

ENDING HUNGER • SAVING THE EARTH

WorldArk

Planting Hope in Haiti



Paul Farmer on
equity in health care

A woman's quest on the
Thailand-Burma border

May/June 2007

Dear Friends ...

By Jo Luck
President and CEO

We invite you to learn about hunger and poverty on any level and every level.

Learning is often the first step to doing. Just ask 28-year-old Meredith Walsh, a Memphis native who now lives and works on the volatile Thailand-Burma border. Walsh moved 9,000 miles from home to become a humanitarian worker to ensure that refugees who were forced to leave their homes in Burma have access to health care.

Her call to action came during the summer of 1996 when Walsh visited the Global Village at Heifer Ranch, one of Heifer International's learning centers, in Perryville, Ark. She and fellow youth group members from Memphis' Prescott Memorial Baptist Church dispersed to models of African, Appalachian and Guatemalan homesteads for the night, where they were challenged to scrounge for cooking fuel and clean water. For the first time, these young people saw that food, in most parts of the world, comes not from the grocery store but from the garden or animals nearby. They saw for the first time what poverty truly means. Walsh said that she knew from that day on that she wanted to help end suffering.

Stories like this one give me so much hope, and they also confirm Heifer's commitment to education. Not everyone knows this, but educating people about the root causes of hunger and poverty is part of our mission.

Education is also a major theme at the Heifer International World Headquarters campus in Little Rock, Ark. This year we break ground on the Polly Murphy and Christoph Keller Jr. Education Center. Upon its completion, visitors will find interactive displays, meeting spaces and special programs utilizing the knowledge accumulated during Heifer's more than 60 years of work in international development.

We can look at stories like Walsh's to see that knowledge can lead to positive action. I find examples of this all the time. In fact, while in Ann Arbor, Mich., to deliver a lecture at the University of Michigan's Center for the Education of Women, I had the occasion to spend time with a group of smart and dedicated elementary students



Jo Luck congratulates a group of Michigan elementary students whose fundraising efforts will provide goats to six struggling families.

at the Angell School who set out to raise \$120 to give a struggling family a goat. As their fundraiser progressed, however, they learned more about the great need that exists. By sharing this knowledge with others, these remarkable students were able to raise enough money for six goats!

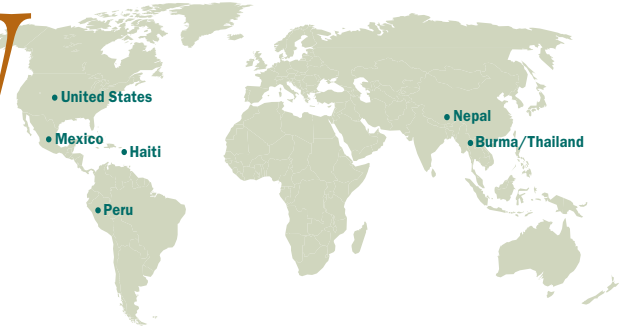
We invite you to learn about hunger and poverty on any level and every level. Maybe you'll visit another country or a community not far from your own to see these issues firsthand. Maybe you plan to keep up with news reports about Africa's AIDS epidemic or the political unrest that's keeping young Meredith Walsh so busy. I also hope you'll read this issue of *World Ark* for news about Heifer's own efforts. Whatever route you choose, we're grateful to have your support in this vital mission.

PREVIEW

WORLD ARK
MAY/JUNE 2007

"The health of the poor is now deemed less important than what is often termed 'cost-effectiveness.'"

—Dr. Paul Farmer



6



14



28

6 Planting Hope in Haiti

In 2004, Hurricane Jeanne devastated Haiti, the poorest country in the western hemisphere. Severe deforestation only exacerbated the effects of rain and flooding. But today, communities are rebuilding with the help of Heifer International.

14 Whither Equity in Health

Dr. Paul Farmer, co-founder of Partners In Health and subject of the bestseller *Mountains Beyond Mountains*, has worked for decades to provide health care to the world's poor, most notably in Haiti. Farmer says health care should not be a privilege of the wealthy.

22 Life on the Border

A photo-essay by photographer Randy Dixon captures the precariousness of a life lived between Mexico and the United States.

28 From Memphis to Mae Sot

Meredith Walsh works on the frontlines of suffering and civil strife in Southeast Asia. The Memphis, Tenn., native first experienced the realities of the rest of world on an overnight visit to Heifer's Global Village.

Cover: A Haitian girl holds corn grown in her family's garden.

Photo by Darcy Kiefel

DEPARTMENTS

- 2 **Letters**|Feedback from our Readers
- 4 **The Good Life**|Tips for Better Living
- 20 **Asked and Answered**
Native American activist Winona LaDuke is partnering with Heifer on a new project to bring hope to the White Earth Reservation.
- 34 **Mixed Media Reviews**
How to Live Well without Owning a Car, What is the What, "The World According to Sesame Street"
- 41 **Heifer Bulletin**
Bio-gas, Cornerstones training in Nepal
- 44 **Heifer Spirit**
Joggers, winemakers, volunteers and cooks salute Heifer
- 48 **Calendar of Events**
- 50 **For the Record**
Facts and Figures
- 52 **Reflection**
Access and Equality

I have found your *World Ark* magazine to be one of the most interesting and thought-provoking I have seen in a long time. One disturbing note: I heard, I think on the radio and probably public radio, that people who send animals to poor countries, particularly those with marginal soils where those receiving animals are encouraged to breed and give away extras, has led to more animals than the land can support and has caused increasing desertification of these areas. I am sure you are aware of this, and I hope you do all you can to see that your animals go to suitable locations, but some things may be beyond your control. I thought you should know that people are hearing this criticism and having second thoughts about supporting your cause.

Peggy Henry
St. Johnsbury, Vt.

Q&A

In a recent *World Ark* reader survey, 37 percent of respondents said they passed on the magazine after they finished reading it.

*After you read
World Ark,
what actions do you take
to help end hunger
and poverty?*

Mail your response and tell us a little about why you responded as you did to the address on our masthead, or e-mail it to worldark@list.heifer.org.

Response from Terry S. Wollen, DMV and Heifer's Director of Animal Well-Being:

Heifer's approach to community development reduces the impact of livestock on the earth and contributes to its regeneration. First, we work with local leadership because native people understand local conditions and are better placed to manage our programs in positive ways.

Heifer's local training uses a holistic approach between the livestock that provide livelihoods to the family and management that protects their soil and water resources. With proper training in livestock management, the community group chooses the animal breed. Local breeds are selected most often because they are acclimated to local feed resources, livestock diseases and weather. It is only in a few cases that Heifer encourages the use of improved animal breeds in a project and this is when a boost in the animal genetics is necessary for market purposes. The community group chooses the initial families to receive an animal and later chooses members to receive the pass-ons.

Training in environmental management is conducted by local specialists. Farmers are taught to return the manure to the soil and to grow the right crops in a way to preserve local soils. In many instances, shrubs and trees are planted as a part of the project to provide buffer areas and soil contours. Where the weather permits, bio-gas units are installed that are fueled by animal waste. In some situations, improved stoves are constructed to cut down on kitchen smoke and to reduce the cutting of trees for fuel.

In our Heifer way, then, we are raising animals that are in balance with their surroundings. We appreciate

your encouragement to place the right animals in suitable locations.

March/April Question

What do you think is the biggest cause of hunger in developing countries?

I believe the biggest cause of hunger in developing countries is hopelessness, with "time" being a close second. I believe that people in developing countries have such a hard time providing basics such as food for their children, that they have lost hope. Each day is worse than the one before. When all of your energy (what little there is when you are starving) is spent surviving the day, there is no time, there are no inner resources or opportunities to find a way out of extreme poverty unassisted. When you aren't sure you will live through the day, how can you imagine a future?

This is why agencies and programs such as those sponsored by Heifer are so important. One family at a time is helped to believe they can have a future. Others see this and begin to think differently.... Maybe there IS more to life; maybe my children will have a chance after all.

Pat Murphy
St. Louis, Mo.

The biggest cause of world hunger in the developing countries is political. From 2000 to 2002 I was attached to the American Embassy in Lusaka, Zambia, as the foreign-service officer in public affairs. My job was to deal with all the educational and cultural issues, and everything to do with the local and international press.

During this time, Zambia suffered drought two years in succession. This put pressure on the supply of mealie-meal, which is ground white corn that is cooked into a grits-like porridge. This

porridge is the staple of the Zambian diet. In fact, no one considers he has eaten if he has not eaten mealie-meal. If one is well off, there will be three meals a day. The more poor one is, the fewer the meals. First, the price of a 25 kilo bag of mealie-meal began to rise. Long lines formed wherever a delivery was expected. (The 25 kilo bag is the most common way a family would buy this staple each month.) The government did not address the problem until there were severe shortages, especially in the remote rural areas where subsistence farmers ate their seed corn.

What keeps the food from the people who need it are governments who use the control of the food supply to subdue adversaries, dissidents and political opponents in an effort to stay in power. Governments can refuse aid outright as a matter of pride or denial of their ineptness; they can hinder the distribution of food, creating bottlenecks that keep food in their warehouses and from being distributed to the areas that need it. When people know there is food in warehouses that is not being distributed, they often riot and break into the warehouses. Then governments can claim

there is a public security problem that prevents distribution of the food.

Carol Jean Locke
Ft. Myers, Fla.

The empire model that has been in existence for over 5,000 years in which destruction, war and domination are the major themes and which keeps wealth concentrated in a small minority. As the world shifts to gender equality and a model of creation, nurturance and sharing from the grassroots up, as is starting to happen thanks to the work of Heifer and others, hunger will have a chance of disappearing.

I answered the way I did because I really want to believe in a positive future for humankind and I believe new stories and ways of thinking will help in the transition. I'm really tired of the way the world has been operating with wars and poverty and the same old things that do not work being done over and over. The only way this can change is by changing the whole model, and if humankind can exist long enough, I believe this will happen.

Raya Kate Blane
Athens, Ga.



*World Ark is printed on
30 percent post-consumer
recycled stock, saving
6,264 trees per year and
keeping 348,000 pounds
of post-consumer waste
out of landfills.*



PRESIDENT AND CEO
Jo Luck

WorldArk
1 World Avenue
Little Rock, AR/USA 72202
E-mail: worldark@list.heifer.org

To change or remove an address, please e-mail donoraction@list.heifer.org or call customer service at (800) 422-0474.

PUBLISHER
Tom Peterson

COMMUNICATIONS DIRECTOR
Michael Haddigan

EDITOR
Sherri Nelson
sherri.nelson@heifer.org

ASSOCIATE EDITOR
Austin Gelder
austin.gelder@heifer.org

GRAPHIC DESIGNERS
Pooi Yin Chong
Grace Domagala-Zobkov
John Houser

WRITER
Jaman Matthews

ADVERTISING SALES
Judith Velasco
worldarkads@heifer.org
(501) 907-2936

World Ark is the magazine of Heifer International, a global nonprofit working with communities to end hunger and poverty and care for the earth.

Since 1944, Heifer has helped 8.5 million families in more than 125 countries move toward greater self-reliance through the gift of livestock and training in environmentally sound agriculture. The impact of each initial gift is multiplied as recipients agree to "pass on the gift" by giving one or more of their animal's offspring, or the equivalent, to another in need.

Heifer International is a member of Interaction, the largest alliance of U.S.-based international development and humanitarian non-governmental organizations, and of Global Impact. Federal and state employees may designate gifts to Heifer through payroll deduction by entering CFC #12079. © 2007, Heifer International



Are You the ONE?

You could be. A solution to world hunger is just a few clicks away. Visit www.one.org and join the ONE Campaign to make hunger, AIDS and poverty things of the past. The concept behind the campaign is simple: rallying Americans one by one to unite with hunger specialists and other socially minded organizations to make a difference worldwide. ONE's mission is to increase U.S. spending on international aid from 0.5 percent to 1.5 percent and lead a global effort to meet the United Nations Millennium Development Goals. Lend your voice to change, sign the ONE declaration and let governmental officials know that transforming the futures and hopes of an entire generation in the poorest countries is a national priority. Consider one fact: one billion people worldwide live on less than \$1 a day. ONE by ONE, we can help them to help themselves. Sound familiar? Yes, Heifer International is a proud partner of the ONE Campaign.

Six Tips for a Better Summer

When the thermometer goes way up and the weather is sizzling hot, surviving the heat in sustainable ways can be a challenge. Here's a simple list of ways you can have it made in the eco-shade in the upcoming season.

- 1 Play it cool—Save on high energy bills by maximizing your resources: shade your east and west windows; keep thermostats at 78 degrees or higher; and only use heat-generating appliances (e.g., dryers, dishwashers) after dark.
- 2 Bite back—Get rid of pesky blood-sucking insects with the sweet smell of natural essence-based repellants you can make at home. Check out www.care2.com for recipes.
- 3 Take cover—If Olympic sun tanning is your favorite sport, consider natural methods to enhance your darker hue and protect your skin. Check out your local health food store or shop online to get your own “green” screen and tanning aids.
- 4 Dress for success—Go organic to a tee, buying the latest eco-fabric made from bamboo. It's among the earth's most prolific renewable fiber sources. Find out more or order online or at www.bamboosa.com and www.shirtsofbamboo.com.
- 5 Take a dip—Consider two well-known facts: 70 percent of the earth's surface and 66 percent of our bodies are water. Take the hint! Drink plenty of H₂O to prevent dehydration this summer and dive into Mother Nature's own natural cool-aids (lakes, rivers and streams).
- 6 Eat Light—Swear off fast food for the summer! Dig into fresh local produce. You'll not only be sporting a slimmer silhouette, you'll be preserving local jobs.

