

SSAAP Quarterly Newsletter

Edition XVII, Summer

This edition of SSAAP's Quarterly Newsletter is dedicated to Laura from the Mississippi State University's Engineers Without Borders Team. We will miss you wholeheartedly this year; thank you for your years of dedication in service to the people of Africa. You are always welcome here. We Love you!

*

Thank you for another opportunity to share more about the project and work in Africa. Please let Heather know if you would like to be removed from this mailing list. Otherwise, thank you for reading and enjoy!



Clay art, made by the children in the village. This is an oxcart, with two cows (n' gombe) and in the center, a little troft with their food and a hole for them to drink water. The creativity of the children in the village is profound - if only they are given a medium in which to channel it.

Water: Key to Life and Essence of Health

SSAAP anxiously awaits the Mississippi State University student chapter of Engineers Without Borders (MSU-EWB) to visit the project, as per their annual trip, August 1-13th (approximately). At this time, they

will drill two or three wells (one in Sianjina, Simwatachela, Zambia) and the two or three other sites still not decided upon, as well as finish a well promised to the Sikalele Community (contact person Tomas Mandonda) in 2015. For various reasons, the well was not completed – the long and the short of it, due to the rugged, dry condition of the land, and the difficulty in finding water which would source the well.

SSAAP has in its possession over sixty applications from village communities for water wells from various areas in the Simwatachela region. At best, per year, Dr. Truax and his Team from Mississippi State University can drill only four. And that is on a lucky year. As well, MSU-EWB's contract with SSAAP will end in 2017, and at this time, SSAAP will be searching for another partner organization to help with its wells. SSAAP is the only non-profit organization working and living at the grassroots level in rural Simwatachela, Zambia and the area is quite vast. As well, we have applicants from other chiefdoms (*Mukuni, Sipatunyana Chiefdoms*) who have also applied for water wells for their communities. And while I will not tell any group 'no', I secretly cannot fathom how SSAAP is going to drill sixty-plus wells in Simwatachela, let alone in various other chiefdoms of Southern Province, Zambia.

I try not to panic, and remember that the resources to serve will come our way if they are meant to and if our intent always remains *pure* and never selfish. I promise to do my best, and leave the rest to forces more powerful than I!

As well, SSAAP attempts to make good decisions regarding the three or four wells we are able to drill every year – although every candidate village/community, I can assure you, is a worthy cause.

I tell every person/group/community who hands me an application, in Tonga, the following:

*“Tandishomezi cikuju. Ndashoma kusola kugwasha, pesi tandishomi cikuju.
Tandishomi kuti tandi jati ya maanza.”*

In English: *“I cannot promise you a well. I can promise you I will try to get you a well, but I cannot promise you a well. I will never promise you something until I am holding it in my hand.”*

One well ('borehole' or 'cikuju' in ciTonga) costs anywhere from \$6,000 - \$8,000 U.S. dollars, depending on the Kwacha-to-Dollar exchange rate at the time of drilling.

The MSU-EWB Team is generally 6-8 students, plus our devoted professor and scientist Dr. Dennis Truax (I always tell him he is a 'wizard' versus a scientist; subtle difference if you asked Einstein) and one student's father, who will have come now for the second year. My daughter Radiance is excited for the Team to meet her six cats; I do hope the Team shares similar enthusiasm. ☺



MSU-EWB Team, 2015. Members of the Travel Team visiting Simwatachela in 2016 will change, excepting Dr. Truax (back, second from left) and Mr. Wilson (right).

Besides providing water for thousands of people in rural Simwatachela, Zambia, the MSU-EWB Team comes with supplies for SSAAP's various other projects: soap and hand sanitizer for the sanitation and hygiene workshops at the rural health centre (RHC) in Simwatachela; soccer balls for the youth sports programme, toys for the children (very nice to give during the Christmas season), clothing, shoes, writing instruments and notebooks for workshop participants to take notes during sessions.

Thank you, Mississippi State University EWB Chapter for all that you have done and continue to do for SSAAP. SSAAP awaits you with open arms!

Presidential Elections in Zambia: August 11, 2016

Zambia will elect its newest president on August 11, 2016. And although we do not expect any harm or danger, I have been warned that it is best to stay in the village rather than in Zambian towns on election day. SSAAP plans to visit the polls and take photographs of the voting process (if I am permitted to do so), as we have never before been in Zambia during an election.

