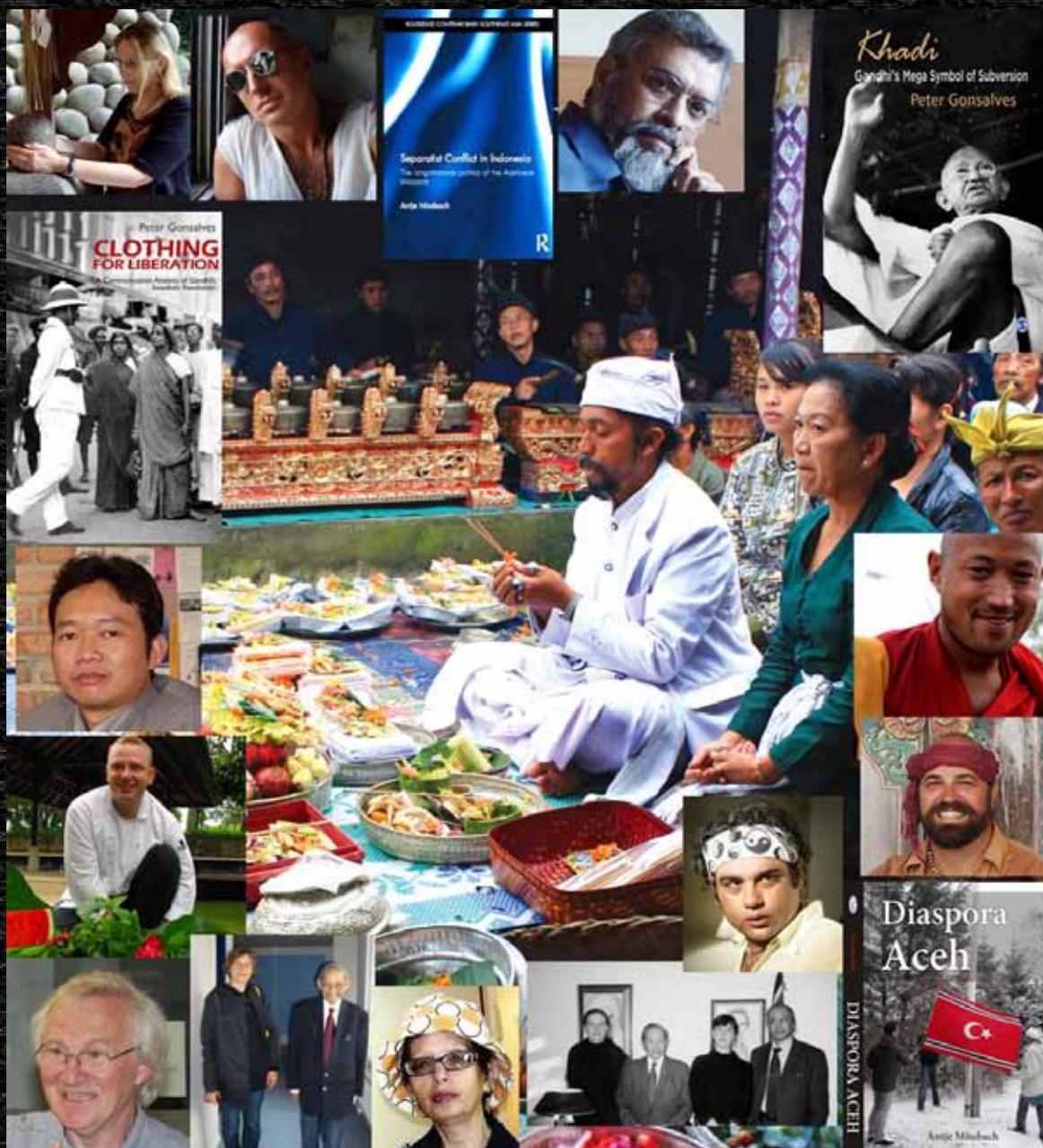


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November 2012

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Acehnese Diaspora - Reality Check

Antje Missbach

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November 2012

“You can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind.” - Mahatma Gandhi