Something Borrowed, Something Green?

Plenty of superstitions surround wedding days, from good luck charms right down to the best month to tie the knot. But how about investing in a good omen for the happily ever after of the whole planet? When you're making your list of old, new, borrowed and blue remember to slip in something green. Consider trimming that hefty flower bill by either using seasonal items or fruits as decorations or simply having your wedding in a place with real blossoms. Educate your guests on social causes by tacking a few of your favorite charities onto the gift registry so friends and family can donate in your name. And while it may be hard to even think of giving up the lap of luxury in order to labor for a good cause on your honeymoon, ponder making a commitment to volunteer locally. Or donate your time to a worthy cause like Habitat for Humanity (www.habitat.org) and give another family a chance to start a new life in a new home. For more ideas on how to make your wedding scene green, check out www.ByRecommendationOnly.com or www.portovert.com.



The Green Thumb

Luffa, the Grow-It-Yourself Sponge

We've all seen luffa (sometimes spelled loofah, loufa or loofa), the cylindrical sponge sold in high-end bath and body shops. But do you know where a luffa comes from? Not the ocean, as you might assume. In fact, you can grow luffa right in your backyard. Luffa is actually a member of the gourd family, grown not for eating, but for the dense fibers that make up its internal skeleton. Once the fruit has matured and dried, the skin is peeled away and the seeds removed, leaving the durable sponge-like fibers. Luffa is most often used in the shower or bath but works well for scrubbing dishes, household cleaning and even washing your car. And you don't need scuba gear—just a few seeds and a patch of dirt. For more information, visit www.luffa.info.



Steps to growing your own luffa:

1. Luffa seeds are available from several sources online. Plant your seeds outdoors in the spring after the chance of frost has passed. If you live in a cool climate, you may want to start your seeds indoors.
2. Like most gourds, luffa is a rambling vine that likes a trellis and regular watering. Luffa takes four to six months to grow, and the fruit will mature at different times. Harvest time is usually from September to November.
3. Harvest your sponges when the skin is dry and turning brown or black. This is the easiest time to peel off the skin. Remove all the seeds by shaking them out or cutting the luffa open. Be sure to save some to plant next year.
4. Once the luffa has been peeled and the seeds removed, soak the fibers in a diluted bleach solution to clean and whiten. The luffa can then be cut into sections for use as a bath and household sponge or left whole to use as a back scrubber.

Planting Hope in Haiti

By Sherri Nelson | WORLD ARK EDITOR

MOULIN, HAITI—Alphene Joseph wearily glances at the overcast sky and says, “This is a dangerous place to live during the rains.” He fears rain, oddly enough for someone living on a Caribbean

island. Beads of sweat track down his dark face, which is lined like the ravaged mountainsides. Two years ago, Tropical Storm Jeanne wreaked havoc in Haiti, forever scarring the land and the people. Joseph lost his family’s only sources of food—a garden and livestock—to the flooding.

Joseph clasps his hands together and sadly looks at the ground. “Everywhere, poverty and hunger. It was like a famine came over the area. We had nothing to eat.”

Not a famine, but a fury. In September 2004, Jeanne, which later became a Category 3 hurricane, claimed the lives of at least 3,000 Haitians and left an estimated 300,000 people homeless. Most of those affected lived in the coastal area of Gonaives, an urban center cupped by the Arbonite Mountains, which Alphene Joseph calls home.

(Continued on page 8)



Alphene Joseph plants cassava and banana leaves in a safe and terraced area in the village of Moulin, Haiti.

PHOTO BY DARCY KIEFEL



PHOTO BY DARCY KIEFEL

(above) Water and mud are still standing from Tropical Storm Jeanne, which caused massive flooding and mudslides in 2004. (inset) Aerial view shows how much of Haiti is deforested in comparison to neighboring Dominican Republic.

The rains turned to rivers surging down the mountain, quickly flooding the city below where people scrambled to rooftops to escape the torrential waters. Locals talk of the mud and water still standing today, and speculate that these marshy fields are actually mass graves of the missing.

Living in isolation—with no electricity or communications, and perilous dirt roads making travel impossible during stormy weather—residents were unaware of the imminent danger. “There was no warning, no information to let us know what was happening,” says Séance Fenelus, who lives in the same mountain community as Joseph. “The flood



GEOEYE SATELLITE IMAGE

came during the night. We were sleeping. We lost family in Gonaives. My cousin died, and the community lost many schoolchildren who went to Gonaives for an education.”

A thief in the night, Jeanne stole the livelihoods and homesteads from the poorest

of the poor. Fenelus points to where his new crops grow and recalls how he felt all was lost. “All the sugar cane and gardens, gone. Jeanne washed away all the land. After the hurricane, I lost hope that we would ever find resources to rebuild what we lost. To have hope, you need help.”

His words are true: all of Haiti needs more hope—and more help.

How can a tropical storm cause more than 3,000 deaths in Haiti, while only 18 died in the Dominican Republic, when they share the same island? Although the storm was a natural disaster, most of the conditions that contributed to the damage were manmade. Haiti is 98 percent deforested, and its nearly treeless mountains and eroded landscapes make it extremely vulnerable to flooding and mudslides. Much of the land is clear-cut for farming, and desperation for cooking fuel drives Haitians into the decimated forest in search of what little wood is left. Clearing land for farming contributes to the environmental crisis as well. When the storms come, the earth cannot absorb the water and there are no trees to break the winds. Everything is in danger of being swept down the mountainside. And when livestock is washed away, decaying carcasses taint potable water supplies with hazardous bacteria.

Although environmental degradation is the major cause of the storm’s widespread destruction, it’s not solely to blame. Poorly built houses, scant to non-existent infrastructure and a government ill-equipped to warn, evacuate or rescue its citizens contributed to Jeanne’s high death toll and massive destruction.

“The roads are so bad here that we cannot get to the resources available, and the resources can’t get here,” explains Fenelus.

LIVES SPARED, LIVELIHOODS LOST, HOPE FOUND

“I thought my daughters [who live in Gonaives] had died, but by God’s grace they were saved. They climbed to the roof [during the flooding from Jeanne]. Water came up to their noses; they could barely breathe,” says Alexis Tanrius, who also lives in the Moulin community. He raises his hand to his nose, demonstrating how high the water had risen. “Hurricane Jeanne destroyed everything I owned. Only our lives were spared.”

After the storm had passed, Tanrius went to search for food, and on his way he found



Deforestation continues to be a problem in Haiti, as people have no other source for cooking fuel.

Upheaval: A History of Haiti

By Kendra R. Johnson
WORLD ARK CONTRIBUTOR

Arawaks discover Ayiti (“mountainous land”). Taino people arrive in 700 A.D, forming the original indigenous Taino-Arawak population on the island.

250 B.C.

Christopher Columbus sails to Ayiti, changing the name to Hispaniola (“Little Spain”) and beginning European colonization.

1492 A.D.

Taino-Arawak people are all but extinct. First African slaves arrive.

1520

First French settlers enter northwestern Hispaniola, forcing Spanish settlers east.

1625

French and Spanish sign Treaty of Ryswick, giving France control of one third of Hispaniola. The new colonies are named St. Domingue and Santo Domingo, respectively.

1697

St. Domingue becomes the most important colony worldwide, producing sugar, rum, coffee and cotton. This is largely through brutal regime of mass importation of 500,000 African slaves.

1697-1790

Voodoo high priest Boukman leads a slave rebellion that eventually becomes a 13-year civil war. The slave army was headed by national hero Toussaint L'Overture and two future leaders, Jean Jacques Dessalines and Henri Christophe.

1791

The country's flag is born as a variation of France's tri-color banner without the white center.

1803

Self-proclaimed emperor Dessalines declares independence from France. Renamed Haiti, the country is put under economic “quarantine” by its slave-holding neighbors for fear of spawning similar rebellions.

1804

Civil war splits the country in two: a kingdom under Henri Christophe and a southern republic, which is later reunited under Jean Boyer.

1807-1820



PHOTO BY DARCY KIEFEL

Visiana Maxis-Joseph, who lives with her husband Alphene Joseph in Moulin, hugs her niece, Love Darling.

hope. He met people who are members of a grassroots group that helps small farmers improve food production. The group has grown with the support of World Neighbors, an international development organization. Heifer International partners with World Neighbors to expand the scope and impact of food-security efforts, soil conservation and reforestation in Moulin and two other mountainside communities recovering from the

storm damage, Bayonnais and Camathe/Bas de Sault in St. Michel.

“The partnership with Heifer is important because there is so much work to do. Heifer helps us do more work with better results,” says Appolos St. Fleur, a 10-year veteran field technician for World Neighbors. “The work we’re doing helps people to move forward and have more knowledge, helping people live better lives.” St. Fleur knows the residents in Moulin well, as he spends three weeks a month in that community, away from his wife and children, who live hours away.

Through this project, Heifer and World Neighbors have brought a holistic approach to environmental recovery and food security for 900 families. The year following Tropical Storm Jeanne, Heifer Haiti worked to address immediate needs. During the project’s first phase, participants received rapidly producing agricultural resources to improve family nutrition. Heifer provided poultry, vegetable seeds, grains, root crops, banana plants, bean seeds, corn, millet and peanut seed. (For the record, Haitian peanut butter bests U.S. name brands any day).

Then, to begin rebuilding efforts, Heifer offered short-term jobs for project participants to repair and construct new rock retaining walls that slow water overflow in the worst ravine areas. This enabled families to earn income and provided a level of protection from future flooding. People who were compensated for building retaining walls were required to pass on a gift to others. For every week of paid labor, the participants donated a day of soil conservation work to a neighbor in need.

Workers also planted fast-growing bamboo and other vegetation around natural spring areas to protect drinkable water sources.

Additionally, Heifer created a “tool bank” so these subsistence farmers had the necessary equipment to work their gardens. Once a participant pays back the small loans for tools, the money becomes available for another to borrow.

A NEW WAY OF LIFE

After the first phase of the Hurricane Jeanne Environmental Recovery Project, Heifer had

to prepare participants for long-term success. Heifer Haiti’s North Program Coordinator Ewaldy Estil oversees the field programs, which will help Moulin residents become self-sufficient for food and income, as well as teach them how to heal and protect the land. “I didn’t have any resources,” says Estil, “but Heifer put resources in my hand so I could help my people and my country.”

“Some say I should be a preacher not an agronomist because I bring hope,” he says modestly and laughs.

Resuming a serious tone, Estil says, “This



PHOTO BY DARCY KIEFEL

Heifer offered short-term jobs to project partners to repair and construct new rock retaining walls to slow water overflow in the worst ravine areas.

HAITI FACTS

Population:
8.3 million
(95 percent Afro-Haitian, 5 percent bi-racial or white)

Life Expectancy:
53 years

Literacy:
52.9 percent

Infant mortality:
71.65 deaths/
1,000 live births

SOURCES:
U.S. CENSUS BUREAU

U.N. EDUCATIONAL,
SCIENTIFIC AND CULTURAL
ORGANIZATION

Upheaval: A History of Haiti

Haiti occupies what later becomes the Dominican Republic.

1822-1844

France officially recognizes Haiti after the island nation makes a financially crippling payment of 150 million francs, which begins the country's cycle of poverty. U.S. recognition comes 24 years later in 1862.

1838

Political instability reigns as 22 successive heads of state run the country, most of which were ousted by military force. During the period, Germans establish a strategic presence.

1843-1915

U.S. intervention begins under pretext of political unrest after President Guillaume Sam is publicly dismembered.

1915-1934

Duvalier Era begins as François “Papa Doc” Duvalier rises to power in a military-controlled election. Papa Doc declares himself president for life and forms the *Tonton Macoute* to ensure his rule, exiling or killing thousands.

1957

Papa Doc dies in office, but not before putting his 19-year-old son in the presidency. Jean Claude “Baby Doc” Duvalier sinks Haiti further into poverty before his U.S.-assisted exile to France.

1971-1986

Priest Jean Bertrand Aristide is elected president in the first free election, only to be ousted in a *coup d'état*. Thousands attempt to flee the island. In response, the Organization of American States (OAS) imposes a three-year embargo.

1990-1991

Aristide returns under Governor's Island Agreement to complete term. U.S.-led United Nations military intervention begins, paving the way for election of Aristide protégé Rene Preval in 1995.

1993-1994

Preval becomes the first Haitian president to serve out his term. Controversy erupts over local and parliamentary elections. The world contests election results and the OAS donors suspend aid.

1996-2000

Aristide is sworn in after a successful, but controversial, election bid. He faces a parallel government and mounting opposition that culminates in an attempted coup.

2001



PHOTO BY DARCY KIEFEL

Jamaille, whose parents are Heifer project participants in Ivwa, helps prepare the family's meals.

work is not just funding a project, it's teaching people a new way of life."

That new way of life requires that participants attend many hours of training, learning how to improve their communities and their lives. Estil and St. Fleur lead training workshops on tree nurseries, seed selection and storage, agroecology methods, animal husbandry and well-being, grafting techniques, organic composting, insect control, gender equity, soil conservation and project management. Residents like Alexis Tanrius are eager to learn more.

"The trees I plant will help me a lot because

when they grow, I can seed them and sell the seeds," he says. "And when the trees grow, they will serve as a barrier between me and the storm. I also know that if I cut down a tree, I have to plant another one. That's the rule."

