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FALL 2019 || HEIFER.ORG

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HEIFER CAMBODIA

From Farm to Market in Cambodia

PLUS

HEIFER TURNS 75

Celebrate our diamond anniversary with a glimpse into our past

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IMPOVERISHED COMMUNITIES

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Dear Determined Humanitarians,

This milestone anniversary year has given me time to reflect — not only on the truly astonishing things we have been able to accomplish in the past 75 years, but also on my tenure with this organization. While a number of moments stand out from my nearly 10 years with Heifer, I keep returning to the time I was able to spend in Castañer, Puerto Rico, a few years ago, and what I see as Heifer's lasting legacy.

The people of Castañer were the recipients of our very first shipment of cattle in 1944. Though I was there more than 70 years later, and though the place is undoubtedly much changed, the values Heifer and our founders imparted through our project work are still very much a part of the community. And that's not only what I witnessed, it's what the families still living there told me.

It's hard to believe how much the world has changed since our inception, and consequently, how much our work has evolved. Gradual

shifts in our work have had profound effects. Choosing to source animals locally, which we began in the early 1980s — sometimes buying them from past project participants — not only improved the productivity of the animals, but also helped boost local economies. Where we once served small community groups of 25-30, for the last 10 years we've ensured the work is reaching thousands. Ultimately, though, it is the values-based work — which has remained a constant all these 75 years — that helps drive the attitudes, behaviors and skills necessary for participants in our projects to improve their own lives and transform their communities.

I hope you see that reflected in this issue. A photo retrospective gives us a glimpse into how and where we have worked over the years — if you look closely you may be able to identify some of those gradual changes we made over the decades. We also take a look at the past 20 years of work in Cambodia, which also happens to be where we are seeing significant

improvements in our farmers accessing local market systems to improve income and nutrition.

I have also chosen this issue to pen an essay on our work in the coffeelands. Our work there started more than a decade ago, but a shifting landscape and volatile market has me worried about whether we could be doing more for those farmers.

While our work is not done — nearly 1 billion still go hungry each day, and the world's growing population continues to stress the availability of resources — we can take a brief moment to honor the work done so far. Let the stories of the men and women dedicated to our cause be motivation for us to continue so we can see an end to hunger and poverty for good.

Yours for a better world,



Pierre U. Ferrari
@HeiferCEO

PIERRE'S MOST MEMORABLE MOMENTS AS CEO



Talking to Guatemala coffee farmer Osma Recinos about living income. (See Page 30 for more details.)



Learning Ranjana Shrestha, a former project participant, had become an elected member of Parliament in Nepal.



Visiting Siongiroi dairy hub near Nairobi, Kenya. The hub became the model for the East Africa Dairy Development project.

TAKE HUNGER OFF THE MENU



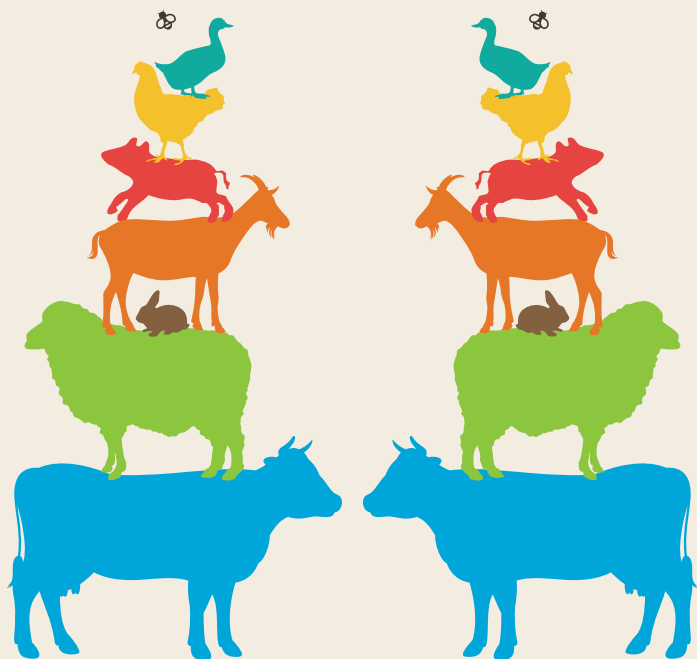
OCTOBER 16, 2019

This World Food Day, Heifer International is teaming up with restaurants across the United States to help end hunger and poverty. On Wednesday, October 16, dine at one of our partnering restaurants and a percentage of your bill will be donated to ending world hunger!

Partnering restaurants can sign up at www.heifer.org/worldfoodday.



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features



COVER: Cambodian poultry farmer Hoy Lin has improved her health and her family's finances, becoming a model for others.

TOP: Land mine victim Prak Bon makes a living raising chickens, despite his missing foot.

Photos by Phillip Davis

10 Improving Mental Health in Impoverished Communities
Professor and psychologist Angela Ofori-Atta partners with Heifer International to assess how our development model and institutional values affect project participants' mental health.

16 From Farm to Market in Cambodia
Alcoholism, domestic violence and disability can no longer hold back the women of Cambodia. Given a few seeds, a piglet or some business training, a powerhouse network of matriarchs is building a decidedly better future for their families and creating a healthier local food system, to boot.

30 Coffee at a Crossroads
Nearly everyone seems to enjoy coffee as a part of their morning routine, and the coffee industry profits from the drink's popularity. But coffee farmers find it nearly impossible to make a living off the commodity. It's time to reexamine the way the system works.





THANKS FROM THE DAUGHTER OF A SEAGOING COWBOY

Thanks for the article about Peggy Reiff Miller and her research into seagoing cowboys. My father, a Christian Church (Disciples of Christ) minister in a small town in Iowa, was a seagoing cowboy on the Gainesville-Victory in the summer of 1946. He took a load of horses to Poland. Our family has always treasured the pictures and souvenirs from his adventure.

MARTHA MASON
Boulder, Colorado

A WAR BY ANY OTHER NAME

It is so sad, unnecessary and offensive to read in the Summer 2019 *World Ark* issue, "Fast Facts about Vietnam," [where] the author states that in Vietnam, "the war is known as the Resistance War Against America." What an insult to America and to your many American donors to print that with no validation. I personally doubt that it is a widely held belief in Vietnam. I, for one, wait for an explanation before contributing in the future.

A CURIOUS SUPPORTER

editor's note: The Communist Party of Vietnam, which is the ruling party in the country, officially refers to the war as the Resistance



War Against America. It's what is taught in history books in Vietnam, and it's a common name used in the country when the war is brought up.

WHAT TO DO WITH STYROFOAM?

Enjoying the summer 2019 edition, I notice on Page 6 that "Styrofoam is a hard no" in the recycling article. And yet my local Publix grocery store has a bin that accepts egg cartons and other Styrofoam. What's their secret?

JUDY WILSON
Athens, Alabama

editor's note: Publix does accept Styrofoam for recycling, although that service is unavailable in most municipal recycling programs.

“After the atomic bomb was dropped on Hiroshima, Archibald MacLeish wrote that while the world now accepted the miracle of the chain reaction in atomic explosions, it still refused to accept the miracles of the human heart and the chain reactions made possible by it. And that is true. Unless we can start a chain reaction of the heart we shall die of the chain reaction of the bomb and war.”

.....
HEIFER INTERNATIONAL
FOUNDER DAN WEST –
FEBRUARY 1953

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Please send your comments to worldark@list.heifer.org.

Include your name, city, and a telephone number or email address. Letters may be edited for length and clarity, and may be published online as well as in print.

Because of the volume of mail we receive, we cannot respond to all letters.



worldark



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A Lasting Legacy

What is your
favorite Heifer
memory?

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Since 1944, Heifer has helped 34 million families, directly and indirectly, move toward greater self-reliance through the gift of livestock and training in environmentally sound agriculture.

Heifer International is a member of InterAction, the largest alliance of U.S.-based international development and humanitarian

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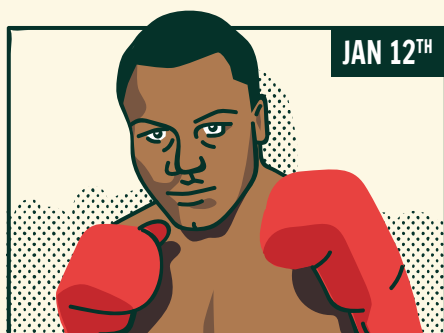
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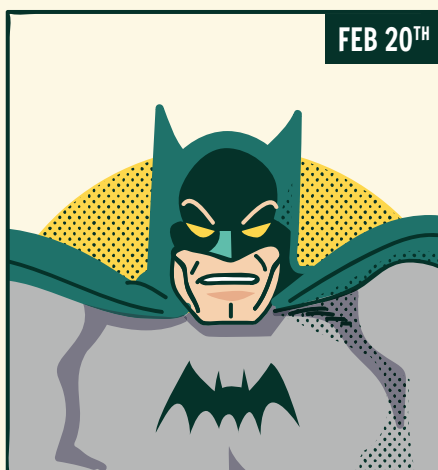


YOU DON'T LOOK A DAY OLDER THAN 75



JOE FRAZIER, BOXING
CHAMPION, BORN IN BEAUFORT,
SOUTH CAROLINA

He would go on to give Muhammad Ali the first defeat of his career in a match dubbed "The Fight of the Century."