Although I have lived in Zambia since 2004, I will not be able to hold a Zambian passport/carry dual citizenship until 2025, when I am forty-five years old. Zambia recently passed a dual citizenship law, permitting citizens to hold two passports. Thus I look forward to my daughter having citizenship in an African country – even though she is Sierra Leonean, not Zambian, and Zambia is not her tribal root, at least she will have a passport to live in an African nation and will be able to also call that nation 'home', if she should so choose, one day.



In Edition XVIII of SSAAP's Quarterly Newsletter I will include photos of the voting procedure and polls in Zambia.



The Merging of Cultures and Traditions



Mr. Zakaria Chanda, above

Inner World Peace Project:

It is my deep pleasure to introduce to you Zakaria Chanda; a dear friend of mine, he was the only representative from Zambia chosen to attend the Mandela Institute for Development Studies. The Mandela Institute for Development Studies, founded by Nelson Mandela, is a forum of Africans representing each of the African nations, discussing a wide array of topics affecting Africa and which things, specifically, are hindering the development of Africa on a large-scale. Mr. Chanda was the only Zambian chosen to represent our nation, and attended a conference years back for this specific purpose.

Another incredible cause, the Nelson Mandela Foundation (<https://www.nelsonmandela.org>) supports: "... conflict resolution, removal of poverty as well as improving the health of the public, especially in regard to terminal diseases" according to their website.

As well, in 2016 June, Zakaria will be traveling to Thailand to work with a group called Peace Revolution Thailand. The philosophy of this group is that through inner peace, we can ultimately achieve outer/world peace. When we find love, joy, and peace within ourselves, we cannot be angry. We cannot detest one another, or wish ill will on one another! We cannot cheat one another, lie to one another, or kill another woman's child (through war) if we have inner love and inner peace, as through hurting others we are ultimately hurting ourselves and our Divinity. I believe every world religion believes this way – through different languages and texts, the meaning is the same and the meaning is simple: *as inner peace develops, so does outer peace*. This transition of the human spirit from self-ishness to self-love is the shift in perception that is the awakening of the world. Mr. Chanda will be working with monks, and the monks' hope is that Mr. Chanda will impart some of these [spiritual] teachings into Africa – which both the monks and Mr. Chanda agree, that as a country, is lacking in pure spirituality.

Mr. Chanda, after his arrival back to Zambia in July 2016, will conduct a series of workshops with fellow Zambians on topics such as meditation, yoga (*karma yoga, bhakti yoga* – specifically) and has asked SSAAP to participate in these teachings. I have previous teachings in both India and Nepal on such topics and am more than thrilled to work together with him to impart these freeing philosophies onto others, as I believe within inner wisdom lies the secrets of the Universe and the key to true happiness. Available to us all – no matter our socioeconomic status!

One of Mr. Chanda's theories, which I also accept, is that poverty is actually a secret key to happiness and success. If handled properly, the best can come out of it, he says: *the best of someone can emerge, depending upon how s/he handles his/her circumstances. Poverty, he says, brings about a hidden talent, and new layers of resourcefulness which would otherwise remain dormant had we had all the riches of the world and no need to rely on the strongest part of ourselves.*

More updates to come on the Inner World Peace Project (fusion of Mr. Zakaria Chanda's work with the monks in Thailand alongside SSAAP) in the next newsletter for SSAAP.

*

Gandhian Philosophy Applied in Africa:

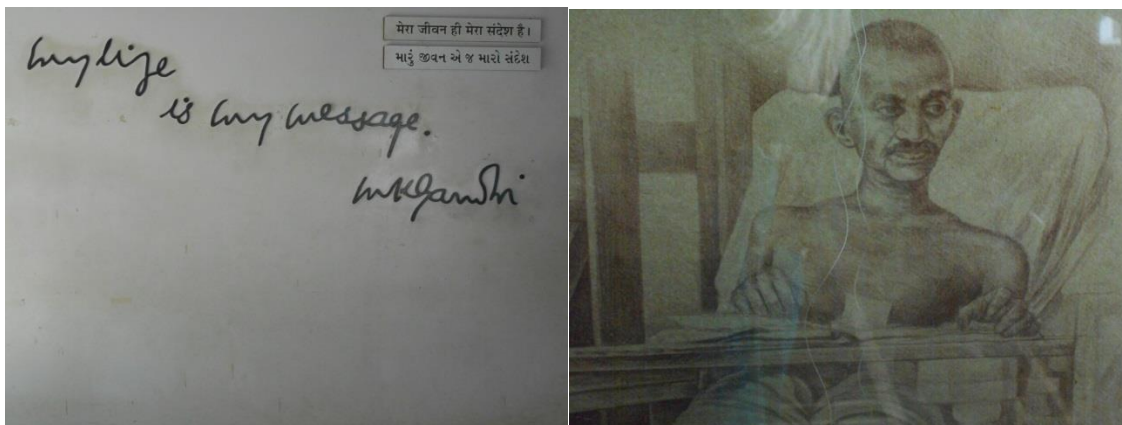
Along the lines of interweaving cultures, SSAAP has currently recruited four Africans (two Zambians, two Sierra Leoneans) to apply for a 4-month international studies programme in Gujarat, Western India – free of cost, to learn about the Gandhian principles of non-violent conflict resolution. The programme, located at Gandhi's University which he began in 1920 (*Gujarat Vidyapith*), accepts foreign students from all over the world, in hopes that students will take back to their nations the principles of Truth, Love, and Peace that Gandhi lived by and used to uplift both India and South Africa.

The head of the Vidyapith has asked SSAAP to send students from Africa to their college, stating that Africa needs to rise from its anger, uplift itself through nonviolent means of solving problems, as most of the African nations have been engaged in warfare in the last twenty to fifty years. SSAAP has selected two Africans from both the nations it serves that are strong-minded, intense thinkers and emotionalists who have the heart and passion for principles of service to other Africans.

SSAAP has its fingers and toes crossed that all four Africans will be selected to attend the programme – a life-changing experience for them!



Our favorite and most memorable part of the Johannesburg, South African airport: the huge beaded statue of Nelson Mandela: a tribute to his life and work. The screen in the background plays interviews with Mr. Mandela in the last years prior to his death, when he talked about his life in prison, his liberation, and why he worked to liberate South Africa - and Africa at-large - despite personal suffering, and regardless of the fact he had very little to gain personally in his fight for equality for his people, as he was a well-to-do lawyer from a high social class in his society. Nonetheless, he fought for equality for all regardless of personal gain for himself, and regardless of the consequences. It was his mission to do the right thing, and he knew that the darkness and violence of apartheid, in all veins, was wrong. For this he became the hero of Africa and in many ways, one of the true heroes of our world.



It can be argued that Mahatma Gandhi actually did more to uplift Africa than India. Exposed to the brutal oppression of South Africa's apartheid in the late 1800s when he served as a barrister for a law firm in South Africa, he founded the Natal Indian Congress to fight color prejudices in 1894, founded the Transvaal British India Association in 1903, and in September 1906 started the Passive Resistance Movement in South Africa.

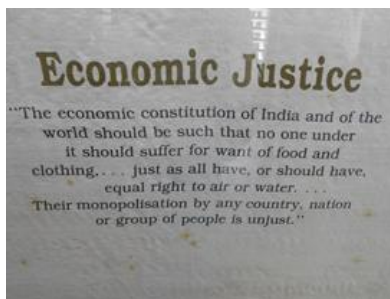


Above: March 1930, Gujarat State, India: Gandhi' s Dandi March to break the Salt Law imposed upon India by the British, with 78 members of his ashram. Two months after beginning the March he was imprisoned, without trial, and released from jail eight months later.

Gandhi' s writings were prolific; he wrote every day of his life from the time he was a youth until his death in 1948. He wrote much that has never even been read - over 50 organized books/texts, as well as random literature still being researched/translated/unearthed. The man spent so much of his life in jail that writing became his loyal friend. He was a master craftsman of putting words together. He was imprisoned six times in South Africa, and seven times in India: imprisonments varying from a few days to years at-length.

Gandhi believed that development of any nation must evolve indigenously from the nation itself, rather than becoming 'westernized' [he called this concept: 'Rama Rajya'], and that any sustainable development would have to be rooted in the nation' s own traditions. He was not against science and technology although he saw their limitations and wanted them to be blended with spiritual values. He was opposed to heavy machinery which attempted to dominate man and to mass production depriving individuals from their own creativity. He did not believe that development should begin with the elite classes and cities - and, like SSAAP, believed that only from the rural areas and the lowest element of the society could true development begin, organically. He called this concept 'Antyodaya' .