Seance Fenelus finds the gender equity training the most helpful. "Gender training is the best because I now know how to better care for my family."

The community's long hours of work are paying off. Young green trees dot the landscape. Gardens are producing better and more diverse crops. Rows and rows of rock retaining walls line the mountainside ravines. People

have clean water to drink. Families chat, and men and women work side-by-side.

As Estil walks through the community, residents greet him with hearty handshakes and exuberant hugs. Young girls call out "*bon jour*" in sing-song voices. He points to the poultry pecking nearby. "Look at my roosters," he says proudly, "How healthy they are!"

The progress in Moulin is heartening. Still, Jean Camille Bissereth, country director for Heifer Haiti, says that developing the rural areas of Haiti is slow, deliberate work. "For lasting success," he says, "we must be patient, we must provide resources, we must teach younger generations, and the world needs to understand us. It's a challenge to Heifer to help Haiti no longer be the poorest country in this hemisphere.

"Our country is beautiful, our people artistic and hardworking," he says. "The Hurricane Jeanne Environmental Recovery Project is really improving the lives of people in communities like Moulin. Heifer Haiti wants our programs to be a model for other nongovernmental organizations working in the area. Our work needs to be replicable throughout Haiti, so that more people get the help they need."

And as the Moulin project demonstrates, given the opportunity, the people of Haiti

will work hard together to solve their problems themselves.

"We don't blame others," says Estil. "It's our burden and we'll carry it because these are our people. If you think about yourself, you leave the country, but if you think about the people, you stay. We don't need pity. We need more attention."

WHAT DREAMS MAY BECOME

In Haiti, the causes and consequences of poverty are many, the resources few. A history of economic crisis, political upheaval, public uprisings, and debilitating natural disasters make some wonder if Haiti will ever be stable, its people self-reliant and its barren mountains returned to lush forests. Can other communities repeat the sustainable development work happening in Moulin? Can Haiti be saved?

There are no easy answers and no quick fixes for the hungry and poor who live on this small Caribbean island, the poorest country in the Western hemisphere, which lies in the shadow of the United States, the world's land of plenty. But one thing is certain: if we avert our eyes from the suffering in Haiti, if we don't acknowledge the potential of their people, we turn our backs on humanity—theirs and ours. 🍫

HAITI FACTS

More than two-thirds of the labor force do not have formal jobs

80 percent of the population lives below the poverty line and 54 percent in abject poverty.

SOURCES:
WORLD DEVELOPMENT
INDICATORS 2006
DATABASE

WORLD HEALTH
ORGANIZATION

Upheaval: A History of Haiti

Donor nations resume aid after negotiations with Haiti's prime minister.

2002

January: Haiti's bicentennial independence celebrations are marked by violent protests against Aristide. February: U.N. deploys Multilateral Interim Force (MIF). President Aristide makes forced resignation and flight to Central African Republic.

2004

April: United Nations Stabilization Mission in Haiti (MINUSTAH) is created. MINUSTAH remains until after 2006 elections. September: Hurricane Ivan hits. Weeks later, Hurricane Jeanne strikes, leaving more than 3,000 dead and 300,000 homeless.

2004

General elections are held, and Preval takes office in May.

2006

LESLEY'S LIFE IS SWEET INTRODUCES the african chocolate collection



Changing the World One Chocolate at a Time

A portion of the proceeds benefits AIDS orphans and doctors in Africa

lesleyslifeissweet.com

715-362-9570



PHOTO BY MARK ROSENBERG, DISTRIBUTED BY PARTNERS IN HEALTH

WHITHER EQUITY IN HEALTH

The State of the Poor in Latin America

By Dr. Paul Farmer
CO-FOUNDER OF PARTNERS IN HEALTH

It is a humid afternoon, and huge drops of warm rain are starting to fall outside the door of this clinic in rural Haiti. A young woman is watching as her 10-year-old son, Dominique, clutches miserably at his abdomen; he is staring at the roof, not saying anything. A Haitian colleague says to me, “His temp is 104; it’s been up for over a week; his belly pain began three days ago. I’m getting the films and labs now.” He pauses, looks darkly at the mother: “It’s late.” I say nothing, but look at the woman as I reach for the boy’s abdomen, praying that it’s not yet rigid. (It is not.) Though she is no doubt younger than I, she appears weathered, for Haiti has been no kinder to her than to her son. She looks at me, sighs, and wordlessly makes a weary gesture. I know it well: “What can I do?” she asks with her hands. “It’s beyond my control.”

And so it is. Her boy probably has typhoid fever, and the severe abdominal pain is ominous: one of the worst complications of typhoid is intestinal perforation, which usually leads to peritonitis and death in rural Haiti. Typhoid, a classic public-health problem, is caused when drinking water is polluted by human feces. Not her fault. Ours perhaps, I think immediately. We—Partners In Health, a Harvard-affiliated public charity—could have worked harder on water-protection efforts, even though another, more conventional voice in my head reminds me that Dominique and his mother live well outside of our “catchment area,” the region in which we work closely with community-health workers. And only by redefining the whole of public health as a private concern, one to be handled by dogooder organizations like our own, could this be seen as our responsibility. Increasingly, such a redefinition—the “privatization” of health—has come to hold sway in Latin

(Continued on page 16)



PHOTO BY DAVID WALTON © PARTNERS IN HEALTH

(opposite page) Paul Farmer with a young patient in central Haiti. (left) A tuberculosis patient outside her home in central Haiti. (below) A doctor from Zanmi Lasante in Haiti consults with patients at a mobile clinic.



PHOTO BY ELIZABETH WHELEN © PARTNERS IN HEALTH

America. Assessing public health in this region is a treacherous exercise, and not just because the countries and their populations are so varied and complex. It is treacherous to comment on public health in Latin America because of the ideological minefields one has to traverse in order to do so.

THE HIGH PRICE OF “COST-EFFECTIVE” HEALTH CARE

As public health has become a larger enterprise, it has defined a turf of its own; as nation-states have come into being in Latin America, they have defined national public-health agendas. The health of the poor is now deemed less important than what is often termed “cost-effectiveness.” Doctors and health care workers for Latin America’s poor must now show that their work is both effective and inexpensive, regardless of what health problems they are tackling.

In fact, the largest financiers of public health in Latin America include the international financial institutions, such as the World Bank and, less directly, the International Monetary Fund. In some regards, this makes sense, given the undeniable association between economics and health. But there is a dark side to the new accounting: Such sources of funding for public health put us in the unfortunate position of relying on market forces alone to solve social problems. In the pursuit of cost-effective health care, the desti-

tute sick are often left out altogether.

Some health care trends in Latin America have been favorable: vaccination and other interventions have lowered infant mortality; polio has been eradicated from Latin America. Some countries, such as Chile and Cuba, have health indices similar to those registered in North America. But in most of Latin America, we have seen a shrinking commitment to public subvention of health care and a push for privatization that have led to a widening gap in access to quality health care. This is happening even as technology gives us increasingly cheap and effective therapies. And that, in my view, is the central irony of public health in Latin America: National statistics continue to suggest improvement, even here in Haiti. But the poor, as Dominique’s experience illustrates, are still doing poorly.

WHAT WILL BE THE FATE OF THE 45,000?

It has been my great privilege to spend most of my adult life working as a doctor in Latin America, including many working visits to Peru and Mexico. But the country I know best, although it is sandwiched between two indisputably Latin countries, is one often forgotten in Latin American studies. When I first went to Haiti in 1983, I remember writing “West Indies” at the end of my Port-au-Prince return address. I stopped doing this after reading a multi-volume history of the U.S. military

PHOTO BY ELIZABETH WHELAN © PARTNERS IN HEALTH



An accompagnateur (community health worker) gives medications to pediatric patients at their home in central Haiti.

occupation of Haiti (1915-1934). The author, Roger Gaillard, had affixed his address to the inside of each volume. After Port-au-Prince, Haiti, he added “*Amérique Latine*.”

It was a polemic note, perhaps, but Gaillard had a point. Haiti is, in many ways, the most “Latin American” of all countries—not because it is “Latin” in having romance-based Creole for its national language, and not because it is historically Catholic, but because it has endured a history the outlines of which are familiar throughout South and Central America. When we look back at mid-century writings about the region, we find political scientists describing Latin America as poor, rural and agrarian; as having high indices of social inequality; as marked by colonialism. A trip to a poor village in Chiapas or highland Guatemala reminds one of Haiti far more than might a trip to the French overseas *départements* of Guadeloupe and Martinique. Political violence, among other afflictions of poverty, is endemic here. The history of Haiti’s poverty—how it was generated and sustained—is important, though often forgotten. If you are interested in public health, which you necessarily are if you are sitting in a clinic in rural Haiti, you cannot forget poverty’s impact on the Haitian people.

This year, 45,000 patients will come to the ambulatory clinic—as many as will come to the emergency room of Boston’s Brigham and Women’s Hospital, where I also have the good

fortune to work. The difference, of course, is that the Brigham has a huge medical and nursing staff, excellent laboratories and diagnostic services, operating rooms and so forth. And apart from the fact that we don’t have such amenities here in Haiti, the patients are sicker. They come to us with illnesses such as tuberculosis, hypertension, malaria, dysentery, complications of HIV infection, all typically in a more advanced state than we’d see at the Brigham. The children are malnourished, and many of them will have severe protein-calorie malnutrition as well as an infection. Some will have typhoid, measles, tetanus or diphtheria (although these patients will be, like Dominique, from outside of our catchment area). Some will have surgical emergencies: abscesses, infections in the chest cavity, fractures, gunshot and machete wounds.

THE POOR DIE OF PREVENTABLE OR TREATABLE INFECTIONS

Haiti is often compared, unfavorably, to the Dominican Republic. Neither country has much to boast about in terms of public health. The country sited on the other two-thirds of the island has poor health indices, though nowhere near as bad as those here in Haiti. But what about Haiti’s second-closest neighbor, Cuba?

From the outside, there are striking similarities: less than 100 miles apart, the two islands have identical climates and topography. And



PHOTO BY CARLOS GÓMEZ © SOCIOS EN SALUD



PHOTO BY EDMUNDO BARRERA © SOCIOS EN SALUD

(left) A doctor consults with a mother and daughter as part of PIH’s Peruvian partner organization Socios En Salud’s child health (Salud Infantil) program in a community clinic in the Carabayllo district on the outskirts of Lima, Peru. (right) Children sit outside a home in the community of Santa Rosa on the outskirts of Lima, Peru.



An HIV patient stands in her doorway in central Haiti.

PHOTO BY ELIZABETH WHELAN © PARTNERS IN HEALTH

like Haiti, Cuba has known major economic disruption in the past decade. But there the similarities end. Haiti has the highest maternal mortality in the hemisphere; Cuba's is among the lowest. Haiti has the highest infant mortality rate in the hemisphere; Cuba, the lowest (in fact, infant mortality in Mission Hill, mere yards from the front door of the Brigham and Women's Hospital, is said to compare unfavorably to Cuba's). The leading killers of young adults in Haiti are tuberculosis and HIV; Cuba has the lowest prevalence of HIV in the hemisphere, and remarkably little tuberculosis. Typhoid, measles, diphtheria, dysentery, dengue, parasitic infestations—I could go on and on—these all are common in Haiti and almost unknown in Cuba. There's a saying in Cuba: "We live like the poor, but we die like the rich." In Haiti, as in Chiapas and the slums of Lima, poor people live and die like poor people. They die of preventable or treatable infections; they die of violence.

REALITIES OF A RURAL CLINIC IN HAITI

There is a long line in front of the women's health clinic. We're hoping to recruit a new obstetrician-gynecologist. We're also in need of a pediatrician, one fluent in Creole. The operating room is closed for awhile, as we await the arrival of a full-time surgeon.

Outside, I hear the midwives chattering. When they talk to me, they speak of their own ailments. "How can I walk to deliver babies when my leg hurts so much?" queries one. Another adds, "We are hungry and do not have gloves or aprons."

Definitely back in Haiti.

HEALTH OF THE POOR—THE MOST TELLING SOCIAL POLICY

At the close of June 2000, the World Health Organization released an assessment of the health systems of all member states. The evaluation took into account several indicators, including quality of health services; overall level of health; health disparities; and the nature of health-system financing. Of 191 countries surveyed, the United States spent the highest portion of its gross domestic product on health, but ranked only 37th in terms of overall performance. Tiny Cuba, spending a smaller portion of its small GDP, was ranked at roughly the same level as the United States, and was one of the four highest-ranked countries in Latin America. As for "fairest mechanism of health system financing," Cuba was the number one nation in Latin America; in this category, the United States did not even figure in the top 50.

What conclusions can be drawn from these comparisons? I'm not so much interested in the ideological underpinnings of the various approaches to public health as I am in the results. Let the editorialists rant about socialism or its opposites; doctors and public-health practitioners have to be "outcome-oriented." Of course, the major debate in social policy is about what outcomes should be perceived as "of interest." For economists, such matters as GNP and external debt are the preferred indices (although these are, in my view, ideologically freighted subjects in and of themselves). For education experts, it's literacy rates.

The human rights community, interestingly, almost always narrows its focus to privileged rights of expression and representation and to exclude social and economic rights — an

omission that should trouble physicians, who need supplies of tangible goods, the very tools of their trade, before they can go to work. Unless the Latin American poor are accorded some right to health care, water, food and education, their rights will be violated in precisely the ways manifested in my waiting room here in Haiti: their lives will be short, desperate and un-free.

