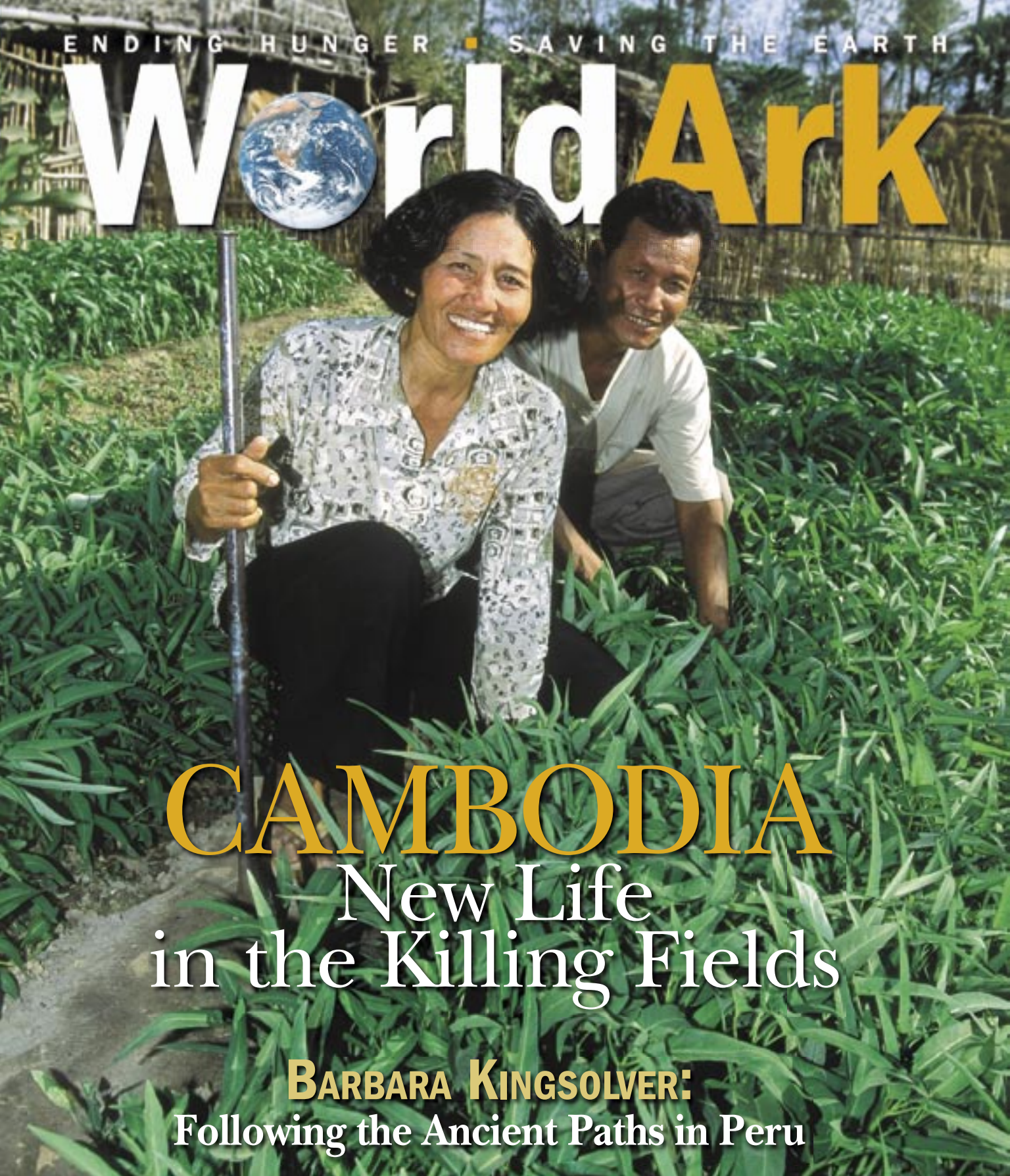
ENDING HUNGER ▪ SAVING THE EARTH

World Ark



CAMBODIA
New Life in the Killing Fields

BARBARA KINGSOLVER:
Following the Ancient Paths in Peru

SEPTEMBER/OCTOBER 2005

HEIFER® INTERNATIONAL

A DAY IN THE LIFE OF JOSEFA HERNANDEZ

A CONVERSATION WITH THE AUTHOR OF *EAT HERE*

Dear Friends …

By Jo Luck
President and CEO

By working together, we strengthen the fabric of our communities, our towns, our countries and the world.

One of the most gratifying aspects of Heifer International's work is knowing that each new step we take, in each village and with each family, is not just a solution to that day's problems, but the planting of seeds that will bloom into a completely new way of life. This spring I had the privilege of attending the opening of a new Heifer project in the Ukraine. It was in a rural area near Kiev, an area that has recently had its own new beginning, electing a new president in a peaceful and fair election.

On this day, 20 new cows were to be distributed to families in the village of Fursy. The atmosphere was one of joyful celebration. Hundreds of people had traveled from all over to attend the ceremony, in a cleared field where long tables were set up for food. There was even a stage at one end, with musicians playing and singing traditional music. Everyone was decked out in the festive, elaborate dress of their ancestors. The cows themselves—all 20 beautiful, healthy heifers—were adorned with garlands of flowers.

Everything about the ceremony was infused with the spirit of a new beginning, from the crowds of people to the presenters onstage, who spoke so quickly in their excitement that they outpaced the interpreters! Fortunately, the most important part of the ceremony needed no translation. As each family received their cow, the looks on their faces spoke volumes.

In this spirit, I invite you to read in these pages about other new beginnings around the world. In Cambodia, people who were once bitter enemies are working together to repair and restore their ravaged country, planting new crops in soil long untouchable by mines and warfare. Communications Director Michael Haddigan, who witnessed the destruction in Cambodia firsthand a decade ago, returned to that country recently and found a people embracing, instead of the anger and pain of the past, the promise of hope for the future.

From author Barbara Kingsolver, you will learn about the indigenous people of the high-mountain region in Peru. These people are drawing on the rich traditions of their past while learning to improve their lives with new animals and farming techniques. They are also beginning to make plans for the future, for a time when their farms and livestock allow them to live not just day to day, but to live out their dreams.

And don't miss, in Heifer Bulletin, the story of a village in Romania that is building bridges between its different communities: the Roma people, who have a long and difficult history in Europe; Hungarian immigrants; and the non-Roma population. These groups, who hardly spoke to each other before, are working together to build a rich, multicultural community as they work to cultivate new gardens and raise goats provided by Heifer.

As we watched the garlanded cows being led away by proud families that day outside of Kiev, I felt that I was watching the beginning of a wonderful future, a future in which these families would have fresh milk and healthy crops fertilized by manure, but also a future in which they would work together to shape their community and their society into a better place for all. Because together, we form the fabric that makes up our families, our communities, our countries and the world—and together we can make our own new beginnings.

PREVIEW

WORLD ARK
September/October 2005

"We must release this hatred. Otherwise, Cambodia will not survive."
—Paul Nareune, who lost 35 family members during the era of the Killing Fields

Cambodia
New Life in the Killing Fields *6*
More than 10 years after visiting a ravaged Cambodia as an AP reporter, Heifer Communications Director Michael Haddigan returns and discovers a country determined to heal itself.

Following the Ancient Paths in Peru *15*
By Barbara Kingsolver
In the second part of a two-part series, the best-selling writer explores the rich history and thriving cultures of the Peruvian people.

For the Long Haul
A Day in the Life of Josefa Hernandez *25*
By Sherri Nelson
Heifer project participant Josefa Hernandez does more in a day than many people do in a week.

Asked & Answered *28*
Brian Halweil, author of *Eat Here: Reclaiming Homegrown Pleasures in a Global Supermarket,* discusses the future of farming and why *all* your food needn't be local (just most of it).

Giving ... and Receiving *42*
By Janet Ginn
Sometimes, the easiest way to help others surrounds us.

Love Nature? It's in Our Genes *44*
By David Suzuki
The award-winning scientist and environmentalist reminds us of one of our most important relationships: the one we have with nature.

Cover: Sim Roeun and her husband, Phong Sim, in their garden outside of Phnom Penh, Cambodia.

Photo by Darcy Kiefel, Heifer International Photojournalist

DEPARTMENTS

Q&A, May/June: Do you think that you, as an individual, can significantly help alleviate hunger and poverty?

Multiplying the Gift

Yes, absolutely. I, and each of us, can significantly help alleviate hunger and poverty.

In 2002 I discovered Heifer International and gave my family a goat for Christmas. I was really excited knowing that my gift would multiply—literally!—though the children were probably too young to understand what that meant.

Then I did the math. If "our" goat's progeny bear twins, say, half the time, and allowing for some attrition, that goat could easily, over 10 years, generate 80 goats, enough to improve the economy of a whole village.

How many school shoes, book bags, new roofs, eyeglasses and bicycles will those 80 goats provide? A significant number, I'll bet—and that's just the first 10 years.

Thank you, Heifer, for creating a way for each of us, with a modest gift, to make a big difference in the world!

Jan Killam
Darby, Mont.

Doing What We Can to Make a Change

Can one person make a difference? Yes!

The following is a quote; I don't know the author's name:

"I am only one, but I *am* one

"I can't do everything but I can do something

"And what I can do, with the help of God, I *will* do."

The missionary circle of my church is a supporter of Heifer International. We are a group of women ranging in age from 70 to "80-something."

Betty Shannon
Edina, Minn.

Many Ways to Help

Yes, I do believe that I, as an individual, can significantly help alleviate hunger and poverty.

I first started to believe this after learning about Heifer International and the work you do. Our family now gives gifts of animal donations for all of the adult members of our family. This is our way of helping to alleviate hunger and poverty one family at a time.

Then I read *The End of Poverty* by Jeffrey Sachs, and decided there was more I could do. As I started to work to inform more people about the idea that we really could end extreme poverty worldwide by 2025, I learned of other existing programs that are working hard to support those in need.

The United Nations is trying to get developed countries around the world to live up to their promise in the Millennium Declaration of giving 0.7 percent of their GNP to foreign aid. (The U.S. presently gives less than 0.2 percent.)

Knowing this, I decided to:

- Set a goal to become the area resource for spreading the word about Heifer International and the Read to Feed program.
- Become the U.N. envoy to my fellowship through the Unitarian Universalist United Nations Office.
- Chair the Social Action-Economic Justice subcommittee at my fellowship. We will be starting a letter-writing campaign through the ONE campaign. This organization is working to urge developed nations around the world to give 1 percent of their GNP to foreign aid.

This is my way of trying to help alleviate hunger and poverty on an even larger scale. I urge all of your readers to read *The End of Poverty* and to support the ONE campaign at **www.ONE.org**.

Dory Witzeling
Appleton, Wis.

Editor's Note: *Thanks so much for all your hard work and support. Readers can learn more about the ONE campaign on page 36.*

Passing It On

I would like the grandchildren to whom I give gifts from Heifer International every Christmas to receive the wonderful magazine. I think it would give them more information on what the organization does and inspire them to do more on their own.

Please tell me how to go about getting the magazine to them.

Sally Sanders
Houston, Texas

Editor's Note: *Thank you for your inquiry. While donors to Heifer International automatically receive* World Ark, *the people to whom the gifts are given will not receive the magazine unless they sign up, or are signed up, at* ***donoraction@heifer.org.*** *Just drop us an e-mail with the names and addresses of those who would like to receive the magazine, and we will be more than happy to add you to our list. You can also write to us at the above address if you are receiving duplicate issues or to be removed from our mailing list.*

World Ark *welcomes comments from readers. All letters will be considered for publication; please include a telephone number, city and state so that we may confirm authorship. Heifer International reserves the right to edit letters for clarity, grammar, spelling and space.*

A Note From Afar

As a 40-year (now retired) staff member of Heifer I continue to be challenged and inspired by Heifer's mission. I want to share a letter I received earlier this summer from Jerusha Okuto in Kenya, whom I met in 1996 at a "Passing on the Gift" ceremony when Jerusha received her first heifer. The letter reads:

Here comes Jerusha with a word of hello. I am alive. My children are alive. They are doing well at school; the first one is in class eight and the second in class seven. Also, the cow is doing well, but now it is old; it has given me six calves. My thanks go to Heifer Project and others. My greeting goes to you and your family. May God bless you.

Jerusha Okuto

Each time I have faced a personal challenge during these summer months, Jerusha's words have come to mind. "I am alive. My children are alive." Now it is our responsibility to lend our voices to call for world leaders to "Make Poverty History" as we work to pass on the gift of justice and freedom.

Rosalee Sinn
Manomet, Mass.

Q&A

Have you ever passed up a job or other opportunity because doing so allowed you to have more of what you believe really matters in life?

❑ Yes ❑ No

Send or e-mail your answers, plus any additional comments you wish to make, to the address in the box at right.

Editor's Note: *Tamra Higgins' seventh- and eighth-grade students at Lamoille Union Middle School in Hyde Park, Vt., responded to our May/June Q&A as part of a class assignment. We have excerpted some of their responses below.*

"I believe I can help reduce hunger and poverty in many ways. ... By raising money, I can buy animals to send to poverty- and hunger-stricken countries. By receiving animals, families or whole communities have a chance at a semi-normal life like you or I might have."

Mandi Moreau

"Alone, you won't make as big a difference as if you get together with other people. Together you will be taken more seriously and will make a bigger impact."

Jenn Hatin

"As my dad said, a person can plant a seed in a field of necessity. One person's initiative can encourage an immense and effective effort."

Fiona Genadio-Allen

"Donating money is just one way to help. You could also donate a row of food from your vegetable garden. ... I could easily do that because I have a garden in my backyard filled with fresh food."

Georgia Roy

"Either way you're helping. Everyone can help one way or another. As long as you attempt to make a difference in people's lives, and try. That right there is making a difference."

Brooke Hill

"All of the things that I could do to help stop world hunger will benefit me in a few ways. One way is that in the future we can say, 'Oh wow! I helped put a stop to world hunger.'"

Alyssa Machia

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Heifer International publishes *World Ark* bimonthly for donors and friends. Heifer has helped millions of impoverished families worldwide become more self-reliant through the gift of livestock and training in their care. A nonprofit organization rooted in the Christian tradition, Heifer works for the dignity and well-being of all people.

Heifer is a member of InterAction. Federal employees may designate gifts to the Combined Federal Campaign by writing in #0315. Heifer International is a 501 (c) (3) nonprofit organization and gifts to Heifer are tax deductible and are used as designated until current needs of those projects are met. Further gifts are applied to similar projects so that gifts begin helping people immediately.

Play Fair

The harvest season is upon us, and October is National Fair Trade Month, the second year this now annual event will be celebrated. The event seeks to focus attention on the importance of supporting and buying Fair Trade food and other products.

According to the nonprofit group TransFair USA, "Fair Trade is an innovative, market-based approach to sustainable development. Fair Trade helps family farmers in developing countries to gain direct access to international markets, as well as to develop the business capacity necessary to compete in the global marketplace. ... Fair Trade empowers farming families to take care of themselves—without developing dependency on foreign aid."

TransFair USA provides a Fair Trade certification that ensures a product meets the organization's standards. Just look for the Fair Trade Certified™ mark. Heifer International supports Fair Trade products in several ways, but particularly through our partnership with Green Mountain Coffee Roasters, which offers Fair Trade Certified™ coffees, including the Heifer Hope Blend, a Fair Trade organic coffee grown by farmers in the La Voz cooperative in San Juan la Laguna, Guatemala.

For more information about Fair Trade products, visit www.transfairusa.org or www.gmcr.com.

