first project was in Santa Catarina, where beauty and color are scattered throughout the otherwise dusty terrain. Rich in culture and indigenous traditions, the community faces a harsh and challenging environment.

On the study tour's arrival, the Heifer women's group there, the Mujeres Mayas, warmly greeted the participants and began to tell the history of their community. In January 2000, all the residents of Santa Catarina were forced to leave their homes after years of suffering floods, earthquakes and, in 1998, the devastating Hurricane Mitch. Their homes had been destroyed, and the residents were living in treacherous conditions with the danger of future disasters. It was a difficult but necessary move for the community's residents.

Manuela Tzep, who was honored with the WiLD (Women in Livestock Development) Award for her dedication to her women's group, described to the study group what the villagers had endured.

"In our old village, Hurricane Mitch came and houses fell apart. Land opened everywhere. We knew we would lose lives if we stayed. It



was so difficult. Everything was washed away. We walked from our old village of Santa Catarina with tears in our eyes and all our belongings on our shoulders," she said.

"When we arrived at our new location, we had no food, water, streets or homes—only dirt and earth from the land. Today, we have streets and houses and food on our plates. It is because of our own hard work and the continued support of Heifer International."

As Tzep and other group members shared their stories, several study tour members wept quietly.

Next, the study tour traveled to Totonicapan and participated in a Passing on the Gift ceremony. Four communities gathered together as the celebration began with words of encouragement from Jonathan Guzman. "This study tour is here to watch you, who they consider the true heroes. They wish to encourage and give courage to you and your dedicated work."

As everyone waited for the ceremony to begin, Heifer International recipient Flavia Martinez expressed her gratitude for the group visit. "Your visits are very powerful. At times there has been discrimination toward Guatemalans, so we are very happy to know people from so far away are interested in our lives."

While study tour members looked on, Martinez passed the gift of a Heifer International goat to her neighbor, Maria Cuyuch Abac, saying, "Through Heifer International we have learned the true value of Maria Raimundo de la Cruz, president of the women's group in Paraiso.

Passing on the Gift. We are happy now to help others, and we don't want anyone to be left alone. We want to progress together, because without this project, families would surely suffer."

After the Passing on the Gift ceremony, study tour participants strolled down a short trail lined with brightly colored flowers to the home of Roberto Abac. As host, he began with a prayer of thanks for the meal provided and time spent together in peace. Under the shade of an old tree, members were treated to a feast of fresh vegetable

soup, corn tortillas and goat meat. Between the meal's courses, the tour group from North America and the Heifer Tunayac group from Central America exchanged stories and laughter.

Abac ended the day with words of appreciation. "We want to express to you that your visit has been a wonderful experience for us," he said. "We are impressed that you

Joyce Reinhart called the study tour "a once in a lifetime experience."



have traveled so far from your homes to visit our community. It makes us feel so proud and valuable.

"At the same time, it encourages us to organize and help one another. We have no words to say thank you, but, sincerely, what took place today will be a happy memory for years to come."

Later in the two-week program, the group was given the unique opportunity to stay in Agroaldea El Paraiso with host recipients. Although provided with alternative lodging, the entire group decided to stay in the homes of recipient families. The time spent together helped develop mutual respect and a newfound kinship shared over laughter, singing and a campfire meal.

The Agros Foundation, a nonprofit organization, and Heifer International have teamed to provide a future for the residents of the new community of Agroaldea El Paraiso. These people had been displaced from their original villages by years of civil war.

"For five years no outsider or foreigner has ever stayed at Paraiso," Jonathan Guzman told the people around the campfire. "The privilege was for us and it is based on mutual trust. Everyone alike—farmers, tour members and our Heifer staff benefited from this wonderful experience."

One of the study tour participants was Ann Barclay of Upperco, Md., a vibrant 77-year-old with a contagious enthusiasm for the world and its people. Barclay grew up in London and, as a teenager, was evacuated to Canada during World War II. She later dropped out of college to join the British army at age 19, serving as a truck driver.

"I was posted to Egypt and given the opportunity to explore many countries under British protection," Barclay said. "As a young woman, I traveled the world. I learned early on that most people, so much of the time, only hear and believe what they are told, but do not know the true story.

"I heard about the Heifer International study tour through word of mouth, and when a chance arises, I must grab it," she said. "This study tour has been fantastic. I have learned so much more than I could have imagined. I truly believe it has also been a wonderful experience for the Heifer recipients. They have welcomed us so graciously, and they are so eager to speak with us about their accomplishments. They have endured so much, seen so much."

Barclay paused to wipe her tears as she recalled her visit to Paraiso. "What Paraiso has done in six years is impressive. Their cooperation, their

> Felipe Santiago Ramos greets Peggy Chadsey.



Ann Barclay, right, and Francisca Sica Lopez.

determination is astounding."

"I expressed interest in many relief organizations, but through this study tour I have seen the profound difference Heifer International has made," she said. "They are not just a relief organization, but through Passing on the Gift, which is so permanent, they are providing hope and sustainability to everyone. Heifer International continues to grow and grow, spreading out like ripples in a pond."

"One gains another level of understanding through the study tour that you could never read or learn," Mona Ball of Little Rock said. "It has been the most emotional experience and has made me want to be more effective with the resources I have been given."

The November 2002 study tour departed Guatemala the day after Thanksgiving, an American tradition. The November 2002 Study Tour celebrated the spirit of the holiday with new friends, members of the world family.



Promises Fulfilled in the Philippines

After years of unrest, resettled villagers finding unity in peace.

Story and photographs by Darcy Kiefel

Aria Baguiyac smiled with newfound confidence at her home in Ileb, a village in the Kalinga district of the Philippines. Until recently, she had lived a secluded life, hiding from both her neighbors

and the world in the sanctuary of her small grass hut. Baguiyac has traveled a difficult road. But now, at 45, Maria Baguiyac sees new opportunities. With

the help of Heifer International, conditions in her village have improved, and, along with other residents of Ileb, Baguiyac has embraced the hope of a happier future.

The village of Ileb was created as part of a government program called Comprehensive Agrarian Reform Program, or CARP. The Philippine government, after years of civil unrest, persuaded owners of vast amounts of land to sell their acreage to the government. The land was then distributed as resettlement areas

for indigenous peoples uprooted by the violence.

Baguiyac is a member of the Bangad tribe, originally based in the town of Tinglayan. In 1981, Baguiyac, along with hundreds of others, joined the New People's Army to fight the military, which was pushing for government development projects in their Kalinga homeland. The local residents thought the projects, which included the building of a dam, would harm their environment, their livelihood and their culture.

She later left the New People's Army for the Cordillera People's

Liberation Army, or CPLA, in which she worked as a volunteer nurse.

The military abused and interrogated the people of the Cordillera, Baguiyac said. "The first encounter I had with the military was with soldiers who opened fire," she said. "Bullets flew by my head. We hid in the mountains and fled from the military.

"The men in our group had to bring their wives and children because of the military entering our villages and killing our people," Baguiyac said. "It was very dangerous and difficult for us. We were 50 strong, but we were given only one cup of rice to eat a day. If we had sweet potatoes, we would sacrifice our hunger for the children to eat. We were starving.

11

"It took four years of roaming the Cordillera Mountains as NPA before we separated and established the CPLA," she said. "We only cared about our ancestral domain and wanted our land and our livelihood returned to us. The government didn't consider this."

Kumander Pablo, or "Ka Pablo" as he was known during his CPLA days, is a member of the Butbut tribe, also based in Tinglayan. In 1986, much like Maria Baguiyac had done, Ka Pablo joined the CPLA in the belief that the NPA had other, hidden agendas in its fight against the government.

He observed that only the top NPA officials and their families received access to jobs and food. The rank and file, along with their families, went largely ignored.