And so I return, as always, to the health of the poor as the most telling social-policy outcome. Even as national economies and stock markets boom, the health of the Latin American poor remains abysmal by both absolute and relative criteria. This is true in Chile, Brazil, Mexico, Peru—and of course, Haiti. It's a quick enough trip from the glittering towers of Mexico's *zona rosa* to the squalid villages of Chiapas. In Lima, excellent highways lead past glass bank and insurance skyscrapers to

not be the problem. In this time of record profits for many industries and dazzling individual fortunes, is it unthinkable that we should spread the wealth? I just came across an interview with the chairman of Intel, a certain Andy Grove. He grew up in Hungary, he notes, during the Stalinist era. "Profits are the lifeblood of enterprise," he remarks. "Don't let anyone tell you different."

Unlikely that anyone would try, these days. Certainly not a physician sitting in a clinic in rural Haiti. But surely there is some way to redirect some part of the profit stream to take care of the destitute sick, right now. Otherwise, doctors will stand by, as helpless as Dominique's dispirited mother, watching resources flow—along the gradient established by our policies, our choices, and our blind spots—to become ever more narrowly concentrated in the hands of a few. If the

IF THE HEALTH OF THE POOR IS THE YARDSTICK BY WHICH OUR PUBLIC-HEALTH EFFORTS IN LATIN AMERICA ARE JUDGED, WE WILL HAVE A LOT OF EXPLAINING TO DO WHEN HISTORY SITS TO CONSIDER OUR CASE.

the miserable *invasiones* of the city's northern reaches, where, as noted, rates of tuberculosis run as high as anywhere in Latin America.

The shiny towers and dismal health statistics are of course related, since the privatization of health care occurs at the same time, and as part of the same policy environment, as do massive transfers of public wealth to private coffers. This year, Peru will pay about 20 percent of its GNP to finance its foreign debt. Most of it will go to even taller towers in wealthy cities like New York. Even well-off Chile, with three times the per-capita income of Cuba, has been forced to acknowledge a growing equity gap in health outcomes.

BACK TO OUR WAITING ROOM

What is to be done if we want to take stock of the health of Latin America's poor—and act purposefully? Of course, we need resources, and to be quite honest, resources should

health of the poor is the yardstick by which our public-health efforts in Latin America are judged, we will have a lot of explaining to do when history sits to consider our case. ✍

This article is adapted from Paul Farmer's "Whither Equity in Health: The State of the Poor in Latin America." Read the full version at www.pih.org.

Paul Farmer, MD, PhD, is a medical anthropologist whose work draws primarily on active clinical practice. Through Partners In Health, the public charity he helped to found, his work has focused on the prevention and treatment of diseases disproportionately afflicting the poor. He divides his clinical time between the Brigham and Women's Hospital in Boston and Partners In Health hospitals and clinics in Haiti, Rwanda and elsewhere in Africa.



Ojibwe tribe member and activist Winona LaDuke is working with Heifer International and her organization, the White Earth Land Recovery Project, to expand the reservation's wild rice harvest. The Ojibwe harvest wild rice on the lakes of northern Minnesota the way they have for centuries, knocking it into their canoes with sticks. As do many reservations, White Earth has very high rates of

poverty and unemployment, and tribe members struggle with disease and alcoholism. With the expansion of rice production, LaDuke hopes to help her tribe become more self-reliant with a sustainable form of income.

WA: Tell me a little bit about the wild rice project that the White Earth Reservation and Heifer are working on together.

LaDuke: Heifer is working to help us increase our reservation's wild rice production by expanding our existing wood-parched rice mill and helping us get another one up and running by next year. A rice mill is made up of several machines for processing rice: a wood parcher, which parches it; huskers; machines that size it.

Wild rice has always been a source of food for our tribe, and back in the '70s and '80s, the wild rice industry on the reservation was thriving. People could make \$6,000 a season, which at that time was a giant sum. But then paddy-grown, so-called "wild" rice became an industry, and the bottom dropped out of the wild rice market. We couldn't compete. Now, we are marketing our rice to specialty and gourmet stores and taking control over the production. We produced 60,000 pounds this year. This number has been increasing every year, and we're hoping to increase further.

WA: How do you put that money back into the reservation?

LaDuke: Our goal is to strengthen our tribe's rice industry, which will lead to the development of a seasonal economy. It's interesting; a lot of people push our tribe and our organization to produce full-time employment for our people. And we're more interested in creating a land-based, seasonal economy; a more traditional economy that would value our people for who we are, instead of training us for jobs that aren't going to exist, or for service-economy jobs in someone else's economy that we're never really going to move up in.

So we want to make the most of our wild rice production, keeping the money in the community and increasing the rice market. We want to preserve our rice crops, and then move into a seasonal economy: maple syruping, herbs, berries, gardening, farming, wild rice. We want to produce food for our people to live on and make an income from. We can sell these foods through our company, Native Harvest, which has an online store at www.nativeharvest.com.

WA: What are the biggest challenges to this project?

LaDuke: The biggest threat to the wild rice ecosystem is lakeshore development. The White Earth reservation is heavily "checker-boarded," meaning many non-tribe members occupy the land, and outside developers have built on it. There are 60,000 acres of wild rice in Minnesota, and as the developers continue to build, they're encroaching on this rice. To give you an example, I see ads in the local papers for "lake weed removal"—those "lake weeds" are wild rice!

The other issue we're focusing on is that of genetically modified organisms (GMOs). Right now, we're trying to secure a state law that will prevent the importation from California—or the local farming—of any genetically engineered wild rice in the state of Minnesota. Rice companies want the rights to grow genetically modified rice in rice paddies. We're saying they shouldn't have the rights, because if it's genetically engineered it can't be contained. There's no precedent for containing genetic contamination.

To give you an example, about 40 percent of the U.S. white-rice crop had to be quarantined last summer because it got contaminated. A company was making genetically modified rice not approved for human consumption, and the seed was found growing in Missouri fields. Because of this, Japan refused to import the U.S. rice crop. Our fear is that if wild rice is genetically modified and grown in a paddy in northern Minnesota, it will contaminate the entire supply of wild rice. We don't think anyone has the right to 10,000 genetically engineered lakes.

WA: What is the importance of rice for the tribe, culturally and traditionally?

LaDuke: In our creation story, we were instructed to go to the place where food grows on the water. Rice makes up a very significant part of our oral history. It's pretty much why we've survived. We've fought a lot of battles in our history for rice—huge battles with other tribes like the Lakotas. If you drive around the reservation you'll see a lot of places named after those struggles, like Battle Lake. It's such a critical and dependable source of food. And that's why we have to be so tough in our battles to defend it. The reason we are who we are is because of this rice. Rice has always cared for us, and we have to give back to the rice.

There's the whole issue of food sovereignty, of course, but really I just want to expand my local food economy, so our people can eat. I see this totally local, home-grown economy that has local quality of life and wealth and has some export products that help others.

WA: This is kind of a new model for the economy and well-being of an American Indian reservation, isn't it?

LaDuke: Yes, and I think it's replicable.

WA: For other reservations, or for the United States and the rest of the world?

LaDuke: For everyone. It's a model for rural development, to the extent that people want to be connected to place. Some people don't want to be connected to place, of course. But some people do.

life on the border

Photo-Essay by Randy Dixon | NEWS DIRECTOR FOR KATV CHANNEL 7 NEWS

As news director for KATV, a television station in the hometown of Heifer's World Headquarters, I feel a certain responsibility to tell the organization's home-based, yet world-wide story. Whenever I think of Heifer projects, faraway lands and developing countries come to mind. I never imagined we'd be touring a poverty-stricken tract of the United States for our news reports.

The name of the town says it all: El Polvo, which in Spanish means "the dust." After a decade-long drought, this Texas town languishes on the United States-Mexico border. Heifer's work there is broad, beginning on the U.S. side in some of the country's poorest places. Projects now extend across the Rio Grande into Mexico, where conditions are even worse. Heifer teaches farmers on both sides of the border how to become self-reliant. This basic mission is complicated by the increasing controversy over illegal immigration.

To see KATV reporter Christina Munoz's coverage of Heifer International's efforts along the U.S.-Mexico border, go to www.katv.com and click on the Heifer International banner.

Esequiel Hernandez Jr.'s abandoned house near El Polvo, Texas. The Hernandez family is part of Heifer's Rio Bravo Livestock Association project.



Above: Orphaned children have a new chance for a better life thanks to foster parents Carmen and John Walker, Heifer project partners, and the Arbol de Vida Children's Home in Juarez, Mexico.

Below: Rigoberto Delgado, Heifer's Southwest Program Manager, on horseback at a farm training center outside Ojinga, Mexico. The Alvarado's family farm serves as a training center for area Heifer project partners.

Right: Friends and family of Esequiel Hernandez Jr. erected a makeshift memorial in his honor after the 18-year-old was shot by U.S. Marines in 1997. They mistook him for a drug smuggler as he tended his family's goats along the U.S.-Mexico border.





Above: Bianca now resides with her grandparents while her parents live and work in the United States. This is typical for families along the border as people struggle to make a living and leave to find opportunity elsewhere.



Below: Esequiel Hernandez Jr. scratched his name into the wall of this adobe structure, where he often rested while tending his goats.

Right: Crossing the Rio Grande on foot is not difficult in some areas. However, increased border patrols since September 11 have curbed the practice.



From Memphis to Mae Sot

By Jaman Matthews | WORLD ARK WRITER

MEMPHIS, TENNESSEE—Meredith Walsh wants to get the word out about the human suffering on the Thailand-Burma border. Even 9,000 miles away in Memphis where she is visiting family, she tells anyone willing to listen about the ethnic discrimination, people displaced at the hands of a military government, refugees without access to health care and what is being done to help.

It would be easy to mistake 28-year-old Walsh, sitting at her parents' kitchen table with her legs folded under her, for a sheltered child instead of a humanitarian worker at the frontlines of public and reproductive health in Southeast Asia. But appearances can be deceiving—Walsh has been living and working on the border for almost two years. Before that, she spent three years with the Peace Corps in the Philippines. Walsh traces her social activism to a night she spent at Heifer International's Global Village more than a decade ago.

A NIGHT IN THE VILLAGE

In the summer of 1996, Walsh visited the Global Village at Heifer Ranch in Perryville, Ark., with a youth group from Prescott Memorial Baptist Church in Memphis. Ranch staff divided them into "families" and assigned each family to a different village designed to emulate living conditions around the world. A reporter from the *Memphis Commercial Appeal* tagged along and described the scene:

"The barrio family, the poorest of the group, will have only a quarter-cup of rice per person. They won't even have fuel for cooking. The Africans will have water. The Appalachians will control the firewood for cooking. The Guatemalans, the wealthiest of the four families, have a gas stove, a garden and a rabbitry built into their hillside."

Walsh was assigned to the Guatemala house, which had more resources than the other families. "We were the rich ones; we had everything," says Walsh. But even with her relative wealth, Walsh was in awe. She had never traveled to a poor country. Even now she remembers what a profound effect the overnight experience had on her, crediting it with planting a seed.

"My experience with Heifer at the Global Village as a teenager had a significant influence on my global conscience. That was certainly one of the early activities that made me realize, 'Oh, there's something outside of this country.'"

After their night in the Global Village, the youth group met with an AmeriCorps volunteer spending a year working at Heifer Ranch. Walsh recounts, "After having this experience and meeting the AmeriCorps volunteer, a light bulb going off and thinking, 'Okay, I could volunteer and do something like this.'"

Less than five years later, Walsh became a Peace Corps volunteer in the Philippines.

A NEW PERSPECTIVE

Walsh's first encounters with the wider world were through family vacations and,



Above: Meredith Walsh, middle, visits with a traditional birth attendant in a migrant farming community in Thailand.

Opposite: A refugee camp on the Thailand-Burma border.

later, college. Her family traveled quite a bit when she was growing up, mainly within the United States. As a student at Smith College in Massachusetts, Walsh took the opportunity to study abroad in Italy. "I cultivated a local social conscience, but as I traveled more it became a global social conscience."

"After getting my master's, I was itching to get my hands dirty and get back in the community. I was tired of sitting in a classroom talking about the world's problems."

Walsh majored in history and trained to be an elementary school teacher. After graduation, she joined the Peace Corps and served in the Philippines "to save the world and teach English." In hindsight, Walsh admits, "I didn't really do the former." Walsh spent three years in the Philippines teaching English and working with midwives. It was during her stint with the Peace Corps that Walsh became more interested in the intersection of health and education.

Spurred by this new interest, Walsh returned to the United States in 2003 for graduate studies at Tulane University, where she earned a

master's degree in public health with a focus on international health and development.

"After getting my master's, I was itching to get my hands dirty and get back in the community. I was tired of sitting in a classroom talking about the world's problems," she says. Around this time, Walsh spotted a job listing from the American Refugee Committee for a community health volunteer on the Thailand-Burma border. It was a six-month position that would more than fulfill the practicum portion for her degree. As it turned out, she would do lots of learning during those six months and beyond. "The people there are Karen," she says. "I didn't even know how to pronounce it." (It is pronounced "ka-ren," with the emphasis on the second syllable.)

ON THE THAILAND-BURMA BORDER

Burma isn't found on most current world maps. Instead, squeezed between the Asian giants of India, China and Thailand, is the unfamiliar name Myanmar.

"The current government changed the name of the country from the Union of Burma to the Union of Myanmar in 1989, although many people still use the old name."