BATMAN & ROBIN **DEBUTS**

The comic strip premieres in newspapers.



ALICE WALKER, WRITER,
BORN IN PUTNAM COUNTY,
GEORGIA

She won the Pulitzer Prize in 1983 for her novel *The Color Purple*, making her the first person of color to do so.



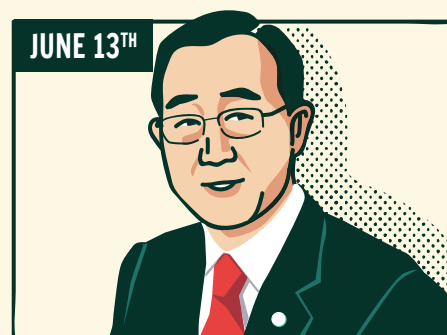
GLADYS KNIGHT, THE "EMPRESS
OF SOUL," BORN IN ATLANTA, GEORGIA

She is the voice behind smash hits like "Heard It Through the Grapevine" and "Midnight Train to Georgia."



THE BATTLE OF NORMANDY
(CODENAMED OPERATION OVERLORD)

Roughly 150,000 soldiers of the Allied Expeditionary Force land in Normandy, France. Also known as D-Day, the invasion was one of the largest amphibious military assaults in history.



BAN-KI MOON, SOUTH
KOREAN POLITICIAN, BORN IN
HAENGCHI, SOUTH KOREA

Ban served as the eighth secretary-general of the United Nations from 2007-2016.



OTHER PEOPLE, PLACES AND THINGS CELEBRATING THEIR DIAMOND ANNIVERSARY

This year marks the **75TH BIRTHDAY** of Heifer International. That got us thinking ... who and what else is celebrating their Diamond Anniversary? Step into the way-back machine with us and take a look at the whos, whats and wheres of our birth year.

1944



MOUNT VESUVIUS ERUPTS

The volcano responsible for destroying the ancient city of Pompeii erupts in Italy after nearly a century of slumber.



GEORGE LUCAS, BORN IN MODESTO, CALIFORNIA

He created the Star Wars and Indiana Jones films.



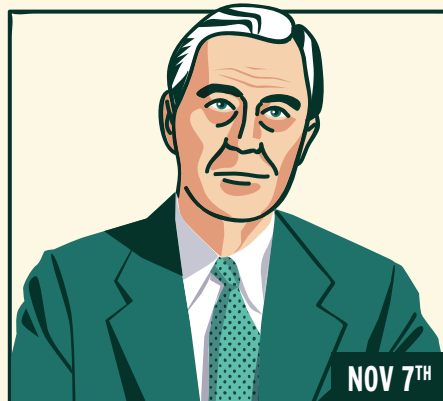
FRANK OZ, SESAME STREET MUPPETEER, BORN IN HEREFORD, ENGLAND

His vocal talents gave us childhood icons like Cookie Monster, Miss Piggy and Yoda.



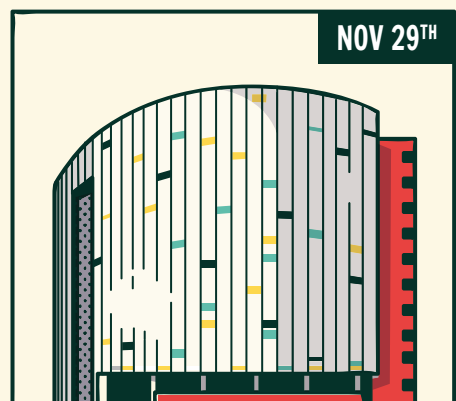
SMOKEY THE BEAR DEBUTS

Named after a NYC firefighter, Smokey the Bear debuts as a spokesperson for fire prevention.



ROOSEVELT REELECTED PRESIDENT

Franklin D. Roosevelt is reelected president of the U.S. after defeating Republican Thomas E. Dewey.



OPEN-HEART SURGERY PERFORMED

A successful open-heart surgery takes place at The Johns Hopkins Hospital.



Not Your Mother's

Casserole

By Liz Ellis, *World Ark* contributor



Whether you say gratin, casserole or hotdish (shout out, Midwest!), the idea is the same: a bubbly, gooey, delicious baked dish coming out of the oven is a perfect comfort food. And who doesn't love to be comforted?

While I love a good casserole, I'd like to cut down on the high-sodium tater tots and cream-of-whatever soup. And I'm always looking for new ways to enjoy nutritious and colorful seasonal goodies. This recipe is the answer.

The steps here are going to take more than 10 minutes, I can't lie. However, the result is a truly mouthwatering crowd-pleaser. This dish is perfect for potlucks, Sunday dinner or even a Thanksgiving side. Pro-tip: it's great for breakfast, lunch or dinner. What else could you want? I promise that your family and guests will thank you!





DO AHEAD:

You can make the entire gratin but wait to bake it for up to a day as long as you keep it in the fridge. You can also make and bake the gratin and reheat it. Since this dish is somewhat involved, I like to double the recipe and freeze one for later!

Swiss Chard and Winter Squash Gratin

SERVES 4-6

INGREDIENTS

- 2 pounds pumpkin, butternut or any smooth-skinned squash
- 3 tbsp. olive oil
- 1 small onion, finely chopped
- 3 garlic cloves, minced
- 2 bunches Swiss chard or other hearty greens
- 1 tbsp. parsley
- 1 tsp. thyme
- 1 pinch of freshly grated nutmeg
- 4 tbsp. butter
- 3 tbsp. flour
- 2 cups milk
- Hot sauce or lemon juice (optional)
- 2 cups grated gouda or cheddar cheese
- Kosher salt
- Black pepper

1. Halve and peel squashes, then slice into 1/4-inch-thick semi-rounds. Place slices into salted water and bring just to a boil. Strain the squash and set aside.
2. Thoroughly rinse the greens. Chop the stems from the leaves. Slice the stems and chop the leaves.
3. In a large skillet, add olive oil to a hot pan. Add onion, garlic, herbs and nutmeg. Sauté for 2-3 minutes. Add chard stems and continue to cook. Finally add the leaves and sauté until they are wilted. Season with salt and pepper to taste. Set aside.
4. Butter a 9-by-13-inch pan and preheat oven to 375 F.
5. In a small pan, heat butter until frothy and whisk in the flour until smooth. Add milk and continue to whisk until combined. Cook for 1 minute. Add salt, pepper, and hot sauce or lemon juice to taste. This is your béchamel sauce.
6. Layer squash to cover the bottom over your buttered pan. Cover with a layer of the greens mixture. Spoon out half of the béchamel and smooth over the greens. Top with half of the grated cheese.
7. Repeat each layer.
8. Bake for 30-35 minutes until golden and bubbly.
9. Allow to cool for at least ten minutes.
10. Dig in!



Improving Mental Health In Impoverished Communities

Interview by Jason Woods, *World Ark* editor



Improving the nutrition and economic status of families around the world is our first goal at Heifer International, but mental health requires and deserves attention, too. Heifer's programs all incorporate our 12 Cornerstones for Just and Sustainable Development to ensure project participants have the attitudes, behaviors and skills they need for success and self-fulfillment.

Angela Ofori-Atta is a clinical psychologist, associate professor and head of the department of psychiatry at the University of Ghana School of Medicine and Dentistry. Part of her professional expertise is mental health in rural, poor communities and the effect cognitive behavioral concepts have on resilience. Last year, Ofori-Atta visited Heifer projects in Kenya to begin assessing the impact of the 12 Cornerstones on the mental health of Heifer project participants.

12 CORNERSTONES FOR JUST AND SUSTAINABLE DEVELOPMENT



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GENUINE NEED
AND JUSTICE



SPIRITUALITY



Angela Ofori-Atta poses with a group of Heifer project participants and staff members in Kenya.

PHOTO COURTESY OF ELIZABETH DUNN

WORLD ARK: Why did you want to get involved in mental health work?