In desperation, after years of barely surviving in the mountains, Kumander Pablo and several other members of the CPLA approached the government for help. After the fall of the Marcos dictatorship the Philippine government implemented the Comprehensive Agrarian Reform program. Members of the CPLA were among those given plots of land.

In 1995, Ka Pablo and his people received their own community, including farm lots, in Ileb. Today, Kumander Pablo continues to try to lead the village of Ileb out of poverty, but it hasn't been easy.

The residents of Ileb each received about five acres of farmland. They received 35 acres for their houses and a communal structure. The Department of Agrarian Reform, which had distributed the land, neglected however, to provide further assistance to the newly settled groups.

Despite the substantial farm lots they received, the farmers of Ileb have

"In the mountains we were fighting for our rights and our people. When we came to Ileb, even though it was our land, we were still not recognized, and nothing was provided for our livelihood. Heifer International has recognized both our needs and our identity. At last our efforts are recognized as productive, and we are recognized as an ethnic group." Kumander Pablo

found it difficult to plant crops without appropriate farm equipment, much less draft animals, to help them till the land.

Ileb is desolate and without trees, except for those newly planted by the settlers. For years the villagers have survived on what had been barren pastureland. The dry, sandy soil can barely support the production of vegetables and rice, a staple food for the settlers.

The village lacks potable and irrigation water, and residents receive their drinking water from filthy seepage springs located below the settlement.

The residents have planted vegetable gardens on slopes near the creeks, which have become the only source of both income and food.

"When we came here [Ileb], it was covered with cogon grass, but we felt happy because we knew we owned the land," Kumander Pablo said. "We did not realize how difficult it would become.

"In the beginning there were 30 families [today there are 87], and we began to clear the bush and construct our homes. We tilled the land with our bare hands during the rainy season," he said.

"We were expecting rain all year round with abundance for our rice fields, but in our seven years here, we have planted rice only two times. There has been no rain. It has been a great struggle for us," Kumander Pablo said. "This land is not ideal for planting."

"To survive, our men must go out of the village in search of work for 100 pesos [\$2] a day and the women 60 pesos a day. We have tried to reach an understanding with the local government, but it wasn't until Heifer International arrived that our rights were recognized," Kumander Pablo said. "Today, we are marking our territory, and what has been long due to Ileb is slowly being awarded to us."

The Heifer International Ileb Sustainable Livestock and Environmental Management Project for Increased Income and Improved Health was conceived by the IWFDAI (Ileb Women Farmers Development Association, Inc.) to address the problems of at least 60 families and former members of the CPLA.

The women of Ileb united not only because of limited resources but also

because of their growing concern for the future. In December 2001, the IWFDAI entered a formal partnership with Heifer.

The project has several components. They include lending draft animals, improving poultry farming, reforestation, training and improvements on Ileb's main spring.

The source of the spring lies below many of the village's houses, so improving the spring involves the construction of an intake tank to protect the open source from contamination. None of the homes has sanitary toilets, and wastes are disposed of anywhere in the surrounding bush. Sanitation has become one of the priorities to prevent water-borne diseases among children. Living conditions remain primitive. Some homes resemble chicken coops and stand no higher than one frail, little boy who posed in front of his house. A two-room schoolhouse appeared ready to teeter and fall. Two teachers struggle to provide an education to the village children. Carabaos stand idle because the land waits for rain.

The Heifer International project in Ileb is slowly making progress and changing the lives of its people. Much is still to be done, but Ileb's residents are united and ready for the challenge.

"When we were in the mountains, our bond and unity was strong," Kumander Pablo said. "We suffered and enjoyed together. When we came to Ileb, we brought the same bond, but for seven years we have suffered with the conditions of this village.

"When the women's group found Heifer, it was they who bravely faced the visitors on their own. As men we were supportive, but didn't want to be the subject of another experiment or organization that made promises and then disappeared," Pablo said.

"Our Heifer International trust came gradually, but we knew the organization was unique. Heifer International explained its philosophy and asked members to build a strong, organized committee," he said. "We then received leadership training in preparation for our gifts, which has helped build an even stronger unity in both our family and community."

That unity has also shown in the

Maria Baguiyac plans to pass on to her daugther the training she has received.



shifting views of environmental protection. Previously, most community members relied on the traditional "kaingin," slash and burn, system for livelihood. The Heifer program has demonstrated how a protected ecosystem can provide a sustainable source of food and income.

Farm families are now planting vegetables, root crops and legumes as a result of the holistic approach in the community. Cutting trees has become a thing of the past, and villagers now are planting fruit and timber seedlings to enhance and protect their environment.

As a result of the program and with

Heifer support, Ileb has also strengthened relationships with local government agencies for possible development cooperation. The launch of the Ileb project drew the participation and commitment of support from the mayor of Tabuk, the capital of Kalinga, Rotarians and

other municipal officers, many of whom had never visited the area before.

"Before Heifer International, we worried about

everyday things for our families," Ka Pablo said. "The government did not fulfill their promises, and we lost hope for our development. When Heifer arrived everything was implemented in full bloom. Fencing, vegetable production, chickens, carabao. We were overjoyed and our hope came alive.

"In the mountains we were fighting for our rights and our people," Pablo said. "When we came to Ileb, even though it was our land, we were still not recognized, and nothing was provided for our livelihood. Heifer International has recognized both our needs and our identity. At last our efforts are

recognized as productive, and we are recognized as an ethnic group."

"When we were in the mountains, we had close family ties and brought them to Ileb with us," Maria Baguiyac added. "But because of our burdens here and to meet our basic needs. I was losing hope. I saw the sacrifice of the men as they left their families to find work. Even the women had to leave their children behind with neighbors for the same reason.

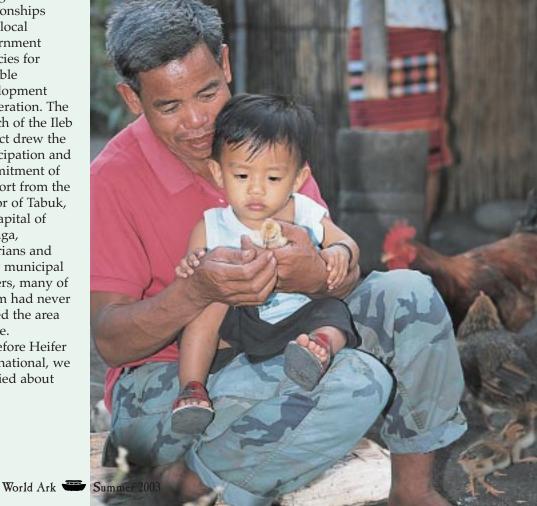
"As a nurse I would constantly be taking care of the children, whose health was declining," she said. "It was very sad to see. But as Heifer came along, achieving promised projects such as the gardening, water,

draft animals and chickens, that's when the men and women of our village began to have hope again. Close family ties were rekindled, and this makes me happy.

"My child and the children of this village may have a source of income and an education in the future," she said. "I will teach my daughter, Erica, the Heifer International knowledge I have acquired. With this education and knowledge, I hope she will serve her community as I have in my time." 🐔

Darcy Kiefel is a Heifer International photojournalist based in Boulder. Colo.

Kumander Pablo with his grandson.



READER'S SURVEY

We'd like to know what you think. Please fill out our Reader's Survey and mail it to us using the center envelope provided.

What best describes how you read World Ark? (Please check one.)

Cover to cover

- □ Articles that interest me as I have time
- □ Only short, easy to read articles
- Hardly ever read it

What sections do you read most often? (Please check all that apply.)