Burma's ruling government, the State Peace and Development Council (SPDC), increased its military control over ethnic areas during the past decade, especially in the predominantly Karen areas. The Karen people are the largest ethnic minority in Burma. According to Walsh, many Karen have suffered in recent years.

"Even in the last year, the SPDC has escalated much more and has moved its capital from Rangoon to Pyinmana," Walsh says. There is a great deal of speculation as to why. In this state of uncertainty, many more people are displaced from their homes.

NO PLACE TO CALL HOME

Those fleeing the violence and poverty in Burma fall into one of three categories: officially recognized refugees, illegal migrants or internally displaced persons (IDPs).

Along Burma's eastern border, 150,000 officially registered refugees live in refugee camps in Thailand. The camps are serviced primarily by international nongovernmental organizations, like the American Refugee Committee and Doctors Without Borders. In addition to the officially recognized refugees, there are also thousands of migrants. "In Thailand, there are between 500,000 and 1 million Burmese people living illegally as migrants," Walsh says. "They are called migrants, but they could easily be considered refugees." But because they are not officially registered as refugees, they are not eligible to live in or receive the benefits available at the camps.

Then there are those uprooted by the violence within their country but still trapped within its borders. "Inside Burma, more than 1 million people have been displaced since 1996," Walsh explains. "Currently, there are more than 500,000 displaced people. Those would be IDPs. Over the course of one month a person can go through all three labels. After leaving their village they are considered internally displaced. They cross the border, and they become migrants. They register and they become a refugee." Walsh is careful to make the subtle differentiation stick, because it lies at the heart of her own work. "It is the same person, the same persecution, but different access to services. That is the key."

A CAREER OF SERVICE

When Walsh first arrived in Thailand as an American Refugee Committee volunteer, she was working in one of the official refugee camps. The most frustrating thing for Walsh in those early days in Thailand was not cultural adaptation or homesickness, but the commute. "I was living an hour and a half from the two camps I was working in, so there was a commute. That meant I was in the camp from about 10 o'clock to 3 o'clock, and that is just not acceptable when you want to be part of a community and develop relationships."

She traded her hour-and-a-half commute for a bicycle and went to work with the Burma



Medical Association (BMA), which does cross-border work with health clinics inside Burma. The Burma Medical Association is affiliated with the world-renowned Mae Tao Clinic, started by former Nobel-Prize candidate Dr. Cynthia Maung. (For a more complete biography of Dr. Cynthia Maung, see "Heroes of Humanity," *World Ark*, Nov/Dec 2006.) Dr. Cynthia, as she is known, is the chairman of BMA as well.

Walsh is a public health advisor for the Burma Medical Association in Mae Sot just across the Thai-Myanmar Friendship Bridge. Her work calls her to both sides of the border. "We have nine clinics in Burma, and those span six different ethnic states," she says. Walsh spends most of her working hours in

Above: Walsh trains refugees in Thailand to conduct public health surveys and measure gender-based violence in the refugee camps.

Opposite: Young boys carry water in a Karen village in Burma.





Walsh poses with a Karen high school student in a refugee camp on the Thai border.

tional birth attendants, women who aid in at-home births. In a country where 80 percent of births are at home, this is an important role. And yet, traditional birth attendants are not paid, and must often endure the community's blame if something goes wrong.

Walsh's main job is monitoring supplies, keeping tabs on complications and letting birth attendants know they have support. Once a week, Walsh goes into nearby farming communities or across the border to clinics in Burma to help traditional birth attendants, most of whom are illiterate. But Walsh would not be content merely observing; she teaches the attendants using role playing, pictures and verbal quizzing.

LOOKING FORWARD

Walsh returned home to Memphis on Christmas Eve as a surprise for her father. Coming home is a time of readjustment and contemplation. Walsh, for whom making money has never been important, used to be discouraged by the materialism and selfishness that became blaringly apparent whenever she returned from the field. Even now, Walsh contends that most Americans live in what she calls "extravagant privacy," where sidewalks are empty and neighbors remain strangers.

But Walsh has a more compassionate outlook these days, echoing the philosophy

of the office with 15 to 20 others, but concedes that the only thing consistent about her day is inconsistency. Monitoring and evaluation make up the bulk of her job. She visits clinics,

Even now, Walsh contends that most Americans live in what she calls "extravagant privacy," where sidewalks are empty and neighbors remain strangers.

collects and analyzes data, conducts surveys, writes proposals and trains staff to self-monitor. She is also a funding liaison "by default," she says, "because I speak English."

An important facet of her work—and judging by the way she leans forward as she talks about it, one of her favorite parts—deals with reproductive health and traditional birth attendants. She and her coworkers train tradi-

of the AmeriCorps volunteer she met 10 years ago at Heifer Ranch: "We can't really apologize for the society we've come from. What we can do is look to the future." For Walsh, the not-so-distant future includes 69 hours of flights, layovers and bus rides to get back to her home and work on the Thailand-Burma border.

But everywhere she goes, Walsh carries a bit of Heifer with her. 🐄

Heifer International Announces a Special Session of Heifer University for Educators!



TOPICS COVERED:

- Exploring Heifer's education mission and goals
- New directions for Heifer's education programming
- Opportunities for professional growth and development
- Exploration of global development topics
- Sharing of best practices

Heifer University is an educational program for Heifer volunteers and friends to provide a broad overview of the Heifer model of sustainable international development. This special program, August 2–5 at Heifer Ranch in Perryville, Arkansas, is for teachers, librarians, school administrators and others who are interested in knowing more about Heifer's work and our learning opportunities for kids. Special attention will be given to classroom-based programs and well as other initiatives and opportunities you can use in your lessons. Scholarships are available to cover all on-site expenses and CEUs are available.



For more information and an application form, visit www.heifer.org/regions and contact the regional Heifer office near you.

Celebrate the Milestones of Life

Honor Friends and Family

Heifer International's New Online Gift Registry

The Heifer Gift Registry works like any other gift registry. The difference is you choose gifts that change the lives of others.

Find out how to create a Gift Registry of your own at www.heifer.org/giftregistry

It's the perfect way to help others make meaningful gifts.

How to Live Well Without Owning a Car

Reviewed by Jaman Matthews | WORLD ARK WRITER

Air pollution.
Road rage.
Insurance payments.
High gas prices.
Flabby thighs.

In the United States we are a people obsessed with our automobiles, addicted to the false sense of security and freedom they give us.

They are not simply a part of life; they are a part of life for those of us who own cars. We fear life would be more difficult or more expensive without an automobile, but—admit it—there are days when we all wish we didn't have to worry with these infernal combustion contraptions.

In the United States we are a people obsessed with our automobiles, addicted to the false sense of security and freedom they give us. Chris Balish, an award-winning journalist, tackles this American obsession in his latest book, *How to Live Well Without Owning a Car*.

Some of us might concede that, if forced to, we could live without our cars. But live well? Surely the concessions would outweigh the gains. Not so, says Balish, who subtitled his book "save money, breathe easier, and get more mileage out of life." All we really have to lose, he says, are the draining payments, the worries and frustrations, the seclusion and perhaps a few pounds.

For many, the health benefits of living car-free—fresh air, more exercise—will be the strongest argument.

Others will find the economic argument against owning an automobile most compelling. Balish points out that, in addition to car and insurance payments, there are many hidden costs that come along with owning a car—financial, environmental and social. His book includes a worksheet to figure the true cost of owning a car.

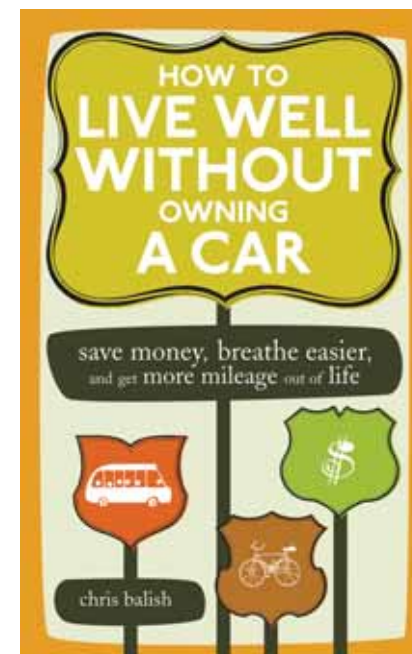
Balish is quick to point out that not owning a car is not the same as never using a car. He freely admits that there are times when a car is not only convenient, but necessary. For these times, he advocates renting, borrowing or sharing a car.

More than a diatribe against our car culture, *How to Live Well Without Owning a Car* is a practical guide with separate chapters on walking, bicycling, carpooling, mass transit and other creative solutions to car-free living. The author lays out a simple plan for the shift to an auto-free lifestyle.

Readers considering making the change are encouraged along the way by testimonials from people of all ages and occupations, from small towns and big cities, who

chose to go car-free.

And if you're wondering, the author does practice what he preaches. Balish lives, works and socializes sans auto in the world's largest parking lot—Los Angeles.



By Chris Balish
Ten Speed Press, Berkeley
August 2006
Paperback | \$12.95

What is the What

Reviewed by Austin Gelder | WORLD ARK ASSOCIATE EDITOR

Author Dave Eggers is certainly not the first to write about the Lost Boys of Sudan. Ever since the western world learned that thousands of young Sudanese boys were marching unaccompanied through jungles and over deserts to escape their country's civil war, dozens of writers have been moved to share the boys' stories in newspapers, magazines, movies and novels.

Although he comes to the story later than most, Eggers's book goes deeper than many of the previous accounts that focus only on the boys' barefoot travels under threat of lions, soldiers and dehydration, and their eventual relocation to the United States. For *What is the What*, Eggers waited until the so-called Lost Boys were established in the



By Dave Eggers
McSweeney's
Hardcover | \$26

and survived more than a decade in a squalid Kenyan refugee camp waiting for his plane ticket to America.

Because many of the passages are fictional, the book is classified as a novel. But as Deng explains in a preface, "... it should be noted that the world I have known is not so different from the one depicted in these pages. We live in a time when even the most horrific events in this book could occur, and in most cases did occur."

Perhaps the book's greatest strength is that it gives readers a look at what it's like to be alone, in need and cognizant that although you've worn out your welcome, you have nowhere else to go. We see how the initial zeal of neighbors, friends and volunteers wanes when

Although a work of fiction, *What is the What* gives a complex, realistic look at what it must be like to be truly homeless, thousands of miles from family and up against a system that doesn't seem to make much sense.

States long enough to see dreams of education and prosperity broken and to begin wondering if they ever should have left home at all. Many of them find that running water and refrigerators don't always make up for the difficulty of finding decent jobs and getting into college.

Although a work of fiction, *What is the What* gives a complex, realistic look at what it must be like to be

truly homeless, thousands of miles from family and up against a system that doesn't seem to make much sense.

Eggers is an award-winning writer who was nominated for a Pulitzer Prize for his memoir, *A Heartbreaking Work of Staggering Genius*. *What is the What* is based on the story of Valentino Achak Deng, a Sudanese man who at age 6 hiked for weeks toward safety

the new Americans need more than a few pointers on how to navigate the public buses or turn on a gas stove.

Although it's a novel, a story glazed with the shimmer of the author's imagination, *What is the What* delves into the experiences and mind of one Lost Boy so completely that readers come away with a true picture of what it must be like to be part of this remarkable migration.

The World According to Sesame Street: A Global Documentary of Local Proportions

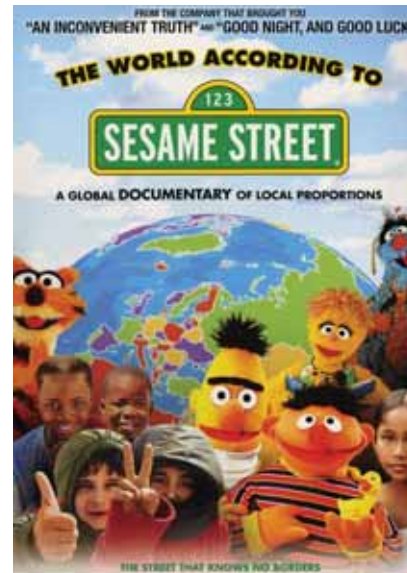
Reviewed by Lauren Wilcox | WORLD ARK CONTRIBUTOR

As part of the generation who grew up watching “Sesame Street,” I can tell you that we never gave much thought to why we liked it. On paper, its mix of puppets and humans, sing-along skits and animated number games couldn’t have looked like much. And yet we loved its thinking-man’s goofiness (Cookie Monster singing “C is for Cookie;” Kermit the Frog as a newsman reporting live from the scenes of nursery rhymes), as well as its pathos (Grover) and magic (Snuffalupagus). We liked how weird it was, and how real; its jingles and songs became part of the landscape of childhood, like the street itself, where Luis and Susan and Ernie and Oscar the Grouch (whatever he was) hung out and played games and argued and made up. Sesame Street was right around the corner, we knew that. What we didn’t know—what never occurred to us—was that it might be good for us.

As the documentary “The World According to Sesame Street” explains, “Sesame Street” was actually a social

experiment of a sort, the product of the acute civil unrest and inequity of the late sixties and the impulse of a fledgling creative class to contribute to civic reform. Its targets, founder Joan Ganz Cooney tells us, were the children in the places of the greatest unrest, the growing numbers of poor kids in cities who were being far outstripped by their suburban peers in scholastic achievements. “Sesame Street” was conceived as a campaign to “sell the alphabet to preschool children,” as the original pitch film put it. But it also had a strong undercurrent of sixties idealism, “raising kids to have hope instead of hate,” on a street where those kids, playing happily together, were purple and green as well as black, white and Hispanic.