Feeding the World

Mark your calendars now—Oct. 16 is World Food Day, when people around the globe will work together for a common goal: ending hunger. How can your community help? Hold a fund-raiser; host an educational event to inform people about world hunger and how they can help; volunteer at a soup kitchen; petition your local and national elected representatives to do more to end hunger. For more information go to www.worldfooddayusa.org.

By the Numbers

- Around 10.6 million children die every year before reaching their fifth birthday. Almost all these deaths occur in low-income and middle-income countries.
- Most deaths among children under 5 are still attributable to just a few avoidable conditions. These are: acute lower respiratory infections, mostly pneumonia (19 percent of all deaths), diarrhea (18 percent), malaria (8 percent), measles (4 percent), HIV/AIDS (3 percent) and neonatal conditions, mainly premature birth, birth asphyxia and infections (37 percent).
- Because of sustained efforts at immunization, deaths from measles decreased by 39 percent between 1999 and 2003; compared with levels in 1980, measles mortality has declined by 80 percent.
- Worldwide, the average number of children per woman stands at 2.69, compared with 4.97 in the early 1960s.
- Each year, about 100 million people in the world are pushed into poverty by catastrophic payments for health care.

Source: The World Health Report 2005, World Health Organization

Powerful Plans

The city of Los Angeles, perhaps best known in environmental news for its gridlock traffic, sprawl and lung-choking smog, is seeking to develop a different, more planet-friendly reputation. The city's water and power commissioners have set a goal to have Los Angeles drawing 20 percent of its energy from renewable resources by the year 2017.

The city, through the Los Angeles Department of Water and Power, would measure how well it is meeting the goal through the sale of electric energy to retail customers. It will conduct studies to determine whether a renewable energy surcharge is needed to help it meet the goal.

Some of the renewable energy sources the city plans to use include solar, wind and geothermal power, small hydroelectric power plants and landfill gas and biomass projects. A $150 million program to install rooftop photovoltaic cells throughout Los Angeles has already been approved.

ELECTRICITY CONSUMPTION PER CAPITA

(kilowatt-hours)

	1980	2001
United States	10,336	13,241
China	307	1,139
India	173	561
World	1,573	2,361

Sources: United Nations, World Bank

"Hope" is the thing with feathers—
That perches in the soul—
And sings the tune without the words—
And never stops—at all—

Emily Dickinson

Shifting Sands

The Kalahari Desert, whose sand dunes have remained essentially stationary for the last 16,000 years, is likely to grow as the Earth's temperature rises. It could engulf vast tracts of food- and forage-producing land, a study in the journal *Nature* reports. The study, conducted by researchers at Oxford University, predicts that the expanding southern African desert will destroy farmland and other ecosystems, creating "drastic" consequences for the region's population.

The Kalahari occupies 2.5 million square kilometers from the north of South Africa through Angola, Botswana and Namibia to western Zimbabwe and western Zambia. Humans will not be the only ones to suffer. The top predators in the Kalahari are black-maned lions. They and other wildlife are also threatened.

CAMBODIA

New Life in the Killing Fields

By Michael Haddigan
Communications Director

Photos by Darcy Kiefel and Michael Haddigan

VEAL VENG, Cambodia—Farmsteads dotted the dusty roadside as we entered this village deep in Cambodia's jungled, mountainous northwest. Barefoot children chattered and laughed, stirring small dust clouds as they played beside unfinished wooden houses.

But at the jungle's edge, just 200 feet from where the children played, red signs bearing a skull and crossbones warned of land mines. The minefields—and the village's harsh living conditions—were a daunting reminder of the country's more than three decades of war, butchery and hatred.

Many living in Veal Veng, southwest of the provincial capital of Pursat, are former guerrillas of the Khmer Rouge, the shadowy ultra-left group that killed millions of Cambodians during its disastrous 1975-1979 attempt to transform the country into a vast, classless agrarian commune. Other Veal Veng residents served in armies that fought the Khmer Rouge. Still other families spent years as virtual slaves of the Khmer Rouge or languished in squalid refugee camps across the border in Thailand.

During its reign of terror, made chillingly real in the Hollywood film "The Killing Fields," the Khmer Rouge ruled without mercy. The guerrillas outlawed private property and targeted suspected enemies for execution. They dragged people off into the night to be strangled, suffocated, shot, stabbed or beaten to death with hoes.

It is a legacy of bitterness that would seem impossible to overcome.

But in Veal Veng and elsewhere in northwestern Cambodia former blood enemies are doing the impossible—they are working together to build communities in a new era of peace. Oum Seng, 56, is a former Khmer Rouge division commander who is now struggling to make a life as a farmer. "Now we don't hate each other. We work together," he said of his former enemies.

He is part of a Heifer International peace

project that provides chickens, cows, training and other assistance to help penniless former soldiers scratch out a living as farmers.

"We started here empty-handed," said Nhem Sok, 40, of Veal Veng as she cradled her sickly 2-month-old son. "The first time I came here there was no road. It was the jungle. There were bears and tigers and no houses."

Her husband, Long Sophal, 45, was deputy commander of a Khmer Rouge division. Now, with animals and training provided by Heifer, his family raises cows, pigs and chickens. He also grows jackfruit, mangoes, bananas and vegetables.

He fought in three of Cambodia's wars and was twice wounded.

"I advise my former soldiers that now we have peace and must try to do the business of farming," he said.

A Different Era

I never imagined I'd hear such words from Khmer Rouge officers.

My last visits to northwestern Cambodia came in 1993 as an Associated Press reporter covering United Nations peacekeeping efforts, the repatriation of Cambodian refugees and U.N.-sponsored elections.

In 1993, Cambodia was a failed state and a cruelly impoverished nation, barely at peace and bitterly divided by 30 years of war and social disintegration. Northwestern Cambodia was then still a battleground.

United Nations peacekeepers from the Netherlands, Indonesia, Thailand and other nations patrolled shot-up towns and hamlets, helping preserve a delicate peace still occasionally shattered by small-unit attacks, artillery fire and mine explosions. Daylight highway ambushes by bandits and renegade soldiers were commonplace. No one dared travel the roads after sundown. The countryside bristled with rocket-propelled grenade launchers, AK-47 rifles and heavy machine guns.

Smuggling of one kind or another was a way of life for many people along the Thai-Cambodian border.

Most civilians in northwestern Cambodia then lived in grass huts. All had survived a living nightmare.

Cambodia was then in many ways a nation of strangers. Communities and families had been torn apart by Khmer Rouge relocation, various wars and refugee life. Property, marriage and birth records were destroyed or missing. The nation's infrastructure was in ruins.

None of the prisoners held for years in Cambodian jails had been tried, mainly because no one—not even the prisoners in many cases—knew why they had originally been arrested.

Desperation marked everyday life for most Cambodians.

One morning in Banteay Meanchey province, I was on assignment with Thai AP photographer Pornvillai "Daeng" Carr. We'd hired a car and driver, intending to drive north toward the Khmer Rouge base at Thmar Puok, doing interviews along the way.

At mid-morning, we came across a small crowd on the roadside gathered around two dead men.

Some bystanders said the men had died an hour earlier in a motorcycle wreck. No one had collected the bodies because none of the local villagers recognized the men. And all of the residents in the area were far too poor to take on funeral expenses for strangers.

Daeng and I moved on, assuming someone else would take care of the bodies.

We spent a tense day speeding along dusty back roads, talking our way through roadblocks manned by heavily armed, shirtless teenagers in flip-flop sandals. We were nev-

In Veal Veng and elsewhere in northwestern Cambodia former blood enemies are doing the impossible—they are working together to build communities in a new era of peace.

Graphic by Kirk Montgomery

er quite sure if the roadblocks were actual military checkpoints or simply shakedown opportunities for idle fighters from one faction or another.

A pack of Fine cigarettes for each fighter usually secured our passage and often led to tips about minefields and dangerous stretches of road ahead.

After a day of interviews, we returned that evening along the same route. The bodies we'd seen that morning were still on the roadside. Someone had placed newspaper over their faces and weighted down the papers with rocks.

We persuaded our driver to stop, and spent a few minutes trying to decide what humanity required of us.

U.N. police in the area had already told us they had no place to put the bodies. We could not bury the men because we had no tools, and most people in nearby villages were recently repatriated refugees who owned little more than a blue U.N.-supplied tarp and plastic bucket. In any case, land mines made digging in any unfamiliar ground a dance with death.

Meanwhile, the sun was setting, and we needed to get off the road.

Finally, Daeng and I decided we would load the bodies into the trunk of our hired car and bring them to someone, somewhere.

Our driver, however, was adamant. No corpses in his trunk.

We left the dead men where they lay and drove on.

"Flames of War"

Despite the promise of the U.N.-sponsored elections, Cambodia's future looked bleak. The Khmer Rouge seemed determined to return to power—or to fight on forever.

In May 1993, I visited Phoum Malai, a Khmer Rouge stronghold, days before elections that would determine the country's political future. The Khmer Rouge opposed the elections and planned to boycott the voting.

On this day, one of the hottest days of Cambodia's long dry season, I was among a handful of international journalists in Phoum Malai who climbed into the baking bed of a dump truck en route to a rare Khmer Rouge "press conference" under guard by rifle-toting guerrillas. The press conference turned into an hour-long harangue of threats and propaganda from Mak Ben, a grim, pompadoured Khmer Rouge political officer.

The elections, he said, would "pour oil on the flames of war." Any Cambodian who voted would be considered a "traitor," he said. And in a sobering threat not lost on the journalists planning to cover the election, he hinted the Khmer Rouge would attack polling places and kill everyone they found there.

On the first day of the three-day elections, voting was to begin at 8 a.m. As the hour approached, muddy Dutch marines climbed into bunkers and foxholes around a rural school where flak-jacketed U.N. officials would monitor the vote.

But aside from scattered small arms fire and the occasional whump-whump-whump of artillery, polling was surprisingly peaceful. Voters turned out in great numbers.

"We thought the people were afraid to vote, but we were wrong," a burly Dutch sergeant said in an accent oddly out of place in Cambodia's rice fields.

And Cambodians elected a government for the first time in decades. But in a peculiarly Cambodian solution, two rival parties agreed to share power to avoid a new war. For a time Cambodia had two prime ministers.

Still, fighting continued intermittently into the late 1990s. The Cambodian People's Party overthrew its coalition partner and set about trying to unify the country. The Khmer Rouge were persuaded to give up their arms. By 1997, some units had integrated into the Phnom Penh government's new national army. Other Khmer Rouge guerrillas settled down to life as civilians, many in the northwestern provinces where they had fought.

A Capacity to Endure

The country has seen a major change over the last dozen years. The guns are mostly gone from northwestern Cambodia today. Many of the grass huts have been replaced by simple wooden houses, and healthy livestock can be seen in some barnyards. Commerce booms in provincial towns.

But make no mistake, life is still an ordeal for most Cambodians.

Phoum Malai, southwest of the border town of Poipet, is now a major resettlement area for former Khmer Rouge families.

Peace has also brought a "baby boom" to Phoum Malai, and the population is swelling, said Thep Kunnal, the Cambodian government's district officer for Phoum Malai. He is also a former top Khmer Rouge official.

Malaria, typhoid, dengue fever, poor soil, scant water resources, land mines and hunger are continuing problems for the growing populace, he said.

Like many in rural Cambodia, Phoum Malai residents run out of money and food each year before the rice crop is ready to be harvested. And they must borrow money to buy food, often from middlemen at exorbitant interest rates, Kunnal said.

Despite the problems, Kunnal said, the people around Phoum Malai have one

Cheang Eang (opposite page, left) didn't think she would survive her time as a member of the Khmer Rouge transportation corps. Former Khmer Rouge guerrilla Suoy O (center) lost his leg in a land mine explosion during a battle. His house in Veal Veng is now just a few hundred feet from a minefield. Nhem Sok and Long Sophan (right) with their family in Veal Veng. Khmer Rouge guerrilla (opposite page, bottom) at a guard post in Phoum Malai in 1993.

Oum Seng of Veal Veng (above, center) once commanded a division of Khmer Rouge guerrillas. Now he struggles to make his living as a farmer. Thep Kunnal (above, right), the Cambodian government's district officer for Phoum Malai, says, "These people are very strong."

Khmer Rouge soldiers at a roadblock in Phoum Malai in 1993 (opposite page, left). The wristwatches several wear would have been grounds for summary execution during the 1975-1978 Killing Fields period when the Khmer Rouge outlawed all private possessions.

Phnom Penh government troops stop for a rest in Banteay Meanchey Province days before the 1993 U.N.-sponsored election (opposite page, right).

advantage—a remarkable capacity to endure.

"I've been with them for decades," in peace and in war, he said. "They are able to struggle and endure against any problem of disease or other natural problem. These people are very strong."

But peace and civilian life have brought new challenges, he said. "To have a savings plan, to use their time beneficially—they aren't very good at that."

Khoen Pheuy, 40, said he had found it difficult to adjust to his new life as a farmer.

"I think that the soldier's life is easier in some ways," he said. "A soldier has everything provided by the army. But a civilian must work for himself."

Heifer International is working in Phoum Malai, Veal Veng and other villages, providing cows, pigs, chickens, training and advice in community development to help the soldiers and their families become farmers.

Project participants also band together in Heifer-organized savings groups, contributing a little each month so that members can borrow at low interest to buy food for the hungry season or to pay for unforeseen medical expenses.

Cheang Eang, 45, now lives in a small wooden house in Phoum Malai with her husband, Hom Suon, 52, and their four children, ranging in age from 12 to 22. During the fighting she was a member of the Khmer Rouge transportation corps, often living in the jungle and working in units that carried supplies and ammunition to fighters under fire.

"I didn't think I would survive," she said.

Her family has a few chickens and grows rice, beans and corn. She hopes to obtain more chickens and a cow through Heifer International. "I do not want my children to have a difficult life like me," she said.

Cambodia's future depends on building sustainable livelihoods for the former guerrillas and the next generation, said Thep Kunnal. Scarcity, hunger and injustice, which he said brought on the abuses of the Khmer Rouge, inevitably lead to conflict.

"We cannot repeat the mistakes of the past," he said.

Questions Linger

In the village of Phoum Wat, east of the city of Banteay Meanchey, Nou Thean, 48, lives in a wooden house on stilts next to the Samrong Primary School where he is headmaster.

He was never in anyone's army, he said, and has been a teacher his whole life. He is also a Heifer community animal health worker, "a barefoot vet" who treats livestock in the area.

"Former government soldiers and Khmer

Cambodia Timeline

802 — King Jayavarman II establishes the Angkor monarchy, which spreads its influence into Thailand, Laos and Vietnam over the next 400 years.

1100 — King Suryavarman II builds Angkor Wat, dedicated to the Hindu deity Vishnu. Centuries later it becomes a Buddhist temple. Today it remains a showcase of Khmer art and architecture.

1864 — France establishes a protectorate over Cambodia.

1941 — Norodom Sihanouk is crowned king.

1963 — Left-wing opposition flees the capital of Phnom Penh for the jungle to escape repression.

1966 — North Vietnamese and Viet Cong troops begin using western Cambodia as a sanctuary.

1967 — Sihanouk's forces put down a rebellion in the northwestern province of Battambang. The rebels flee to join guerrillas, which Sihanouk dubs "les Khmers Rouges," or Red Khmers.

Rouge soldiers both live in this area because this was a contested area," he said. He treats the animals of former soldiers from both armies. "We don't have any trouble. We live like brothers and sisters."

Like many of the other Cambodians I've met over the years, Nou Thean is bright, family-oriented, cheerful, kind and hardworking.