- Heifer Around the WorldReflection
- Heifer Happenings
- □ Feature stories about Heifer's work
- Articles about issues
- Heifer Foundation
- Letters to the Editor
- Jo Luck's Letter
- 🖵 Other:

What areas of the world where Heifer works are you most interested in hearing about? (Please check all that apply.)

- 🗅 Africa
- Asia/South Pacific
- Central and Eastern Europe
- 🖵 Latin America/Caribbean
- □ North America
- \Box No specific regions of interest

What kinds of articles do you prefer? (Please check all that apply.)

- □ Stories about how Heifer International has helped a family become self-reliant
- □ Articles on policies/issues that affect hunger and poverty
- Steps you can take to make changes in your own life
- □ How our supporters are raising money and awareness for Heifer
- □ Spotlight on well-known or celebrity supporters

Please designate your degree of interest in seeing the following issues covered in World Ark (1 means little or no interest; 5 means very interested.)

cry micros	(Cu.)			
Hunger				
1	2	3	4	5
Poverty				
1	2	3	4	5
Sustainable	e develo	pment		
1	2	3	4	5
Women's i	ssues			
1	2	3	4	5
Environme	ent			
1	2	3	4	5
Communit	y develo	opment		
1	2	3	4	5
Self-relian	ce			
1	2	3	4	5
Globalizati	ion/ecor	nomics		
1	2	3	4	5
HIV/AIDS	5			
1	2	3	4	5

READER'S SURVEY

Do you think that World Ark should take positions on issues that affect hunger or poverty (for example, U.S. farm, trade or foreign policies, transnational corporations, genetically modified foods)?

Have you ever taken a study tour based on information in World Ark? (If not, why not?) No 🗖 Yes 🗖

Have you ever visited a learning center (Heifer Ranch, Overlook Farm or Ceres Center) based on information in World Ark? (If not, why not?) Yes 🗖 No 🗖

Have you ever visited our website based on information in World Ark? Yes 🗖 No 🗆

Have you ever changed your perception of hunger or poverty, or made changes in your own life, based on information in World Ark? If yes, please describe.

Have you ever organized a Heifer fundraiser or educational program (such as Read to Feed, Fill the Ark or Animal Crackers) because of information or an advertisement in World Ark? If so, what did you do?

Thank you for your time and effort. We appreciate your ideas and look forward to serving your interests.

Please mail this survey in the envelope provided next to page 17.

Is there a particular story or issue that was your favorite or inspired you? If yes, please describe what it was and why it affected you.

Whom would you like to see write for World Ark?

Please give us any suggestions you have for World Ark.

The winter edition of World Ark features a shortened version of our Gift Catalog. If you have donated to Heifer through the Gift Catalog, did you understand your gift to be:

□ A specific goat or cow or other animal going to a specific family A symbolic gift that represents a contribution to the entire mission of Heifer International

Additional comments

A little about you (information gathered for statistical purposes only and will be kept private.)

Gender: □ Male

□ Female

Age: □ 18 or under □ 19-25 26-35 **36-45** 46-55 56-65 **•** over 65

Highest Level of Education:

- □ High school
- □ Some college/technical
- College graduate
- □ Post-graduate degree

Recovering LIFE

Story and photographs by Darcy Kiefel

Self-reliance is replacing opium for many of Thailand's hill tribe members

magine living in a place so remote it's unknown to most of the world. You've had no contact with anyone outside your community. You cannot read or write—you don't even know the meaning of such skills.

You live without income, easily accessible water or sanitation. You have little food to feed your growing family. When darkness falls you come alive. In desperation, you scavenge through the forest in the hope of returning with food for your family.

Aijai (left) with Yusae.

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As the sun rises, you grow lethargic. You see no chance of changing this endless, grueling cycle. You reach for your pipe and smoke opium—not as a drug, but as a custom and tradition passed down from generation to generation.

For many generations in the remote villages of northern Thailand, people have survived this way—believing opium heals.

But life has changed for many of these people, many of them members of the Lahu tribe. In villages such as Pang Kwai, residents have put down the pipe and taken control of their lives. Yusae and Aijai are two such people. The two men beat the opium habit on their own, and, now clean, Yusae and Aijai are receiving the help of Heifer International.

In the hills of northern Thailand, thousands of tribe members like Yusae and Aijai struggle to maintain traditional lifestyles amid an everchanging society. Poverty, overpopulation and the pressures of encroaching civilization present overwhelming challenges to these semi-nomadic tribes.

Survival itself has daily tested even the most resilient spirits. Most of the tribal members survive in extreme poverty. They lack running water, sanitation, medical care and educational opportunities for their children. Disease, drug addiction and illiteracy are rampant. Fertile land has become scarce because of tribal overpopulation and the practice of slash and burn farming. Uncontrolled erosion and soil depletion have reduced crop yields.

The tribal people are divided into sub-tribes, each with its own distinct language, dress, customs and religion.

In recent years Thailand and the

neighboring countries of Myanmar, China, Laos, Vietnam and Cambodia have forced the tribal people to settle on land that cannot sustain their former farming practices. Thai government reforestation projects have further restricted land available for cultivation. During this transitional period of learning new farming methods and land use systems, the nomadic families have discovered that land productivity has decreased. Few have been able to produce enough rice to meet their families' nutritional and financial needs

These conditions and a lack of economic opportunity have caused a great migration to the cities, resulting in the deterioration of the cultural heritage of Thailand's tribal people.

For more than 30 years, Heifer International Thailand, in partnership with local organizations, has been supporting and training ethnic minority groups. Thailand's Chiang Mai University Faculty of Veterinary Medicine has a long history of cooperation with Heifer Thailand. The school provides interns and technical staff for Heifer project recipients, offering vaccinations, disease diagnosis and treatment during semiannual workshops, while government livestock departments present on-site training.

"Heifer International continues to work on strong relationships between the government and tribal villages so they can understand one another," Pramote Eua-amnuay, Heifer Thailand director, said.

The situation has changed, he said. "These days there is mutual respect among Heifer, the government and the hill tribe project farmers, which has been vital to our own success and development. We try to build strong, sustainable hill tribe communities not only for economic and environmental efforts but also because we understand there is a rapid deterioration of tribal culture."

By the end of June 2005, the Heifer umbrella project of northeastern Thailand will have provided more than 3,450 families in 60 villages with 60 water buffalo, 270 cattle, 2,000 poultry, 700 pigs, 100 goats, 100,000 fish fingerlings, 10,000 trees and more than 2,200 pounds of seed.

The small Lahu community of Pang Kwai is one of the 60 Heifer International project villages. It is home to 120 people settled on government-owned land. Heifer International has been working in Pang Kwai since 1999.

Recently, Heifer International staff paid a visit to the village, where they were greeted as old friends. Residents stood up, introduced themselves and expressed their gratitude to Heifer International and the people who have contributed to their community. In the home of the group leader, Wilaiporn, and her husband, Sawtoo, visiting staff listened to the stories of how lives had changed since the arrival of Heifer International.

"From the beginning it has been very difficult for us in this village," Wilaiporn said. "We had no land for cultivation because it belonged to the government for reforestation. Because of idle time and little hope, many of our people became opium addicts. Our only income and food came from what we found in the forest."

"Before Heifer International came to our village, everyone isolated themselves from one another," Sawtoo said. "We had no toilets, no clean drinking water, and people just threw garbage everywhere. No one cared. We would dig for any source of water to drink, which was frequently contaminated, and in the dry season, we had none. Our health deteriorated from lack of water and poor hygiene.

Most had diarrhea and children were dying from dehydration."

"Pang Kwai was established 30 years ago, but it looked wild and we had no contact with the outside world," he said. "When Heifer International arrived, everything changed. We were trained in livestock care, development, the environment and gender equality. The Rotary Club came and supplied us with water and toilets. With that new water supply, each home was equipped with its own kitchen garden full of vegetables and a pond with fish for protein.