And, above all things, Gandhi believed that the development of man' s heart must be balanced with that of his brain, and to expand together simultaneously [i.e. one cannot develop without the other; the more man' s mind expands so must his heart]. He believed in Love, above all things, and felt that the exploitative relations between men or between nations must be replaced by actions of respect, Love, cooperation, and service.



Culture



Our loyal friend, part of my African family, trusted counterpart, and talented woodcarver, Clifftone Sitali, affectionately called 'Cliffy' by my daughter. A very humble man, he is also Secretary to Chief Mukuni, one of the highest and most-revered Paramount Chiefs in the whole of Zambia. Chief Mukuni's chiefdom, thriving from his resourcefulness, is also a place tourists can visit to see animals (lions, cheetahs, rhinos, water buffaloes) as well to buy traditional African handcrafts and observe the customs and traditions of his tribe, the Leya people. Situated only 7 kilometers outside of Victoria Falls, Mukuni Village enjoys electricity and running water - two luxuries we do not afford in Simwatachela, as ours is a much poorer and less educated chiefdom in Zambia.



I challenge you to locate the grandmother in this picture - a testament to the fact that grandmothers are not what they used to be. Meet the Mafwafwa family, my dear friends since 2004 when I was a Peace Corps Volunteer. Peter Mafwafwa, back center, is one of the most intelligent men I have ever met, and highly educated. He was a professor many years ago for university students in Zambia (there are only two universities in the whole of our nation). His wife, Mary, front line wearing white, is the grandmother of the five youngest children in the photo. Mary is scarcely a decade older than me and her oldest daughter, Rose, not too many years younger than me.

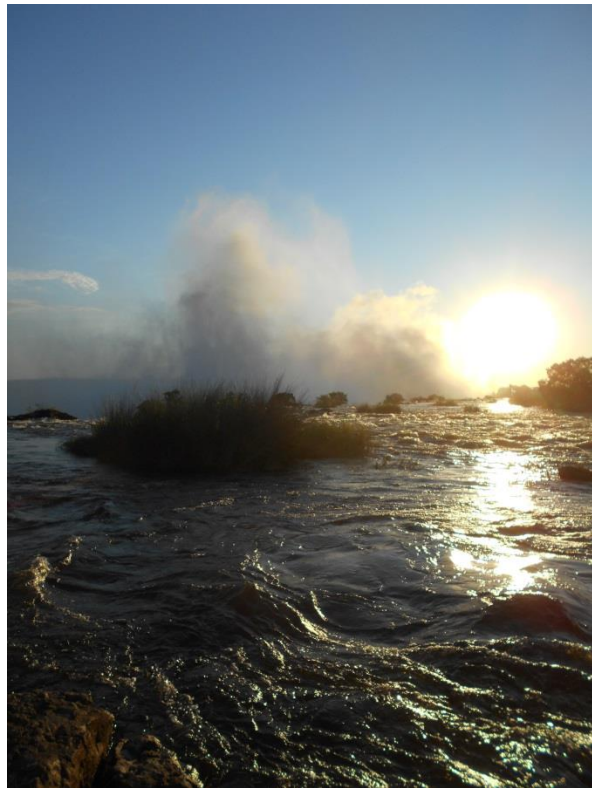


The intrinsic, raw beauty of simple nature in Africa never fails to inspire, astonish, and captivate.



It may not look like much from the photo, but this is the spectacular lunar rainbow which we locals look forward to all year. For four nights in a row, surrounding the full moon during the rainy season when Victoria Falls is full (generally April-August), the chance of seeing a lunar rainbow awaits. In order for the lunar rainbow to be present, it must be full darkness (anytime from 17:00-midnight), the moon must be full enough to create a source of light to reflect the spray off the Falls, and there must be enough water in the Falls to produce a spray that can reflect the light prism of the rainbow. In the twelve years I have been here, April 20, 2016 was the first time I have ever seen the lunar rainbow. Many elements must come together in order for such an outstanding sight to be visible.

Below, sunset over the Zambezi. The mist in the background, or *Mosi-oa-Tunya* ['The Smoke that Thunders'], is Victoria Falls. On the left, at the horizon, is Zimbabwe. Such grandeur never fails to captivate me, no matter how many times I visit Victoria Falls. The Africans regard this as holy water, for it is healing.