Dear Readers,

- In an interview with Live Encounters, Antje Missbach author of **Separatist Conflict in Indonesia: The long distance politics of the Acehnese Diaspora** says, *“Diasporas are often understood solely as ‘hawks’ driven by very ultra-nationalist ideas in regard to their ‘fatherlands’. It is said that living outside the war zones and not having to face daily violence makes some of them more ‘stubborn’ than the people who have no chance to leave the conflict areas. However, during my interviews and visits in Malaysia, Denmark, Sweden, Norway, the USA and Australia, I was glad that I met a number of Acehnese activists who were more interested in creating peace than pushing for independence.”* This is a must read for those interested in the politics of the Acehnese diaspora.
- In the introduction to his poem, **Door Through Time**, Terry McDonagh writes, *“As little boy, my favourite uncle, Tim, would take me by the hand and we would walk up to the High Fort in Cill Aodain (a fairy fort) where he would tell me tales of ‘the little people’ and of the blind poet, Anthony Raftery. My great-grandfather, Thady Conlon collected and translated this poetry from Gaelic into English. I always say my life as a poet began here.”* Now we know where this Irish poet comes from!
- **Khadi: Gandhi’s Mega Symbol of Subversion** authored by Peter Gonsalves, *Salesian Pontifical University, Rome*, in an interview states that his book is not about Khadi. It is about Gandhi’s subversive symbolisation through Khadi and the symbolic role it played in the Indian freedom struggle.
- In her regular feature, Candess M Campbell explains how to make the ‘change’ **‘When the Secret doesn’t work’**.

- **West Java’s mini-fictions** by Iip Yahya – *(Reprinted by special permission of Jemma Purdey Inside Indonesia)* is an insight into the current trends in Sundanese literature.
- Natalie Wood’s short story, **His Memory For A Blessing**, is an attempt to portray the external hatred and internal conflicts that trouble the Jewish community over male circumcision, particularly when occasional injuries or even deaths occur in the infants involved. She has also used the opportunity to highlight the deep-seated prejudices often held by members of the mainstream Orthodox Jewish community against its Progressive counterpart.
- Arjun Bagga’s poem **Choker** gives us something to think about.
- **Alleppey Express** is a shortie by Matthew Van Orton – a snippet from an Indian train journey.
- John Chest Lewis returns with a poem, **Sebatu**.
- And to top it all we present Chef Chris Miller’s **Raw Food** concoctions along with the recipes. *Go on, try Chris’s recipes at home, you can’t go wrong!*

Kindly share this free magazine with everyone you know.

Om Shanti Shanti Shanti Om

Mark Ulyseas
Publisher/Editor
[Write a Letter to the Editor](#)



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Separatist Conflict in Indonesia: The long distance politics of the Acehnese Diaspora

Antje Missbach

Antje Missbach is a postdoctoral fellow at the University of Melbourne. For the last six years, she has worked on topics, such as migration and mobility, long-distance politics and diaspora politics. Currently, her research interest focuses on the everyday live experiences of asylum seekers and refugees in Indonesia. In particular, she is interested in transnational support networks that shape the migration experiences both before and during people's journeys. www.law.unimelb.edu.au



Door Through Time

Terry McDonagh

Poet and dramatist, Terry McDonagh has published four collections of poetry; a play; a book of letters, novel and poetry for children. His work has been translated into Indonesian and German, funded by Ireland Literature Exchange. *In the Light of Bridges - Hamburg Fragments* is his latest book that was launched in Hamburg on 26th April, 2012. www.terry-mcdonagh.com www.podcasts.ie
www.killedan-and-nowhere-else.com



Khadi: Gandhi's Mega Symbol of Subversion

Peter Gonsalves, *Salesian Pontifical University, Rome*

Peter Gonsalves, PhD, currently teaches the Sciences of Social Communication at the Salesian Pontifical University, Rome. A member of SIGNIS, a world association for communicators, he has also written a manual for South Asian educators entitled *Exercises in Media Education*.
<https://www.facebook.com/GandhisMegaSymbol> www.sagepub.in



When "The Secret Doesn't Work!"

Candess M Campbell

Candess M. Campbell, PhD is an internationally known Intuitive Life Coach, Licensed Mental Health Counselor, Seminar leader, Hypnotherapist and Author. She specializes in assisting others to gain their own personal power and to live a life of abundance, happiness and joy. Early 2012 she will be releasing her book *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine*.
www.12weekstoselfhealing.com



West Java's mini-fictions - Sundanese Literature

Iip Yahya - *Reprinted by special permission of Jemma Purdey Inside Indonesia*

Yahya is a freelance writer currently undertaking research at Monash University and the editor in chief of foria.co, an Indonesia online magazine dedicated for better relation between Indonesian-Australian people. In the winter semester of 2004, he was a visiting scholar at the University of Michigan USA, sponsored by The Ford Foundation. Iip has studied Arabic Literature at IAIN Sunan Gunung Djati in Bandung, West Java and has written books on various themes, including children's books and biography, as well as translations and adaptations.