ANGELA OFORI-ATTA:

My mother was Africa's first woman pilot. And I was very proud of her. She had bouts of depression, and she had bouts of not believing in herself, and every now and again, she would go into a manic episode. It's actually a hypomanic episode. Not quite a full-blown mania.

This was in the 60s and the 70s, and we didn't quite have the services

for her in the country. By the time I was going to university, I knew that this was something that interested me. So I decided to do psychology. And I walked into a university library, and I found just amazing books that seemed to answer my questions, so I just continued along those lines.

What does the work you're doing with Heifer look like?

I went to Kenya for a week to look at Heifer's work there. Heifer wanted me to see what they do, and they

wanted me to see how my work in psychology could help with the concentration of the impact of the Cornerstones. It seemed to me that the Cornerstones, where they had been discussed and learned and there were champions within the community for the Cornerstones, there seemed to be more of a sense of empowerment amongst the group members. And I think that it meant they had a common language, and they could hold each other accountable.



So, for example, a man would say, "I stand for gender and family focus, which is a Cornerstone. And since I joined the group and began to understand what the Cornerstone means, now my family life is much more peaceful." He would say something like, "Gender and family focus means that any of us can do this job. When I'm not in, my wife covers for me, and I cover for my wife. I can go and cook, and she can go and help with the cow. Accountability means I have to be able to tell my family how I use the resources that Heifer gives us and that we use to generate our income. I'm accountable, so I can no longer go and drink with it. I have to be able to say to my children, this is how I use the money." It was quite clear that these Cornerstones, or values, were beginning to play a very important role in the lives of the community.

So that's why I went there. And the similarity with my work is that we teach basic cognitive behavioral concepts with people in communities, and we measure the impact of that on their mental health and resilience. So now, how you measure the Cornerstones, Heifer's values, is our next challenge.

In rural areas, in communities where Heifer might work, what kind of mental health issues do you see that are particularly prevalent?

From the work I've done with Heifer in Kenya, people recognize the presence of depression. We would ask, "Are there people who are not happy?" And they would say yes. But they would always relate it to a time before Heifer came, when they didn't have resources, and they didn't have hope. And they couldn't pay school fees or put food on the table. That was how

they conceptualized it. When they thought about it, that's how they came up with the understanding of mental health issues.

Interestingly, they didn't describe psychoses or schizophrenia. They were bent on the more subtle forms, I think. Anxiety [and] depression are some of the things they came up with. Perhaps because a psychosis or schizophrenia is so clearly a debilitating thing, so obvious that they didn't need to talk about that. So I think, like everywhere else in the world, depression and anxiety have to be the most common mental illnesses that we're going to come across where Heifer works. And substance abuse.




Houl Kimsrean (left) cleans corn while her husband, Soy Phe, washes dishes outside their home in Andong Chros, Cambodia.

PHOTO BY OMAR HAVANA



The 12 Cornerstones are discussed at a meeting of the Savings and Credit Microlending Association of Tranquipiedra in Ecuador.

PHOTO BY PHILLIP DAVIS



Charlotte Musabyimana serves milk from her dairy goats to a group of children from her community of Rugaragara in Rwanda.

PHOTO BY OLIVIER ASSELIN

How would you recommend that mental health is approached in the context of development projects that are trying to be holistic?

I think that wherever there is a development project that goes into the nitty gritty of people's lives the way the Heifer projects go, I think it's to bring up the issue of mental illness, to talk about it. In Kenya for example, it wasn't an easy conversation at first to bring up, in terms of the community itself being ready to talk about it. It took them aback. It's almost like we asked the question, and they took a step back. And then they reorganized their thoughts.

I think that being able to talk about, in as much as a development

project would say, we want to talk about interpersonal violence, how do we bring that up in the focus of [the Cornerstone of] gender and family focus, for example. Because those are the things that lead to violence, and no one talks about when a man beats his wife up, because you think you embarrass the woman and so forth. If we flag some of these problems in the community, just as you do your due diligence, you flag these issues, then you want to bring them up right at the beginning and say, there are some things that are uncomfortable for us that we would like to talk about. You don't want them to feel like you're judging them.

How would you recommend talking about anxiety and depression in that context?

What we did was to say, are there people in your community who are not happy? You might ask, and what makes them so unhappy? You can also pose a situation, like describe what depression looks like and ask if it's experienced in that culture. Because there's an argument that says that psychopathology is a very cultural construct. So obviously the communities that we saw in Kenya, they thought of it as a reaction to bad news or bad events. Or a helplessness because of events around them. One way is to pose a case, and then ask and then see the response that you get.



Moina Begam weighs out rice to be divided among members of a women's group in Johari, Bangladesh.

PHOTO BY GEOFF OLIVER BUGBEE

Do you think rates of anxiety and depression or other mental illnesses are higher in communities suffering from poverty?

We didn't find that. I don't know that we've looked at it, but we had a data set from a collaboration between Yale and the University of Ghana. The data told us that about 13 percent of the general population [of Ghana], not the sick population, had or expressed moderate psychological distress. And about 7 percent expressed severe psychological distress. Across all the regions, not just in poverty areas. I don't think we segmented that population.

The reason we were doing the work that we did was that we were figuring out [if] poverty is a risk factor for mental illness all around the world. And we figured that people who are poor, let's say, may not have buffers when it comes to difficulties, like the rain comes and wipes away your crops and there's no insurance for it. Or you fall ill, and there's no health insurance, so you can't get the help you need. Or your child qualifies for school, and you can't pay the fees. And that's really stressful for everybody. There's nothing to fall back on. I think that in that way, yes, there

may be more chances or higher probability of being anxious or being depressed amongst the poor. I think the difference between poor communities and non-poor communities is that, the lack of buffers. So that's why we did the work we did, and that's why we set our mental health interventions to build resilience. To offer some kind of a buffer, an internal buffer for when things go bad.

What about instances of suicide? Is that higher in impoverished areas?

Again, I'm not sure about that because I don't think the data has



been segmented. But we have had waves of suicide. They weren't necessarily limited to places of need.

The other aspect of being in poverty is sometimes there's more social support there. Because they are more communal. So even though there are no personal buffers, there may be community buffers. "We're all poor, but you've had this misfortune, so we're here for you." For example, in a death, all the families in the community would come together and say, this is what we contribute to the funeral. And then when the funeral is over, whatever monies [or] presents are given during the funeral get shared back to the community for the support they gave. There are some community rituals or rites of passages like that, that buffer people in smaller communities, which you don't get in richer communities. So I think it's more complex a phenomenon than just being in the poor environment or being poor that predisposes you to suicide.

What do you think it is about the Cornerstones that improved mental health in the communities that you visited?

I don't know. I think we're trying to put our minds to ask ourselves how we want to measure the impact. I think it would be difficult to just say which one of these Cornerstones are responsible. Because there are twelve of them, you know? And I think each of them contributes a facet of it.

One of the responses of one of the women's groups we [visited] was, "Oh, we would just get up and go and find out why they're so depressed, and if it's because



PHOTO BY RUSSELL POWELL

they can't pay back their loans, we would put some money together and pay it off because that's what we're supposed to do according to Cornerstone number so and so."

Passing on the Gift is the one that stands out for everybody because you have to take care of the gift and then multiply it enough to pass it on. But it's not just about Passing on the Gift, it's about building confidence that you, too, are more than the receiver; you are also a donor. We could say there's something to measure there in terms of the confidence and self-esteem of the person who was a benefactor and is now a donor.

I think they all give a little bit to the self-esteem, the confidence, the being able to hold up your head. I

don't know, I think that's the next step of our work, is to look at the impact, hypothesize what they give and go out and measure them.

What are the next steps?

We want to go to Nepal because the program has been running there and the Cornerstones have been taken very seriously there for a long time. There's been some data that's been collected already in Nepal for the impact assessment or let's say to see how the Heifer programs have worked or not worked in these communities. We want to look at the data set and what's the picture there before we've planned new studies. So that's our next step, [to] look at the big data, go back, play around with that, see what it's telling us. ■

From Farm to Market in Cambodia

Organic produce and fresh proteins garner good money in Cambodia. The only challenge is that many farmers lack the basics — seeds, training and markets — to get started. Heifer International stepped in to help, and the results are delicious.

BY **AUSTIN BAILEY**, *WORLD ARK* MANAGING EDITOR
PHOTOS BY **PHILLIP DAVIS**

The potential was there all along, but Hoy Lin was too sick and overburdened to tap it. Raised in the rural Cambodian province of Takeo by a single mom, she dropped out of school after 8th grade so she could help support her two brothers by working in one of the rice fields that make up the bulk of the landscape in this waterlogged southern edge of the country.