My most recent encounters with the Khmer Rouge—who exhibit many of the same qualities—raised some gnawing questions about the Killing Fields period. Cambodia's history offers many examples of cruelty and slaughter during centuries of war with neighboring countries.

But how could the people who built the magnificent temples at Angkor Wat all but destroy their own civilization through blind devotion to communist ideology?

How could a nation that pragmatically managed abundant rice harvests for centuries create famine through botched public works projects?

How could people who so clearly love to dance and sing and joke and romance have carried out the cruel tortures perpetrated by Khmer Rouge interrogators?

How could the people who maintained an ornate, Hindu-Buddhist culture for millennia carry out the mass murders of the Killing Fields?

Heifer Cambodia staff member Reatry Kong and his brother Daran Kravanh lost both parents and seven siblings during the era of the Killing Fields.

Daran addressed these questions as eloquently as anyone in a 2000 memoir of his Killing Fields experience under the Khmer Rouge. In *Music Through the Dark: A Tale of Survival in Cambodia,* he told author Bree Lafreniere:

"How brutal these soldiers were and how we all feared them. It would have been easy for me to think of them as faceless monsters devoid of human attributes. But the Khmer Rouge were humans.

"They were my fellow Cambodians who had grown up as I had on the rice and the fruit of our country. For this reason I

Cheang Eang's family has a few chickens and grows rice, beans and corn. She hopes to obtain more chickens and a cow through Heifer International. "I do not want my children to have a difficult life like me."

1969 U.S. planes bomb North Vietnamese and Viet Cong sanctuaries in eastern Cambodia.

1970 Sihanouk is deposed and replaced by U.S.-backed General Lon Nol. Six weeks later, U.S. and South Vietnamese forces invade eastern Cambodia to attack sanctuaries.

1975 Phnom Penh falls to the radical Khmer Rouge. They evacuate Cambodian cities, beginning the "Killing Fields" period. Weeks later, Saigon falls to Vietnamese communist forces.

1976 Khmer Rouge leadership announces new government headed by Pol Pot. (The Khmers are the main ethnic group in Cambodia.)

1977 Vietnamese government says its troops are fighting Khmer Rouge forces in border clashes.

1978 Vietnam launches a full-scale invasion of Cambodia, deposing the Pol Pot government two weeks later and installing a puppet government under Hun Sen, a former Khmer Rouge soldier.

1979 Fighting continues and famine grips Cambodia. Hundreds of thousands of Cambodians flee to Thai refugee camps. United Nations launches a relief effort.

WEB EXCLUSIVE:
Michael Haddigan writes about landmines in Cambodia at www.heifer.org/worldark

To learn more, please consult these resources:

The Tragedy of Cambodian History: Politics, War and Revolution Since 1945
By David P. Chandler
Yale University Press, 1991

Brother Number One: A Political Biography of Pol Pot
By David P. Chandler
Westview Press, 1992

Brother Enemy: The War After the War
By Nayan Chanda
Asia Books, 1986

Music Through the Dark: A Tale of Survival in Cambodia
By Bree Lafreniere
University of Hawaii Press, 2000

Angkor Wat
http://**www.angkorwat.org/**

International Campaign to Ban Landmines
http://**www.icbl.org/**

Beauty and Darkness: Cambodia in Modern History
http://**www.mekong.net/cambodia/**

Cambodia Genocide Project
http://**www.yale.edu/cgp/**

tried to understand why they had lost the Cambodian characteristics of kindness and generosity. I knew their innocence had made them easy prey for the Vietnamese communists. Those communists had made them accustomed to violence. Maybe it was an addiction that developed in the forest training when they had practiced killing animals.

"But I suspected there was something more—some hidden pain, some vague anger, some emptiness. Or maybe it was just the path to survival they had chosen. Maybe they were as helpless as I, caught up in the whirlpool of social change. I could not know because I could not talk to them about such things. I could only recognize aspects of their humanity and compare it to my own."

The former Khmer Rouge themselves still struggle for answers. After all, they say, they also lost family and friends in the slaughter. Some express regret. Others say they were just following orders. Many angrily blame the Khmer Rouge's top leadership, and some like Oum Seng of Veal Veng say they feel "betrayed" by Pol Pot and support war crimes trials for some leaders still alive.

Oum Seng, who was wounded five times over the years, said he never signed on to slaughter civilians.

"When I was with Pol Pot, I believed in him," said Oum Seng. "But after 1975, the Khmer Rouge changed. As a soldier, I only killed people on the attack. But it wasn't only soldiers who were killed [in the Killing Fields]."

Paul Nareune of Siem Reap, a Cambodian Mine Action Centre official, lost 35 family members in the Killing Fields. "The Khmer Rouge killed people as if they were birds or chickens," he said.

Nareune now helps manage the dangerous work of clearing land mines to open up the countryside for settlement. Often the settlers are former Khmer Rouge.

On the way with Nareune to observe a jungle minefield-clearing operation, we stopped for tea at a roadside restaurant near the ancient Angkor Wat temple complex.

Given all his family had been through, I asked, how can he now risk his life to help those who wiped them out?

He placed his palms on his chest as he struggled to explain.

"We must release this hatred," Nareune said passionately, raising his arms in the air as he searched for words. "Otherwise, Cambodia will not survive."

Can Cambodia declare peace, one person at a time?

Cambodians now engaged in a grassroots struggle for peace are betting their lives that they can.

Cambodia Timeline

1982 — Sihanouk heads anti-Vietnam coalition of armed groups, including the Khmer Rouge; a royalist faction led by Sihanouk's son, Norodom Ranariddh; and another faction led by a former prime minister.

1985 — Vietnamese forces hold much of Cambodia. The Khmer Rouge and other resistance factions retreat into Thailand, but continue fighting.

1989 — Vietnam begins to withdraw its forces.

1990 — U.N. Security Council brokers a peace agreement between the Vietnamese-installed Phnom Penh government and the resistance coalition.

1993 — U.N.-sponsored elections, which the Khmer Rouge opposes, make Hun Sen and Ranariddh co-prime ministers.

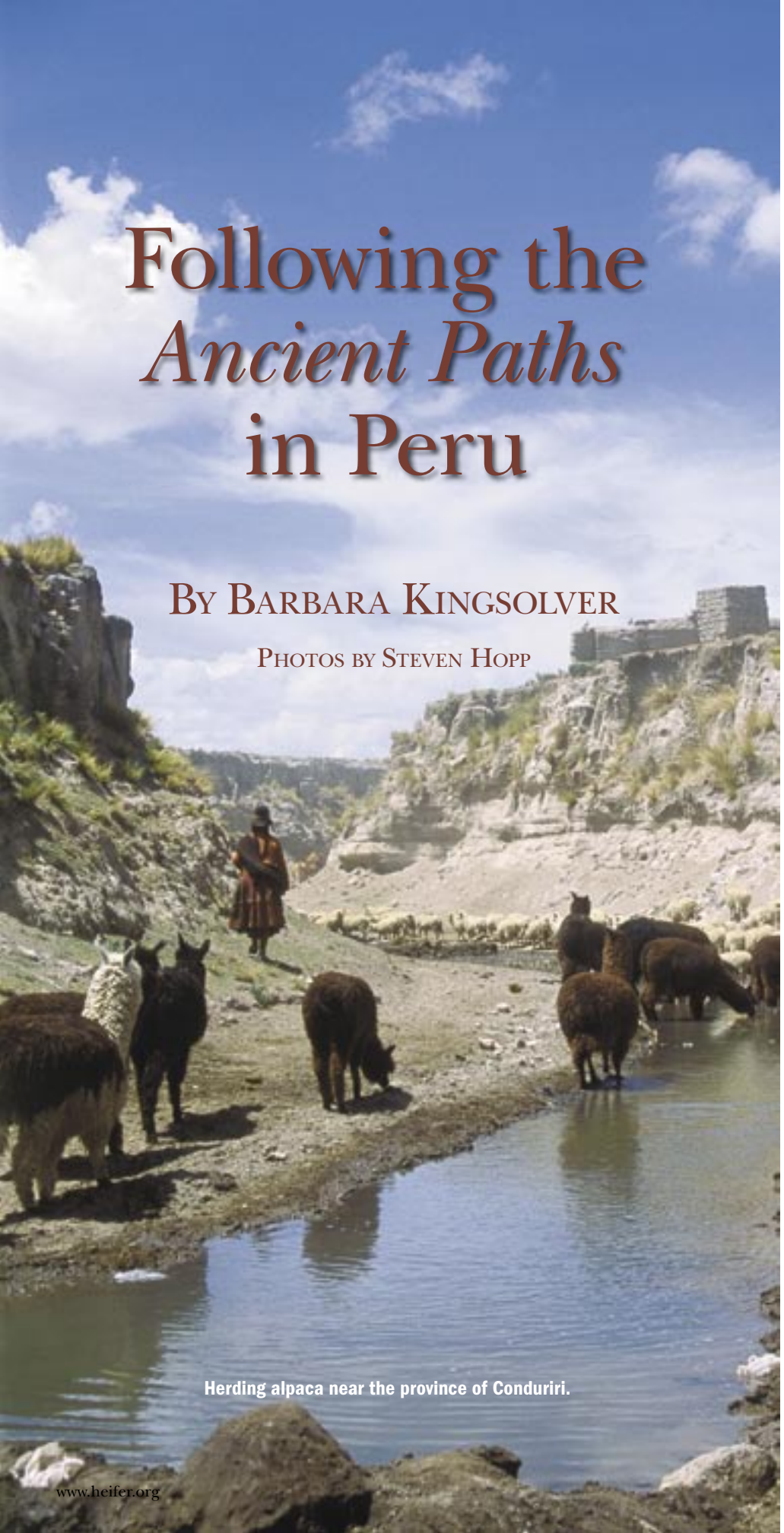
1996 — A large portion of the Khmer Rouge defects to Phnom Penh government.

1998 — Pol Pot dies. By now, the Khmer Rouge is no longer a force in national life.

Following the *Ancient Paths* in Peru

By Barbara Kingsolver

Photos by Steven Hopp



Herding alpaca near the province of Conduriri.

Frontispiece by Darcy Kiefel

In the last issue of World Ark *I described some of the projects I visited during a Heifer Study Tour in November 2004. Our trip began near the town of Piura in the extremely dry coastal desert of northwestern Peru—some of the most marginal inhabited lands on the Earth. From there we traveled to the high Andes near Cusco, to visit villages in the surrounding rural areas. For years I have supported Heifer International because of my belief that a little assistance wisely spent can make the difference between famine and survival. I went to Peru to see this for myself.*

As our plane prepared for its descent into Cusco, I realized it would not be much of a descent: our nose was tipped toward a landing strip about 11,000 thousand feet above sea level, between two sharp white peaks of the Andes that poked through the clouds into the sun. Yesterday we'd stood in the sweltering heat of the Peruvian desert with dusty grit between our teeth. Today, still rubbing our sunburned necks, we put on sweaters and set our feet down on land irrigated by clouds.

As we walked through the airport I felt lightheaded from the altitude; my 8-year-old, Lily, did a few cartwheels to prove she was unaffected. I wouldn't have dared try a cartwheel myself, but as I looked out through the plate glass windows I felt joyous to see this verdant landscape of pine-covered mountainsides and cultivated slopes. After our

days in the desert we'd arrived in a more hospitable place. Humans have successfully farmed these hillsides for millennia, since the days of the thriving civilization of the Inca.

From all appearances, in fact, these are still the times of the Inca. The indigenous population is a powerful presence in the Andes, even in the city of Cusco with its Spanish colonial architecture and cathedrals. Many women wearing long braids and the traditional short, thickly pleated skirt moved slowly through the narrow streets, making their way between blue-jeaned tourists to attend to their shopping and the babies slung on their backs in brilliantly colored woven blankets. The styles of the women's hats varied depending on which village they hailed from—some wore white, high-crowned straw top hats while others favored the tiny felt bowler cocked to one side—while the men wore elaborate pointed caps with dangling earflaps, a style that has been good here for more than 2,000 years. The peaks of the Andes rose behind every city view and pan flute music drifted over the cobbles of the alleyways, giving Cusco the feel of a provisional Spanish outpost in a distinctly Incan landscape.

Young women in the Andean highlands wear locally dyed and woven traditional clothing.

A day later, when I walked through rural lanes beside boulder-filled creeks and potato fields flush with purple blossoms, I learned my hunch was right. Heifer's regional director, Ruben Sierra, explained to me that people here still identified strongly with their ancestry and practiced the Inca religion. I was captivated, naively having expected that Catholicism reigned throughout South America since the conquest. But no, Ruben told me, not here. The Inca spiritual path still holds sway, with its four basic principles: compassion; a work ethic of cheerful labor toward a productive goal; a spirit of scientific inquiry; and tolerance. The ancient Inca civilization stretched nearly the length of the Andes, not conquering local cultures as it grew but, rather, absorbing them, taking up the best ideas from each place and broadly incorporating a unified holy path. The spiritual notion that anchored the whole was a deep honor for the natural systems upon which humans relied for their nourishment, beauty and survival. The ultimate deity here is Pachamama, the Earth. We sat quietly for awhile in an ancient holy site, listening to the sounds of rushing water and birdsong. Ruben gave me a written text on Inca spirituality to read on the bus while we traveled between project villages. I was impressed with his knowledge of the religious life of the rural people among whom he worked.

In the village of Raqchi, near the Inca temple, Heifer has helped establish a cooperative for making pottery. We were welcomed into a courtyard where women sat forming plates and vessels from clay while their husbands piled straw into homemade kilns and fired the pottery to hardness. All these beautiful, functional ceramic wares are made from the local clay. Likewise, the slips and glazes and special leaves used to smoke some of the pottery to blacken it are local natural resources, renewable and readily available. With just a little training and a lot of cheerful labor toward their goal, these villagers have literally dug up a livelihood from their own backyards.

The indigenous population is a powerful presence in the Andes.

Later in the day we reached the community of Cuchuma, where Heifer has worked with other nonprofits to fund an ecotourism lodge. Cuchuma residents welcomed us into the lodge where we could admire its simple, sturdy post and beam construction while we dined on an amazing meal of pumpkin-potato soup, quinoa and vegetable stew, all made from locally grown ingredients. In the afternoon we walked uphill through narrow roads bordered by high stone walls edging lush corn and potato fields. Most village families kept a few sheep or cattle and many had small greenhouses, also constructed locally with grants from Heifer. The greenhouses are used for seed banking and starting plants in cool weather. Cuchuma is high in the mountains but close enough to the equator that the weather is mild year-round. An industrious farmer can get in two corn crops a year and as many as three harvests of potatoes. With their seed banks and greenhouses,

these villagers are learning to diversify their crops and diets. At our meals in Cuchuma we were lucky enough to taste of this variety, which includes several root crops that have no English translation, as well as high-protein amaranth grains that were once commonly grown throughout South America but later were eclipsed by European grains. The Inca farmers of earlier times were famously cosmopolitan—they collected and exchanged technology and crops across the hundreds of miles of their domain—but many of these crops have been largely forgotten since the Spanish conquest. Now, with technical advice from Heifer agronomists and ethnobotanists, the ancient crops are once again being collected, saved and grown across a wider area. Old recipes for health and good living are finding their way back into Andean villages and homes.

At the top of the village, Señor Eloy Aymachoque and his wife, Elsa, welcomed us into the dirt courtyard of their household. Their 6-year-old daughter Nancy, they declared, was going to dance for us. All three family members were dressed in their festival clothes—the woven vests, pants and skirts in eye-popping colors that distinguish Andean villagers; Señor Aymachoque's hat alone would take hours to describe. He picked up a curious string instrument carved like a mermaid and struck up a lively Quechua dance tune while his wife sang along in a high, unearthly voice. Daughter Nancy, in all her finery, ran behind her parents and burrowed resolutely into her mother's broad skirt. By the second chorus, though, we could see Nancy's feet begin to dance around a little, back behind that skirt, and on the third chorus she actually stepped out front. Our group applauded energetically, sending Nancy into paroxysms of bashful pleasure.