We'Moon/SSAAP Project: Empowerment of African Women through Art

In the last quarterly newsletter for SSAAP (Edition XVI), I explained that the We'Moon Journal would be working together with SSAAP to empower women in Zambia through employing them to make art, and wrote about the sewing projects of the women in Simwatachela, Zambia. As well, SSAAP is working with a second women's group, the Shungu Women's Club, near Victoria Falls, Zambia, to create a myriad of artifacts: soapstone, beaded art, leather art, as well with shells. Here is a sampling of their art, which the We'Moon Journal has purchased and will send out as part of their holiday gift packs with their 2017 journals, as well as a brief biographic section on the Shungu Women.



Painted soapstone hippos; SSAAP has purchased 10 from the Shungu Club for We'Moon, and they are each a different colour with a different design on them.



Leather painted keychains. Again, 10 were purchased. Each one has either a giraffe, lion, or cheetah painted on its front.



These are exquisite. Necklaces of woven beads, above. The fine beadwork takes weeks to complete, as each strand is beaded with very fine beads, and then all the strands are woven together.

Ten pairs of African designs/African animals, (below) made out of cow bone and then painted.



Beaded bangles, in various colors; ten bangles commissioned for the We'Moon project order.



*

Biographies of the artisans as follows: [Please note all five women have granted written, signed consent for their stories to be shared with the public]:



Shungu Women's Club: Mosi oa Tunya, Zambia

Left to right: Mevis Mbanga ('*Inamwange*'), Kerry Sialutaba ('*Mafwiizo*'), Justinah Siamukwele ('*Inamukwele*'), Fridah Siasayi ('*Ina Siasayi*'), Tracey Nyoni ('*Ina Mateyo*'). Please note that each woman has both an English name and a Leya (tribal) name.

Brief background on the Leya tribe, of which all five women belong, is as follows below. Kindly note that the Leya tribe also participates in polygamy, but not as prolifically as the Tongas (Tonga women live in Simwatachela, Zambia, and my daughter and I speak ciTonga and live with the Tonga people).

Toka Leyas are a different tribe than Tokas (Chief Musokotwane, Chief Nyawa) and the Leyas (Chief Sikute, Chief Mukuni).

The Shungu Women's Club is part of the Leya Tribe.



Kerry Sialutaba: Her mother and father divorced when she was young (13 yrs old); she is the youngest of 5 children; her mother is paralyzed so this work is helping her to support her mother. She has 3 children. Her older sister has been in and out of hospital for some time [TB]. Abusing drugs and drinking, Kerry's husband is wasting family's money such that the We'Moon project will help Kerry to support the family in the following veins:

- Paralyzed mother
- Sister sick with TB
- School fees, food, medical for family (due to husband wasting family money on alcohol and cigarettes/other drugs, there has not been enough money for the children to go to school or for the family to eat)

*



Mevis Mbanga: Her husband divorced her (3 years back) with three children; 2 male, 1 female. Lost her father 15 years ago, thus no men in her life to support her. Generally speaking, in Africa, when a man leaves a woman, her father usually becomes the primary supporter of the woman and her children/his

grandchildren. Her mother is still alive, so she is supporting her mother and 3 children since father is dead and husband is now deceased. Her husband was already married when he chose Mevis as his second wife, but decided to divorce her as he couldn't afford her and the 3 children they had together as he had 5 children with his first wife.

We'Moon supporting Shungu Club through empowering them by purchasing art will help Mevis in the following ways:

- Supporting 3 children (food, medical, school fees)
- Supporting mother

*



Justinah Siamukwele: Husband working as a porter (carries boat at *Boiling Point* [one edge of Zambezi River] and into the water for the rafting tours), but then he got cancer so stopped working. Thus family has no money, and therefore family is struggling. Now, his wife Justinah has the immense responsibility to support children (2 girls, 2 boys) and husband. Husband also used to work with curios / carving wood, but he is so weak that he is even unable to carve anymore.

The We'Moon project will empower Justinah and her family in the following ways:

- Support 4 children (medical, school fees, food)
- Husband who is sick with cancer; he can't really move around village, completely unable to work

*



Fridah Siasayi: Married with 6 children; husband not engaged in polygamy, is a fisherman on Zambezi River near the Moomba Gorges. At some stage, the husband injured his foot, moving in the gorge, by a rock slamming into his foot. He only fishes at intervals, and can't regularly support the family. Fridah's father is having problems with his eyes (goes to Zimba Medical Mission, an hour north of Livingstone, Zambia); Fridah's also supporting him to receive treatment for his eyes.