Married young, Hoy Lin continued working in the rice fields of Thmey village and had two daughters. All the while, her body grew weaker from stress, exhaustion and malnutrition. Work in the paddies demands squatting, stooping and hefting heavy bundles on shoulders, all while trekking barefoot through the sucking muck. After a day of farm work and caring for her daughters, there's

little wonder Hoy Lin had nothing left.

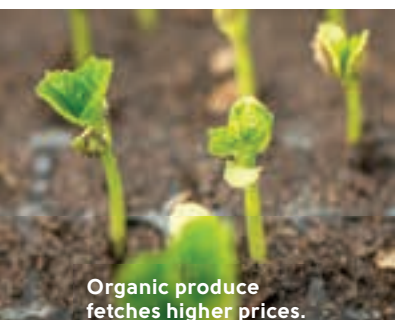
"In the past I didn't have the motivation to run a business because I didn't have the energy," she said through a translator. "I didn't pay much attention to my health." Anemic and weighing less than 100 pounds, Hoy Lin tended the rice and ran her tiny roadside shop in a fog of fatigue and malaise.

Even had she felt up to it, big opportunities in this rural part of the country were difficult to find. That is, until 2016, when Hoy Lin joined forces with a group of similarly ambitious farmers to start a Heifer-supported co-op. Hoy Lin signed up and showed up for every single class Heifer offered. "I like learning," she said with a shrug. "Whenever there's a training, I go." She also volunteered her home to be the collection site for the eggs, chickens and ducks co-op





Hoy Lin's home is a collection point for fresh eggs from surrounding farms. Some of them will be delivered via taxi to Phnom Penh, the capitol city.



Organic produce fetches higher prices.



A network of hatchers, fatteners and processors will move the birds from farm to market.



Riels are the currency of Cambodia.



Hoy Lin with her husband, Check Sela, and their daughters, Yorn Socheata (in green) and Yorn Baramy.



members would raise for sale locally and at restaurants and markets in the capital city of Phnom Penh, a two-hour drive away. Borrowing money to improve her house so it could be used as a collection and processing center for poultry was a bold risk that paid off.

It turned out Hoy Lin had quite a brain for business and is already making more money than she expected. "I used to not know what a business plan was," she said. "I've learned management,

leadership, accounting and money management." Over the past couple of years Hoy Lin folded profits into further investments, buying up a swath of roadfront property and setting up a shop there where fellow farmers can buy fertilizer, feed and other supplies.

Now 39 and a healthy 120 pounds, Hoy Lin oversees the collection and processing of eggs, ducks and chickens while also running her shop and tending the accounting ledgers for her 129-member



Hoy Lin's chickens live in tidy enclosures.



Check Sela is in charge of feedings.

"Whenever there's a training, I go."

– chicken and duck farmer Hoy Lin

cooperative. Her two daughters, Yorn Baramay, 20, and Yorn Socheata, 16, help out when they're not in school. Both daughters report they have better clothes now, and they much prefer their cleaner, larger home with cement walls and a metal roof to the small wooden house they lived in before. All three women seem surprised at the sudden success that's so fundamentally changed their household.

Yorn Socheata marvels at the progress her mother made in the last few years. "I'm surprised, and I'm also very happy for her," she said.

"My mother seems very active, different from a lot of mothers," Yorn Baramay said. "She works harder." Yorn Baramay admits she feels pressure to be as successful as her mother but also relieved to see that it's possible to thrive without depending on anyone else.

Perhaps the most baffled by the phenom that is Hoy Lin is her husband, Check Sela. Not a member of the cooperative, he continues to work in the rice fields. He also tends the family's chickens, pigs and cows that live in tidy scrap wood sheds behind the house. His work, however, is not nearly as lucrative as his wife's.

"He's not very successful because he's not good at communicating," Hoy Lin explained. She could help him, she said, but so far, he hasn't asked. "In Cambodian culture, husbands find it difficult to accept training from wives."



Ouk Sokrn and her husband, Vay Ren, tend their thriving bean plants.



The couple raises chickens and vegetables.

CONSIDERING ALL THE PIECES

"From vulnerability to sustainability" is the mantra for Heifer Cambodia, and that goal steers the work that spreads over 15 of the country's 25 provinces. Heifer International partners with farmers in 63 of the country's 880 agricultural cooperatives, providing not only livestock but also guidance and encouragement to ditch the habits and antiquated thinking that impede progress. "Women are getting more decision-making power. We're addressing domestic violence and alcoholism," said Sar Sanphirom, a program manager at Heifer's office in Phnom Penh. Better sanitation is part of the agenda, too. People



Vay Ren still does construction work, but plans to stop that so he can help his wife fulltime with their farm.



Ouk Sokrn planned her farm so that she's always harvesting something.



Her farm is a demonstration garden where others come to learn how to improve their own operations.

used to keep cattle and pigs under their houses. It was very smelly," Sar Sanphirom said. "Now the animals are kept separate."

Some of Heifer's project participants in Cambodia focus on growing vegetables. Others raise and process eggs, chickens and ducks, then sell them locally or send them on to capital city of Phnom Penh, where a farm-to-table restaurant and green grocer offers up healthy food fresh from the countryside.

For Ouk Sokrn and her husband, Vay Ren, in Takeo, the investment from Heifer International was small. She trained in organic vegetable farming and raising chickens. Her yard is trellised with tall poles and

fishing line hung in perfect diamond shapes, all draped with healthy runners of long beans and gourds. Closer to the ground, she grows eggplant, tomatoes and lemongrass. Before the training, she grew only cucumbers and brought in the equivalent of about \$500 per year. Now, thanks to a clever crop rotation plan that keeps her harvesting year-round, she can count on earning \$200 per month. Vay Ren still works in construction, but he says he's softening to the idea of staying home and helping his wife on the farm, especially now that she's bought more land to grow more produce. "Every morning when I wake up, the money arrives," she said.



Ouk Sokrn keeps a stocked fish pond.



Mao Neng preps a meal for her chickens.



The family works together to care for their animals.



The family's fattening operation generates enough income for all of them.

Mao Neng and her husband, Prak Bon, spend their energy on chicken farming, an endeavor that suits the family quite well. Like an estimated 40,000 Cambodians, Prak Bon lost a limb to a landmine in 1984 during his second stint of service as a soldier during the civil war that plagued Cambodia through the 1970s and 1980s. He was 23 at the time, already married and expecting his first child. The injury kept him in a military hospital in Phnom Penh for an entire year and plunged him into misery. "After I lost a leg, I was about to commit suicide, but I decided if I ended my life it would be difficult for my child," he said. "There would be a lot of difficulties ahead, and maybe I would cause those difficulties for my family. I worried." The depression continued for three years, until the pain subsided and Prak Bon mastered walking with the use of a cane.

Employers in Cambodia are usually reluctant to hire amputees, and for many years the couple

worried and struggled to provide for their three children by selling coconuts and making do with a small military stipend. In 2016 the family joined a Heifer-supported self-help group, and Prak Bon signed on to become a chicken fattener in a community-wide value chain that begins with egg hatching, continues with fattening and ends with a local chicken processor, who then distributes the ready-to-cook birds to markets locally and in the capital. Prak Bon built his airy, screened-in chicken house himself.

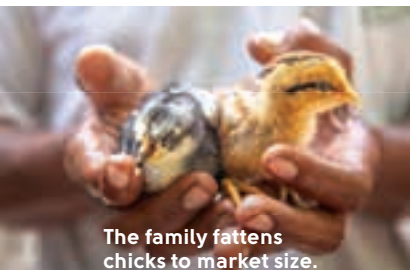
Mao Neng helps, too, by growing and chopping chaya leaves and mixing them into a special fodder that fattens chickens quickly. With the right diet, a hatchling can be ready for market in four months instead of the usual five to six, she said. The business is growing enough that they've called their daughter home from her office job in Phnom Penh to help them with their growing chicken business.



Prak Bon built the chicken enclosures himself.



Prak Bon lost a foot to a landmine, putting many jobs out of reach for him.



The family fattens chicks to market size.

Chicken and Duck in the City

Heifer projects in Cambodia cover every facet of the production chain, from sprouting seeds and hatching eggs to trays of vegetables and poultry served up in a busy restaurant in the heart of Phnom Penh, the capital city. By supporting every phase of the value chain from farm to table, Heifer project participants maximize their control over the quality of their products and ensure they receive fair prices.



The restaurant has a distinctive logo.