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But the real reason we'd come was to learn about Señor Aymachoque's work and see his infirmary. He is a *curandero*, ministering to the sick using ancient knowledge and locally available plants. On the shelves inside his one-room home he showed us his meticulously labeled collection of salves, alcohol tinctures and transfusions. His cures are for the most common ailments suffered by people of this village and the surrounding ones—mostly coughs and fevers, headache and diarrhea, nutritional deficiencies and contraceptive needs. Many of these medicinal practices he learned from his grandparents, but some of his skills derive from a regional project in which curanderos throughout the highlands exchange, record and pass on their medicinal knowledge. Heifer has helped them publish a book of local medicinal plants and their uses. In concert with this project, ethnobotanists from the university in Cusco are tracking Señor Aymachoque's patients, following up on the success rate of his ministrations and analyzing the phytochemical contents of plants that offer the most effective cures. Both the academics and the traditionalists are excited about what they're learning from this joint venture.


A villager in Cuchuma drives his cattle home at the end of the day.

Two biologists from Cusco had joined our group for this visit, and I talked with them as we hiked uphill from the Aymachoque family courtyard to their garden on a terrace cut into the steep hillside. A stream rushed through a small, rocky gorge below us, but the hillside higher up was noticeably quiet—nearly devoid of bird life and, I could plainly see, covered

with giant eucalyptus trees. These are Australian trees, completely alien here, inhospitable to the native fauna and in fact toxic to other plants that would normally populate the understory of an Andean forest.

What people need, they will protect. The connection between the Inca people and their habitat is an ancient one, disregarded or discouraged outright for centuries, but now once again held valuable by the outsiders who have come to work with the villagers of Cuchuma.

It's a sad story, the biologists told me—but unfortunately, a common one. Twenty years ago the Peruvian government promoted and financed plantations of these fast-growing Australian trees for timber and firewood. And just like the horribly invasive kudzu in the southern United States, like cane toads in Australia—like so many other government projects that seemed like a good idea at the time—this one failed to foresee how exotic species without native predators or a sensible ecological context can run roughshod over a landscape. Eucalyptus trees have taken over virtually every mountainside in this region of the Andes, killing the native flora and providing little shelter for native birds or other wildlife. A new program is underway now to eradicate the eucalypts and replant forests of native Peruvian rose trees and elms. It's an enormous project. Decades will pass before these mountain landscapes return to their native balance, if that's even possible.

But when we reached the terrace and surveyed the Aymachoque family's carefully tended garden, I was happy to see it thriving—a healthy community of native plants rediscovered and cultivated here. What people need, they will protect. The connection between the Inca people and their habitat is an ancient one, disregarded or discouraged outright for centuries, but now once again held valuable by the outsiders who have come to work with the villagers of Cuchuma.

A Quechua woman in the Andean highlands collects wild greens for her cattle.

Everywhere our Heifer Study Tour took us in Peru, the same pattern emerged: respect for an indigenous community is the surest way to help it thrive. Locally adapted plants for food and medicine, native trees for animal fodder, native clay for pottery—these practices are sustainable and help humans to live within their own natural economy and ecology, without a dependence on resources, handouts or purchases from far away. It seems a sensible, even obvious, approach to development—and yet, since the year the Spaniards arrived in these mountains and began taking apart Inca temples for stones to use in building their own churches, it has not crossed the minds of many outsiders to value what is local.

But the Peruvian Heifer office and all its support staff—who are Peruvian themselves—have a clear picture of how this can work. After we returned to the lodge for our supper, Ruben gave us a slide show on the history of Heifer's work here. From the beginning, the primary task has been to undo the damage caused by years of outside intervention and clear a path for Andean people to live and farm in an Andean way. The Peruvian government, until recently, gave indigenous Andean people little value or voice and was mostly unhelpful. After imposing Australian trees on their mountainsides, it offered these farmers assistance only in the form of pesticides and synthetic fertilizers. The chemicals sterilized the mountain soils, killing valuable microbes and beneficial insects, elevating the levels of crop pests and bringing on blights. This unhelpful assistance, however well intentioned, brought destitution and near starvation to many people in these mountains.

Schoolchildren (and an alpaca) assemble for the *Compartir Recursos* ceremony.

But Heifer's years of gentle, persistent agricultural work here have succeeded in turning around the damage of backhanded charity. Heifer has helped local farmers to rebuild their soil organically and create programs for conserving the crops best adapted to every individual microclimate along a gradient of altitude. Since the Peruvian countryside is farmed everywhere from sea level to above 10,000 feet, it is in a sense hundreds of different countries, each with its own weather and rainfall patterns. Agronomists trained to a European or North American way of thinking cannot really grasp this challenge; it took scientists with an entirely different mindset to begin rebuilding South American agriculture successfully after centuries of economic, ecological and cultural intervention. Here, for example, in the birthplace of the world's potatoes, where the Incas once grew thousands of different potato varieties, local farmers had until recently lost all but eight. Through an assertive seed banking, cataloguing and crop conservation project supported by Heifer biologists, farmers in Cuchuma and surrounding villages have now recovered 48 potato varieties and are working to preserve the original land-race potato, which is a valuable source of potato genetics for improving other strains.

The Peruvian government has been slow to recognize the importance of Andean biodiversity, not only in the domain of agriculture but for its wild animal and plant life as well. The nation of Peru now values its rain forests, having set aside much of its Amazon basin jungles as natural preserves, and that is indeed a positive move for a developing country. But the highlands are also endangered, and in many ways just as biologically valuable, filled with fascinating and little-known endemic species. Ecotourism in the high Andes is a new and uncertain idea. But the little lodge in Cuchuma is a welcome beginning, both for the townspeople who run the lodge and the urban visitors—mostly Peruvian youth groups from the city of Cusco—who come here to learn about and enjoy Andean village life. It's a cultural exchange that works well in both directions. The economic benefits are shared among villagers, many of whom have used the funds to build greenhouses and diversify their crops.

A lot of people in the world, in many countries, are racing every day toward new ideas and new technologies with little thought to the cultural identities that are abandoned along the way. Some of this modernization comes in the form of gifts, and this aspect of international aid can be worrisome for the insidious cultural damage that so often comes with it. Culture is wisdom, history and adaptation—things that should not be cast off lightly.

A lot of people in the world, in many countries, are racing every day toward new ideas and new technologies with little thought to the cultural identities that are abandoned along the way.

In Cuchuma, change is arriving slowly as the villagers cautiously and collectively make up their own minds about how this lodge will be used, and what the village will do with its gently increasing prosperity. For the

most part, they have chosen a locally based, genuinely indigenous life of cheerful work toward a productive goal, a harmony with the mountains, water and sky. It's an Inca way of life. Any outside assistance here, if it is to have real and sustainable value, must honor the practical and spiritual goals of the community.

While chicks were being passed out, chased, recaptured and generally celebrated, a group of old women tried to teach my husband to count in Quechua, causing great hilarity all around.

As Ruben finished his presentation in the lodge's main room, I heard the music of an Andean flute coming through the open window and looked out into the darkness. A group of Boy Scouts visiting from the city were milling busily around the fire circle out there, throwing extra logs onto an already roaring fire, presumably for the benefit of the local boy playing the flute and (more to the point) three pretty Cuchuma girls. Earlier in the day they'd worn their colorful festival skirts, but now they wore jeans. Like city mice and country mice everywhere, these kids had their own sets of particular knowledge, their wariness with each other and pretended confidence. I wondered what they would talk about as the night wore on and the stars circled the Southern Cross. In Quechua and in Spanish, I imagine they found their way to some new middle ground.

On our last day in Cuchuma I got up early for one last brisk walk up the main road through the village, a broad cobbled path that meandered for about a mile between stone walls, potato fields and animal pastures. The morning light glowed on the red tile roofs and the clear plastic greenhouses that burgeoned with a new season's plants.

Suddenly I met a crowd coming toward me downhill—an old man carrying an alpaca over his shoulders, followed by a horde of kids in school uniforms. "Where's everybody going?" I asked. The kids pointed excitedly to the school. "Visitors are coming! There's a special program. Come and watch."

I followed the crowd, to discover that the special occasion was myself, along with the rest of our Study Tour group now coming uphill toward the schoolyard. Dozens of school kids were already there, decked out in their spectacular festival clothes. They clapped and cheered as we came in through a gate festooned with colorful paper chains and flowers. They ushered us into a wide, paved courtyard surrounded by small classroom buildings. The alpaca I'd seen earlier riding on an old man's shoulders now strolled across the grounds begging handfuls of grass. The principal gave us a quick tour of the classrooms, while her young charges noisily assembled for the presentations.

We were seated in wooden chairs to watch the music and dance. A group of first- through fourth-graders whirled through the complicated steps of ancient ritual dances, including one that involved make-believe swords brandished fiercely by the little boys, then placed on the ground in a zigzag pattern for the girls to dance over delicately. Quechua festival music from a tape recorder echoed off the stuccoed walls. Suddenly a little boy came and took my hand—the visitors were all getting pulled up from our chairs into the circle of whirling and stepping. I felt like hiding behind someone's skirts, like poor little Nancy Aymachoque, but I faced the music and did my best to keep up with the first-graders.

Next a 9-year-old named Nelida Rodriguez walked slowly to the center of the courtyard—an arresting sight in her scarlet and black woven dress and beautiful flat-topped hat. With the poise of an adult she stood silent for a moment, closing her eyes, assembling her confidence. Then she opened her eyes, took a step forward, raised her left hand and recited a poem by a Latin American poet. "Mira ese niño, como llora: look at this child, how he weeps." It was the

In a pottery collective in Raqchi, Peru, a woman forms vessels from local clay.

poetry of revolution delivered with full comprehension, a story of people recovering their dignity. I struggled to keep my own eyes dry.

The culmination of all this celebration, naturally, was the *Compartir Recursos*—"Passing on the Gift." Heifer workers carried cardboard crates into the courtyard, pried them open, and began handing out baby chicks to every woman and child in the village. The fuzzy pullets were joyfully received into aprons, hats or gunny sacks to be transported home later. This would be the beginning of chickens and eggs in Cuchuma—next year, Cuchuma would have baby chicks to pass on to women in a neighboring village. While chicks were being passed out, chased, recaptured and generally celebrated, a group of old women tried to teach my husband to count in Quechua, causing great hilarity all around. I moved through the crowd looking for Nelida. I found her sitting alone with a pair of chicks on her lap.

"Nice chickens," I said. Nelida agreed. I was relieved that we could converse in Spanish, since my Quechua is as hilarious as my husband's.

"I also liked your poem very much," I told her.

"I like it too."

"Do you like to read?"

"I love to read poetry," Nelida said. "I write it, too."

"That's good," I said. "What do you think you'll do when you grow up?"

"I'll be a writer," she replied without a moment's hesitation.

"You will? That's great. Do you know any writers?"

"No," she said, looking at me curiously, perhaps wondering what that had to do with anything. I will not soon forget this child's confidence.

"Well, now you do," I said, "because I'm one." I gave her my pen, telling her I'd written some stories with it and now this pen needed to write some poems in Spanish.

We sat together quietly for awhile after that, Nelida studying her new pen while I surveyed the village of Cuchuma celebrating new chicks, new health in its families and environment, a new economy and an old spiritual past—the countless ways Heifer has entered the life of the town. It's really not Heifer that has done this work, of course; it's the people themselves—that's why it's working so well. Sometimes a small gift is all it takes. Everything else we need, usually, is already right there under our feet.

A reforestation project replaces invasive trees with more ecologically appropriate native species.

Barbara Kingsolver grew up in Kentucky and was trained as a biologist before becoming a full-time writer. Her books include collected poetry, novels, short fiction and essay collections. The Poisonwood Bible *was a finalist for the Pulitzer Prize in 1999 and voted the Book of the Year by American Booksellers. Kingsolver was the recipient of the National Humanities Medal in 2000.*

Her latest books are Small Wonder, *a collection of essays, and* Last Stand: America's Virgin Lands, *prose poetry set alongside the photographs of Annie Griffiths Belt. Barbara frequently contributes book reviews and articles on culture and politics to various national publications and with her husband, Steven Hopp, she also co-writes articles on natural history. Kingsolver's books have been translated and published throughout the world in more than 20 languages. She lives with her husband and two daughters on a farm in southern Appalachia.*

World Ark Market

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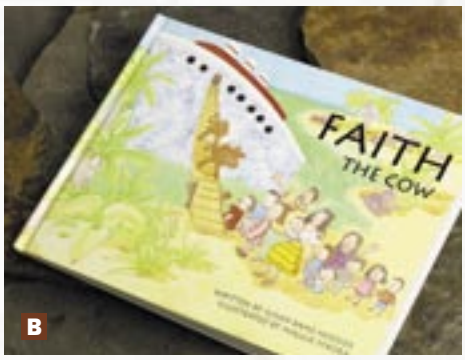
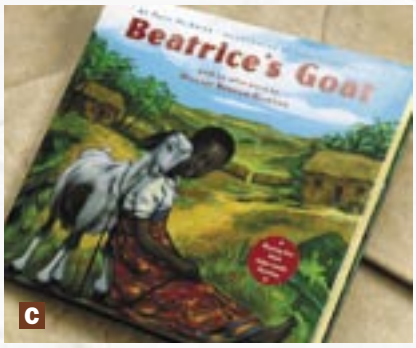
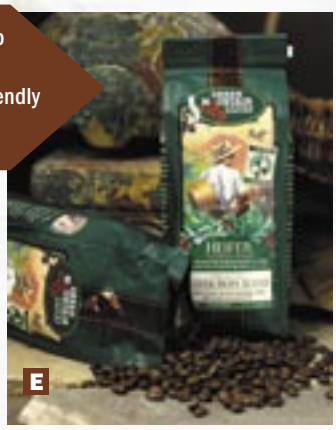
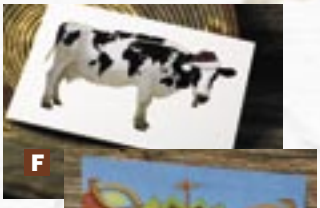




When you buy this coffee, you get great taste and a chance to help Heifer end hunger and protect the Earth. Heifer trains small family farmers in Guatemala how to raise crops in an environmentally friendly way, and these farmers grow the beans used in this coffee.





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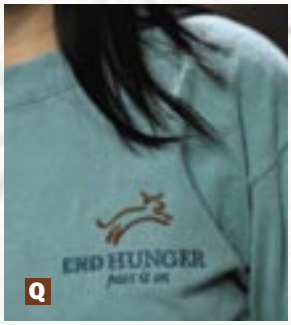

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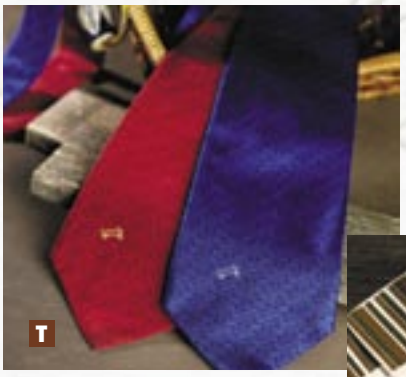

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Gathering firewood is a daily struggle for Josefa Hernandez. She must carry her disabled daughter Andrea, 14, deep into the forest while she searches for wood.