Fast forward to 2006, when some 20 versions of the show are co-produced throughout the world, in countries including Mexico, Poland, Germany, Kosova, Bangladesh and South Africa. And this is not just another form of cultural imperialism. Just as Sesame Street, U.S.A., was



Sony Wonder 2006

developed for a specific audience, so “Sesame’s” New York staff (mostly young, mostly female) works closely with a country’s local production companies (also mostly young) to create a show that addresses the needs of local kids. “Sesame comes as an empty box,” a producer in South Africa says, “which the local team then fills with content.” In some countries, of course, the kids have more needs than in others, and the documentary’s most fascinating moments come as the local teams work to create the place that will be their “Sesame Street” and the characters who will inhabit it.

In Bangladesh, it’s a baobab tree in a village square, with puppets handmade in the Bangladeshi tradition who converse only in song. In South Africa, it’s a puppet with HIV. In Kosovo, where much of production takes place during street rioting and widespread strikes, the production crew, made up of both Serbians and Albanians, articulates such goals for the show as “teaching children to recognize grenades.”



The shows these countries create, though reminiscent of the iconic original, are peculiarly and beautifully their own. The shows are also, in their cultural and social evidence, a view into a country’s otherwise invisible psyche. Kami, the HIV-positive muppet, cheerfully showing off the contents of her “memory box,” the box of mementos her mother assembled for her before she died of AIDS—this is heartbreaking stuff, made more so by characters’ utter matter-of-factness. “My mom used to wear this red scarf every Sunday,” Kami says, handing it to her friend Zikwe, a blue muppet. “See? It still

has her smell.”

Sure, “Sesame Street” is only television, but it is impossible to watch scenes like this without the sense that in creating a show like “Sesame Street,” a country—any country—is obliged to take a hard look into its soul, to try to prepare its children to solve the problems it can’t solve for itself. Surely even Cooney could not have imagined this: That a generation later, “Sesame Street” would have reached around the world, that its children would be creating streets for their own children. Unless, perhaps, it is exactly what she imagined.



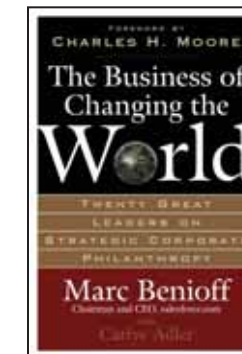
365 Ways to Change the World: How to Make a Difference One Day at a Time
By Michael Norton
Free Press | \$14

Take baby steps toward a cleaner, more peaceful planet by following the daily directives in this book. Activities vary from sending donations to organizing a club to meditating.



The Rough Guide to Shopping with a Conscience
By Duncan Clark and Richie Unterberger
Rough Guides Limited | \$14.99

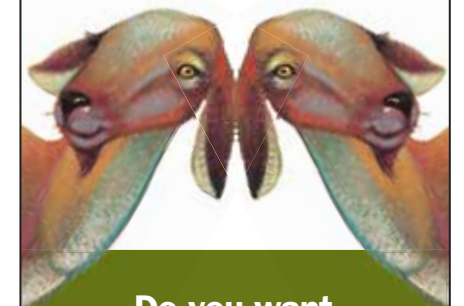
From the publishers of the globetrotting *Rough Guide* travel series, this book is an up-to-date manual for shoppers who aim to do no harm.



The Business of Changing the World
By Marc Benioff and Carlye Adler
McGraw-Hill | \$27.95

This book is filled with stories of 20 business leaders who devote themselves and their resources to giving back.

Two Goats Are Better Than One!



Do you want your gift to help twice as many families receive animals and training? More than 13,000 companies will match their employees’ contributions to Heifer International. To find out if your employer is one of them, go to:

www.heifer.org/matching

World Ark Market

A. ONE WORLD, ONE FAMILY BOOK

A picture is worth a thousand words...Bring the world to your family with this award-winning collection of inspirational quotes and photographs featuring Heifer International's projects and participants.

#NB0703 Softback \$5.00

B. FAITH THE COW

Share the story of Heifer's beginnings with the tale of how Faith the Cow brought hope and healing to families in Puerto Rico. Written by Susan Bame Hoover and illustrated by Maggie Sykora.

#NB0705 Hardback \$16.00

C. BEATRICE'S GOAT

Teach your children about the world around them with The New York Times best-selling children's picture book *Beatrice's Goat*, a story about how the gift of a Heifer International goat changed the life of a little girl, her family and her entire community. Written by Page McBrier and illustrated by Lori Lohstoeter.

#NB0700 Hardback \$16.00

#NB0700S Softback \$7.99

D. HEIFER 2007 CALENDAR

Enjoy uplifting photos of Heifer project partners throughout the year.

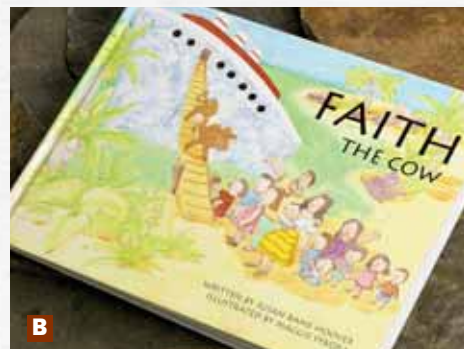
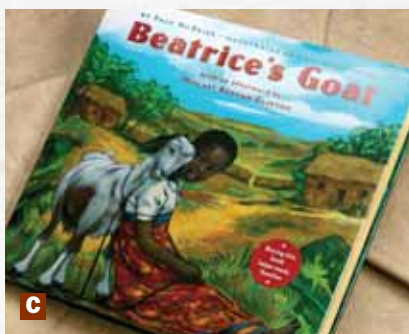
#NL2007 ~~\$13.00~~ Sale Price \$6.50

E. HEIFER HOPE BLEND

A Fair Trade Certified™ organic coffee created by Green Mountain Coffee Roasters®.

#NGHH04 Whole Beans 12 oz.bag \$8.69

#NGHH14 Ground Beans 12 oz.bag \$8.69



F. HEIFER MUG

Heifer's coffee mug is a daily reminder that it is possible to end hunger and poverty.

#NM0411 \$8.00

G. HEIFER PORTRAITS NOTECARDS

Enjoy the uplifting photographs of Heifer's "Portrait" notecards. Photography by Darcy Kiefel.

#NN0014 Set of 16 \$11.00

H./J. HEIFER NOTECARDS

Artist Betty LaDuke's colorful portrayals of Heifer projects in Uganda and Rwanda.

#NNR004 G. Rwanda Set of 10 \$8.00

#NNU004 H. Uganda Set of 10 \$8.00

K. HEIFER WATER BOTTLE

Get your eight glasses a day in style with a Heifer water bottle. Each .6 liter bottle is crafted from a glass-like, non-porous polycarbonate material that prevents leaching. Use your bottle again and again to help ease landfill overflow caused by disposable cups and bottles. Specify yellow, pink, purple, aqua, gray, orange, neon or blue when ordering.

#NW0006 \$6.00



L. ARK T-SHIRT

Bring a little happiness to your life with a vibrant Heifer Ark T-shirt, depicting animals spreading joy to the world. White, 100% cotton.

#NS4700 Youth XS-L \$10.00

#NS4700 Adult S-XXXL \$12.00

M. "COW THAT SAVED THE EARTH" T-SHIRT

Black, 100% cotton.

#NS4800 Adult S-XXL \$12.00

N. HEIFER BALL CAPS

Relaxed front 100% cotton. Available in Stone or Khaki. One size.

#NS4000 \$10.00

O. "COWING AROUND" T-SHIRT

Available in Gold and Blue, 100% cotton.

#NS4900 Adult Gold S-XXL \$15.00

#NS4900 Adult Blue S-XXL \$15.00

#NS4900 Child Gold XS-L \$12.00

#NS4900 Child Blue XS-L \$12.00

P. SAGE ADVICE: END HUNGER T-SHIRT

Embroidered with the Heifer logo. Light Green, 100% cotton.

#NS5000 Adult long sleeves S-XXL \$26.00

#NS5000 Adult short sleeves S-XXL \$22.00

Q. "END HUNGER: PASS IT ON" T-SHIRT

Gray, 100% cotton, long sleeves.

#NS5100 S-XXL \$20.00

R. HEIFER TIES

100% silk ties adorned with the Heifer logo.. Available in Blue and Red.

#NT001400B

Blue Tie \$25.00

#NT000400M

Red Tie \$25.00

S. "STAMPEDE" FEMININE CUT T-SHIRT

This playful take on the Heifer logo is printed on organic cotton and hemp blend. Natural with brown ink. This shirt runs small. For a loose fit, please order a size larger than usual.

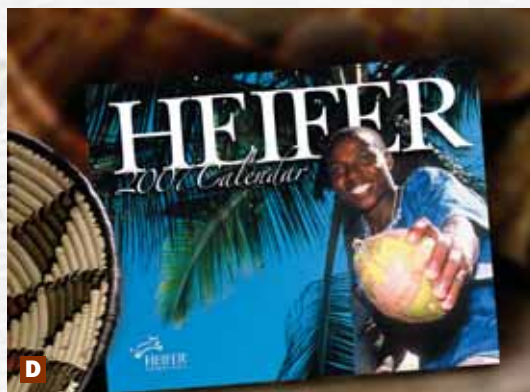
#NS5200 Women's XS - XL \$17.00

T. "THE GIFT THAT GROWS" FEMININE CUT T-SHIRT

This tee clearly illustrates just how far the gift of an animal can go in creating positive change. Moss, 100% organic cotton, long sleeves. This shirt runs small. For a loose fit, please order a size larger than usual.

#NS5300 Women's XS - XL

\$19.00



Call Toll Free (800) 422-0474

Call Toll Free (800) 422-0474



Rishi Maya Poudel, (left) one of the leaders of an organization that sponsored the groups at a pass-on celebration in Chitwan, Nepal, addresses the crowd. Nepali women, (above) "pass on the gift" in February in Chitwan Province.

PASSING GIFTS

Cornerstones Build Communities in Nepal

By Jessica Clendenning | ASIA/SOUTH PACIFIC PROGRAM ASSISTANT

Bordered by India and China, Nepal contains many extremes: a religious mix of Hindu and Buddhist cultures, farmed flat plains, terraced hillsides and the world's highest mountains. Nepal is truly defined by its diversity. While the scenery, people and cultures of this country are all richly beautiful, there is another side of Nepal that is present everywhere: poverty.

Heifer staff traveled to Nepal recently for a Cornerstones workshop, which teaches participants how to put values into action to escape the cruelty of poverty and hunger. Staff watched Nepali women pass on sheep and their knowledge of how to make salt licks for the animals

in a "passing on the gift" ceremony. Other project groups shared stories of how they did field work together to earn more money. Still others told of how they formed savings groups so community members could get low-interest loans. The project participants happily shared stories of new animals, financial security and education for their children, all gained through Heifer's projects. They were rightly proud of their many accomplishments, and it showed as they sang and danced for us. How mentally rich these women are!

Why do project participants care about Heifer's Cornerstones, and how do they affect projects' success? When Cornerstones are introduced

in any project, participants interpret them in their own context. Their understanding of the Cornerstones continues to evolve as they use a tool called "Participatory Self-Review" and Planning to review how each person is living each of the 12 Cornerstones. After pinpointing which Cornerstones are strong and weak, participants work together to improve. This process is repeated for the life of the project. If the people succeed in the project's objectives and beyond.

The Nepal project groups changed their lives by working together and believing in the power of cooperation. These women were strong yet humble, proud of their work and accomplishments but aware that even more could be achieved. These projects prove that social transformation happens when a values-based approach, like the Cornerstones method, is used for project development.



Hope for the Future

You can make a difference in the lives of 23 million men, women and children.

In its first 60 years, Heifer International helped lift 7 million families from poverty to self-reliance. To mark this anniversary, Heifer launched its Hope for the Future campaign with the goal of assisting more families in a shorter time, striving to raise \$800 million by 2010.

As this date quickly approaches, your generous gift to Hope for the Future will mean improved nutrition and income for families around the world.

To find out more, call (800) 422-0474 or visit www.heifer.org.

Heifer International's Arts for Social Change is a summer performing arts program that provides high school students with a unique opportunity to learn important lessons about hunger and poverty while strengthening their performing arts skills. The two-week program combines creative workshops with a Global Village experience and culminates in a powerful public performance.

Encourage a promising performer you know to grow as an artist while making a difference this summer!



Do you know an aspiring young artist?



To download an application for Arts for Social Change 2007 or to learn more about the program, visit our website at www.heifer.org/arts.

Jog for a Hog

By Jaman Matthews | WORLD ARK WRITER

Are 7-year-olds supposed to be playing dress-up and watching cartoons? Don't tell that to Taryn Manna, who recruited runners and competed in a 5K benefit race for Heifer International in her hometown of Shirley, Mass.

The run was only the latest in a string of Heifer-related events for Taryn. Last summer, she took part in a Heifer Read-to-Feed program at Thayer Memorial Library in Lancaster, raising money to end hunger and improve the environment by getting sponsors for

the books she read. The children's librarian at Thayer Memorial planned a field trip to Heifer's Overlook Farm in nearby Rutland as one of the summer activities, and Taryn and her mother signed up. "Taryn commented that she liked the villages because they all had such different personalities," Sandi Manna, Taryn's mother, says.