"Today, when our children are hungry, we feed them fish and fresh vegetables and they remain healthy," Sawtoo said. "Our village is clean and everyone does his part to keep it that way. Because of Heifer International and Rotary Club support, we have become a mature community. We share everything with each other and develop our village together."

Initially, when Heifer International staff arrived at the home of Wilaiporn and Sawtoo, Yusae and Aijai were too embarrassed to join group members. With the encouragement of other villagers, Yusae and Aijai stood and shared their stories. Everyone listened attentively as they spoke of their remarkable journey toward recovery.

In the past, the only thing Yusae and Aijai were sure of was the lack of meaning in their lives. Everything they did simply to survive was considered illegal. By day, they sat in boredom with no work and little motivation. They had no animals, no friends and little food. They hid inside their huts, smoked opium and

"My father, my wife, my younger brothers—all died from opium. I understood that if I continued to smoke opium, I, too, would die."

Aijai

dreamed of a better life.

"My father, my wife, my younger brothers— all died from opium," Aijai said. "I understood that if I continued to smoke opium, I, too, would die. During my addiction, I had no strength and my children lacked food and clothing. I realized I needed to conserve my life for my daughters and myself, and yet I couldn't stop. When Heifer arrived. I noticed how lives were changing around me. I saw the training others received and the animals that appeared. It gave me the strength to quit and change my own life in order to receive both training and a pig."

"Before Heifer International arrived, no one came to help us," Yusae said. "When we were sick, we had no medicine, no money and no food. We tried to treat everything with opium. We had no hope."

"But after Heifer's arrival, people were uniting," he said. "I heard about the project but was not involved and kept to myself. As more of my neighbors joined, I began to feel lonely. I heard how everyone was receiving Heifer training and how lives were changing. I looked at myself in comparison to the others. Why was I here when everyone else was receiving knowledge and

> animals? "That's when I decided to jump out from a bad situation," Yusae said. "I quietly began to talk with my neighbors. They said 'with opium, without gift.' I then had motivation. After many struggles but new strength, I completely stopped smoking opium

and my life changed. I received piglets, and from the sales of their offspring, I now have a source of both income and food for my family."

"Today, both Mr. Aijai and I are very happy and healthy," Yusae told the group. "We also have plenty of friends and support, whereas before we were sheltered. We want to thank Heifer International for changing our lives and giving us happiness. It has made me a new person. As an addict there was no hope. With Heifer International there is hope and a future."

"It is the small gift provided to families and individuals in need that can change lives," Pramote, director of Heifer Thailand, said. "They can become a new person without losing their true identity. One or two piglets may be all they need, but that small Heifer International gift is one of the biggest gifts to mankind. This is our mission."

Darcy Kiefel is a Heifer International photojournalist living in Boulder, Colo.





▲ Cow That Saved the Earth Short sleeve, preshrunk cotton shirt with African art and Heifer International logo on sleeve Colors: White and black Adult Sizes: S-XXL #NS4800, \$12 each



EIFER

Heifer Caps Relaxed front with Heifer logo, 100% cotton Colors: Stone or khaki One size adjustable #NS4000, \$10 each

▲ Heifer Golf Shirt *Short sleeve, preshrunk* cotton pique shirt with Heifer

Colors: Natural and white Men's Sizes: S-XXXL #NS4300, \$20 each

International logo



▲ Ark T-Shirt Beautiful Heifer ark art by artist Stephanie Carter *Colors: White with multi-color design* Adult: #NS4700; Sizes: S-XXXL, \$12 each Child: #NS4700; Sizes: XS-L, \$10 each



▲ Heifer Mug Mug with Heifer International logo #NM0411 \$8 each



▲ Ark T-Shirt and Sweatshirt Beautiful Heifer animals on parade bu artist Roxanna Villa Colors: White with multi-color design

T-shirt Adult: #NS4400; Sizes: S-XXXL, \$12 each Child: #NS4400; Sizes: XS-L, \$10 each Sweatshirt Adult: #NS4500-S; Sizes: S-XXXL, \$20 each Child: #NS4500-S; Sizes: XS-L, \$15 each

Heifer Denim Shirt

Heifer logo embroidered in brown and green above pocket Color: Light blue Men's Sizes: S-XXXL Long sleeve: #NS4100, \$30 each Short sleeve: #NS4200, \$28 each

Beatrice's Goat Tote Bag (Not Shown)

Beatrice's Goat *imprinted on canvas* tote bag; designed to promote Heifer's **Read to Feed**[®] program in conjunction with Simon & Schuster; Illustration by Lori Lohstoeter #NO0401, \$7.50 each

20

Videos





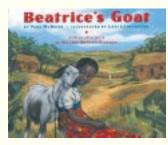




Hefer Trater



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- **B.** "The Promise" #NV0213, \$10
- **C.** "The Flame" **#NV0214**, **\$10**
- **D.** "A Simple Gift" **#NV0215**, **\$10**
- E. "Building Communities of Hope" #NV0216, \$10
- **F.** "Remedies: Healing the Earth" **#NV0180**, \$10



▲ Beatrice's Goat
by Page McBrier
Illustrated by Lori
Lohstoeter, The New
York Times Bestselling
children's book
(Simon & Schuster,
2000)
#NB0700 Hardback
\$16 each

Faith the Cow by Susan Bame Hoover Illustrated book tells children about Heifer's first cow #NB0705 Hardback, \$15



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\$50.01 — \$80.00	\$8.50
Over \$80.00	\$12.00

Mail to Heifer International P.O. Box 8058, Little Rock, AR 72203-8058

CERES CENTER, CALIFORNIA 2003

June-July Summer Day Camp

Hands-on program for youth ages 6-12 will include farm-type activities and cottage industries such as candle-making.

June-August Service Learning

Weeklong "mission trips" for youth groups that include both service to the Ceres Center and learning opportunities.

September-November Service Learning

Fight hunger through service with two- to three-day camps for youth and adults.

September 26-27 Youth for Heifer

An ecumenical event including hands-on experiences with animals and gardening for junior and senior high youth to learn about alleviating world hunger and poverty.

November 1 Fall Feast

Fall outing for the whole family. Learn more about Heifer while dining on fall foods.

2004

April 23-24 Heifer Hunger Happening

United Methodist Church-sponsored event with hands-on activities with animals and gardening for junior and senior high youth to learn about fighting world hunger.

Year-Round Global Village

Get a taste of the real world with this overnight experience.

Meeting Facility

Have your meeting or gathering "down on the farm" and learn about Heifer's mission to overcome world hunger and poverty.

HEIFER RANCH, ARKANSAS 2003

September-November Adult Work Groups

Fight hunger through service with these opportunities for adult groups.

September-November Global Explorers

Become a Global Citizen in this two-day residential program for middle school groups.

September 21-26 Cottage Industry Elderhostel

Learn appropriate technology from around the world. Explore how a business and its products would vary and create samples of products.

October 2-5

Heifer University at the Ranch

This unique experience helps you help Heifer International in your community. Get the tools you need to promote Heifer.

October 5-10 Service Elderhostel

A wonderful service and learning opportunity exclusively for the 55-plus crowd. Be a part of the solution by working in the Global Village, organic gardens or with livestock.

October 19-24

Outdoor Watercolor Elderhostel Experienced beginner and intermediate painters aged 55 and over have the chance to hone their craft among the beautiful fall folior

hone their craft among the beautiful fall foliage of the Ouachita Mountains.

2004

February-April Alternative Spring Break

Become a part of the solution through these weeklong Service Learning programs for youth groups.

February-April

Adult Work Groups Fight hunger through service with these opportunities for adult groups.

Year-Round

Global Village Get a taste of the real world with this overnight experience.