His Memory For A Blessing

Natalie Wood

Born in Birmingham, England, U.K., Natalie Wood began working in journalism a month before the outbreak of the 1973 Yom Kippur War and has remained in regional Jewish journalism for more than 20 years, leaving full-time writing to help run a family business. She emigrated with her husband, Brian Fink, from Manchester to Israel in March 2010 and lives in Karmiel, Galilee. Her work features in *Smith Magazine's* new *Six Word Memoirs On Jewish Life*. She also contributes to *Technorati*, *Blogcritics* and *Live Encounters*. <http://www.perfectlywritefamilytales.blogspot.com>



Choker

Arjun Bagga

After flitting through myriad experiences from running a bakery to gambling in stocks for 18 years, Arjun was eventually chased out of Ahmedabad. He says "There seemed but one option. Armed with an unreserved ticket, a pack of cigarettes and cheap whisky, I landed in Mumbai. Here I drank, smoked, spending days doing odd jobs and nights in bars and dark alleys. One crazy night, I picked up a pen..." There began his journey. Fueled by insane energy, Arjun channels this passion that swirls into his thoughts and words. The stuff that makes great films.



Alleppey Express

Matthew Van Orton

Orton (family name Malecki) was born in communist Poland in early seventies. In the nineties, he studied medicine and lived on and off in Amsterdam and Miami, before settling down with his family in London. Soon after, divorced, he moved to Cornwall where he found peace in nature and tranquility of the ancient celtic land. Some years later, he broke up from his second relationship and left. He has two beautiful sons...and India.



Sebatu

John Chester Lewis

Lewis was born in Southern California and began writing poetry during university in Colorado. He lives in Ubud, Bali, Indonesia where he works on his poetry, music, and painting, when not running JL Galleries fine art.

www.poempress.com www.jlgalleries.com www.johnniechester.com



Raw Food

by Chris Miller with photography by Mark Ulyseas

Chris Miller, an executive chef, has been working 'hands on' for over 16 years without any formal training. He started his career with Neil Perry at Rockpool and Wockpool in Sydney and then worked in the Caribbean and Singapore. He has spent a number of years in Bali fine tuning his culinary art. I had the privilege to interview and photograph this accomplished young man and some of his special raw food concoctions. He had even shared his recipes with me.



Antje Missbach

author of

**Separatist Conflict in Indonesia:
The long-distance politics of the Acehnese diaspora**
speaks to Mark Ulyseas in an exclusive interview

“This book is the outcome of the fieldwork that I conducted for more than 14 months within my PhD project. I had the privilege to travel around the globe and talk to Acehnese people living overseas in order to find out more about how they perceived the conflict back in Aceh and what they did in order to sustain the conflict or, in some cases, what they did in order to resolve the conflict.

Diasporas are often understood solely as ‘hawks’ driven by very ultra-nationalist ideas in regard to their ‘fatherlands’. It is said that living outside the war zones and not having to face daily violence makes some of them more ‘stubborn’ than the people who have no chance to leave the conflict areas.

However, during my interviews and visits in Malaysia, Denmark, Sweden, Norway, the USA and Australia, I was glad that I met a number of Acehnese activists who were more interested in creating peace than pushing for independence.”

- *Antje Missbach*

Top: Pic of book - Separatist Conflict in Indonesia: The long-distance politics of the Acehnese diaspora.

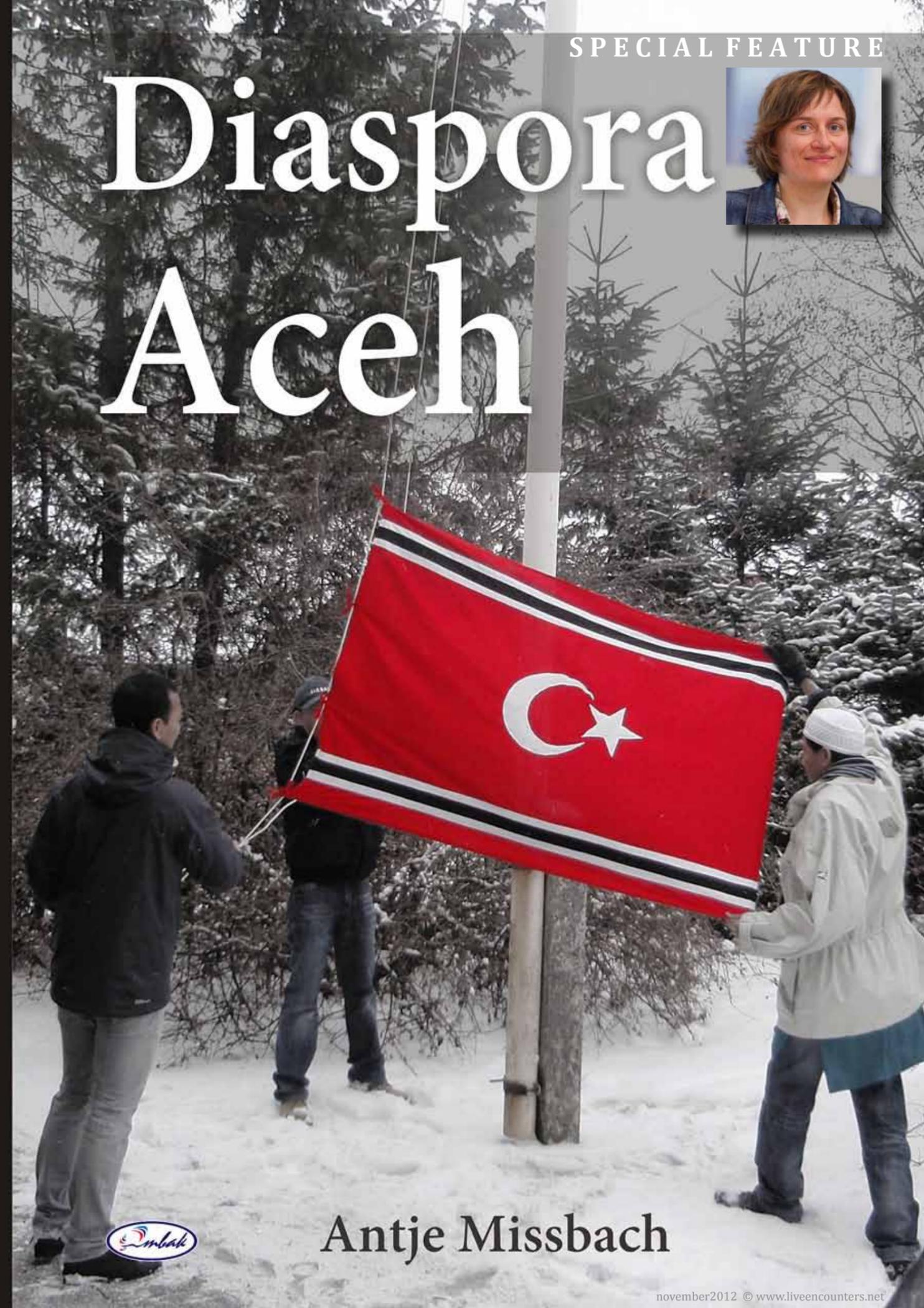
Right: Pic of book cover of Indonesian language version to hit the stands in Indonesia in a few months.