The visit sparked a concern in Taryn that her parents wanted to cultivate. "Noticing Taryn's love of Heifer, but not so much for the reading part," says her mother, "I began thinking



about what she does love. She loves to race." In fact, Taryn ran her first 5K race at age 5 and has run several more since then. With encouragement from her parents, Taryn organized a 5K race to benefit Heifer, which she called "Jog for a Hog." She sent handwritten letters to friends and family seeking sponsors. In October 2006, more than 400 runners lined up at the starting line.

Taryn's mother is grateful for this opportunity for her daughter to be actively involved in hunger- and poverty-related issues. "Heifer's vision has given Taryn something real to strive for. Thank you for helping us to see that we can do more than just live for ourselves, and in turn we can show a new generation how that feels," Manna says. "It is just so important to keep the kids moving and growing for someone or something other than themselves."

As for Taryn, she plans to continue learning about and supporting Heifer. And of course, to race even harder in the second annual "Jog for a Hog."



Humanitarian-in-training Taryn Manna, #412, organized a 5K race to raise money for hunger and poverty solutions. More than 400 runners participated in the event, dubbed "Jog for a Hog."

Winemaker Toasts Heifer

By Kendra R. Johnson | WORLD ARK CONTRIBUTOR

In ancient times, the Greek god of wine Dionysus was synonymous with merrymaking and high spirits, but was also viewed as a patron of civilization and peace. Wine was associated with agriculture and the prosperity of nature. And millennia later, some old associations still ring true. Award-winning California winemaker Heidi Barrett begs the comparison.

Dubbed "The First Lady of Wine" by *The Wine Advocate's* renowned critic and writer Robert Parker, Barrett recently donated her talents to support Heifer International. The result was a robust contribution of \$20,000 from the sale of a single bottle of her wine.

No stranger to the cause, Barrett has made regular contributions to Heifer International for the past eight years on various occasions. "Winemakers are among the most generous people on earth. I've been in this business for 30 years and charity is just what we do," says Barrett. "We can't do it for everyone, but we do it for many."

After discovering Heifer, she blended it into her regular giving by buying the gift of chickens for an



Napa Valley winemaker Heidi Barrett sold an 18-liter bottle of vino for \$20,000, all of which she donated to Heifer International.

aunt who was a rooster in Chinese astrology and a share of a pig after her father-in-law received parts of a pig heart during cardiac surgery. On another occasion, Barrett says proudly, "I had a great year and was able to buy a whole Ark." This time, however, her donation was not at all planned.

Last summer, the winemaker received a request from a serious

wine collector who is currently trying to amass the largest big-bottle collection in the world. His tall one-time order was for an 18-liter bottle (the equivalent of two cases of wine) of 2004 cabernet sauvignon from her own winery La Sirena www.lasirenawine.com. At \$20,000, the bottle was an absolute bargain, if one considers that Barrett holds the world record for producing the wine that brought the highest price ever paid for a single bottle: \$500,000 for a 6-liter cabernet.

Aside from the fact that the bottle was produced by "The Wine Diva of Napa Valley," as *TIME* magazine calls her, it is exclusive in that it is literally Barrett's biggest production. The gold-leaf etched lettering and the hand-painted label also explain why it was a veritable trophy for the wine collector, who had no idea of where the proceeds would go. "My husband and I support lots of charities, but Heifer is one of my favorites. I like Heifer's philosophy of direct help with a hand up rather than a handout. There's a lot of dignity in that. It's the best way to approach assistance," explains Barrett.

The Booth That Almost Wasn't

By Jaman Matthews | WORLD ARK WRITER



Heifer International made its debut at The Pennsylvania Farm Show this year after a volunteer made it her goal to share Heifer's message with the 400,000 people who attend the popular Harrisburg event.

Caroline Owens organized the exhibit after participating in a Heifer University seminar in New Windsor, Md. "The Pennsylvania Farm Show has half a million visitors a year, and they are all people who support agriculture," Owens says. "It seemed like an easy way to reach interested people to spread the word about Heifer."

Owens missed the deadline to reserve a booth, but she lobbied organizers and signed up on the waiting list. "Three weeks before the show began, a space opened up and Heifer was in," she explained.

But getting in was only the first step. Owens had to design and construct the booth and recruit people to tend it, all on a meager budget. She bartered professional services for rental fees and recruited friends, family and community volunteers to greet visitors

and pass out literature. The Heifer booth volunteers had many visitors to fill their 10-hour days. Paul and Miriam Wilson, two long-time Heifer supporters, stopped by to chat with Owens. "We've been involved with Heifer for decades," says Paul Wilson, "and we've been all kinds of places on learning and service trips."

One young woman stopped by the booth to tell how she introduced Heifer International to her church youth group. The group went on to raise more than \$700 in two years. Another girl pulled her teacher over to the table to sign up for Read to Feed, Heifer's global education and reading incentive program for third through sixth graders.

Another visitor to the booth shared his personal ties with Heifer. "My brother was one of those cowboys who took heifers to Poland years ago," he recounts, referring to the "sea-going cowboys" who once accompanied boatloads of Heifer's livestock to foreign countries. Today, Heifer usually buys local breeds instead of shipping animals overseas.

Free-Form Feast Funds Hunger Solutions

By Kendra R. Johnson | WORLD ARK CONTRIBUTOR

What do you get when you mix a White Bear, a Love Dog and a Heifer? Answer: A grassroots charity benefit that will undoubtedly change the lives of people around the world. This movement began by chance in December 2006 when

White Bear Woman, the owner of the Love Dog Café, was planning her menu for year-end festivities on Lopez Island, Wash. What was slated to be a high-end, reservations-only event aimed at tapping into the restaurant sector's highest billing season turned

into a New Year's Eve "Heifer Roast" that raised almost \$5,000 for Heifer International.

Hosting three or four benefits yearly at the café she's run for the past five years, White Bear Woman was already familiar with Heifer from

(Continued on page 47)



White Bear Woman hosts dinner for hunger solutions.

earlier fundraising events on the San Juan Islands. She chose to rally for this cause, however, because she wanted to support an organization in which most of every dollar donated goes to the field. "It hit me. I did not

want to do another exclusive event," she explains.

She contributed \$300 worth of food and offered a "free fundraising dinner" in which participants donated any amount they could. The restaurant staff donated their services, while White Bear Woman

did all the cooking. She had no set menu but was pleasantly surprised at the end of the night. "I took what I was given, made it into a dinner and asked people to do the same. We trusted that people would give what

they could. And it was phenomenal. People gave two or three times more than I would have ever asked," says White Bear Woman. Moreover, the event gathered revelers of all walks of life, "not just those who can always give."

White Bear Woman offers her insight on how anyone can help change the world: "Sometimes we focus on the belief that only people that have an abundance of money or time can give. The way you think, your attitude can make the difference. Putting a quarter a day away and giving a little can make a difference. I love Heifer's philosophy of progeny, of passing on the gift. It is something that we can all take into our hearts on how change happens."

Travel

WITH A PURPOSE

Heifer International invites you to **Travel with a Purpose** by joining a Study Tour. This is your chance to meet our project partners and see firsthand how help from people like you is making an incredible difference. Travelers return home with a renewed commitment to Heifer's mission to end hunger and poverty and care for the earth.

Below is a preliminary listing for Study Tours during 2007. This is not a final list as countries may be added or removed. Many trips do not yet have tour leaders and details may not be complete. If no tour leader is listed please send your request to studytours@heifer.org and we will share trip information on your area of interest as it becomes available.

ASIA/S. PACIFIC

China

September 2007

Tour Leader:
Anna Lappe
studytours@heifer.org

AMERICAS

Tours Coming Soon!

AFRICA

Tanzania-Mwanza Safari

July 31 - Aug. 10, 2007 LAND ONLY

Tour Leader:
Charles Stewart
studytours@heifer.org

EUROPE

Lithuania*

July 9 - 21, LAND ONLY


Tour Leader:
Sherry Betts, PhD
sbetts@u.arizona.edu
(520) 621-9756

COMING SOON!

Uganda

Winter - (Pending)

Book Your Tour Today!



HEIFER
INTERNATIONAL

* First Heifer Study Tour to this region

THE HEIFER CALENDAR



CERES CENTER

PANCAKE BREAKFAST

May 19—Learn about Heifer's work at this fun community event.

YEAR-ROUND

FIELD TRIPS

Learn about Heifer and Ceres Education Center with a video, walking tour and hands-on experience.

GLOBAL VILLAGE

Build problem-solving skills and learn how to help your environment and the world with this overnight experience.

MEETING FACILITY

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

HEIFER RANCH

PROGRESSIVE PROGRAMMING

FIELD TRIPS

Students learn about Heifer's work and how livestock can improve nutrition and income. Pre-K and older; two-hour program.

CULTURAL CONNECTIONS

Experience a taste of Heifer project participants' daily lives by preparing a meal using their ingredients and resources. Fourth grade and older; three-hour program.

HEIFER CHALLENGE

Build teamwork and problem-solving skills by using globally themed challenges to learn about world hunger and environmental issues. Sixth grade and older; half-day to full-day program.

GLOBAL EXPLORERS

Learn how everyday choices affect our global community ecologically, culturally and geographically. Fifth - sixth grades; two-day program.

GLOBAL GATEWAY

Build problem-solving skills and learn how to help your environment and the world. Sixth grade and older; overnight program.

GLOBAL CHALLENGE

Participants engage in a variety of activities that help them gain a deeper sense of their commitment to each other, their communities and the world. Sixth grade and older; two- to three-day program.

GLOBAL PASSPORT

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

CORPORATE CHALLENGE

Learn individual, group and community development skills such as confidence, teamwork, problem-solving, communication and leadership.

ADULT SERVICE JOURNEYS

Learn the value of serving others through interactive learning and work projects. Age 18 and older; five-day program.

VOLUNTEERING

Learn, share and grow while becoming a vital part of our work to end hunger and poverty and care for the Earth. Age 18 or older.

CONFERENCE CENTER

Our conference facilities provide a peaceful place that encourages awareness, reflection and growth.

OVERLOOK FARM

INTERNATIONAL FAIR

June 23-24—Features the Global Village international sites, entertainment and fresh, farm-grown food.

YEAR-ROUND

FIELD TRIPS

Learn more about Heifer's work and Overlook Farm with a video, guided tour and hayride.

DAY EDUCATION PROGRAMS

Learn about Heifer's work and mission by touring our Global Village and Farm, participating in educational activities and eating a meal at one of our Global Village sites. Fifth grade to adult; Half- and full-day programs.

MULTI-DAY PROGRAMS

Spend the night in Overlook Farm's Global Village complete with houses, meals and livestock from various countries, participate in farm chores and learn about issues of hunger and poverty. Other programming may include working with wool, exploring gender issues or learning more about Heifer's development work. Sixth grade to adult; two- to five-day program; May-Oct.

DROP-IN GUESTS

Overlook Farm is open for drop-in visitors year-round. We feature international sites in the Global Village and more than 20 species of farm animals. Picnics welcome.

THE HEIFER CALENDAR



HEIFER UNIVERSITY PROGRAMS

June 21-24, 2007

BASIC COURSE IN RABUN GAP, GA. AT THE RABUN GAP—NACOOCHEE SCHOOL*

September 27-30, 2007

BASIC COURSE AT HEIFER RANCH*

November 1-4, 2007

HEIFER U 201 AT HEIFER RANCH**

August 16-19, 2007

BASIC COURSE IN TISKILNA, ILL. AT THE MENNO HAVEN RETREAT CENTER*

October 18-21, 2007

BASIC COURSE IN NEW WINDSOR, MD. AT THE NEW WINDSOR CONF. CENTER*

February 7-10, 2008

HEIFER U 201 AT HEIFER RANCH**

Heifer U Program Cost: \$225/person

(This includes all meals, lodging, program fees and transportation to and from the airport when appropriate)

For more information on the programs above, contact Rex Enoch at rex.enoch@heifer.org or call (501) 907-2855. The Heifer Ranch is located near Perryville, Ark.

* Basic Course-Heifer Overview

** This is a "post-graduate" program designed for individuals already familiar with Heifer's work. It focuses on a more in-depth exploration of current global issues.

INFORMATION

CERES CENTER

Ceres, Calif. (877) 841-7182
cerescenter@heifer.org

HEIFER RANCH

Perryville, Ark.
Ranch Events (501) 889-5124
ranchevents@heifer.org

OVERLOOK FARM

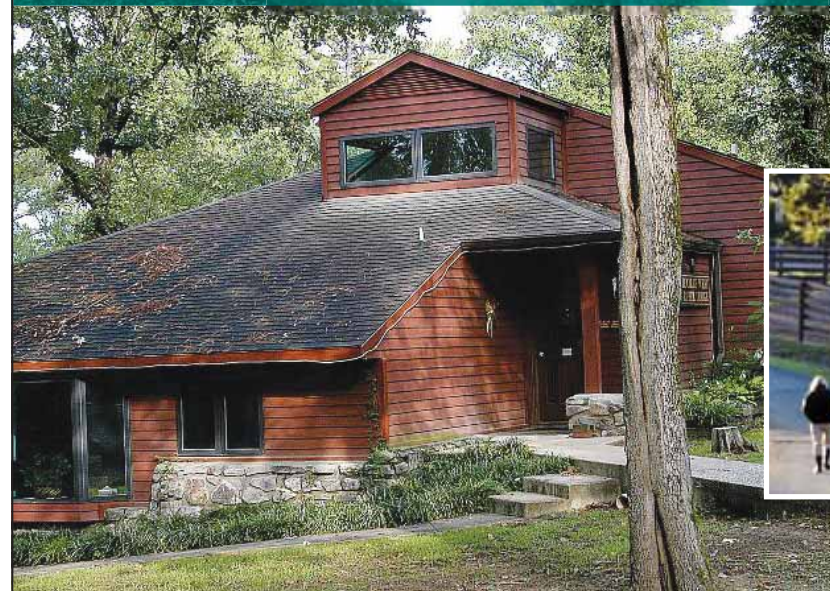
Rutland, Mass. (508) 886-2221
overlook.farm@heifer.org

HOWELL NATURE CENTER

HEIFER GLOBAL VILLAGE

Howell, Mich. (517) 546-0249
HCNC@howellnaturecenter.org

**Far from distractions.
Far from ordinary.**



HEIFER RANCH CONFERENCE AND RETREAT CENTER

To learn about retreat packages, visit www.heifer.org/ranch or call us at (501) 889-5124.