We'Moon/SSAAP Project will help empower Fridah and her family in the following ways:

- Supporting 6 children to school, feed, clothes, medical
- Supports husband with foot injury
- Supports father with eyesight issues

*



Tracey Nyoni: Born out of wedlock; Tracey's mother was working as a volunteer teacher in Livingstone, and when she stopped teaching to give birth to Tracey she returned to the village – losing her income from teaching. There in the village, she lived with her mother (Tracey's grandmother) but not Tracey's

father. Tracey's father did not support her, wasn't part of her life (she only met him 2-3 times). Tracey was also living in same house as her older brother who has been in and out of hospital with sickle cell anemia, also liver issues, then died (2016 February).

Thanks to the We'Moon Project, Tracey will now be able to:

- Support her mother, who is aging and who is not married so no man to help support her
- Support 4 children of her brother's who died of sickle cell anemia/liver complications (4 children: 2 girls, 2 boys; 1 is 2.5 yrs old, 1 is 8, 1 is 10, 1 is 12) plus her own two children

*

Justinah, Mervis, Fridah, Kerry and Tracey: *Shungu Women's Club, Mukuni Village, Zambia*: When they are not employed to make art, their other means of finding income is through sanding and polishing curios to raise money, brewing local beer [*'gankata'*] to sell in the village, drying local vegetables during rainy season, so in dry season when there is less food, they sell vegetables to locals.

Thank you to the We'Moon Project for your support of these women, of their families, of preservation of culture through art, of empowering the women to be creative through appreciation of their beautiful handcrafts. It means more to these people than you will ever know.



Children of Mukuni Village/Shungu Women's Club, *Mosi oa Tunya*, [Victoria Falls], Southern Province, Zambia.

*

Other Projects to Engage the Women of Simwatachela:



SSAAP has been fortunate to receive three visitors in Zambia, late June 2016, to assist with a women's empowerment seminar (3 days) in the village!



For the first day of the Seminar, two American women and sisters, Angela and Cheryl, taught a session with some of the women of Simwatachela concerning self-worth and valuing oneself despite what others may think /say. The women responded very positively and truly enjoyed the meeting and had many positive things to say about it. They asked Cheryl and Angie to continue teaching them, but due to time restraints and other commitments, Angie and Cheryl had to leave the village. SSAAP is most thankful to them for their stay in our community.



Professional tailor, seamstress, and dear friend, Carrie Collins, organized and funded a woman's workshop hosting many women in Simwatachela (33 women on Day 2, 52 women on Day 3) from ten Women's Clubs in Simwatachela (five women from each club invited to attend the one-day workshop). Fabric, thread, needles, writing instruments and notebooks were provided, as well as The workshop was held on June 27th & 30th, 2016 at Sibooli Community School, just less than an hour's walk from SSAAP's base.

Ms. Collins provided education surrounding sewing menstrual pads from resources otherwise discarded, such as old worn clothing and other fabric scraps. The women were so interested that they begged Carrie to stay on; the village loves visitors! Carrie did a tremendous job in teaching them, and although she wasn't able to teach as much as she wanted to on the theory behind women's empowerment, the women had a hands-on experience that I believe all of us involved won't ever forget.



Above, the women are cutting the patterns followed by the fabric for the menstrual pads. She brought two designs with her – one far more challenging than the other, but as most of the women have been sewing since their childhoods, they were more interested in new ideas for things to sew than they were in learning how to sew. Carrie and I agreed that in this line of work, often the teachers learn more than their students as Africa always provides a learning experience to all who touch her soil.



Thank you Carrie, Cheryl and Angie! Thank you for coming to Simwatachela, and for spreading your wealth (Love, knowledge, education, and joy) to the women of Simwatachela. They will always remember this opportunity you have given them, and will always appreciate that you traveled across the world to serve them, to be with them and honour them.

Thank you.



Culture and Concepts of Sustainable Independency with SSAAP

Sadly, Africa has become a continent of dependency – either present-day or historically (depending upon who you ask)– and in my work I have found that many nonprofit organizations/NGO’s (Non-Governmental Organizations) are adding to this problem, rather than helping to reduce it. On a daily basis, SSAAP works to *empower* its beneficiaries rather than nurture a relationship of dependency with the African people it serves.