Challenge Course

Learn the ropes about hunger in the low and high elements.

Cottage Industry

Attend workshops that turn animal products into marketable items.

Conference and Retreat Facilities

Reflect on your place in the world in modern lodges, meeting rooms, a dining hall and an international gift shop.

OVERLOOK FARM, MASSACHUSETTS 2003

June 28-29

International Fair Featuring the Global Village, including seven international sites with entertainment and fresh, farm-grown food.

July 7-August 22 Summer Day Camp

Seven weeklong sessions for children ages 7-12.

September 7-12 and 14-19 Sustainable Agriculture Home School Camps

Residential camps for home-schooled youth, ages 12-18.

October 4-5 Harvest Festival

Horse-drawn hayrides to pick your own pumpkins. Food and other activities. Great family outing.

October 12-17 'Harvest Years' Service Learning A program for ages 55 and older. Assist with

brld in modern g hall and an Year-Round Day Education Programs

Full- and half-day education programs for groups. Includes a video and tour that may include a peasant meal in the Global Village, a hunger education session, a farm work experience and a horse-drawn hayride.

Multi-Day Service Learning Program

Two- to five-day stays where groups enjoy farm work, hunger/sustainable agriculture education sessions and an overnight stay in the Global Village.

For more information contact:

Ceres Center, Ceres, California Sandy Groll (877) 841-7182 or cerescenter@heifer.org

Heifer Ranch, Perryville, Arkansas Victoria Jackson (501) 889-5124 or victoria.jackson@heifer.org

Overlook Farm, Rutland, Massachusetts (508) 886-2221 or overlook.farm@heifer.org

All locations are open year-round for drop-in visitors or schedule a field trip for your group.

farm chores, hunger education sessions and constructing baskets of farm produce.

November 14-16

Fall Volunteer Update and Training An exciting weekend featuring a full day of information and speaker training for people interested in taking Heifer to their hometowns.

December 13-14 Living Nativity

A live nativity presented hourly, international gift shop, sleigh rides, hot cider and more.

2004

February 1-6

Peace and Justice Home School Camp A residential camp for home-schooled youth, ages 12-18.

February 27-29

March 6, 13, 20 and 27

Pancakes at the Farm

Please call for reservations.

April 30-May 7

to Heifer.

Winter Volunteer Update and Training An exciting weekend featuring a full day of information and speaker training for people

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Enjoy hearty pancakes and our own pork

Women's Lambing Experiences

face relating to hunger worldwide.

sausage and see our maple sugaring operation.

Two- or three-night programs in which women

more about Heifer and the challenges women

share in the lambing experience, and learn

Travel with a Purpo

▲ le are all reminded by recent and continuing world events that areas where Heifer works are often troubledeconomically, politically and socially. This is not to say they should be avoided. The need of the people continues, even grows greater, during these times.

Heifer is much like the great

intertwining roots that spread

around the world, and survival

depends on the combined

want to isolate them or our

you to consider joining us.

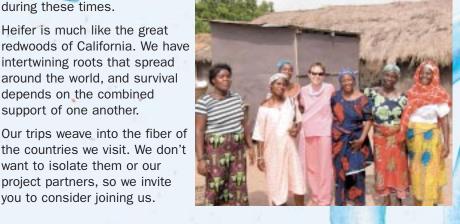
project partners, so we invite

MOST CURRENT INFORMATION.

support of one another.



You'll visit cultural sites and local markets, but, more importantly, you'll meet the people whose lives have been changed and who have the gift of sustainability to pass on to their community and another generation. Hear their stories. Be a part of the most powerful educational experience possible.



Other areas are under discussion and will be added throughout the year. Please check the website for the

If the U.S. State Department has issued a travel warning, Heifer will not travel to that area. If a travel warning is issued while in-country, we must leave the country within 10 days. We are in contact with a variety of sources, including our country offices, around the world. A Heifer trip is not for the casual tourist. Please request a Study Tour brochure (item #RP8061) for an overview of our travel.

2003 TOURS

Uganda/Rwanda July 17-August 3

Leader: Libby Frith Libby.frith@heifer.org (501) 907-4936 Leader: Hilary Smith Hilary.smith@heifer.org (501) 907-2973

Uganda/Zambia August 2-17

Focus: HIV/AIDS Leader: Kelly Rollon Kelly.rollon@heifer.org (501) 907-4925 Leader: Mark Lancaster Lanca13@attglobal.net

Brooklyn Day Trip

August 16 Contact: heather.blackburn@heifer.org (718) 875-0887 Bike from lower Manhattan across the Brooklyn Bridge for the day

Russia

Postponed Leader: Priscilla Thompson Studytour@heifer.org (501) 907-2957

Honduras

September 17-27 Leader: Michelle Izaguirre Michelle.izaquirre@heifer.org

Armenia

Early October Leader: Mary Jennings Mary.jennings@heifer.org (916) 942-3330

Pending for the remainder of 2003 and early 2004: Philippines/Vietnam/Cambodia, **Myanmar/Northern Thailand/Laos**

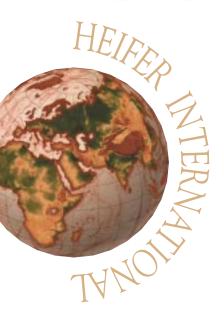
Please check our website often for the most up-to-date information and a complete list of trips: www.heifer.org.

Approximate lengths of stay and costs for tours including international airfare, accommodations, meals and local transportation:

Latin America and Caribbean, 10-14 days. \$1,800 to \$3,500 Central and Eastern Europe, 10-14 days, \$2,800 to \$3,500 Africa, 17-24 days, \$4,000 to \$5,000 Asia and the South Pacific, 14-21 days, \$3,200 to \$4,500 North America (air transportation not included), 5-10 days, \$800 to \$1,500

Due to the uniqueness of our Study Tours, detailed day-by-day itineraries are not always available when tours are first announced. Our travel is determined by the projects we visit and is subject to change at any time.

If the contact is **studytours@heifer.org**, information will be sent when it is available. Once a Study Tour leader has been posted we urge you to get in touch as soon as possible as Study Tours fill up fast.



Royal Family Honors Heifer Thailand

R

Thailand's royal family and other senior officials attended a Heifer International passing-on-the-gift ceremony March 24. Heifer International/China gave a number of animals to Heifer International/Thailand, which in turn presented them to King Bhumibol Adulyadej of Thailand.

Prince Maha Vajiralongkorn represented the king, his father, at the China/Thailand Friendship Project ceremony. Thai farmers will use the animals—50 dairy goats, 120 rabbits and 25 Meishan pigs—as breeding stock.

The Passing On ceremony, attended by about 300 people, was held at a produce center of the Royal Project Foundation in Chiang Mai, Thailand.



Ν

1)



Iraq: What Now?

Heifer International has a long history of providing livestock and training to nations seeking to recover from the devastation of war. That history raises the question of what role, if any, Heifer International will play in a postwar Iraq.

Jim DeVries, Heifer's vice president of International Programs, said that Heifer currently had no plans for projects in Iraq and for a good reason.

"We, of course, are aware of the situation there, but our international strategic approach and my own—is we have to look at the whole Middle East," DeVries said. "We need to take a long-term view, not just respond because there's a crisis in Iraq."

Heifer has no area program in that part of the world, though Heifer has had project partners in Iraq, Israel, Palestine, Lebanon, Jordan and Egypt. Seven years ago, Heifer had a bee-keeping project to help the Kurds in northern Iraq.

"I do recognize that there are needs there, and that there is a rush of aid to Iraq," DeVries said. But "we're much more into stable development," DeVries said, rather than quick relief programs. "It's always about having the right people on the ground," he said. "We don't believe in just throwing money. We have more of a sustainable approach."