Antje Missbach

DIASPORA ACEH

Diaspora Aceh



Antje Missbach



Could you give the readers a glimpse of your life and work?

I became interested in politics in Indonesia when I started my undergraduate studies in Berlin. Back then, Indonesia was experiencing great political turmoil. Suharto, the authoritarian president, stepped down in May 1998 and left the floor open for a number of reformers. Despite some substantial reforms that sought to prevent the break-up of the country, which was what many observers feared could happen, separatist conflicts kept flaring up in some of the outer provinces, first and foremost Aceh, Timor and Papua.

As I was volunteering for an NGO in Jakarta for a couple of months and later also started working for a NGO in Berlin called [Watch Indonesia](#), I got in touch with some students from Aceh. The more I learnt from them about what was going on in their homeland, the more I became interested in finding out more about the history of the conflict. Hasan Tiro of the separatist struggle had left Aceh back in the 1980s and lived in Sweden.

Despite the distance, he and a number of close supporters were very influential in keeping up the guerrilla war against the Indonesian security forces. The main objective of their struggle was to create an independent state. I visited the so-called GAM government in exile just weeks before Aceh was hit by the devastating tsunami in 2004. Fascinated by the dynamics of their long-distance politics, but at the same time not very sympathetic towards the armed struggle, I decided to continue studying the Acehnese overseas to learn more not only about the leaders of the independence movement, but also about their supporters on the ground.

So in a way, this book is the outcome of the fieldwork that I conducted for more than 14 months within my PhD project. I had the privilege to travel around the globe and talk to Acehnese people living overseas in order to find out more about how they perceived the conflict back in Aceh and what they did in order to sustain the conflict or, in some cases, what they did in order to resolve the conflict.

Diasporas are often understood solely as 'hawks' driven by very ultra-nationalist ideas in regard to their 'fatherlands'. It is said that living outside the war zones and not having to face daily violence makes some of them more 'stubborn' than the people who have no chance to leave the conflict areas. However, during my interviews and visits in Malaysia, Denmark, Sweden, Norway, the USA and Australia, I was glad that I met a number of Acehnese activists who were more interested in creating peace than pushing for independence.



First visit to the GAM government in Stockholm, December 2004.

ACEHNESE DIASPORA



Visiting Acehese families in Denmark

Why did you choose this subject for a book and what did you hope to achieve by publishing the same? Is it purely academic in nature or a definitive handbook for understanding the Acehese struggle for independence?