The open-air restaurant attracts a big lunch crowd.



Fresh poultry for sale.



A delivery truck spreads the goodness.



Everything is cooked fresh.



The Phnom Penh restaurant is the end of a chain that started on small-scale farms in the countryside.



Farm-fresh meals on offer.



Healthy chickens are hot sellers for Rith Chantha.



The whole family helps.



The unused land behind her house will soon become part of the poultry farm.



Sun Sitaol bunks traditional gender roles.

MOVING ON UP IN KAMPONG CHHNANG

It took a lot of time and patience for Rith Chantha to convince her husband that he should support her plans to raise vegetables, pigs and chickens. The family of five was living in a thatch-roofed wooden home not much larger than a lawnmower shed, raised up on stilts with a smelly pen of pigs underneath, when Rita Chantha signed on with a Heifer project that would supply piglets and training. At the time, patching motorbike and bicycle tires was the family's only source of cash. "If we had a meal in the morning, we would not have one in the afternoon or evening," Rith Chantha remembered.

Husband Sun Sitaol was reluctant to change. Like so many men in their rural community in the Kampong Chhnang province, he

was tangled in a cycle of drinking, family neglect and domestic violence. He wasn't interested in going to farmer trainings, and he didn't want his wife to go either.

"I convinced him by saying that if you do the training, you get a free piglet," Rith Chantha said. Still, he was nervous. What if the three gifted piglets died? Would they be on the hook to replace them? He also worried about the time his wife was spending away from home at her group savings meetings. Shouldn't she be home, cooking and sewing? "It was tense in the household," she said. Still, she put her efforts into fattening the three piglets she'd gotten and organizing other women in the group savings meetings.

Looking back, Sun Sitaol said it was fear that kept him from embracing an opportunity to become a livestock farmer. "I was

reluctant and worried about lack of capital," he said. "I didn't see the hope and possibility." Watching his wife successfully raise and sell the first batch of piglets and pass on a cash gift from those sales so another community member could get started on a similar endeavor put Sun Sitaol at ease.

As the family's finances improved, so did their relationships. An aggressive drunk, Sun Sitaol curbed his drinking. His anxiety eased when the pigs and chickens in the family's care thrived, thanks in part to attention from a community animal health worker. And he locked steps with his wife, who had been leading the family from poverty to prosperity. It was time for the partnership to become equal. "I was happy to see her transformation," he said. "I started to admire how hard she worked, and I decided to stop drinking and join her efforts." Other



The family once lived in a tiny shack, but now they have a tidy, handsome house.

Getting by in Cambodia

The amount of money a family needs to earn to meet all of its needs and save for the future is a living income, and we strive to help all Heifer project participants meet this threshold. In Cambodia, the average income is the equivalent of \$2.41 per person per day. That's \$0.69 less than the \$3.10 living income benchmark.

Heifer International is helping families close this gap and build a sustainable farm-to-market livestock industry that meets all of their health, nutrition and economic needs.





Once shy and self-conscious, Rith Chantha now leads trainings with confidence.

"I started to admire how hard she worked, and I decided to stop drinking and join her efforts."

– Sun Sitaol, husband of Heifer farmer Rith Chantha

women in the community faced the same challenge with dubious, drunk husbands who not only did not help, but contributed only insults and naysaying. Sun Sitaol and Rith Chantha tell the story of a man who berated his wife after every meeting of her savings group because he said she should have been home cooking lunch for him. Rith Chantha and other women in the group approached this husband and invited him to their meeting. It took four months before he agreed, but when he finally came, he was surprised at what he saw. He expected to learn that this women's

group had been coaching his wife on how to ignore her husband. In fact, they had been working together to pool their resources, and his wife had managed to save the equivalent of \$90, even in the face of the humiliation and shame he rained on her. So while women continued to be the driving force of the livestock and savings cooperatives, more and more men signed on in hopes of claiming a piece of the success.

Successful pig and chicken enterprises, along with clever saving and investments, are behind a big move for Rith Chantha's

family. They abandoned their raised wooden shack and now live in an airy tiled home raised high on stilts, with a tall, pristine staircase and a roomy yard beneath with enough room for a kitchen, hammocks and storage. The home is among the most beautiful in the neighborhood, spotless and perfectly maintained. Rith Chantha is far from selfish about her success. She wants her neighbors to join her in chicken and pig production and organic farming to make the markets stronger and more reliable, and she routinely sets up makeshift classrooms to teach any and all corners the secrets to successful meat and egg production.

Success builds upon itself, and Rith Chantha stays busy recruiting new members to the cause. "The market is not the problem. The problem is production," she said. "We cannot produce enough." ■



Spirit houses get intricate paint jobs.



Em Sameoun crafts a Buddha.



Ashes of loved ones live in spirit houses.

Spirit Houses Nourish the Souls

The spirits are always nearby in Cambodia. Practically every house in both cities and the countryside offer up places of honor where nature gods and the souls of departed ancestors are invited to rest. These ubiquitous spirit houses range from rustic to palatial and the specific purposes for them vary by region, but you can count on finding them everywhere.

The most basic spirit houses are flimsy roadside affairs put together with scrap wood or metal sheeting. The fanciest spirit houses look like ornate miniature

temples atop decorative pillars. Many of them feature nagas, the symbolically rich mythical serpents that represent fertility, steadfastness and royalty in Hindu and Buddhist traditions. The larger houses are handmade with concrete, then painted a blinding gold. They can take two to four days to build and go for the equivalent of \$600 or more.

Buddhism, with its belief in reincarnation, is the official religion in Cambodia. Khmer traditions calling for honoring ancestors and nature spirits predates Buddhism and



Large and detailed spirit houses sell for \$600 or more.

is a practice that holds firm, especially in rural areas. Spirit houses can fit into multiple traditions at once. Both Buddhists and animists believe that building spirit houses shows respect to spirits of people who died recently.

Buddhists believe that leaving offerings of food and water provide the recently deceased with the fuel they need to get to the underworld, where they can await rebirth. Family members place the ashes of the dead into spirit houses seven days after they died, sending them off on

their journey to their next life, explained artisan Em Sameoun, who crafts spirit houses and Buddhist statuary at a roadside workshop in Cambodia's Takeo province. Followers of animist beliefs leave food, flowers and incense in spirit houses to appease the nature spirits, lest the spirits get angry and come inside people's homes to inflict disease or other misfortune.

While the designs vary by region, spirit houses are also popular in Burma, Laos, Thailand, Malaysia, Indonesia and the Philippines.

THIS
COFFEE
DECEIVES
CONSUMERS

UNFAIR
TRADE

YOUR COFFEE



*our farmers are not paid
a living wage*

poverty



grown

farmer income
declining
since 1983

TASTING NOTES:

- Bright presentation
- Bitter aftertaste



Coffee at a CROSSROADS

Coffee is a ubiquitous pleasure for many people in the United States and abroad. But even though the end product is high-priced and high-selling, coffee farmers still struggle to make ends meet. Traditional development efforts can help support coffee farming families to an extent, but it's hard to make lasting change while compensation for farmers is so low. It's time to take a look at changing how the system works.

BY **PIERRE FERRARI**,
Heifer International president
and chief executive officer

ART BY **LAUREN PUCHOWSKI**

The scenery in Huehuetenango, Guatemala, is nothing short of spectacular. High up in the mountains, it's lush and vibrant, awash in eye-popping shades of dense green. It's the exact kind of image you usually see displayed on a bag of coffee or framed in a café, replete with smiling farmers proudly holding their harvest. That image may match the physical landscape, but the idyllic image promoted by scores of roasters is largely a fiction, a momentary snapshot disguising a bigger picture revealed through conversations with participants of the Heifer project I was there to visit.

As my colleagues and I chatted with one particularly memorable family, the conversation turned on its head as we asked Osma Recinos,

a coffee farmer in the community of Villa Nueva, about the state of their living conditions. She turned to me and said, "What we need is money," and proceeded to deftly run down the numbers. To house and feed the family, send the kids to school, and cover all basic expenses, the family needed \$7,500 a year. Although they produced more high-quality coffee than anyone else nearby, only \$2,500 was earned annually. "The only option is for my husband to leave," she said, to work in another part of Guatemala or travel to Mexico or – most likely – make the dangerous journey to the United States.

This sense of being stuck is common in the world of coffee farmers. Many find their only choice is to uproot their family from home as they seek to escape certain poverty for an uncertain future across treacherous borders.

This sense of being stuck is common in the world of coffee farmers. Many find their only choice is to uproot their family from home as they seek to escape certain poverty for an uncertain future across treacherous borders. For those that stay put, it means remaining tied to coffee; not only their livelihoods but their very lives depend on this bean we all take very much for granted.