The following serves as a loose code of professional conduct SSAAP uses when working in rural Simwatachela, Southern Province, Zambia, as well in rural Port Loko, Western Province, Sierra Leone and rural Moyamba, Southern Province, Sierra Leone:

- *No dependents; no dependency*
- *If SSAAP has dependents or dependency, then SSAAP has not performed its sustainable duty properly*
- *Hire per contract: wells /per art piece: artisan groups, women*
- *School Sponsorship Program duration 1 year only*
- *Short-term loans: 6 months or 9 months; 1 year maximum*
- *SSAAP does not hire people; has 0 employees and no intention of ever changing this*
- *SSAAP does not fundraise for anyone’s salary. Rather, SSAAP funding is used directly for SSAAP-related projects*
- *Does not feed, clothe, or water its beneficiaries; provides opportunity for ventures which provide seed for food, pocket-money for buying clothing, and wells – which, maintained properly (maintenance is the responsibility of the communities receiving the wells), can last over 40 years. I have drunk water from wells dug in both Zambia and Sierra Leone which are older than I am. Sustainability, and nurturing the people with education of why they should sustain their resources, is absolutely key in development work.*

****In short, it is not sustainable development if SSAAP is teaching the Africans to depend upon it.****

Defining 'Independence':

- Spiritual concept of freedom and ultimate Love of a separate being
- The deepest Love that exists on the planet is teaching, nurturing, and empowering others to be free – even when this hurts us
- *'If I Love you, I will teach you to survive without me.'*
- We impart this concept onto our children, for whom we usually have pure, unconditional Love. Now, we must extend this to our fellow man, and Love them as purely as we do our children, our own flesh and blood. We must work for their betterment, and in-turn, we are also bettering ourselves, the society, and the world.

When asked how long SSAAP will continue, I usually answer:

I hope to do this work until I die. But the program(s) will continue based on the following conditions:

- as long as I can physically live in Africa;
- as long as my daughter and I are healthy, safe, and happy;
- as long as the need is there;
- as long as the people of Africa desire the programs SSAAP is providing.





On Service:

“*Seva* [service] loses its value if there are motives attached to it, even good motives. For example:

1. *Seva* must be totally selfless and without personal gain,
2. *Seva* must be non-discriminatory and with Love and respect for the beneficiaries,
3. *Seva* must encompass remembrance for whom it is being done,
4. *Seva* must be so developed that there is no feeling of burden on the beneficiary and no need for him to feel indebted,
5. *Seva* must not be linked to any award, reward or recognition,
6. *Seva* must have, for its aim, to learn humility in day-to-day life,
7. *Seva* without Love is pointless.”

~ C. Rajagopalachari, *Our Culture*





“The psychic centre of the heart [*‘anahata’*] awakens refined emotion in the brain and its awakening is characterized by a feeling of universal, unlimited love for all beings. Of course, there are many people in the world who practice kindness and charity, but they have selfishness. Their charity is not an expression of anahata and spiritual compassion, it is human compassion.

How can we tell the difference between human charity and spiritual charity? In human charity there is always an element of selfishness. If I want to make you a Hindu by giving you things, this is a manifestation of human charity. Or if I want to make you my followers I can show you great kindness, but that is human kindness. However, when anahata awakens all your actions are controlled and ruled by unselfishness and you develop spiritual compassion. You understand that love does not involve bargaining; it is free of expectation.”

~ by: Swami Satyananda Saraswati, from *‘Love without expectations’*





What is Love, truly, in my life's work and experience?

*It is doing all I can in my power
to try to assist a culture of people who may not
appreciate me, understand me, or
even see the value or worth in what
I have tried to do for them for decades
after I am dead and dust.*

*Love is laughter, smiling through
all of it;
knowing I chose this,
our lives are a manifestation of our
deepest desires ~
everything we wanted to learn.*

*Pain is a small cost
in the name
of Love.*



Betty Milonga, age 4; Betty is my daughter' s best friend in the village. The two children go to the river and make clay dolls, braid grass, or weave dolls from straw for hours. She is one of the few children in the village we have met who loves art as much as my daughter.

*

“Service should be the overflow of an abundant life. Its forms and expression will be as richly varied as that life itself.”

~ D. J. Fleming, from Suggestions for Social Helpfulness



I love my work and I love my life. This work is my passion and my Truth. It brings me deep fulfillment and incessant joy. Thank you for my happiness!

With Love,

Heather