Leave the distractions of the city behind and retreat to the foothills of the Ouachita Mountains of central Arkansas for your next corporate or civic meeting. Heifer Ranch offers affordable packages and modern facilities, complete with high-speed wireless Internet and audio-visual equipment, all situated within a 1,200-acre working ranch. We have three lodge houses and a dining facility that can cater to large or small groups. For your next meeting, don't settle for a sterile hotel conference space. Retreat to the extraordinary.



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

Going Hungry

For hundreds of millions of people around the world, protein-energy malnutrition (PEM), the chronic lack of protein and calories, is a daily fact of life. The most dangerous form of hunger, PEM is generally what is meant by the term “world hunger.” But there is another kind of hunger, less acute but just as damaging: micronutrient deficiency. Affecting as many as one in three people in developing countries, micronutrient deficiencies can cause birth defects, growth problems and blindness, and can damage the immune system. The most common deficiencies? Vitamin A, iodine and iron; an estimated 2 billion people—one-third of the world’s population—are anemic.

(SOURCE: WORLD HEALTH ORGANIZATION)

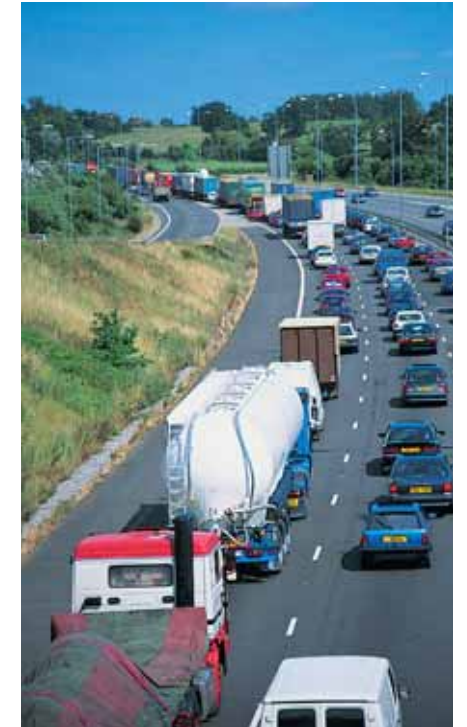


Oh, What a Relief It Is

Chances are you don’t think about your flush toilet a moment longer than you have to. But that stalwart bathroom device is an unsung hero—or so says the 2006 Human Development Report, which says that Peruvian children are almost 60 percent more likely to survive to their first birthday after a flush toilet is installed in their homes. In other words, says the report, something developed countries take for granted—

the disposal of human waste—can be one of the greatest threats to child survival around the world. Not the most pleasant reading, perhaps, but important to think about nonetheless, the report outlines a continuum of sanitation, from open defecation to pit latrines to flush toilets, with each improvement a step in fighting the diseases attributed to unsanitary conditions, attributed with killing 1.8 million children each year.

(SOURCE: WORLDHUNGER.ORG)



The Buzz on Bees

Of the more than 15,000 species of bee, one has captured our imagination and insinuated itself into more adages and pop songs than any other: the European honey bee. With as many as 80,000 bees living in a single hive, they have become a symbol of industriousness and the power of working together. And yet for all these bees, there is only one queen. Known as the king until the mid-17th century, she rules the hive.



If you don’t have a hive of your own, buying raw honey from a local beekeeper may lessen allergy sensitivities. Honey has many other documented uses, from baking to treating wounds. So keep some honey around. And don’t worry if you can’t use it all immediately—honey never spoils. One legend tells of an explorer who, after eating 2,000-year-old honey discovered in an Egyptian tomb, proclaimed it delicious.

Walk! Ride a Bike! Carpool!

According to the U.S. Department of Energy, the United States is responsible for more carbon dioxide pollution than four continents—Africa, Asia, Australia and South America—all put together.

Get on the Green Bus

Although the Kyoto Protocol, the worldwide movement to reduce emissions, has not been adopted by the United States, the mayors of more than 300 cities across the country have voluntarily begun implementing its guidelines. See if your city is one of them at www.seattle.gov/mayor/climate/.

A Small Step for Womankind

Crime against women, particularly married women, has long been rampant in India—by one estimate, 70 percent of Indian women are victims of violence. And yet no formal punitive system ever existed for such crimes. Now, at last, the tide may be turning. The government recently passed the first law protecting women against domestic violence. Perhaps most importantly, the law may start to change what has become a national mindset. In a recent poll, more than half of Indian women believed wife-beating to be appropriate. (SOURCE: BBC)





Access and Equality

By Paul Farmer

Farmer is a physician and co-founder of Partners In Health, a Harvard-affiliated public charity working to prevent and treat diseases disproportionately afflicting the poor.

Learn more about Paul Farmer and his work at www.pih.org.

Images of Gulf Coast residents killed or left homeless by Hurricane Katrina shocked many Americans, who are unaccustomed to seeing such stark misery within our country, the most affluent and powerful in the world. If any nation would be able to respond promptly and effectively to a “natural disaster,” Americans thought, it would be their own. People exclaimed, “This can’t happen in America.” But disasters are never wholly natural, as the residents of New Orleans and dismayed onlookers have discovered.

How can we pretend that racism—a social disaster—played no role in the aftermath of Katrina?

Unsurprisingly, a number of observers compare the desperate situation in New Orleans to that in Haiti, this hemisphere’s most vulnerable country as far as bad weather is concerned. In May 2004, flooding in southern Haiti near the Dominican border killed 1,700 people. Then Tropical Storm Jeanne touched Puerto Rico and the Dominican Republic before moving toward Haiti.

Without ever making landfall in Haiti, Jeanne thrashed the island’s denuded hills with torrents of rain. Avalanches of water and mud rolled from the hills to the coast. The death toll topped 2,500, and more than 250,000 people, most in the hardest-hit city of Gonaïves, were left homeless.

There are many reasons why Jeanne, a slow-moving tropical storm with relatively low wind speeds, caused such devastation in a country it never even crossed—and those reasons are social. Just as those left behind in New Orleans had to suffer humiliation and uncertainty, in spite of the valiant efforts of many, so too did Jeanne’s survivors.

After Katrina, the images of the dead and dying, the squalor and ruin of cities, the hopelessness and despair of some of the survivors, have shaken us profoundly. But have they shaken us enough? Some had not realized that such desperate poverty existed

in the United States, or that a substantial segment of our population lives without ready access to basic services, such as education and health care, that most in “developed” countries take for granted. And things are not getting better. Since 2003, 800,000 more Americans are without health insurance, and an estimated 1.1 million more Americans have slipped below the poverty line.

The best monument to the catastrophe in New Orleans and the Gulf Coast would be a serious national effort to address the poverty and inequality that afflicts the entire country. But can we respond effectively by addressing poverty in our own country alone? The shared history of Louisiana and Haiti reminds us that cultures, populations, hurricanes and need refuse to be confined by national borders.

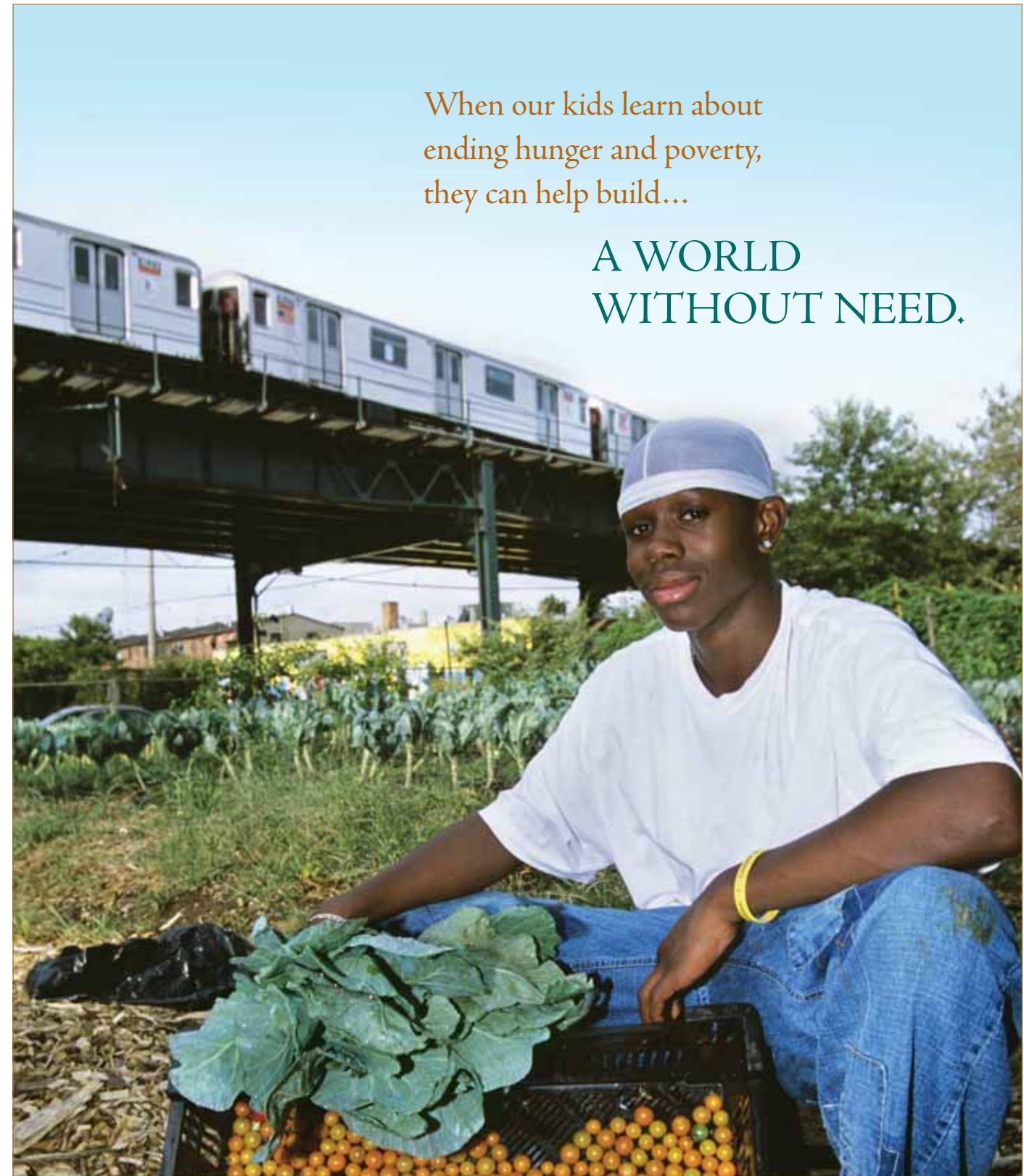
Katrina is the latest reminder that the project of reconstruction must be underpinned by a vision of a world without indecent poverty, without racism and without the accelerating divestment in public infrastructures, which is now acknowledged in the United States and elsewhere.

The great vulnerability to which we expose all those who lack fundamental social and economic rights, including the right to be protected from foreseeable and, indeed, predicted disasters, is a cause worth fighting for. In a reflection on the impact of Tropical Storm Jeanne, Julia Taft, writing for the *New York Times*, concluded that “The biggest killer in natural disasters is poverty. The same hurricane tides that flood houses in Florida sweep away entire neighborhoods in places like Gonaïves, Haiti. And while survivors need places to live, simply rebuilding their tin-roofed shacks in flood plains guarantees they will suffer again.”

Allaying human suffering and promoting human dignity, at home and abroad, are part of the prescription and the reason for rebuilding. Addressing persistent poverty, at home and abroad, remains our most pressing task.

When our kids learn about ending hunger and poverty, they can help build...

A WORLD WITHOUT NEED.



Feed Your Mind • Take Action • End Hunger
visit www.heifer.org/learn



ALL MOTHERS AND FATHERS WANT THE SAME THING.



With your gift, struggling families around the world can provide their children with a healthy and promising future.


Please become a **Friend of Heifer** today!

Friends of Heifer are dedicated and compassionate people who agree to give as little as \$10 a month to help provide a steady, reliable source of support for Heifer's project work around the world.

You'll be providing a steady supply of milk, cheese, eggs and income to families suffering from malnutrition. And each month we'll send you a special report detailing how your monthly gifts of livestock and training are touching the lives of children and families struggling to overcome poverty and hunger.

Call toll-free right now!
1-888-5-HUNGER



 Printed on recycled paper

RP1057



Heifer International
1 World Avenue
Little Rock, AR 72202/USA

Nonprofit
Organization
U.S. Postage
PAID
Heifer
International