For the Long Haul

A Day in the Life of Josefa Hernandez

By Sherri Nelson
Heifer Staff Writer

Photos by
Darcy Kiefel
and Sherri Nelson

XALPANZINGO, Mexico—High in the Sierra Madre Oriental range in the dark shadow of early morning, the song of tropical birds and frogs penetrates the fog that hangs in thick, wet blankets around the village of Xalpanzingo. Josefa Hernandez, a 36-year-old single mother of three, wakes at 4 a.m., hours before dawn, to start the morning fire in a large tin pail in the corner of her one-room home. Black smoke fills the room and seeps into the morning air through the open gaps in the wooden planks of her walls. A huge portion of the front wall has no wood planks at all—it consists only of a torn plastic tarp tied with rope to the adjoining walls.

Josefa warms water for the children's bathing, which takes place outside. Josefa's home has no bathrooms, no showers, no toilets. As her son Alfredo, 18, dresses for high school, Josefa quietly cooks beans and tortillas for his breakfast as her two younger daughters sleep.

Josefa begins her day as many others do in this community, near the town of Cuetzalan, a four-hour drive north from the city of Puebla, Mexico. Walking through Xalpanzingo and surrounding villages is like taking a step back in time. Homes, built with weathered wood and roofs of patched tin, are scattered throughout the hillsides, and are mostly accessible only by steep footpaths. For the most part, there is no electricity, running water or latrines. Like Josefa, many of the indigenous people who have maintained the native customs and Nahuatl language do not even own the land on which they live; instead it belongs to the large-scale fruit and coffee producers. The indigenous residents grow small gardens and raise chickens to help feed their families.

Around 6 a.m. as the sun creeps over the mountainside and begins to burn away the fog, Alfredo leaves for high school, a 1 1/2-hour walk. Josefa worries about Alfredo being able to finish high school because the fees exceed what she is able to pay. She

Kitchen area of Josefa Hernandez's one-room home, where she starts the morning fire at 4 a.m. to prepare her children's breakfast and to heat water for their bathing (above).

Maribel, 12, cares for her older sister Andrea, 14, after school while her mother weaves items to sell at local markets, which earns income for school fees (opposite page).

prepares more beans and tortillas for her daughters, Maribel, 12, and Andrea, 14. Josefa wakes Maribel, who dresses for school and eats breakfast. By 7:30, Maribel begins her 20-minute walk to elementary school, where she learns basic reading, writing and arithmetic.

"I want my kids to keep studying, but it's very hard because high school costs money to attend, and I am already one month behind. I would like Alfredo to go to college, but my only income is to sell my handicrafts and what little I can earn picking coffee. I just don't see it as possible," Josefa explains as she shyly looks down at her feet. The indigenous people of this area are hard-working and proud—confiding to strangers is not easy.

Most of the younger indigenous people speak their native tongue and Spanish. Andrea, however, does not go to school. She cannot learn Spanish. At 14, Andrea weighs less than 40 pounds, and she cannot speak, walk or care for herself.

"Andrea needs a lot of special care. But she is very quiet and easygoing. She is very caring. She has a beautiful smile and is very sweet," Josefa says as she smiles lovingly at her daughter. "Andrea tickles me, hugs me and gives me kisses. I would love for her to be able to talk to me and walk on her own. But I know that's not going to happen."

On the Path to the Forest

After Maribel leaves for school, Josefa begins the household chores. She sweeps, washes dishes and does the laundry, all by hand. By 9 a.m., Josefa leaves to fetch firewood before the heat of the day becomes unbearable. She secures Andrea on her back with a *rebozo*, a hand-woven scarf that she uses to cradle her disabled child, and begins the laborious journey into the woods.

The path winds deep into the forest, with steep inclines and treacherous, ankle-deep holes caused from planting coffee crops. Josefa must choose her firewood carefully, as she's only allowed to pick brown branches. This land, as well as her homestead, belongs to a coffee plantation owner whom she has worked for picking coffee beans since she was a child. Josefa is paid one peso, equivalent to 9 cents, for every kilogram (2.2 pounds) of coffee she gathers. The most she can carry in addition to Andrea's weight is 25 kilos, which earns her about $2.17 U.S. dollars a day.

After walking for 20 minutes, Josefa discovers wood that she can use. Beads of sweat roll down her face, and Andrea protests with small cries of discomfort. The air is thick with biting mosquitoes and insects. It is hard to breathe. Josefa unsheathes her machete, and begins hacking the wood into branches small enough for her to carry in addition to Andrea. She spends about an hour and a half gathering and splitting the firewood. Once Josefa has enough wood, she bundles it with rope, moves Andrea to her front, and secures the wood on her back.

Josefa grimaces as she begins the backbreaking walk home. The sun is in full force, and Josefa struggles under her load. When she returns, she must put away the wood and prepare for weaving, which she does for nine hours a day as her main source of extra income. When Maribel returns from school at 3 p.m., she helps her mother by caring for Andrea the rest of the afternoon and evening, feeding, bathing and changing her diapers.

One Struggle Among Many

Josefa's daily struggle is just one of many in the Cuetzalan area. Extreme poverty and malnutrition are rampant here. Heifer International recently began working in this area through a partnership with a nonprofit organization, Programa de Apoyo Nutricional A.C. (PROAN). For the past 10 years, PROAN has worked with the indigenous people of the Cuetzalan region.

"PROAN is a civil association founded by Emma Flores Galvan and me after we saw the critical condition of the indigenous children, many malnourished," says PROAN's co-director Angeles Bordas Torres. "From the beginning, we involved ourselves with the people and continued to work with them to improve their health and nutrition. With our small contributions, we saw the problem was deeper and we needed to work and train families, especially the women, to improve their living conditions. Since 1996, we have provided many different programs to meet various needs. Today, we work with Heifer International, whom we invited to participate in one of PROAN's programs, to provide poultry and training in animal care to participant families."

PROAN developed nutritional programs for indigenous families. They provide emergency assistance, give one kilo of powdered milk for each child, small pantries of food, medical care and medicines, and school tuition assistance. PROAN trains indigenous women to be nutrition and health promoters in their villages. They also teach women how to raise backyard gardens, cook healthy meals for their families and maintain more hygienic living conditions. Many households in this region are headed by women because the men often migrate to urban areas in search of jobs.

Poultry and Partners

As a first step in the PROAN-Heifer partnership, Heifer is providing poultry and training in animal care and husbandry to 50 families that already receive assistance from PROAN. Soon, Heifer will introduce pigs in this project as well.

"Our challenge is how to provide better services to the indigenous people. We are learning how Heifer's values and support can best help them. The indigenous people in this area of Mexico have kept their language, culture and environment alive for centuries. We can learn and gain a lot just by helping, especially working with women because they are the ones with the knowledge of food issues," says Alejandro Lopez Musalem, director of Heifer Mexico.

The chickens are already making a tremendous difference to the families who live in extreme poverty. Josefa says, "When I knew chickens were coming from Heifer, I was very happy. I built a home for them and was so thankful that PROAN introduced Heifer to us. I have never received support like this before. Today, I maintain hope ... I take care of my plants and my chickens because I know they will take care of my family."

Many of the indigenous people who have maintained the native customs and Nahuatl language do not even own the land on which they live; instead it belongs to the large-scale fruit and coffee producers.

Josefa uses the money she saves from selling extra eggs and by growing her own vegetables to pay for her daughter's medicine.

She explains that Andrea has a special connection to the chickens, too.

"Andrea really likes the chickens, and the chickens like her, too!" says Josefa. "We have a hen that goes to the bed where Andrea is lying. The hen gets in bed with her and lays the eggs! Andrea cares for her and covers her with a blanket. The hen really likes to get close and rest by Andrea and lay her eggs there." She smiles. "It's an instinct for the hen to protect the children."

ASKED & Answered

Talking to BRIAN HALWEIL the Author of *Eat Here: Reclaiming Homegrown Pleasures in a Global Supermarket*

The following is an excerpt from an interview with Brian Halweil, the author of *Eat Here: Reclaiming Homegrown Pleasures in a Global Supermarket*. The book (reviewed in this issue of *World Ark*) argues that buying and eating locally produced food means better health for consumers, for farmers and for the environment. Halweil, a senior researcher at the Worldwatch Institute, a Washington, D.C.-based nonprofit that supports a sustainable society, studies food production.

Halweil, who has a degree in earth systems from Stanford University and has studied at the University of California at Davis, has written for *The New York Times*, the *Washington Post* and the *Los Angeles Times*.

Although Halweil grew up in New York City, he and his wife, Sarah, now live in Sag Harbor, on the eastern end of Long Island, where they tend a one-acre garden. He spoke to *World Ark* in a telephone interview from his home.

***World Ark:* What has been the response to *Eat Here*?**

Brian Halweil: The response has been very favorable. I've gotten a lot of flattering feedback from the already converted—the parents, the chefs, public health officials, the small organic farmers who believe that we need to have a more locally rooted food system. At the same time, I've also heard from United Nations delegates on food and agriculture issues. I've heard from Farm Bureau chapters around the United States. And I've heard from some very large farmers and executives at large agribusiness firms who, while they may believe that our country and our communities can't be completely self-sufficient, still agree that we should move in this direction. These are people who, for better or for worse, are on the other side of the issue.

I've also seen a response in my own backyard. I live on the eastern end of Long Island. By writing a farming and fishing column for a local paper, I've gotten fairly well connected to the food community out here. And I've recently been contacted by not only the tri-state produce buyer for Whole Foods [one of the world's largest organic and natural foods retailers] but also by Long Island's largest distributor of food to cafeterias and restaurants and delis and that sort of thing. Both of them are interested in ideas for them to begin buying more produce, seafood and other items grown, caught and made on Long Island. I'm not sure that my book inspired them to move in this direction, but my book prompted them to get in touch.

***WA:* You note that the food supply has become more concentrated in the last 30 to 40 years; that is, that our food is increasingly supplied by a few huge companies, rather than coming from many smaller farms. Can you briefly summarize the reasons behind this change?**

BH: If you look at the major supports that governments all over the world give to agriculture, they all push farmers and food companies and food buyers in the direction of buying food from elsewhere. It's a combination of free-trade policies, subsidies for large commodity producers and an emphasis on cheap fuel, which, by making food shipping artificially inexpensive, has encouraged everyone to not only secure food from farther and farther away, but has also encouraged a handful of companies to begin to exert more

and more control over the majority of our food.

The distance issue and the concentration issue are related but they're not exactly the same. The added explanation for the concentration issue is that it's like a snowball gathering momentum as it goes down the hill. You had a few large players, whether in meat production, supermarket sales or food shipping—those players were able to use their size to gain even more of the market, whether it's because they could weather price wars or because they could influence government policy on food. It became easier and easier for them to squeeze out the competition by focusing on lower prices, lower margins and larger volume.

The flip side is true also. This interest in eating local is really just a small part—in some ways I think the most popular and important part—but one part of an interest in buying local and living local that you see in people who want to support a local hardware store rather than a Home Depot.

I think a lot of this is a response to our increasingly anonymous mobile lifestyle. No doubt there are great advantages to, and pleasures associated with, having exotic foods from all around the planet. But at the same time, when most of what we wear, consume and use comes from the other side of the planet, it becomes more disconnected and shallow for us.

WA: **Once, the large-scale agriculture model was thought to work, at least from a business standpoint, meaning it was cheap and efficient. Why isn't it considered to be working now?**

BH: What's different now is that we have a better sense of the true cost of shipping food around the planet. We have a better sense of all the implications of using lots of oil and other fuels that are not really included in the price we pay for produce. We realize that you also lose the crop diversity and the cultural diversity that comes from having food raised around the world. For instance, you lose access to corn grown in many small villages all over Mexico and all over different parts of the Americas, and instead have just one or two varieties of corn grown in Iowa.

But I think we've also gotten a sense that there are all sorts of health and other environmental costs associated with food shipping, which aren't immediately apparent but over the long term build up. For instance, when farmers in a given area lose their markets, very often they go out of business and then the community may lose that farmland as it decreases in value and it's built upon. So one cost that we don't often associate with long-distance food is sprawl and loss of farmland. On the health side, very often the farther food travels, more processing and packaging and fumigation and preservation are needed to keep it intact and palatable. That has health implications, in terms of eating more processed food with more added fillers.

A good rule of thumb is that the farther food travels, the less money that's likely to stay in the local community. So that's another major cost associated with food shipping.

WA: **So it's just taken a long time for these costs to manifest themselves?**

BH: Right. Shipping food around the planet seemed like a good idea at the time. It seemed to bring added convenience, added pleasure, good value. But it's become clear that we're not necessarily getting that; we may not even be getting what we paid for. And over time it's also become more and more clear to people how easy it is to find an affordable and available alternative, that is, how easy it is to feed your family using ingredients that have been raised nearby. It's easier than you think to buy foods raised nearby and put together a healthy meal. So the costs of long-distance food shipping are manifesting themselves. And the benefits of eating local are also becoming more clear.

Part of the genesis of this book was an article I wrote a number of years ago called "Where Have All the Farmers Gone," where I describe those forces that are making it increasingly difficult for a farmer to make a living in this country and in Mexico and in Europe—anywhere around the world. It was a very dismal story. It remains a dismal story that in every country in which you look, the number of farmers is decreasing. Some people would say, "Oh, that's progress," but there are costs associated with that, not the least to the farmer and the farming family.

But the one glimmer of hope for farmers trying to hold onto their livelihood is to reconnect with food buyers in their area, to reconnect with restaurants, farmers markets or even supermarkets that want to buy local food. This

reconnection and solidarity would assure that that farmer had a market. The transcontinental head of lettuce is the complete opposite of that solidarity.

***WA:* Is this industrial agriculture model and the increased concentration of food production in a few hands simply an example of the pendulum having swung too far?**

BH: Most definitely. There's one disclaimer I often give. I'm not talking about 100 percent self-sufficiency. There are foods that we can't grow here in the United States that people enjoy. I'm not saying that we're going to abandon coffee as a part of our diets or that people in New York are not going to be buying orange juice from Florida. Some level of food shipping and food trade is obviously natural and beneficial. But there is also a tremendous amount of wasteful and unnecessary food shipping.

***WA:* Since the book was released in the fall of 2004, we've seen oil prices soar. Do you think that this increase in energy prices will translate into an even greater momentum for the local foods movement?**

BH: There's no doubt that higher oil prices are going to make it much more attractive for people to eat local, to buy local, to live local, to drive less. But the bottom line is right now transportation costs are a very small share of what we pay for food. Oil prices could double or triple and it would only add a dime or 20 cents to a $1 loaf of bread.

At the same time I think what is going to happen is that as the price of oil increases, everyone is going to have to come to grips with the fact that the way we raise food now is wholly dependent on petroleum, not just for shipping but for producing fertilizer, for powering tractors, for powering irrigation pumps, processing, packaging.

The concern about rising oil prices overlaps with concerns about rising security and agro-terrorism threats. A long-distance food system—in which a few large farms and food factories are producing most of the food—is much more vulnerable to spikes in oil prices, a disruption to the transportation system or any sort of large-scale food contamination, whether accidental or malicious.

***WA:* What is it going to take to convince consumers that it actually doesn't take that much longer to prepare food from scratch?**

BH: We've got to learn how to be fast cooks, and I don't mean throwing something in the microwave. There are ways to cook very tasty, healthy meals quickly for a family. But it's not necessarily the way that most people cook. Because we've gotten used to buying prepared meals or buying certain convenience foods, I think home cooks in this country have lost a lot of those skills that make us efficient cooks. But I think if each person learns at least three healthy recipes that can be made with fresh ingredients, it will be a great start and a foundation for them to build on.