For those that stay put, it means remaining tied to coffee; not only their livelihoods but their very lives depend on this bean we all take very much for granted. With market prices in freefall since 2016 and mostly below \$1 per pound since August 20, 2018, coffee farming families made immediate cuts on necessary household items and nutritious food. After just a few months, there was no money for medicine, transportation or children's school fees. Now closing in on a year, there is barely any food or clean water, let alone money to manage any unexpected events or even basic farm investments, compounding already vicious poverty and debt cycles.

Much of the world has been buzzing about the pricing collapse. It's often been called a crisis. This implies something relatively new, a dramatic departure from what was before. Such a name is misleading; while the market price has indeed fallen dangerously low, it has teetered between unprofitable levels of stagnation and decline for decades. We, as consumers, don't see this volatility; the cost of a grande latte or bag of medium-roast beans does not often significantly change. We are not meant to see behind the scenes

of this unbalanced industry where farmers, the backbone of every bean, struggle to survive while corporate executives pocket millions of dollars each year. Indeed, farmer poverty directly stimulates corporate profits; as the price for unroasted coffee becomes cheaper and cheaper for the private sector to purchase, less and less income is earned by hardworking families who were already deeply poor long before the market crashed. Retail reality is carefully designed to appear fair and consistent, but prices for the raw material traded on New York's Intercontinental Commodity Exchange actually look more like a wildly exaggerated version of what one typically sees at the gas pump, fluctuating dramatically on a monthly or even weekly basis. While coffee drinkers' budgets needn't regularly adjust to accommodate these ongoing trading instabilities, coffee farmers' entire existence is thrown into a tailspin with every price move.

As Heifer International can attest from 12 years of working with farmers in coffeelands around the world, breaking even on coffee farming has always been a challenge and securing a living income from it nearly impossible. Coffee prices have

fallen by two-thirds since the early 1980s and with them, the income of small-scale coffee farmers. It's hard to imagine any profession where the median salary would be 75 percent lower today than it was almost 40 years ago. To put this into context, that's like the average teacher earning \$17,644 in 1980 and earning \$4,411 in 2017 (in reality, the average teacher in the United States earned \$60,483 in 2018). But in the coffee industrial complex, the normal rules of inflation and basic business increases don't apply to producers. Farm costs have skyrocketed due to a variety of factors, including: input prices, combatting climate-related crop diseases and pests, necessary expenditure of working degraded land and the high expenses associated with meeting increased market demands. Meanwhile, compensation has plummeted. Currently, when most medium-term farm expenses are considered, the average small-scale coffee farmer is operating at a staggering 46 to 59 percent loss.

This is horrifying in and of itself, a shocking number that pales in comparison to the shockingly grim reality of what it means to be a coffee farming family. Possibly even more



As Heifer International can attest from 12 years of working with farmers in coffeelands around the world, breaking even on coffee farming has always been a challenge and securing a living income from it nearly impossible.

unsettling is the continued profitability of coffee companies in comparison. With the global coffee retail industry valued at more than \$200 billion, there should be plenty of money to go around. However, only a

measly 0.6 to 1 percent of these huge profits gets returned to growers. A Nicaraguan household of five is living off of a total yearly income of \$1,682 — which includes sales of other crops and additional off-farm

employment — an almost unimaginable contrast to the \$11.5 million base salary raked in by a popular coffee corporation's CEO. This same company has recently pledged to return \$25 billion to shareholders by 2020,



As the situation grows increasingly more dire and our learnings about these complex webs of inequity deepen, the real question is: What are we going to do about it?

which is at least 12 times more than the total coffee value all the world's coffee farming families collectively retain.

Heifer has known this. We've wrestled with this. We've discussed, debated, researched, analyzed, joined working groups, tested different project approaches and developed new partnerships in attempts to address it. We've moved from

helping coffee farmers diversify their income to improving coffee production and combating coffee rust fungus to forming cooperatives that put more power in the hands of farmers and then connect them to more profitable markets locally and internationally.

Regardless, with coffee traded at \$0.95 per pound as of early 2019, prices have

gone from systemically unscrupulous to downright exploitative. For farmers and their communities, it's catastrophic. The consequences of this downward price spiral range from starving families to migrant caravans to loss of access to education and medical services. As the situation grows increasingly more dire and our learnings about these complex

Intentionally or not, your daily caffeine habit supports a bigger system — one that deceives consumers while taking advantage of desperate families. The only way out is for companies to pay more for coffee, the product that so generously fills the pockets of a few while millions of coffee producing families starve.

webs of inequity deepen, the real question is: What are we going to do about it?

Through the years, Heifer International has done extraordinary work in the coffeelands. Thousands have had the opportunity to experience “a hand up” through our coffee projects. Their lives have unquestionably changed for the better; they are more profitable, resilient, cooperative, business savvy, gender sensitive, environmentally conscious and food secure than before. I am profoundly proud of all we have accomplished and truly believe this organization spurs fundamental improvements unlike any other. But it is not enough.

As with all commodities, the nature of the coffee industry undermines the longevity of these successes and ultimately prevents them from going much further. Despite the best efforts of all involved, people cannot reach their full potential if they are economically oppressed. They cannot continue to transcend their circumstances when income streams die. We cannot legitimately end hunger and poverty without beginning to speak up against the multitude of forces keeping them in place. Creating crippling

dependency is unconscionable. Forcing people to sell a product below the cost of production is ruthless. Simply put, prices for coffee are inhumane. The system has failed these farmers; by continuing to operate within the confines of this system, we will also fail them. There is no other option but transformational action on a transformational scale.

Our eyes are wide open, and we must ask ourselves some difficult questions. Can we continue pushing for incremental change from inside the belly of the beast? Have we been unintentionally complicit in perpetuating the status quo? Should we have minimum price requirements when it comes to working with coffee companies? Do the project-by-project benefits of corporate funding outweigh the collective harm often caused by corporate practices? Have we been so focused on doing the best possible work within the system that we neglected to question the system itself? What is the best way to uphold the obligation we have to our donors and all the families we serve? Ultimately, are we feeding the change, or are we feeding into marketing schemes?

Coffee is at a crossroads and with it, Heifer's participation.

The point of staying on the same course has long passed. We cannot continue with business as usual. Heifer will be among the first to say no more. The last year inside our walls has been filled with self-reflection and grappling with necessary decisions. Now we are deciding which next steps to take, mobilizing producers, rallying with consumers and advocating for the changes we want to see in the world.

As we do so, Heifer also challenges you to stand beside us. Intentionally or not, your daily caffeine habit supports a bigger system — one that deceives consumers while taking advantage of desperate families. The only way out is for companies to pay more for coffee, the product that so generously fills the pockets of a few while millions of coffee producing families starve. The next time you buy a cup, question how much of that \$5 Guatemalan single origin is actually going back to Osma Recinos and her family in Guatemala. Consider every sip an opportunity to take a moral stance.

Indeed, the time has come to forge a new path, one that unequivocally and unconditionally puts farmers first. ■



Cheers for 75 Years



A lot can change over 75 years. Since Dan West founded Heifers for Relief in 1944, a tumultuous year in the world's history, our organization changed names to Heifer Project International and then simply Heifer International. In the beginning, farmers from the United States donated their own livestock, which was then shipped via sea or air to other farming families around the world.

As decades passed, we learned from, improved and broadened our working methods while staying committed to our overall mission. We pioneered forward-thinking strategies like sourcing and breeding animals in the countries where we work. Our headquarters moved from St. Louis, Missouri, to Little Rock, Arkansas. We introduced our organizational values, the 12 Cornerstones, and we began to form cooperatives and connect farmers to larger, more profitable markets.

As we celebrate 75 years of working to end hunger and poverty, historical images of the work that has led us to become the organization we are now inspire us to make even more progress while staying true to our roots. These photos from our archives demonstrate the hard work of our farming families and Heifer's commitment to ending hunger and poverty over the decades.

United States

Heifer's work in the United States started almost immediately after our organization was founded and continues to this day. The first shipment within the United States consisted of 19 heifers and arrived in Pine Bluff, Arkansas, on May 28, 1945. The second, 18 heifers, headed to Cotton Plant, Arkansas, on July 31, 1945.





Egypt

In the 1950s, 100,000 chicks were sent to Egyptian farmers from New York. For this initiative, Heifer Project partnered with the Christian Rural Overseas Program (CROP) of Church World Service and the U.S. State Department's Point 4 Program.