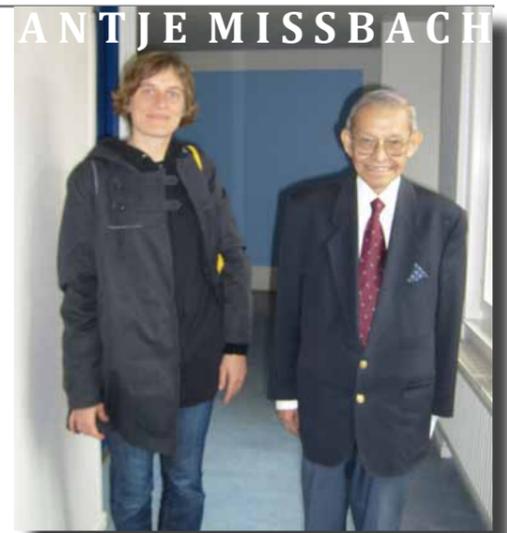
The book focuses of course on the Acehese struggle for independence, but it is less a history of the struggle as such. My main interest was the Acehese diaspora and the questions that I put forward were related to the making of the Acehese diaspora. After all, Acehese have been living outside of Aceh for many years, decades even. Malaysia in particular has always hosted large numbers, not only because it offered better economic opportunities than Indonesia, but especially during times of crisis, Malaysia served the Acehese as safe retreat. However, despite the presence of Acehese there, the ties among them were rather loose and merely based on kinship and work, such as trading associations. The Acehese only became mobilised as a political community once the conflict back home intensified. More people left Aceh in order to escape the hardship and find employment. As Malaysia was not safe enough for some of them, Acehese refugees moved on to other countries. Once their numbers were bigger, they set up community structures in countries such as Denmark, Norway, Sweden, Canada, the USA and Australia. Many of their overseas activities were driven in fact by homeland politics: they collected funds, staged demonstrations, contacted local politicians and tried to raise awareness in their host countries for what was going on back home. What I found particularly interesting was how such a relative small number of people could actually turn out to be so influential.

Kindly share with us a detailed overview of your book.

So, as I said earlier, the book offers insights about the making of the Acehese diaspora. Since its evolution was very much tied to the conflict development, after the end of the conflict in 2005 we started to see an un-making of the Acehese diaspora and its long-distance politics. Of course, the Acehese diaspora did not disappear overnight even though many people decided to return to their homeland. But we could definitely see how certain diaspora structures started falling apart. Also, people in the diaspora had to find new political positions.

During the times of conflict, it was pretty black-and-white, the Indonesian government was seen as the *'bad guy'*, the GAM-guerrillas were the good ones. Post-conflict politics in Aceh became a lot more complex and for the diaspora it was not always easy to connect to these new politics. Whereas the diaspora support was very much appreciated by their fellow country people back home at times of crisis, after the end of the conflict Acehese in Aceh wanted to take matters more into their own hands. The GAM-leaders who returned to Aceh in order to take up important positions in the local government failed during the 2006-elections and had to give way to a younger generation, which was in a way less 'estranged' from the people in situ.

ANTJE MISSBACH



Meeting the independence leader Hasan Tiro in Stockholm in 2008

Nevertheless, their influence never faded completely and the former GAM-leaders from Sweden remained important figures in the background and in fact, they managed to secure more positions in the 2011 local elections.

In your opinion has the struggle for independence from Indonesia ended? Or, does the prevailing peace remain fragile and subject to the influence of the Acehese diaspora?

All those diasporans who returned to Aceh did so because they accepted the outcome of the Memorandum of Understanding with the Indonesian government. They were more interested in rebuilding the province and moving on with their lives than starting another round of violence. Those people who had stayed in Aceh during the entire conflict had grown tired of the conflict already, they were exhausted. However, as I mentioned earlier, not everybody from the diaspora returned. Even though many keep dreaming about their return to Aceh, they prefer to stay on overseas. Sometimes this is because of life choices, they think that their children will get a better education in Europe or the USA, sometimes this is because they have lost their entire families in the conflict or during the tsunami. This said, there are of course also a number of people who refrain from returning as they are still committed to Aceh's independence. For them it just does not make sense to return as they have dedicated their entire lives to the struggle of independence. In a way, it might also be too dangerous for them to go back to Aceh.

In the first years after the end of the conflict, we have seen a number of initiatives that campaigned especially on the internet to continue the Acehese struggle 'with other means'. Basically, these groups tried to raise the attention at the international level in order to find support for their political claims. However, their appeals were not heard. Nobody was interested in supporting another new state. The European governments, Australia and the USA all supported Indonesia's territorial integrity. The attention for the Acehese struggle faded quickly after the tsunami, even though millions in aid money kept pouring into the province to help with reconstructions. The Aceh peace process was celebrated as a great success and it was hoped that it could become a model for similar conflicts in Southeast Asia.

So, in a nutshell, although some people in the Acehese diaspora still hope that Aceh will become independent one day, at the moment they are not playing any significant political role. However, this is not to say and that there is no chance for this to change again. Diaspora politics are of very much in flux, it is a waxing and waning of engagement. If for example, developments in Aceh take a bad turn, most likely we will see that Acehese overseas might be consulted more often or start to become more influential again.