***WA:* You're more or less a self-proclaimed city boy. What led you into the agriculture field, to make a very bad pun?**

BH: I'm not completely sure how it happened. But while I was in college I did take a class from the ecologist Paul Ehrlich, and in one of his lectures he mentioned that agriculture was the single most important way in which humans affect the planet. It was that comment that really piqued my interest. I was going to Stanford University. I ended up transferring to the University of California at Davis because I wanted to get some background in agriculture.

Growing up in the city I had very little experience with even gardening or farming, anything having to do with raising food. I took soil science classes and plant pathology and agronomy and agriculture engineering. And since Davis is a big ag school I was able to work on experimental farms and some student-run farms, and I was really hooked. I enjoyed everything about it. I enjoyed learning about it. I enjoyed the lifestyle of getting up and working outside.

And I was also blown away at how much innovation was going on in the field of agriculture. UC-Davis is a bastion of conventional, chemical-dependent farming. But at the same time there was a big population of professors and students at Davis who were interested in sustainable agriculture, who wanted to reduce chemical use, who were interested in saving seeds, not just developing hybrid or genetically modified seeds. And that all intrigued me. I saw it as a very powerful way to influence the planet and not only people's livelihoods. Changing the way we farm could be the most significant step in improving the health of the environment.

"Shrewd" 14-year-old Quadruples Gift

The decision to dedicate half his savings from his part-time job to help hungry people around the globe was easy for 14-year-old Andrew Fridae.

Washing dishes and staffing the cash register at a family friend's coffee shop eight hours a week filled his pockets with more money than he could spend on candy bars and loans to his friends.

"I realized I had a lot more money floating around than I really needed," the rising high school sophomore from Winters, Calif., said.

So Andrew made a pact with himself: once his savings account swelled to $1,000, he would send $500 to Heifer International.

"I was planning to buy a water buffalo," he said. "They seem like the most useful animal. I was also thinking about a knitting basket."

When Andrew announced his plan to his family, father Woody Fridae offered to reward the good deed.

"I was very pleased with his generosity and amazed that he'd be willing to spend that much of his own money," Woody Fridae said. "I suggested we do something as a family or maybe take Andrew and some friends to a movie or on a day trip to San Francisco."

But Andrew declined any reward. Instead, he asked his father to match his $500 gift.

"It would be hard for me to turn that down," Woody Fridae said. "I talked with my wife, and we agreed to make a joint donation of $1,000."

The Fridae family's gift was made in February 2005 during a Million Dollar Match campaign, so their gift was automatically doubled to $2,000.

Andrew Fridae, at his home in Winters, Calif., worked at a coffee shop to raise money for Heifer.

Andrew's seemingly magical feat of quadrupling a $500 donation didn't surprise Woody Fridae, who describes his son as both quirky and crafty.

For years Andrew has made the most of his clothing allowance by shopping at Goodwill, where he saves money and recycles used items that would otherwise be bound for a landfill.

"He's been pretty shrewd," Woody Fridae said.

This wasn't the first time Andrew sent money to Heifer International. As a 12-year-old with no job but a strong will and a kind heart, Andrew scrounged up a $93 donation for Heifer by asking friends and family to pitch in.

Putting his money toward food- and income-producing livestock for people in need simply seemed like the best use for his paychecks, Andrew said.

"It's a fun job. It's something to do in the afternoons," he said. "As it turns out, it helps the world a little bit."

A Principal, a Promise and a Pig

A plump piglet named Pansy got a juicy kiss and needy families received life-sustaining gifts thanks to the hard work of 300 schoolchildren in Burke, Va.

Students at Nativity Catholic School raised more than $5,000 over the past school year through Heifer International's Read to Feed Program.

From November 2004 through April 2005, the students raised money by collecting sponsorships for the books they read. The goal was to flip enough pages to pay for a Gift Ark. The William B. McLaughlin Charitable Trust of Pittsburgh matched the students' pledge, doubling the number of people who would benefit from Ark animals.

To encourage her students over the six-month reading campaign, Nativity Catholic Principal Maria Kelly made a promise. "In the beginning of the year when we started this whole project, as an incentive for the kids, I said, 'If you raise $5,000 I'll kiss a pig,' " Kelly said.

In September the school set up a miniature petting zoo with ducks, lambs, sheep, goats, rabbits and chickens to give the students a firsthand look at what they were working toward. The hands-on barnyard experience was the first for many of the students in the Washington, D.C., suburb.

Principal Maria Kelly (from left), Umaru Sule and the Rev. Richard B. Martin hold a placard symbolizing the more than $5,000 raised by students at Nativity Catholic School in Burke, Va.

Dying Teen Sparks a Tribute to Life

South Sioux City Middle School students celebrated the sweet success of their Read to Feed campaign with an ice cream feast after they raised nearly $1,800 for Heifer International.

The Nebraska school's efforts will provide a veritable stampede of animals to help feed and provide income to families in need. Their gifts include a llama, a sheep, a heifer, a water buffalo, a pig and multiple ducks, geese, rabbits, chicks, goats and trees.

Nearly 300 sixth-, seventh- and eighth-graders signed on for the Read to Feed program after Goodwill Industries pledged a dollar for each book read. Goodwill also provided the ice cream and toppings for the victory celebration.

"It's just a huge incentive for the kids," said Peggy Tramontina, sixth-grade reading teacher and organizer of the South Sioux City Middle School Read to Feed campaign.

Students at South Sioux City Middle School in Nebraska celebrate their successful Read to Feed campaign, conducted in honor of classmate Whitney Profera, who died earlier this year at age 13.

The 2004-2005 school year marked the second time South Sioux City students raised money with Read to Feed, which encourages children to collect sponsors for books they read.

The campaign was conducted in honor of Whitney Profera, a classmate who died of cancer earlier this year at age 13. An aspiring veterinarian, Profera was nicknamed "llama." During the 2003-2004 school year while Whitney was homebound by her illness, she raised $300 for Heifer International projects by getting pledges from her home health nurses, doctors and tutors.

Whitney's mother pitched in on the Read to Feed campaign in her daughter's memory this year, donating a llama in her name.

"That was the reason this year was so emotional and a very special celebration," Tramontina said.

The South Sioux City Cardinals will continue to support Heifer and needy families around the world through Read to Feed, Tramontina said. "Until I retire I've made a commitment to do this program," she said.

Throughout the school year Kelly made sure students understood they would get more out of their Read to Feed project than the laughs that come along with watching their principal pucker up. "I would remind them we're not doing this just so I would kiss a pig. We're doing this to help others," she said. All students at Nativity Catholic, from pre-kindergarten through eighth grade, pitched in to raise the Gift Ark.

The fastidious principal made good on her promise May 23 by kissing the freshly bathed, wiggling piglet before a gymnasium full of cheering students.

Heifer International's mission to end world hunger through gifts of farm animals was a great fit for Nativity Catholic, school outreach chairperson Elizabeth Rinaldi said.

"Outreach is a huge part of our curriculum," she explained.

Nativity Catholic students have often focused their efforts on alleviating hunger and suffering in Haiti. Over the past year the students learned about Heifer's work on the impoverished island nation.

"We were able to really tie Heifer to what the kids already know and what the kids have already done," Rinaldi said. "It helps to bring the lesson home."

Umaru Sule, community relations coordinator for Heifer International's Mid-Atlantic region, said he hoped the good works of Nativity Catholic School and the William B. McLaughlin Charitable Trust encourage other schools, businesses and foundations to team up on Read to Feed campaigns.

"It's unique in that it's taking the Read to Feed program a step further," he said.

How to Knock Grandma's Socks Off

It's hard to put one over on 90-year-old Emma Barnard.

Mother of 10, grandmother of 25 and great-grandmother of 21, "Grandma Barnard" keeps close watch on the comings and goings of her family.

So members of the Barnard clan of Sturgeon Bay, Wis., knew they would have to be sly if they wanted the Gift Ark for their matriarch's 90th birthday celebration to be a surprise.

After lots of whispering, the family collected enough donations for a Gift Ark that will provide livestock and hope to families around the world. Then they wrapped a print from Heifer International acknowledging the gift in a box that looked like it might hold a bathrobe.

When Grandma Barnard opened her present at the May 14 party, "her eyes got big as teacups, her mouth dropped open and all she could say was 'Oh, my! Oh, my!' " daughter-in-law Crystal Barnard said. "It really knocked her socks off, and it made it great for us. We were able to put one over on Grandma."

Emma Barnard was doubly excited that her gift coincided with the Million Dollar Match campaign, which Heifer and the American Veterinary Medicine Association conducted this winter to raise money for victims of the tsunami in Southeast Asia. The Barnard family's $5,000 contribution was doubled, meaning twice as many families will benefit.

Emma Barnard first learned of Heifer's mission to end world hunger 40 years ago, and she has supported Heifer ever since. Each year, she gives chicks, ducks, rabbits and other Heifer animals as Christmas gifts. A Gift Ark occupied the top spot on her wish list for years, and the recent birthday celebration seemed like the perfect occasion to make that wish come true.

"What are you going to get someone who's 90 years old? She has everything she needs," said Crystal Barnard, who saw the benefits of Heifer gifts firsthand during years of teaching in the Honduran capital of Tegucigalpa.

Crystal Barnard was at first perplexed by the mysterious man who brought his ducks to the river bank beside her school each morning and carted them away each night. One day she asked the man about his flock. "He told me, 'These ducks are from Heifer. I have to take very good care of them,' " she said.

Emma Barnard said she's proud that other members of her family have chosen to support Heifer's mission. "It pleases me a lot that some of my sons and daughters and their children are giving to Heifer," she said. "That makes me feel good."

Good Fences, Good Neighbors

Goats and Gardens Build Community in Romania

Story by Lauren Wilcox, Associate Editor

Heifer International project participant Moldovan Ioan stood in the middle of his vegetable garden, still mostly just a patch of rich brown earth, and pointed at the rows, reciting a litany of dinners-to-be. "Over here, eggplant," he said. "Here, onions. Here, bell peppers and parsley. And over here, garlic and tomatoes."

In previous years, Ioan might have tended his garden alone. He lives in the village of Deaj, which is split, as are many other Romanian towns, along ethnic lines. Romanians, Hungarian immigrants and the traditional Roma people have generally kept to themselves. But the new gardening project—in addition to producing tasty vegetables and teaching valuable farming skills—is cultivating some unlikely alliances.

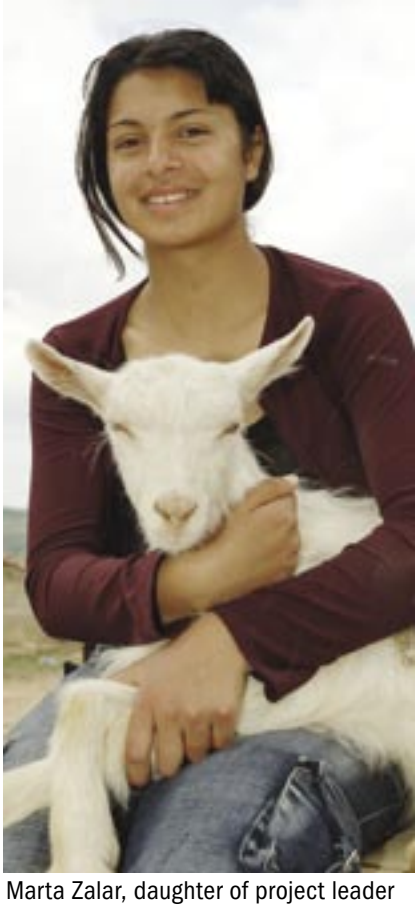
The Roma, a nomadic people who make up Europe's largest minority group, have "a long, bad history," with staggering rates of unemployment and little or no education, says Florin Moisa, an official at a local community center. They often own no animals or land, earning a limited income through simple trades. And they often have no representation in local governments.

Deaj has other troubles as well. Under communism, its residents received regular incomes; now, struggling to put their farming system back together, they must rely on themselves, or on each other, to make ventures work. Four out of five men in the village are away from home much of the year, following seasonal crop work in Slovenia.

To provide income and help build bridges between communities in Deaj, Moisa and a group of community members began a garden and goat project, sponsored by Heifer. Led by Gheorghe Zalar, one of the elders in the community, the group began plowing the land for gardens, planting seeds, and building fences to protect their new crops. Some of the families received goats, which they will use for milk, meat and income.

Perhaps most importantly, there is new collaboration between groups who would hardly speak to each other before. "Before the project started," says participant Anna Molnar, "there were no relationships between Hungarians and Roma in the village." At a recent "Passing on the Gift" ceremony, Hungarians and Roma played music, performed traditional dances, and cooked a feast, which they enjoyed side by side at a long wooden table. Now, Anna's daughter giggles, she has a crush on a Hungarian boy.

"The goats give me such great joy," says Ioan. "This project will help us live much better. We have many children, many grandchildren, and it will help us put fresh food on the table." Down the line, community leaders plan to build a well and start a community soccer team. For now, it is enough to have food to eat, and a new sense of ownership in a community they are creating.



Marta Zalar, daughter of project leader Gheorghe Zalar, holds one of their new goats.

"Personally, I never liked goats that much," admits project leader Zalar. "But now, I like them a lot."

WEB EXCLUSIVE!

To watch a video about this community and their work with Heifer, go to www.heifer.org/worldark.

A Heifer Supporter Meets His Match

Story by Sherri Nelson, STAFF WRITER

When Heifer International supporter John Bradshaw of North Stonington, Conn., retired from his job almost five years ago, he didn't give up his efforts to end hunger and poverty. In fact, Bradshaw met with a financial adviser to plan for his future—and for his future charitable giving. Bradshaw did a little research and learned that his company's employee-employer matching program through the Pfizer Foundation extended benefits to retirees. He was pleasantly surprised that he could continue using this program, which matched contributions made to nonprofit organizations that share the foundation's value of giving back to the community.

"Employee-employer matching is an excellent benefit because it encourages people to consider supporting organizations they might not otherwise," Bradshaw said. "In my case, the employer matching gifts works really well. When I receive a special appeal from Heifer, I can donate and submit for matching funds from Pfizer [Foundation]."

Bradshaw encourages people to ask their companies if they have an employee-employer matching program. "I'm glad my company has this benefit, and I know other companies do, too. All you have to do is ask. It's a simple process."

Bradshaw is no stranger to Heifer. He grew up in the Church of the Brethren in West Milton, Ohio. Heifer founder Dan West was well known in his church community. Bradshaw is an enthusiastic supporter of Heifer. "Heifer does good work. Rather than just giving needy people something they consume, Heifer teaches them life skills and encourages people to pass on what they learn."

As a Boy Scout leader, Bradshaw shares Heifer's mission with his troop. He took his troop to Heifer's Overlook Farm Learning Center, where the boys hauled manure in wheelbarrows to a garden spot. The troop also cooked their own meals and played games that taught them about where food comes from and how many people in the world go hungry.

"It was a good, eye-opening learning experience for the troop. They were able, through their actions at Overlook Farm, to extend their knowledge of and take part in one of the three aims of the Boy Scouts of America Program: participating in world citizenship," said Bradshaw.

Heifer Joins ONE CAMPAIGN

Story by Lauren Wilcox, Associate Editor

Chalk it up to preshow jitters. A goat that Heifer International brought to Live 8 to meet singer Sarah McLachlan was skittish and jumpy just before it was presented to McLachlan, who performed at the awareness-raising concert on July 2. It was touch and go for a little while, says Ray White, Heifer's director of public relations, but at the last minute, the goat settled down, made friends and even snuggled a little with the singer, who wore a T-shirt with logos for Heifer and the ONE Campaign.