IJ

Heifer did provide relief to Afghanistan after the U.S. began military operations there, but the organization

already had a project there. And Heifer also provided immediate relief after Hurricane Mitch devastated much of Honduras. There, too, Heifer was already established.

DeVries noted that when the organization began working in Central and Eastern Europe after the fall of communism, it was "not so much because of poverty but because we saw an opportunity to help communities in transition."

"There's a lively debate in Heifer about sort of reclaiming our heritage of peacemaking," he said. "So that would be one major factor for us into going into the Middle East"—a region with an ancient history of conflict.

"I do anticipate that within the next couple of years we'll be in the Middle East, but when we do go, it will be because of our heritage of reconciliation," DeVries said. "We know that that's an important thing and very important to Heifer's cause."

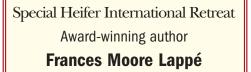


Т Η E W R L

Pramote Eua-amnuay, Heifer's country director for Thailand, gave a speech to the prince when presenting the animals. The prince showed great interest in the animals. Also at the ceremony were the president of the Royal Project Foundation, the agricultural minister, the deputy prime minister and the director of Highland Agriculture Development.

Offspring of the breeding animals will later be passed on to other countries in the Mekong River region.

-By Orwan Raweekoon Resource Development Assistant Heifer Thailand



"Transforming Our Fears to Create the World We Want"

September 14-16, 2003 Heifer Ranch Perryville, Arkansas

Registration fee of \$250. Begins Sunday at dinner and ends Tuesday afternoon.

For information, call (501) 889-5124

Looking to Learn? The world's richest nations must reform their agricultural

policies if the world's hungry are to be fed. That's the conclusion of the Bread for the World Institute's 13th annual report on world hunger, Agriculture in the Global Economy.

The 2003 Hunger Report, sponsored in part by Heifer International, focuses on trade policies that the institute says hinder poor farmers around the world from earning enough from their crops to sustain themselves.

"Most hungry people in developing countries live in

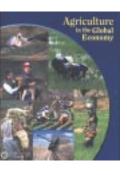
farming communities," David Beckmann, president of the institute, writes in the report's foreword. "They work hard to grow their crops, but protectionism keeps some of their products out of the world's biggest markets. The prices they receive for their crops locally are sometimes depressed by imports of subsidized crops from industrialized countries."

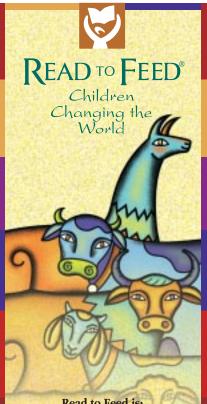
But even many farmers in the United States suffer from the nation's agricultural policies, the report says.

"In fact, Hunger 2003 finds that the current system subsidizes a small minority of farmers, and a few wealthy farmers and farm corporations receive huge payments," Beckmann writes. "But most farmers get no help."

The report supports free trade, finding that eliminating agricultural subsidies would actually triple agricultural trade in developing countries.

The 164-page report costs \$20 and can be ordered from Bread for the World's website, www.bread.org, or by calling 800-822-7323. The report can also be downloaded for free from the website.





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Give Back to Grow



Rev. Howard and Mary Gardner of Little Rock recently won the first-place Give Back to Grow national award sponsored by the gardening supplier Scotts Company, which encourages community development through gardening projects.

The Gardners received the award for their direction of the Inner City FutureNet project in the Centennial Park community, a low-income neighborhood in Little Rock.

Once riddled by gunfire, gangs and drug activity, the Centennial community in Little

Rock now provides opportunities for at-risk and low-income youth. Through community gardening projects, they earn supplemental income while learning a variety of skills related to entrepreneurship through Inner City FutureNet, a partner of Heifer International.

"I recognized the sustainable benefits for youth to improve their income, education and self-esteem through the program, which has steered them away from gang activity, a prime objective that helps the entire community," Reverend Gardner said.

The Gardners' vision of making a difference in the lives of young people includes seeking grants and involving businesses and parents, local and state governments and churches throughout the city.

Heifer began its partnership with Inner City FutureNet in 2000, providing intensive training and equipment for ICF's community vegetable gardens, the propagation of vermiculture (worm farming) and aquaculture (small-scale fish farming) that gave the residents of Centennial Park immediate handson experience to create change in the community.

The program has helped develop an upbeat environment for youth working together to improve their neighborhood, income and education. The project includes one of many "urban agriculture" partnerships that Heifer has in several cities, including Milwaukee, Chicago, Philadelphia and New York.

Cake for Cows or Ducks or Bees or ...

Elizabeth Kisch knows how to transform cake mix, instant pudding and eggs into something delicious. A massage therapist who likes to bake, Kisch, of Dayton, Ohio, took that know-how and transformed cake mix, instant pudding and eggs into \$10,000, \$1,100 of which she gave to Heifer.

Late last year, Kisch won a Whirlpool Corporation baking contest whose first prize was \$10,000. The contest asked bakers to create cakes that had special stories behind them. Kisch's story was her memories of her mother's cake with frosting that "reminded me of maple fudge," Kisch said.

She didn't have the recipe, so she worked to duplicate the frosting. One day she baked a chocolate toffee-coffee cake (pouring in the morning coffee at the last minute) that her husband hoped to sample that night. But one of Kisch's massage clients, frequent tastetesters of her creations, was planning a dinner party that evening, so the generous Kisch gave her the cake.

Kisch's husband returned home only to be disappointed. Kisch, who believes that food prepared with love is healing even if it contains sugar, baked the same cake for him that night and slipped it into his suitcase before he left on a business trip.

Kisch's cake was such a hit, she entered it into the contest. Not long before she entered the contest, she had received a Heifer catalog in the mail. "I was so touched by the pictures, especially the little kids with the ducks," Kisch, who was unfamiliar with Heifer's work, said. "I just thought that I wish I had more than \$20 or \$30 to donate."

After winning the \$10,000, Kisch did, so she has given \$1,100 of that to Heifer, and she gave all her clients Heifer gift catalogs. Kisch, who grew up on a farm in northern Ohio, believes in helping the hungry both literally and spiritually.

Kisch herself bakes the cake in wide-mouthed Mason jars filled just half full with batter. But for the less adventurous, she has adapted her recipe for bundt pans. We present the recipe here (just passing on the gift), but Kisch warns bakers that if the frosting seems to be turning too hard, just add a little water "and keep on trucking."

Heifer University Times Two

Want to spend four exciting days in a beautiful natural setting with Heifer volunteers and staff from around the country?

Curious to know more about how Heifer International helps people in 49 countries around the world?

Want to be certified as a representative for Heifer in your community?

Come to Heifer University. This October, the University will be offered in two locations:

1. Oct. 2-5 at Heifer Ranch in Perryville, Ark. (one hour northwest of Little Rock).

2. Oct. 23-26 at Howell Conference and Nature Center in Howell, Mich., (one hour west of Detroit).

Each starts with dinner on Thursday and continues through lunch on Sunday. Tuition, room and board are included in

the \$195 cost. For more information, contact Rex Enoch at rex.enoch@heifer.org or 501-889-5124.

Chocolate Toffee-Coffee Cake Ingredients

- 1 package of Devil's Food cake mix
- 1 large or 2 small packages of instant butterscotch pudding
- 3 eggs
- 1 2/3 cups of brewed coffee
- 1/2 cup vegetable oil
- 1 package milk chocolate
- toffee bits (divided by half) 1 cup pecan pieces

In a large mixing bowl add the cake mix, butterscotch pudding, eggs, coffee and vegetable oil and mix on medium speed of a mixer for three minutes. Spray the inside of a large bundt cake pan with non-stick cooking spray. Put the pecans in the bottom of the pan, and then pour the cake batter on top. Sprinkle half of the chocolate toffee bits on top of the batter. Bake at 325 degrees for 45 to 50 minutes or until cake tests done. Cool for 10 to 15 minutes and then invert onto a cake plate.