Community meeting in Aceh shortly after the MoU was signed

It is believed that there is growing resentment within the Acehese political hierarchy, which some call the beginnings of a 'revolution in the revolution' – the alienation of those Acehese who had helped bring about the 'peace' by many among them who have 'profited' from the peace. Is this true and if so, to what extent do you see changes occurring with the help of the Acehese diaspora?

I would probably not go as far as calling it a 'revolution in the revolution'. Of course, there are a number of former guerrillas who are not very happy with the current political outcomes. Whereas their former commanders might have taken up a position as a local district head or become big businessmen, some of them did not gain much from the peace. They were not rewarded with jobs or ranks; often this is because they lacked the required qualifications. Somebody who has spent years in the jungle to fight the Indonesian army might just not have the credentials to run a profitable business or steer an administration.

Therefore the reintegration of the former GAM guerrillas remains a challenging task to the local government in Aceh. If more former combatants remain unemployed and feel sidelined over an extended period of time, the bigger the potential that these people might group together and launch a new series of violence. **Despite the fact that GAM was disarmed at the end of the war, it is an open secret that there are still many fire arms available in Aceh. There are people in the Acehese diaspora who are counting on more political unrests in the future. Unhappy with the fact, that Aceh is still part of Indonesia, they hope to revive the struggle for independence. However, from what I can see, the number of diasporans who favour a revival of conflict is very small and so far they do not play any significant role in Aceh.**

How can the Acehese Diaspora prevent the situation from spiralling out of control? Please comment.

Excerpt from The Christian Science Monitor - Part of the problem comes from GAM's former military wing, which was transformed into a transitional body popularly known as the KPA and tasked with seeing that ex-combatants got jobs. A recent report by the International Crisis Group, which keeps a close eye on developments in Aceh, says that in some places the KPA has become, "a thuggish, Mafia-like organization...Senior KPA members have not just received jobs; they have become powerful political brokers and businessmen demanding and usually receiving a cut on major public projects," the Crisis Group report says...."Before we were together as rebels, and now they've forgotten about us," he says, casting his eyes down at the table before continuing. "Some ex-combatants, including me, feel it would be better to have war again so everyone would be equal." - Sara Schonhardt, Correspondent / May 3, 2012. [LINK](#)



Yes, these voices of dissatisfaction cannot be ignored in contemporary Aceh. However, it would be wrong to say that the peace process is on the brink. Making sure that the peace remains solid is probably first and foremost a task for the people in Aceh, the local government, politicians and community leaders. Nevertheless, parts of the remaining Acehese diaspora are trying to help, by for example creating income-generating schemes. One group that comes to mind is from Denmark and they have been funding a number of agricultural initiatives in the Acehese district of Bireuen, basically in order to help people to help themselves. Such grass-root initiatives are often very much appreciated, much more than the political propaganda from Acehese activists overseas, which now more than ever are seen to have lost touch with the every-day realities in Aceh.

Will you be writing a follow up book?

No, I have moved on to other, similarly interesting topics. However, there will be a number of books by other authors about politics in Aceh. Aceh did attract a great number of researchers after the end of the conflict. Many students flocked there to study the post-conflict transformations. Funding for research projects was widely available, as many funding organisations deemed it important to produce detailed studies about the conflict-to-peace-transformation, the reintegration of former combatants into society, the economic and political roles of former GAM-commanders and many more.

However, I am currently working on a translation of the book into Indonesian because I think it is very important that the people who have helped me to write this book can access what I have written about them. Even though they might not always agree with my interpretations, I think it is only fair to allow them to criticise me. This will hopefully continue to produce fruitful discussions, both in Aceh and overseas.



Maulid celebration in Sydney 2006.



As little boy, my favourite uncle, Tim, would take me by the hand and we would walk up to the High Fort in Cill Aodain (a fairy fort) where he would tell me tales of 'the little people' and of the blind poet, Anthony Raftery. My great-grandfather, Thady Conlon collected and translated this poetry from Gaelic into English. I always say my life as a poet began here.

I later wrote the book, Cill Aodain & Nowhere Else, as a document of my childhood... illustrated by the American artist, Sally McKenna. It can be read on internet as a pdf file. www.killedan-and-nowhere-else.com

- Terry McDonagh

Door Through Time

This particular uncle was timid
with a slight limp that must have grown
out of sadness – a teacher but not in that way.

He used to climb down into our stolen wilderness
and among centuries of involuntary tales
we'd stand on *the hill*
listening to the victims of the Puca,
peering into the sealed cave under the High Fort
and on down to Thady's headstone
in Cill Aodain graveyard by the river.

In puddles among the rushes
under the Easter moon
I saw footprints of the poet.

He'd often stand long
as if trapped in something
far away.