The first shipment, seen here, consisted of 30,000 day-old chicks. The chicks left from Idlewild International Airport, now known as John F. Kennedy International Airport, aboard a Royal Dutch Airlines plane.

Upon arrival, the chicks were set up in the brooders inside an old royal palace on the outskirts of Cairo, formerly used by King Farouk I, for several weeks until they were old enough to be distributed to small farms.





Bolivia

At the request and effort of pastors and leaders from the Methodist Evangelical Church in Bolivia, Heifer Project began work in Bolivia in 1957. Initially, families in the altiplano were given rabbits and training on animal breeding and husbandry. The focus later shifted to alpacas and dairy cows. The animals were flown from the United States to the cities of La Paz and Santa Cruz de la Sierra. From there, they were taken to remote, rural communities.

Heifer's work in Bolivia continued until the office closed in 2018.





Ecuador

Heifer's first shipment to Ecuador landed in Quito on October 13, 1948. In 1954, Heifer Project began ongoing work in Ecuador with a shipment of bulls to the Ronald Ranch in Santo Domingo de Los Tsachilas. The ranch was owned by the Evangelical Church of Ecuador and later became the property of the United Brethren Foundation. Staff members of the Ronald Ranch and Peace Corps volunteers received the animals and then delivered them to family farmers in the provinces of Esmeraldas, Santo Domingo de los Tsáchilas, Manabí and Lago Agrio.

Early work in Ecuador focused on crossbreeding and improving livestock, since the country's high cattle mortality rate was one of its most pressing agricultural problems. Soon after, emphasis shifted slightly to dairy programs.

A permanent Heifer office was established in Quito in 1993 and is still operating.





South Korea

War broke out between North Korea and South Korea in the middle of 1950, leaving families mourning loved ones and struggling after the loss of homes and livestock. In 1951, Heifer Project International responded to aid requests from South Korea. By 1952, Heifer and the United Nations Korean Reconstruction Agency planned a first shipment of hatching eggs to the families there suffering in the wake of war.

The first Heifer project in South Korea came to be known as Hatching Eggs for Korea and consisted of 210,000 eggs in three shipments. The project's success led to more requests from South Korea to Heifer Project. By 1954, Heifer Project had shipped 222 goats, 331 pigs, 70 chickens, 216,000 hatching eggs, 500 rabbits and 200 hives of honey bees to South Korea.

After the war, much of Heifer's work in South Korea focused on orphanages. By the end of 1954, there were more than 400 registered orphanages in South Korea, and they grew by about 1,000 children a week. Animals were in critically short supply post-war, so Heifer Project provided livestock for improvement of nutrition and as the foundation for vocational training.

Heifer's work in South Korea ended in 1976. By that time, 3,200 animals, including heifers, rabbits, bees, goats, sheep, pigs and chickens, had been sent to 17 different parts of the country.





DOUBLE THE CELEBRATION!

Make your special day even more meaningful by giving someone else a reason to celebrate, too. Celebrate your wedding, baby shower, bar or bat mitzvah and more. Whatever the occasion, fundraise for Heifer to create opportunities for families in need.

VISIT WWW.HEIFER.ORG/FUNDRAISE TO CREATE AND CUSTOMIZE YOUR FUNDRAISING PAGE!



Feed the Hungry. FEED YOUR FAITH.

Heifer International is a nonprofit dedicated to helping the least of these around the world lift themselves out of hunger and poverty. Our faith programs allow your congregation to join us on our journey toward a poverty-free future. Visit www.heifer.org/faith today for free resources.



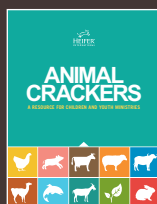
LIVING GIFT MARKET

Tools for an Alternative Giving Event



FILL THE ARK

Four-Week Family Giving Calendar



ANIMAL CRACKERS

Resources for Vacation Bible School



FEEDING 5000

Rotational Curriculum



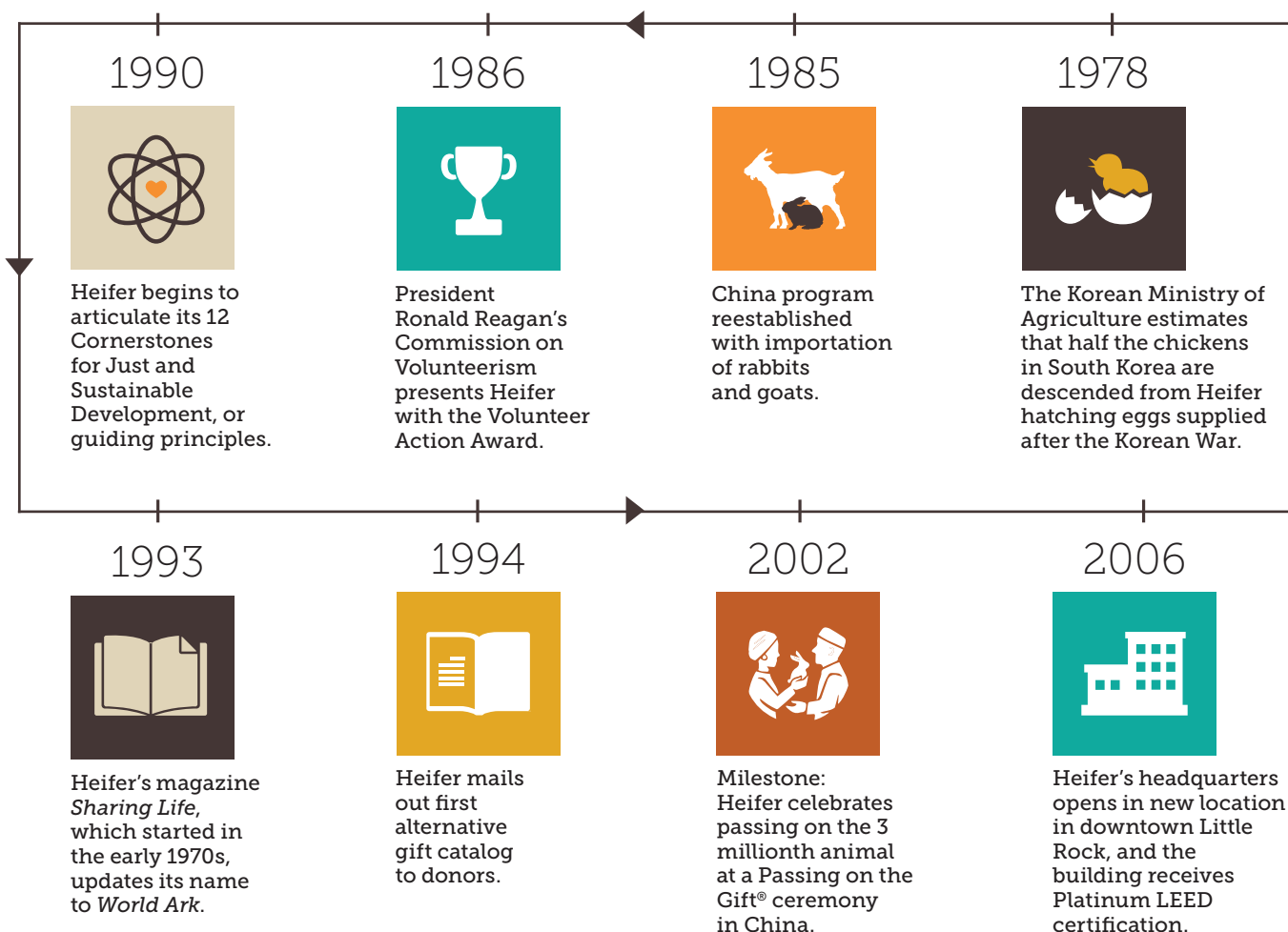
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Heifer International's

75TH ANNIVERSARY TIMELINE

Seventy-five years ago, Dan West started the organization that is now Heifer International. After volunteering in the Spanish Civil War, West returned determined to create a lasting solution to the rampant hunger he saw among refugees. Heifer has changed significantly over the years, but our commitment to ending hunger and poverty has remained. On this timeline, you will find some of the important moments that made us the organization we are today.





1938



Spanish Civil War relief worker Dan West develops his "not a cup but a cow" concept.

1944



The first shipment of 18 heifers is sent to Puerto Rico.

Roger and Olive Roop's 15-acre farm in Maryland begins housing animals bound for war-torn Europe.

1946



The seagoing cowboys take the first shipment of animals to Europe.

1951



Heifer begins placement of more than 70,000 hatching eggs in South Korea.

1971



Heifer's headquarters moves from St. Louis, Missouri, to Little Rock, Arkansas.