Frosting

- 1/4 cup butter
- 1 1/2 cups firmly packed brown sugar
- 1/4 cup water
- 2 cups powdered sugar

After the cake is baked, melt the butter in a small saucepan over medium heat; then add the brown sugar and water and stir. Bring to a boil, remove from heat and beat in 2 cups powdered sugar a little at a time until the frosting has reached glazing consistency. Frost the cake while the icing is still fairly hot, and then top with remaining chocolate toffee pieces.

BOOK REVIEW

Ecoagriculture: Strategies to Feed the World and Save Wild Biodiversity

Jeffery A. McNeely and Sara J. Scherr ki Island Press Paper, \$27.50, 296 pages

By Noel Mace Agroecology Program Assistant

effery A. McNeely and Sara J. Scherr coined the slightly unwieldy word "ecoagriculture" while

writing their book, "Ecoagriculture: Strategies to Feed the World and Save Wild Biodiversity." The book examines agricultural systems that can feed the world's needy without devastating the planet's wealth of animal species and the environment.

The authors say that when they first began their project, they intended "simply to write a piece that would illustrate the relevance of agriculture and agricultural research for biodiversity conservation."

But their scope expanded. The authors at first were "highly skeptical that healthy wild species populations could be compatible on a large scale with the agricultural intensification needed to meet growing food and livelihood needs in the developing world."

McNeely and Scherr, however, grew increasingly excited about "the potentials for coexistence [of agriculture and wildlife] that are emerging from new scientific understanding and new resource management systems being developed in different parts of the world."

Their excitement resulted in this book and the term "ecoagriculture"—the management of the environment for both food production and the conservation of wild biodiversity.

(Heifer International uses a term and policy with a related meaning: "agroecology." Agroecology is based on both scientific and traditional knowledge that helps direct our actions

in realizing a sustainable source of food and fiber, while considering the economic, social and environmental impacts of these actions.)

The authors acknowledge that all too often aggressive outside efforts to conserve wild biodiversity have harmed rural people. McNeely and Scherr show how "rural populations historically have established

conservation practices to protect environmental services important to their own food production, water supply, and spiritual values."

The authors then use their ecoagriculture conservation model to seek to resolve the conflict between preservation of species and the livelihoods of farmers.

They divide their book into three parts: "Challenges," "Opportunity" and "Policy Responses."

In "Challenges," McNeely and Scherr use new global data to argue that food and fiber production is the dominant influence on rural habitats. Other information supports the idea that food and fiber production will have to increase for at least several more decades until the rate of population growth stabilizes.

The authors accept that "future economic development in the poorest and most biodiversity-rich countries will depend heavily on agriculture and natural resource management."

McNeely and Scherr begin by investigating the threat of current agricultural systems to wild biodiversity. They then discuss the role of agriculture in human welfare. Finally, they link current and historical agricultural activities to the decline of wild biodiversity and degradation of ecosystems. The authors conclude that "agricultural systems must be transformed to support wild species while simultaneously maintaining or improving productivity and reducing poverty."

The section provides a grim outlook. If allowed to continue unchanged over the next 50 years, current agriculture practices will have an unprecedented impact on nature, one that affects the entire planet.

McNeely and Scherr seek solutions in "Opportunity." The authors provide six strategies to address the conflicts between biodiversity and agricultural production. People will have to make more space for wildlife in the agricultural landscape and improve habitat on farms. Because wild biodiversity is so dynamic, a mix of approaches will be needed.

In "Policy," McNeely and Scherr acknowledge that though it seems "clear that ecoagriculture systems could make a considerable contribution to the goals of increasing food supplies, reducing poverty, and protecting wild biodiversity," existing policies and institutions don't accept the ecoagriculture model.

Major policy changes are required, including marketplace innovations that could give economic incentives to farmers practicing ecoagriculture. The book also advocates changes in key environmental and agricultural institutions and avenues through which ecoagriculture might be pushed into the mainstream.

The authors take a largely realistic approach to the problems facing the environment. Their examples and data highlight the problems, point out potential solutions and show what can and should be done to meet the needs both of people and biodiversity.

Amid all the data, the book makes one thing clear: If humans are to survive on this planet, emerging holistic approaches of ecoagriculture, agroecology and sustainable development must guide us.



Heifer International Foundation Announces 2003 Dan West Fellow Award



By Janet K. Ginn

Throughout his life, Dan West maintained a deep commitment to helping the poor, hungry and those in the margin of the world. His vision still guides this organization and speaks to the simplest, and most basic principle of charity—helping people to help themselves. In his honor, Heifer International Foundation has established the Dan West Fellow Award to honor those who have given of themselves to help the less fortunate of the world.

Each year, The Foundation's Trustee Emeriti choose one outstanding leader to be recognized as a Dan West Fellow. It is my honor to announce that the 2003 Dan West Fellow Award winners are Willard and Ursula Bartel. Ursula humbly accepted the award in honor of her late husband Willard.

Willard and Ursula have been true models of what a supporter for Heifer should be. Willard and Ursula had a dairy in El Monte. Calif., before they relocated their operation to Ontario, Calif. They raised lots of heifers, and became involved in Heifer International through their Methodist Church in the 1970s. Willard even offered his facilities for a staging area to gather heifers for shipments to Mexico and Enthusiastic about the Korea. project, Willard enlisted the help of other dairies in the area in raising heifers for shipments. He and Ursula made several trips abroad to visit projects.

Willard served as one of the original trustees of Heifer International Foundation and for many years was also the southwest regional representative on the Heifer Board of Directors and regional chairperson of various Heifer capital campaigns. Ursula then continued Willard's work at Heifer International Foundation, serving as a Trustee and now serving as a Trustee Emeritus, Willard and

Ursula gave the funds for the Lucy West Ruple Lodge at the Heifer Ranch and underwrote the cost of the Bartel Lodge. Willard and Ursula's lives have exemplified the story of Dan West in so many ways. Their unselfish love for those in poverty and suffering has been demonstrated by giving so many "a gift of life" to achieve self-sufficiency. Their commitment is an inspiration to all who have known them.

In honor of Willard and Ursula, \$1,000 will be added to the Dan West Education Endowment, which is used to educate the public about the root causes of hunger and poverty. To be named a Dan West Fellow is to be recognized for contributing to a better world through humanitarian efforts.



www.heiferfoundation.org

Trading Mustangs for Heifers

By John Layman

My wife, Peggie, and I have always appreciated the unique approach of Heifer International. But after traveling to the Dominican Republic several years ago on a Heifer Study Tour, our commitment was cemented after seeing Heifer's work in action firsthand. My heart and spirit were touched as I witnessed deep poverty turning to renewed hope and a new life for people participating in Heifer's community projects. There was such joy, hope and gratitude displayed on the faces and expressed from the hearts of those impacted by Heifer's work. It was truly a transforming experience for me!

This summer my wife, Peggie, won a 2002 red Ford Mustang convertible in a summer sweepstakes competition from our local bank. At the beginning of the summer, at the urging of the teller, she filled out a form, dropped it in the box and forgot all about it. At summer's end, she was notified that she was the grand prizewinner. We didn't believe it at first, but it was true! There was a lot of publicity, pictures and fun and then the red car was finally ours. We relished the thought of driving around town in a new red convertible. But Peggie asked, "Do we really need a new car? We did nothing to deserve this car. Is

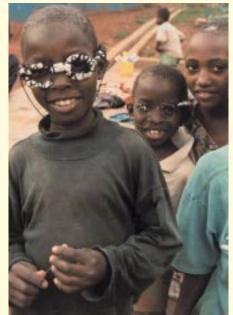


there any way to pass on this gift to others with real needs?"