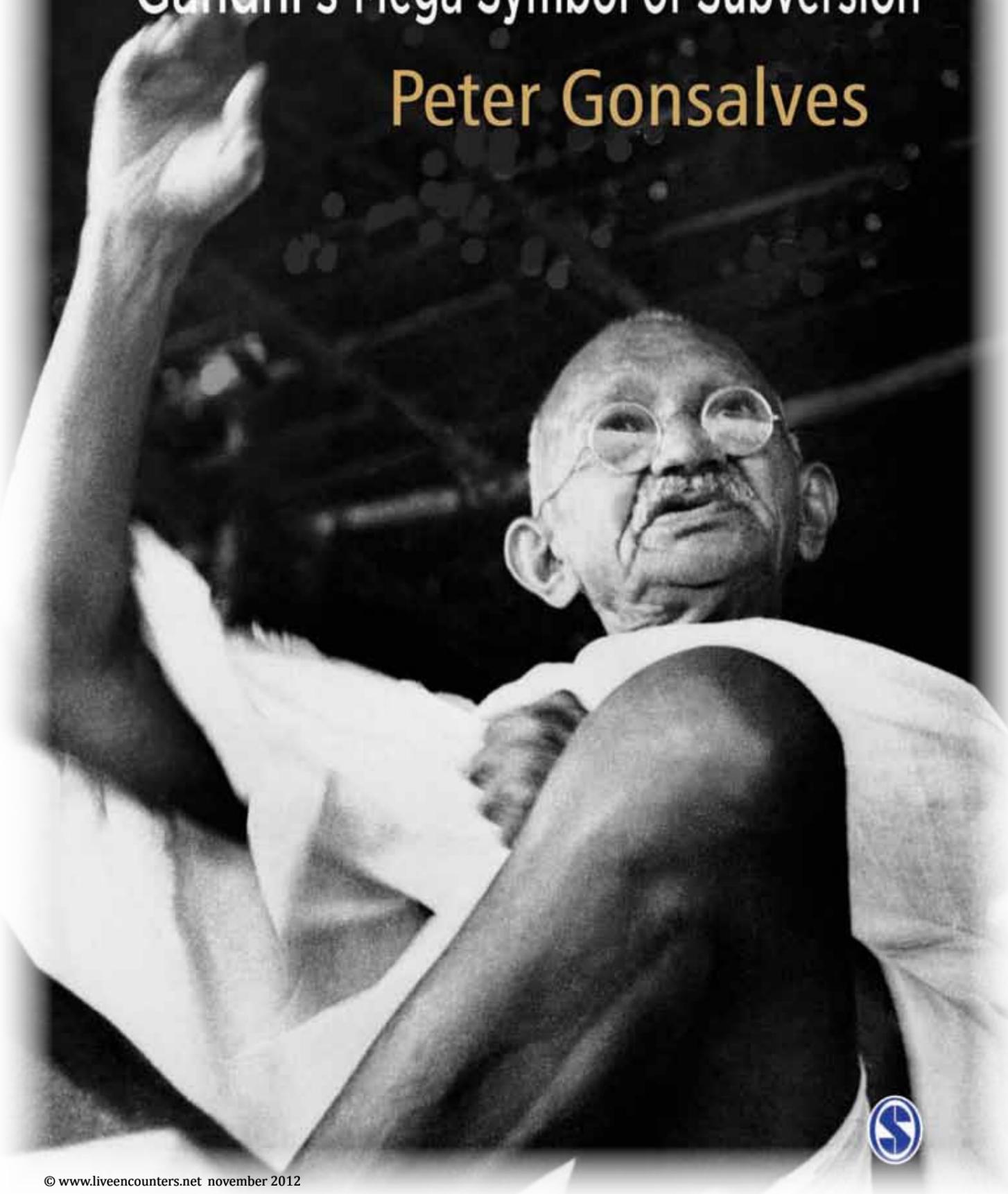
As he had come he went
screaming – his voice only half used.

Those hills and bushes
though smaller now,
still dance.

Khadi

Gandhi's Mega Symbol of Subversion

Peter Gonsalves



INTERVIEW



Peter Gonsalves

Salesian Pontifical University, Rome

*author of **Khadi: Gandhi's Mega Symbol of Subversion***

speaks to Mark Ulyseas

“My book is not about khadi. It is about Gandhi’s *subversive symbolization* through *khadi*. It therefore emphasizes the symbolic role that *khadi* played in the freedom struggle. Therefore, I am personally indifferent to the relevance or irrelevance of *khadi* today.

But, people do benefit and even profit from its relevance today. It is relevant and salutary to those who strive to follow in the huge footsteps of Gandhi. These are the social activists and community workers who dedicate their lives to the liberation of the millions at the bottom of India’s stratified pyramid. Then there are those who abuse the historical credibility that *khadi* has to promote their own interests – whether it be to impress the public or to win the elections. There is a third group that, motivated by pecuniary concerns, has tried to reinstate *khadi* as a popular fashion statement suitable for public performances and ceremonies.”