Parcels of land are donated and purchased to become Heifer Ranch.

1962



In Ecuador and Bolivia, Heifer enters into first contracts with Peace Corps.

1960



Heifer transitions from shipping animals internationally to purchasing and redistributing local livestock.

1957



Milestone: 10,000th heifer is shipped to Germany.

2008



The East Africa Dairy Development project is launched, bringing innovation to the dairy industry to boost milk yields.

2011



Heifer formally transitions to larger programs that serve more than 1,000 families per project.

2016



Heifer focuses on helping families reach living incomes and aligns its methods with the United Nations' Sustainable Development Goals.

2019



Heifer celebrates its 75th anniversary.



Lost Children Archive

Leaves Echoes of Family Separation

By **Jason Woods**, *World Ark* editor

Valeria Luiselli begins an early section of her novel, *Lost Children Archive*, with a quote from composer R. Murray Schafer: "Hearing is a way of touching at a distance." Throughout her book, Luiselli uses sounds and songs to tie together characters, long-ago histories and the experiences of migrants, both nearby and far away.

At the start of *Lost Children Archive*, the narrator, her husband and two young children (each from previous marriages) begin a move from New York City to the American Southwest. Both the narrator and her husband are professionals in the medium of sound and met while working on a city soundscape project. But as that project ends, each of them pursues separate work projects — the narrator, the story of missing migrant children on the U.S.-Mexico border, and the husband, more abstract recordings that bring to life the history and eventual forced removal of the Apaches.

This journey southward expedites the unravelling of the couple's relationship, and blended family dynamics grow complicated. The familial dissolution is echoed by the

fracturing of families at the southern border, but the sound comes back distorted and more disturbing. While the narrator's marriage is strained with new opportunities and the pursuit of self-actualization, on the border, families are pried apart at the end of a desperate journey undertaken because no other opportunities were available.

Back in New York, an acquaintance of the narrator, a migrant from southern Mexico, finds out that her 8- and 10-year-old daughters who made the journey to the U.S. border were lost after detainment. When the narrator learns of the tragic development, she decides to try to find the missing girls.

As the traveling couple's children listen to conversations, radio programs and recorded sounds about migrants at the border, questions naturally emerge. The youngest member of the trip, the narrator's daughter, asks about the word "refugee." Internally, the narrator wrestles with the question. "What does it mean to be a refugee? I suppose I could tell the girl: A child refugee is someone who waits" — someone who, upon arrival in another country, waits in a detention center or shelter, waits



Author Valeria Luiselli

in federal custody, for a court ruling, documents, instructions, waits in line for food, a bed, a bathroom, a doctor, to maybe be reunited with family.

The narrator's family settles into referring to the child refugees as "the lost children," as she thinks, "... in a way, I guess, they are lost children. They are children who have lost the right to a childhood."

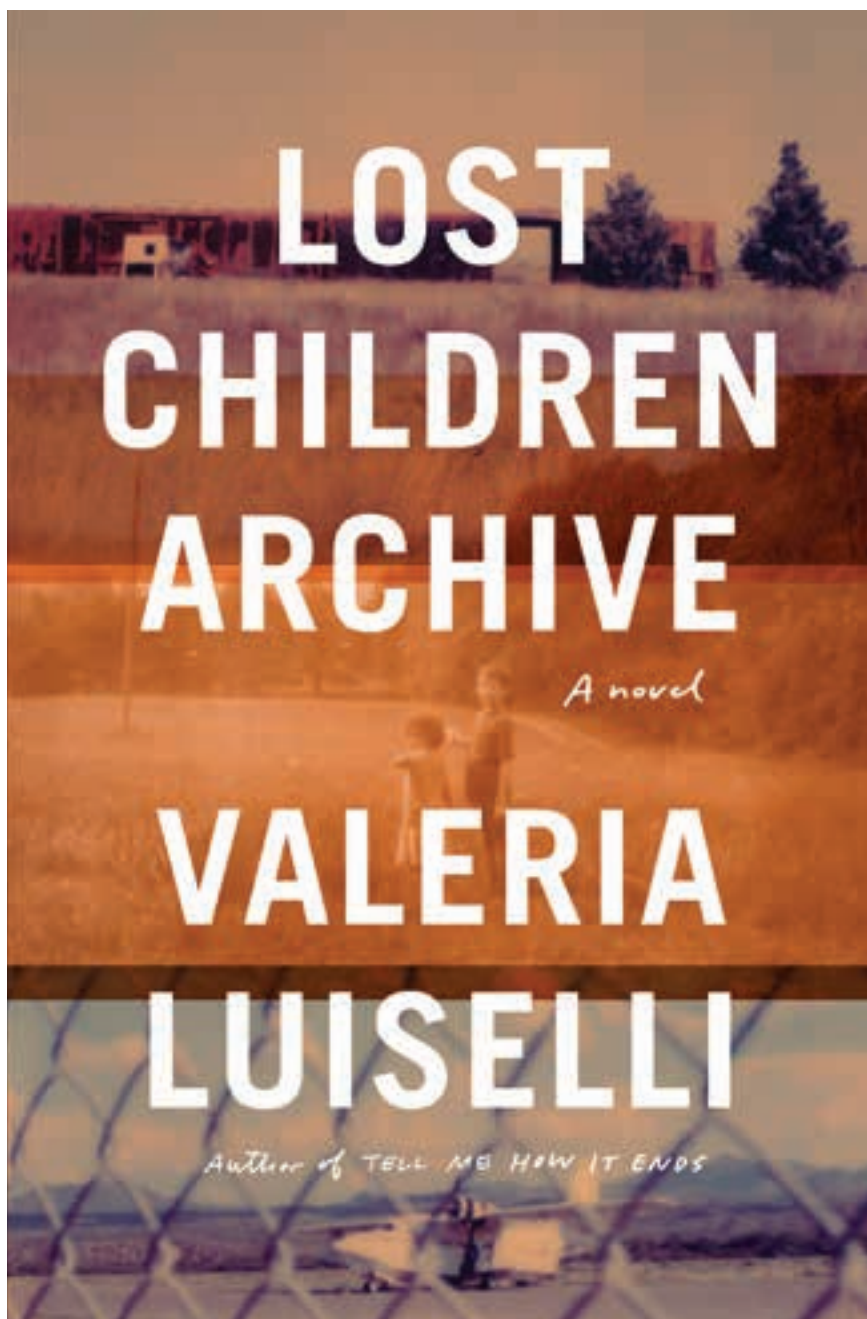
This idea of lost childhood is illuminated in passages from *Elegies for Lost Children*, a book the narrator uses to research her audio project and



sometimes reads aloud to her own children. *Elegies* recounts the dangerous journey to an unnamed border made by unaccompanied children.

Luiselli improbably pieces together a dizzying mosaic of themes that includes the dissolution of a marriage, the pratfalls of parenthood, sibling bonds, forced migration of the Apaches, finding identity in song, separation of families on the border, the morality of public media consumption, the earnestness of internal thoughts, listening, capturing sounds, the danger of euphemisms and the influence of literature on personal lives. The dissonant pieces, though at times jarring, become surprisingly coherent by the novel's end, although it's difficult to put the puzzle back together in retrospect. Looking back on *Lost Children Archive* is a little like trying to remember a dream — the general feeling is there, but the details are fuzzy.

The haze is thickened by Luiselli's literary style choices. The first chapters read like fictional essays, connected and fairly linearly plotted, but as the story progresses, threads begin to merge. Luiselli is a talented writer, a winner of two Los Angeles Times Book Prizes, an American Book Award and many other honors. Her writing is moving, fluid and engaging. But at times, the less traditionally structured passages of the novel distract more than they bolster. This is true especially in the latter portion, when an entire 20-page chapter consists solely



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400 pages



of one sentence that oscillates in perspective between the narrator's children and the lost children.

Maybe the muddled feeling serves a purpose, and that sense of chaos, though uncomfortable, is designed to echo this particular moment of time in our country's history. Most likely, it's also meant to mimic a child's perspective, one that will resonate long into the future, as noted by Luiselli's

narrator as she's thinking about the way her son processes the lost children experience:

"It's his version of the story that will outlive us; his version that will remain and be passed down. Not only his version of the story, of who we were as a family, but also his version of others' stories, like those of the lost children. He'd understood everything much better than I had, than the rest of

us had. He'd listened to things, looked at them — really looked, focused, pondered — and little by little, his mind had arranged all the chaos around us into a world."

Lost Children Archive is a densely packed novel that provides a fictional but relevant perspective into the lives of the youngest refugees coming to the United States and a way to hear their story from a distance. ■

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