After much prayer and discussion, we sold the car back to the dealership. One day while looking through the Foundation's country endowment catalog, our eyes and hearts were immediately drawn to Heifer's work with orphans both in sub-Saharan Africa and Eastern Europe. Both Peggie and I were touched by the stories of Heifer's work with orphans around the world. So we decided that we would establish an orphan

endowment. With the money from our Mustang, we want to be able to provide heifers for orphans for many years to come.

Why an endowment for orphans? My father was orphaned after his mother died during



childbirth. His father was unable to care for him, so for several years he lived in an Episcopalian home for orphans. Later when Peggie and I married, we adopted a son who was orphaned in early childhood after his single mother passed away. Life is difficult enough with two loving parents, but what about children who have no one?

We have a friend whose wife is in a local nursing home after suffering trauma that resulted in severe brain damage. One day he said to me, "I pray every day that she will know that she

> is loved." I was moved by this deep, devoted love of a husband for his wife. It that same heart is vearning that Peggie and I have for children with special needs-that every day they might know they are loved. That every day they will feel valued and learn of God's overwhelming love for them. This endowment fits our hearts and passion and it is with deep joy that we have established the "Touch of Jesus Endowment for Orphans."

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Country Endowments

By establishing a country endowment with the Foundation, you can become personally involved in Heifer's work around the world. Plus, 100 percent of funds from the endowment program go directly to the local country programs. Your entire gift will go toward helping the people in your designated country or cause.

If you would like information on how to establish a country endowment, contact Heifer International Foundation at (888) 422-1161, or visit us online at www.heiferfoundation.org to receive a complimentary copy of the country endowment catalog, Endless Giving.

North America Endowments Needed For:

Midwest Region South Central Region Southwest Region

For a complete list of Country Endowments, go to: www.heiferfoundation.org/waystogive/country/ Please cut along dashed line

R E F L E C T I O N



By Aaron Freeman

The Mule of Mississippi

I owe my life to the mule. I know neither the mule's name nor pedigree nor gender. I would not recognize its picture. But the mule is why I've sipped coffee in Paris, nibbled falafel in Jerusalem and looked out on the misty trees of Machu Pichu.

My ancestors were among the lowest class of enslaved Africans. We were almost wholly unskilled, not carpenters nor smiths nor cowboys. We were not leaders of men or women. Not charming or cooperative enough for domestic work and probably too ornery to preach. We were field hands, inexpensively purchased laborers bought and sold by the dozen. Legend says our first two generations didn't even get names. We answered to a demand for "one o' y'all!"

My mother was born on land her great-grandparents had tilled as slaves. I wish they had liberated the soil themselves and built their homes on the bones of slaughtered overseers. In fact when freedom came, my ancestors, having few skills and less hope, stayed on the land and did what they had been trained to do, grow and pick cotton. They were sharecroppers.

Then one day Ananias Fuller, my grandfather-to-be, was spotted on the road by a skinny 18-year-old girl.

According to my grandmother it was not Ananias Fuller's good looks that attracted her, though he had them. He was known as "Uncle Love." She was not wooed because the white men in town feared "Uncle Love" for not fearing them, though she liked that about him. What attracted my grandmother to Ananias Fuller was the mule.

My grandmother was a bright girl who dreamed beyond the plantation. Cotton was fine, but she wanted to pick her own on her own land. She recognized the mule's excess value potential. Hitched to a plow a mule was the technological innovation needed to put her onto the agriculture superhighway. A mule provided transport; it was a four-legged Model T. Its behavior was fascinating and it could be trained. The mule was a classroom and a star pupil in one. The mule could carry you to a far-off town where you could hear news from even more distant lands. The mule was the Internet. And if your neighbor had a mule of a different gender, you could have the Spice Channel.

My grandmother envisioned it all, at least when I tell the story.

Grandma Leona married Ananias Fuller and his mule. The three of them sharecropped successfully enough that they had money to move north, from Mississippi to Tennessee. They bought land outside of Memphis that produced profit enough to open a store that allowed them to send their children to school, which made the children curious enough about the world that my mother married a man with a car and moved further north to Chicago.

But for the mule Leona Fuller remains another shabby but clean colored girl working the Mississippi soil. But for the mule I am born into rural poverty, doomed to a life of representation by Trent Lott. But for the mule my multilingual triathlete daughters, Artemis and Diana, the goddesses are named Annie Pearl and Fannie Mae. They grow up barefoot and badly educated by the poorest state in the union.

The mule was a genie that granted my grandparents' wishes for themselves and generations to come. It carried my family along a road less traveled by Mississippi Negroes. It was a dream not deferred.

But the mule has no face. It has no story. I do not know how the mule died. But I stand on its strong back still. So Mule of Mississippi, wherever you are, for all that you did a grateful man says, "Thank you."

An accomplished writer, actor and comedian, Aaron Freeman has been nominated for an Emmy for his video news essays on PBS's MacNeil/Lehrer News Hour.

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Zoey says ... Help Heifer Heal the Earth!

You know Heifer helps families, but did you know that Heifer also helps the environment?

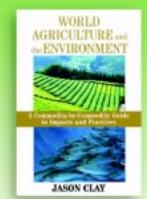
Right now, Heifer's project recipients are cleaning up garbage in Romania, preserving traditional medicine plants in Cameroon, testing water purity in the Philippines and planting trees in Peru and Nepal that will curb erosion and reverse deforestation.

These are just a few of the life-sustaining techniques called "agroecology"—that Heifer teaches across the globe, enabling farmers to take care of the land they live on while they're also taking care of their families' needs.

And now there's a wonderful opportunity for Heifer to provide even more communities with livestock and training. Thanks to a new grant, every dollar donated to Heifer's agroecology appeal is matched 2 to 1. That means twice as many families will receive life-saving animals and the skills they need to live more lightly on the earth.

Visit **www.heifer.org** today and check out the story "Double Your Contributions to the Environment" to learn how you can help Heifer heal our land.





A Commodity-by-Commodity Guide to Impacts and Practices Jason Clay World Width's Fund

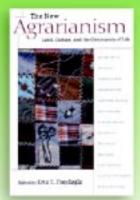
A unique assessment of agricultural production patterns of the world's major crops, including beef, coffee, corn, nce, rubber, shrimp, sorghum, tea, and tobacco, and the environmental problems they cause. Npc: \$35.00x 1-65963-370-0 Coth \$70.00x 1-65963-367-0 ECOAGRICULTURE

Strategies to Feed the World and Save Wild Biodiversity Jeffrey A. McNeely and Sara J. Scherr

"A vitally important book about a new vision for this century—of how to produce the food we need whilst protecting and improving the world's biodiversity. An essential read",—bules Pretty, Profesor University of Essex, UK Paper. \$27.508: 1-55663-645-9

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Land, Culture, and the Community of Life Edited by Eric T. Freyfogle

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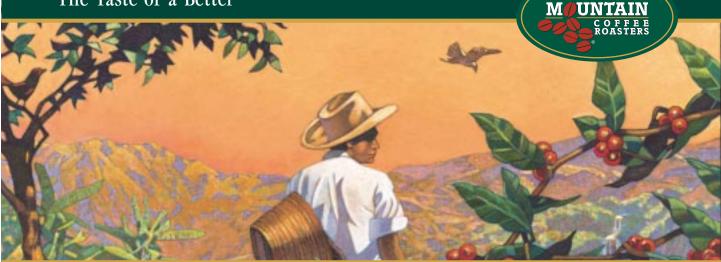
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