The Live 8 concert in Philadelphia was part of the ONE campaign, a national push to end poverty and hunger worldwide. The campaign calls for individuals and governments to join an urgent movement to help countries around the world reach the U.N.'s Millennium Development Goals. The goals include eradicating extreme poverty, currently defined as income of less than $1 a day, making primary education universal, promoting gender equality and reducing child mortality.

Heifer has joined the ONE campaign to raise awareness and encourage activism at the individual and community levels. Other nonprofits aligned with the campaign include Bread for the World, Oxfam America and CARE. Because of Heifer's role as a leader in sustainable development and the movement to end hunger, it is a proud participant in the ONE campaign.

"We know through 61 years of practicing Heifer's model of sustainable development that changing the fate of the poor takes more than handouts and shortcuts," said Jo Luck, Heifer's president and CEO. "We must carefully build self-reliance in order to truly end hunger and save the Earth."

Heifer's partnership with the ONE campaign is another way for supporters to contribute to the mission of Heifer, by advocating for campaign goals at the government level. And the movement is even more powerful because it cuts across all kinds of social, economic and partisan lines. In the video spot for the ONE campaign, actors and politicians of all stripes encourage viewers to get involved. Groups who have aligned themselves with the campaign include the grassroots advocacy group MoveOnPAC and the Christian Coalition of America, which are working together to raise awareness of the campaign. The Dale Earnhardt Foundation has also joined, garnering support from America's 75 million NASCAR fans. And actor George Clooney and religious leader Pat Robertson appeared together on ABC's "Nightline" to endorse the campaign.

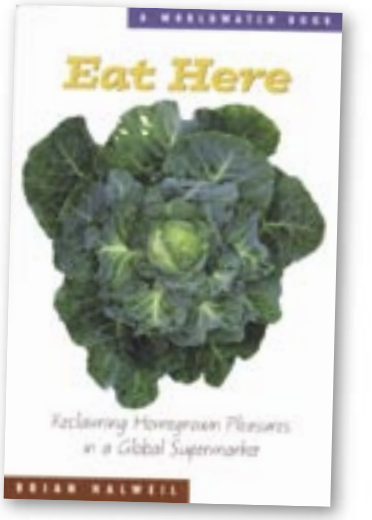
"We're not asking for your money," ONE's video spot concludes. "We're asking for your voice." With Heifer as part of the movement, that includes a "b-a-a-ah," too.

For more information on the ONE Campaign, go to www.one.org.

EAT HERE: Reclaiming Homegrown Pleasures in a Global Supermarket

Brian Halweil
W.W. Norton and Company
Paperback, $13.95

Reviewed by
Jan Cottingham
***World Ark* Editor**



How many of you remember the classic "Saturday Night Live" Bass-O-Matic commercial parody, the one in which a speed-talking Dan Aykroyd—"Yes, fish-eaters, the days of troublesome scaling, cutting and gutting are over!"—drops a fish into a blender, flips the switch and a very brave Laraine Newman lifts the pureed goop to her lips and proclaims, "Hmmm, that's good bass"?

Fast forward 30 years. Using so-called edible packaging, "the U.S. Army recently created an 'indestructible sandwich' designed to stay 'fresh' as long as three years," Brian Halweil tells us in *Eat Here: Reclaiming Homegrown Pleasures in a Global Supermarket.* Anybody out there have the desire to say, "Hmmm, that's good ..."?

Some people, the inventors no doubt, would call this "indestructible sandwich" food. And if you hadn't eaten in a while, it might taste pretty good, but so would boiled shoe leather.

Most people know that in-season tomatoes grown locally bear almost no resemblance in taste or nutrition to tomatoes plucked weeks before and trucked thousands of miles to the neighborhood megamarket. What Halweil tells us that we may not know are the enormous environmental, social, cultural, health and, yes, even financial costs of the jet-set food that clogs our grocery store aisles and our arteries. And he does it in a book that's fresh (pun intended), fact-filled and fun, but as thoroughly documented as one would expect from a senior researcher at the Worldwatch Institute.

Better yet, Halweil, a city-boy-turned-small-farmer, offers solutions to the growing and disturbing disconnect among those who produce food, those who eat it (everyone) and the food itself. In the process he introduces the reader to a diverse and clever group of people who are determined to reestablish the soul-satisfying links between farmers and consumers: "Sociologists estimate that people have 10 times as many conversations at farmers markets than at supermarkets."

Other interesting—and troubling—tidbits:

- "Statistics from several wholesale markets in the United States show that fruits and vegetables are traveling between 2,500 and 4,000 kilometers from farm to market, an increase of roughly 20 percent in the last two decades."
- "Most bananas grown around the world have been bred to not ripen on their own, but instead to obediently wait for their arrival at regional gassing facilities near their point of sale."
- "In Britain, food transportation is now among the biggest and fastest growing sources of British greenhouse gas emissions—a pattern emerging in much of the world."
- "The typical U.S. wheat farmer, for instance, now gets just 6 cents of the dollar spent on a loaf of bread—so when you buy that loaf, you're paying about as much for the wrapper as for the wheat."
- "On the typical Iowa farm, the farmer's profit margin has dropped from 35 percent in 1950 to 9 percent today."
- "The merger of Philip Morris and Nabisco (recently renamed Altria) created an empire that collects nearly 10 cents of every dollar a U.S. consumer spends on food."
- "According to the 2002 U.S. Agricultural Census, the smallest category of farm, with an average size of two hectares, produced $15,104 per hectare and netted about $2,902 per hectare. The largest farms, averaging 15,581 hectares, yielded $249 per hectare and netted about $52 per hectare."

(Continued on page 38)

(Continued from page 37)

It's that last bit of information, along with all the other well-researched data Halweil has collected, that puts the lie to the prevailing myth that in agriculture, as in so much else, bigger is not just better, it's more productive.

Despite the imperative title, *Eat Here* is no didactic diatribe by a pie-in-the-sky policy wonk. Halweil possesses plenty of field cred (he's a John Gardner Public Service Fellow from Stanford University, holds a bachelor of science degree in earth systems and has spent both class time and dirt time at the College of Agricultural and Environmental Sciences at the University of California at Davis). He also works to provide balance and context to the issue of the costs of our globalized food system.

Although *Eat Here* focuses on the benefits of locally grown food, the book is much more—an education in globalization, the environment, farming, economics, nutrition, genetic engineering, poverty, trade policy, marketing, culture, agribusiness, psychology, politics, urban planning and cuisine. It's written for the average Joe and Jill, people who eat, who shop, who buy and who want to do those things not just responsibly but enjoyably.

And Halweil has the justified self-confidence to recommend not just actions that individuals can take to regain power over their sustenance, but broad-stroke policy changes that governments can take. Perhaps the greatest virtue of *Eat Here* lies in its ability to convince readers that each of us does indeed have the wherewithal to improve not just our own little patch of the planet but to move toward healing the whole wide world.

INDIA UNTOUCHED:
The Forgotten Face of Rural Poverty

Abraham M. George
The Writers' Collective
Hardcover, $26.95

Reviewed by
Sheila Doughty
Donor Services Correspondent

India Untouched: The Forgotten Face of Rural Poverty is the story of how culture creates poverty and how grassroots efforts can help end poverty and create lasting change. The George Foundation set out to educate impoverished children in India and ended up working for social justice and sustainable development and strengthening democratic institutions. In telling the story of the foundation's work in India, this book takes an in-depth look at the complex issues that create and sustain poverty in India and how even simple efforts to end poverty must address those issues.

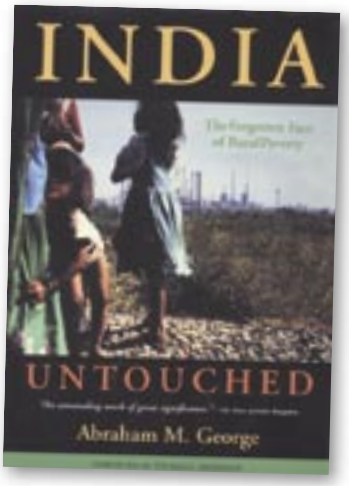
A native of India, Abraham George moved to the United States in the late 1960s. He worked, studied and started his own business. He returned to India with friends after 25 years, to use the wealth they had gained in the United States to help the poor in India. Their idea was to start a school in a rural village so that children from the poorest homes and lowest castes could gain an education and a future. Their goal was to make this school, Shanti Bhavan, one of the finest schools in India.

After creating The George Foundation, a nonprofit trust, to provide funding for this school and other similar endeavors, George realized that just having an education wouldn't be enough to change the lives of the very poor. So the foundation branched out. It took on the task of convincing oil refineries to remove lead from gasoline throughout the country. It constructed health care centers, a school of journalism and an art center, and championed land ownership for women and environmental reform.

In short, the foundation tried to change one tiny subset of one corner of the world—48 children, handpicked after a battery of intelligence tests and psychological evaluations, from families so poor they hardly had clothing, housing or food—and found out that doing so meant taking on almost every imaginable hurdle: bureaucracy, government corruption, the caste system, foreign policy, sexual discrimination, illiteracy and ignorance, sexual abuse, morality and ethics, disease and environmental deterioration, to name a few.

There is a lot to be learned from George's experience, and from the extent to which he explores it in this book. Heavy on the economic analysis (George has a doctorate in business administration and is the author of three books on international finance), it also has enough hair-raising first-person anecdotes to build a convincing gut-level case for its high-minded ideas.

George's original project, however well-intentioned, could only have come from someone who has plenty of extra income. Critics could interpret Shanti Bhavan as a quick-fix, dramatic-results kind of



social experiment from an ex-pat with a guilty conscience, long removed from the realities of his country's ills. But though there are certainly utopian moments along the way, George knows his stuff, and the book does such a thorough, careful job of taking the reader through what he has learned that it becomes one of the most worthwhile parts of the project.

This book is worth reading as a core sample of contemporary Indian society, and as a crash course in global economics. George is a master at teasing out broad principles and lessons from the thousands of obstacles, small and large, he encountered along the way. Within two years, the students at Shanti Bhavan are happy, healthy and keeping pace with their higher-caste, exclusively educated peers. But in light of the hundreds of millions who didn't make it into the school, let alone out of their particular poverty-stricken corner of the world, that's hardly the point. In the end, the story of the school works best as an allegory: the price, and the rewards, of change.

Endangered Languages
The End of Words

Reviewed by Michael Haddigan
Heifer Communications Director

For many in the world, hunger and poverty mean malnutrition, lack of education and a hopeless future. But for many others, hunger and poverty also mean the end of the language they learned from their parents.

The worldwide flight from rural areas to cities, domination of minority by majority cultures and other factors are often both causes and results of hunger.

But these factors are also leading to a loss of cultural diversity and the loss to humanity of languages many of us have never heard of, let alone even heard.

Some say that the Earth is losing endangered languages at twice the rate it is losing endangered mammals.

Here are some sobering statistics from UNESCO:

- Over 50 percent of the world's 6,000 languages are endangered.
- On average, one language disappears every two weeks.
- 96 percent of the world's languages are spoken by 4 percent of the world's population.
- 90 percent of the world's languages are not represented on the Internet.
- Half of all languages occur in only eight countries: Papua New Guinea (820), Indonesia (737), Nigeria (510), India (415), Mexico (291), Cameroon (279), Brazil (188) and Australia (120).
- About 50 languages are spoken by only one person, and 357 languages are spoken by fewer than 50 people.

These are not languages restricted to tiny islands or interior jungles. Endangered or nearly extinct languages are found around the world, from the Nordic countries to the Baltic to Central Asia to Africa to Japan to the American Southwest and South America.

Dialects of German, Yiddish, Dutch and languages of indigenous peoples of North America are disappearing along with languages such as the Ata language of the Philippines, the Djamindjung language of Australia and the Fali-of-Baissa language in Nigeria.

The World Wide Web provides a variety of resources for learning about endangered, nearly extinct and dying languages.

Among these resources you'll also find some stories of languages successfully brought back from the brink.

Following is a sampling. Explore for more.

- **National Virtual Translation Center** http://www.nvtc.gov/lotw/months/november/endangered.html
- **SIL International** http://www.sil.org/sociolx/ndg-lg-home.html
- **U.N. Works for Cultural Diversity** http://www.un.org/works/culture/
- **List of Nearly Extinct Languages** http://emeld.org/features/get-nearly-extinct.cfm
- **UNESCO Clearinghouse for Linguistic Rights** http://www.unesco.org/most/ln1.htm
- **Ethnologue Report on Nearly Extinct Languages** http://www.ethnologue.com/nearly_extinct.asp#Americas

CERES CENTER

Sept. 30–Oct. 1
YOUTH FOR HEIFER
Learn about Heifer's work with this ecumenical event for junior and senior high students that includes hands-on experiences with animals and gardening.

Nov. 5
FALL FEAST
Fall outing for the whole family! Learn more about Heifer with a video and tour while dining on fall foods.

Year-Round
FIELD TRIPS
Learn about Heifer International and Ceres Education Center with a video, walking tour and hands-on experience.

GLOBAL VILLAGE
Get a taste of the realities of life around the world with this overnight experience.

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

HEIFER RANCH

Sept. 24
GLOBAL VILLAGE DAY
Join us as we celebrate cultures around the world at this free public event.

Dec. 2-3
LIVING NATIVITY
Experience the Christmas story in living, bleating color at this free, drive-through event.

PROGRESSIVE PROGRAMMING FIELD TRIPS
(Pre-K and older; two-hour program)
Learn about the work and history of Heifer International and about how livestock improves nutrition and income.

GLOBAL VILLAGE FAMILY MEAL
(Fourth grade and older; three-hour program.)
Learn how Heifer's project participants in other countries live, and prepare a meal using their ingredients and techniques.

CHALLENGE COURSE
(Sixth grade and older; half- to full-day program)
Build teamwork and problem-solving skills and learn about world hunger and environmental issues with globally themed challenges.

GLOBAL EXPLORING
(Fifth-sixth grades; two-day program)
Learn how everyday choices affect our global community ecologically and culturally.

GLOBAL VILLAGE OVERNIGHT
(Sixth grade and older; overnight program)
Build problem-solving skills and learn how you can help your environment and the world.

SERVICE LEARNING
(Sixth grade and older; two-, three- or five-day program)
Through interactive learning, community building and work projects, learn how to serve others.

GLOBAL VILLAGE 2
(Ninth grade and older; three- or four-day program)
Immerse yourself in an experience that will connect you to the realities of poverty and hunger and to the global community.

ADULT WORK GROUPS
(18 years and older; five-day program)
Through interactive learning and work projects, learn the value of serving others.

CONFERENCE CENTER
Have your next gathering here, a peaceful place that encourages awareness, reflection and growth.

OVERLOOK FARM

Sept. 8-11
HEIFER UNIVERSITY
A three-night program that provides participants with the tools to promote Heifer in their own communities.

Sept. 18-23
FARM ANIMAL HOME-SCHOOL CAMP
A residential camp for home-schooled youth, ages 13-16.

Oct. 1-2
HARVEST FESTIVAL
Horse-drawn hayrides and pick-your-own pumpkins. Food and children's activities. Great family outing!

Oct. 9-14
HARVEST YEARS
Service-learning program for ages 55 and over. Assist with constructing baskets of farm products, do farm chores and attend hunger education sessions.

Dec. 10-11
LIVING NATIVITY
A live nativity presented hourly, international gift shop, sleigh rides, hot cider and more!

Year-Round
DAY EDUCATION PROGRAMS AT OVERLOOK FARM
Full- and half-day education programs for groups include a video and tour. May include a Peasant Meal in the Global Village, a farm work experience and a horse-drawn hayride.

MULTI-DAY SERVICE LEARNING PROGRAM AT OVERLOOK FARM
Two- to five-day stays where groups enjoy farm work and hunger/sustainable agriculture education sessions. Global Village overnight included. Get a taste of the realities of life around the world.

FIELD TRIPS
Learn about Heifer International and Overlook Farm with a video, guided tour and hayride.

HEIFER UNIVERSITY

Heifer International offers Heifer University programs to give participants the tools to promote Heifer in their communities. Cost is $195 per person (includes all meals, lodging, program fees and transportation to and from the airport when necessary).

Contact Rex Enoch at rexenoch@heifer.org or call (501) 907-2855.

Sept. 8-11
OVERLOOK FARM
Rutland, Mass.

Sept. 29-Oct. 2
HEIFER RANCH
Perryville, Ark.

Oct. 20-26
HOWELL NATURE CENTER
Howell, Mich.

Nov. 3-6 and 10-13
HEIFER U 201, HEIFER RANCH
For graduates of Heifer U.

INFORMATION

CERES CENTER
Ceres, California
(877) 841-7182 or
cerescenter@heifer.org

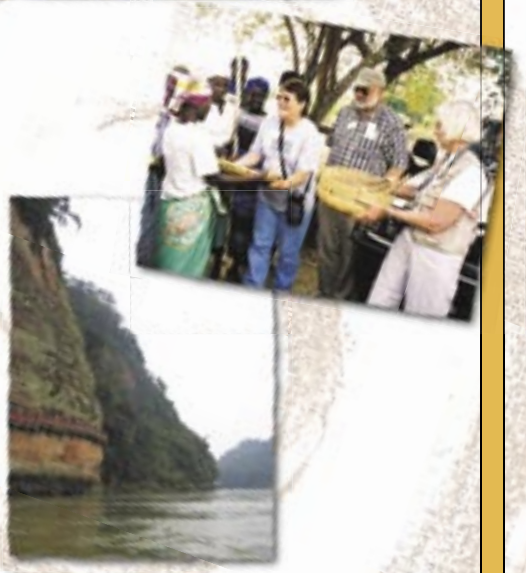
HEIFER RANCH
Perryville, Arkansas
Ranch Events Office
(501) 889-5124 or
ranch@heifer.org

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

HOWELL NATURE CENTER HEIFER GLOBAL VILLAGE
Howell, Michigan
(517) 546-0249
HCNC@howellnaturecenter.org

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

Travel
WITH A PURPOSE



Have you shopped at your local farmers market recently? Buying produce at these markets makes such a difference to the local economy and family farms. Support small farmers in your area—shop at a farmers market this season!

Heifer's Travel With a Purpose gives you an opportunity to visit small farms and learn firsthand how they contribute to the community and to sustainable development. Can one animal make a difference? See for yourself—and hear the stories from the people whose lives and communities have been transformed.

Many of you who have been on a Study Tour have shared with us how much you learned from your trip. You have told us that you have recognized that we are all interdependent, and that you have changed the way you respond to issues in your communities and your daily lives. And you are sharing those ideas with others—and making a difference in your community.

From all the Heifer staff and project partners you have visited around the world, thank you. Sustainable development is working, and Heifer's work is growing.

2005 STUDY TOURS

AVAILABLE TRIPS
(space is very limited)

LATIN AMERICA/CARIBBEAN
PERU—Nov. 18-27
Tour leader: Pamela Stone,
pamela.stone@heifer.org
(562) 431-4849

ASIA
VIETNAM/CAMBODIA—Nov. 27-Dec. 13
Tour leader: Rosalee Sinn,
dansingoat@aol.com
(508) 224-6853

WHERE WILL WE GO IN 2006?

We will have trips to all five Program areas: North America; Africa; Asia and South Pacific; Central/Eastern Europe; Latin America/Caribbean.

As dates and destinations are confirmed they will be posted at: www.heifer.org/get_involved/study_tours.htm.

If you would like to receive e-mail updates as we confirm dates and destinations, please send a note with the Program area in the subject line to studytours@heifer.org or call (501) 907-2811.

Study Tours are a gift from our country staff and project partners worlwide, who take participants into their lives.

Costs and Lengths of Stay
Prices include airfare (except where noted), accommodations, meals and local transportation.

Latin America and the Caribbean
10-14 days, $2,000-$4,000

Central and Eastern Europe
10-14 days, $3,000-$4,200

Africa
17-24 days, $4,000-$5,500

Asia and the South Pacific
14-21 days, $3,500-$5,000

North America (airfare not included)
5-10 days, $800-$1,500

Please check our website, *www.heifer.org,* and click on "Get Involved" for the most current information.

Giving ... and Receiving

A Charitable Remainder Trust Can Mean Both

By Janet Ginn
President, Heifer Foundation

Editor's Note: The following is a true story. The names have been changed to protect the privacy of the donors.

Meet Mr. and Mrs. Roger Singler of Seattle. In 2001, as they were contemplating a move from their home of 30 years to a retirement village, they attended one of my planned charitable giving seminars. At the end of the evening, the Singlers invited me to meet with them and their attorney privately the next morning at their home.

I arrived at a beautiful home nestled in a grove of pines overlooking a peaceful lake. Jean Singler greeted me at the door enthusiastically, saying, "Roger and I were so excited to learn about our charitable options that we couldn't sleep last night! To think we can fulfill our personal desires AND still help others is a dream come true. We always knew we could help our favorite charities through our will, but never imagined there were options that would benefit us now and the charities after we are gone."

One of the planned charitable giving options the Singlers had learned about the night before was a charitable remainder trust. While the name may sound complicated, it is a relatively simple idea. A charitable remainder trust is a legal instrument that helps with the transfer of property over time when multiple interests and objectives are involved. It is a way for charitably minded individuals to make gifts, while preserving economic security for themselves and their loved ones.

One way to think of a trust is as an "artificial person" that is allowed to own and manage property for the benefit of one or more people for a specified time. As the donor, you place property (cash or other assets) in the trust. You specify that payments from the trust be made to you or one or more other people for life or for a set period, up to 20 years. At the end of the designated trust period, the property remaining in the trust (the charitable remainder) becomes the property of the charitable interest or interests you designate.

There are several benefits to a charitable remainder trust. Among them:

- Increased income from low-yielding assets.
- Reduction or elimination of income, estate and gift taxes that would otherwise be due.
- Diversification of investment assets and the potential for tax-free growth of assets.
- Creation of a source of income for children, parents or other loved ones.
- The enjoyment of making a gift that might not otherwise be possible.

If a charitable remainder trust seems right for you, you would, in consultation with your advisers, decide what assets should fund the trust. Then you would decide what percent income you want the trust to pay out (within guidelines), decide what charity or charities would receive the remainder after the end of the trust, and finally, decide who will be the trustee.

The trustee will manage the property (and its sale, if necessary), the investment of its proceeds, and the administrative and reporting requirements for the trust. The trustee may be the donor, a bank or an attorney, or in some cases the charity or foundation scheduled to receive the remainder will serve in this capacity. (Heifer International Foundation charges no fees for the establishment or administration of a trust as long as it is a 50 percent beneficiary.)

So what about the Singlers? I presented them with a proposal for a charitable remainder trust. Af-

ter reviewing the proposal with their financial adviser and giving it much thought, the Singlers chose to use their lakeside home to fund the trust, thereby bypassing any capital gains taxes that would have been due if they had sold the home outright. The home appraised at $440,000. As trustee, Heifer Foundation was able to sell the property quickly and 100 percent of the proceeds went to work immediately generating lifetime income for the Singlers. This gift allowed Roger and Jean Singler to pass on their values as well as their valuables, creating a legacy for a better world. That's powerful.

One of the great pleasures of my job is working one-on-one with donors like the Singlers. Only in this way can an organization really get to know its donors, the plans they have, and, most importantly, the donors' values.

Whatever your charity of choice, what matters is that those of us who are blessed with the capacity to give do so. I challenge you to learn more about planned charitable giving options—trusts are just one example of the tools available to you—and how you, too, might pass on not only your valuables, but your values. After all, giving is receiving.

This article originally appeared in the April 2005 issue of AY *magazine.*

PLANNED CHARITABLE GIVING SEMINARS

Sept. 6-9: Heifer Ranch, Perryville, Ark.
Sept. 26: Orlando, Fla.
Oct. 10: New York City
Oct. 18-21: Heifer Ranch, Perryville, Ark.
Nov. 15: Chicago
Nov. 17: Milwaukee, Wis.
Dec. 13: Fayetteville, Ark.
Dec. 15: Little Rock

We'd love to have you join us at any of these events. Please call toll-free (888) 422-1161, or e-mail us at sandi.farr@heifer.org for more information. Hope to see you soon!

(Please complete and return this reply form.)

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It's in Our Genes

By David Suzuki

David T. Suzuki, chair of the David Suzuki Foundation (www.davidsuzuki.org), is an award-winning scientist, environmentalist and broadcaster. This essay originally was published on Oct. 24, 2003. Suzuki, who wrote the cover story for the May/June 2004 issue of *World Ark*, lives with his wife, Dr. Tara Cullis, and two children in Vancouver.

While in Ottawa recently, I was amazed to discover that the city was packed with tourists coming to witness the spectacle of the fall colors. I shouldn't have been surprised—nature tends to draw crowds the world over.

In Algonquin Park each year, thousands of people spend their evenings straining to hear the call of wolves. In towns like Churchill, Manitoba and Iqualuit, Nunavut, locals welcome visitors coming to experience the annual migration of polar bears and the display of northern lights. In Chicoutimi, Quebec, the townspeople proudly protect the salmon run in the small river running through the town.

According to renowned Harvard ecologist Edward O. Wilson, more people around the world visit zoos and aquaria each year than watch all professional sports. Humans, he says, have a profound need to "affiliate" with the rest of nature—an innate need he has named "biophilia," a love of life.

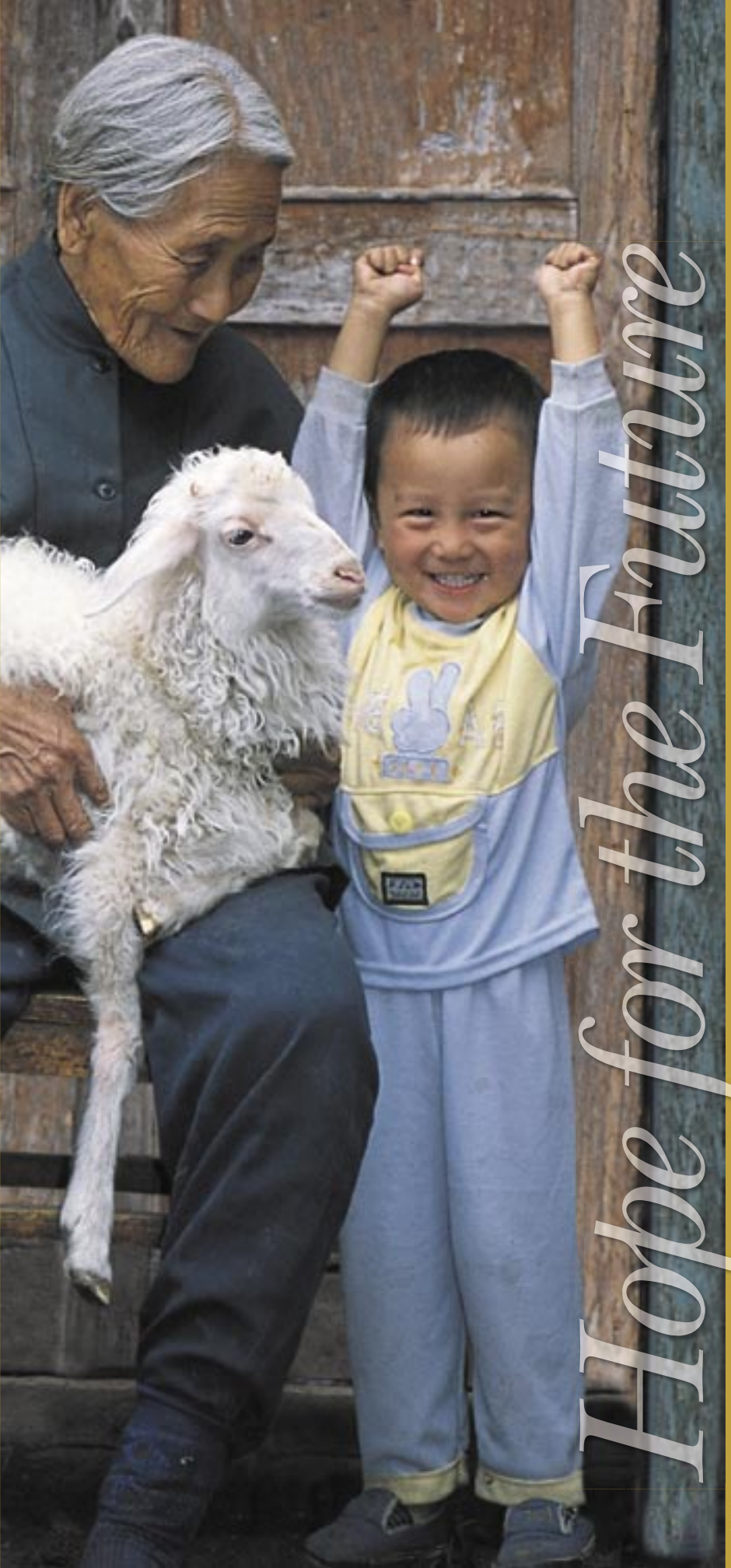
Try showing a young child a butterfly or flower or, for that matter, a spider or snake. You will see an instant attraction, often with the child wanting to stuff the object in her mouth. That, Wilson believes, is a direct expression of biophilia. Unfortunately, he says, in our concern that something might bite, sting or dirty us, we teach our children to be frightened by nature, replacing biophilia with biophobia.

Recently, the spectacular achievement of elucidating the entire genetic blueprint in a human genome was deservedly feted. But in the rapturous speculation about the potential benefits—new drugs, cures for hereditary disease, elimination of mutations—I believe we ignored the most thrilling insight gained. In the DNA of all human beings are found hundreds of genes identical to those in mice, fish, insects, plants and bacteria! The Human Genome Project revealed what many people have always understood: We are genetically related to all other forms of life. Viewed this way, our actions can no longer be driven by the perception of other species as "resources," but must be tempered by the recognition that they are our relatives.

As debates rage over the fate of our forests, prairies, coral reefs and wetlands, arguments focus on jobs, economics and cost. But how do we assign value to our relationship with other life forms?

When I received an unsolicited letter from a real estate agent suggesting that I "put my house on the market and buy up," I wondered what it was that had made my house a home. My wife and I bought the property 25 years ago, and to me, what makes it most precious are the spot under the dogwood tree where our pet dog (Pascha) and cat (Blackie) are buried; the raspberry and asparagus patches my father-in-law, who lives upstairs, planted just for me; the kitchen cabinet my father built for our apartment when we were first married and that I tore out and installed in our house; and, in the backyard, the clematis plant on which we put the ashes of my mother and niece when they died. Those things give my home a value beyond anything money can buy. Yet on the market, they are worthless.

How do we put a price on the spectacle of autumn leaves, the thrilling answer to our calls from a wolf or the inspiring journey of a salmon back to its birthplace? We can't, because they are priceless, and we are spiritually impoverished when we ignore them.



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- 1.4 million additional families or 6.5 million men, women, boys and girls, to receive training in environmentally-sound farming, improved animal management, gender equity and community development.

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