- *Peter Gonsalves*

Published by Sage Publications

Why did you write *Khadi: Gandhi's Mega Symbol of Subversion*?

The story of India's independence has always amazed me. How was it possible for one puny individual to bring down the largest empire in the history of the world. The standard answer of course was by the power of truth and non-violence. But the more I reflected, the more I was convinced that a powerful communication strategy was necessary. I also noticed that well-known Gandhian biographies paid scant attention to Gandhi's repeated insistence on the promotion of khadi, almost as if it was irrelevant to the political agenda for an independent India.

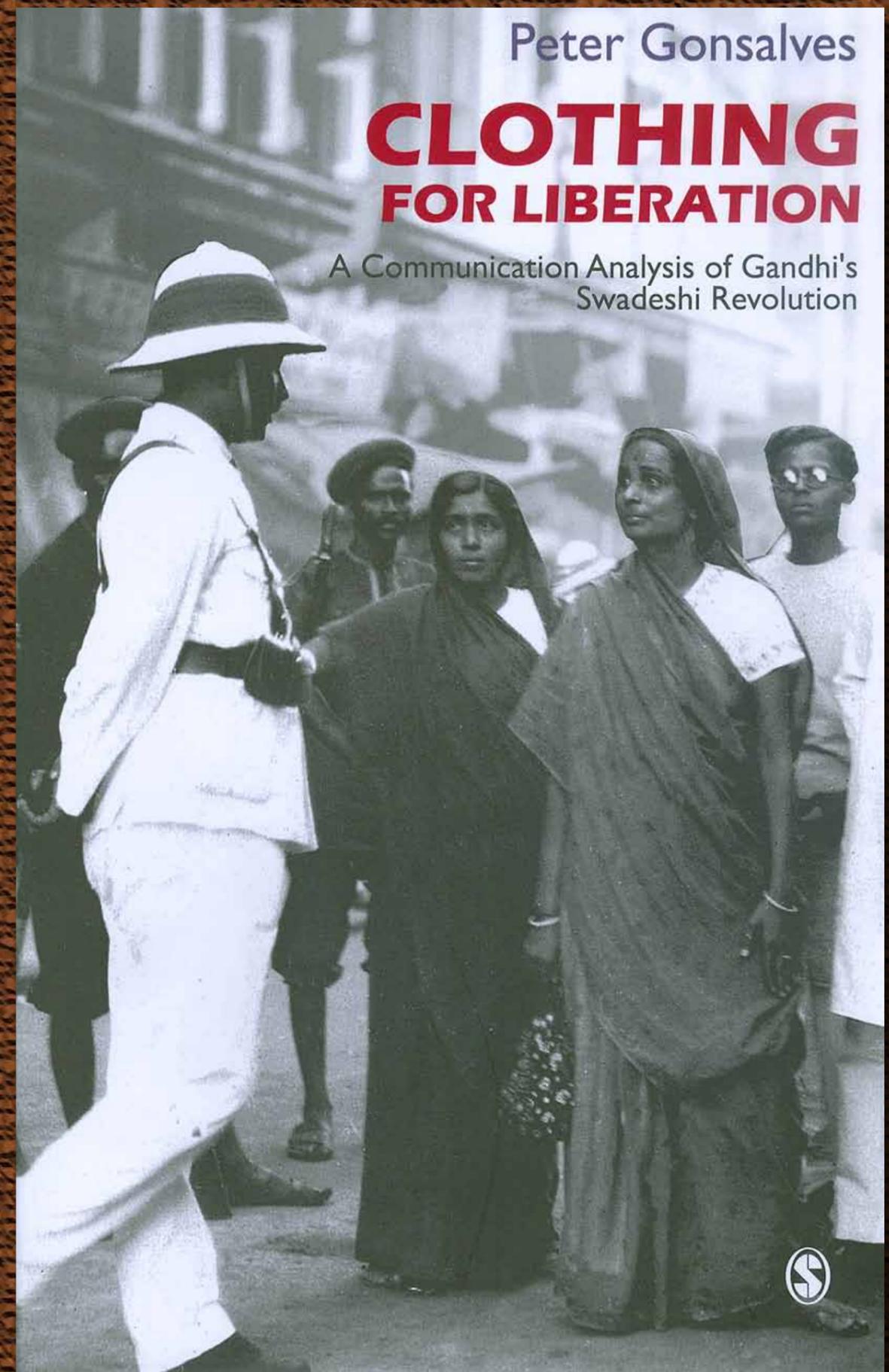
Since I was interested in the field of communication and particularly concerned about the promotion of Media Education in India, I believed that Gandhi's khadi revolution provided the key to the powerful impact his leadership had on the 300 million diverse, stratified and dispersed people. On reading Indian history from a communication perspective, I was convinced that I needed to highlight the efficacy and uniqueness of Gandhi's sartorial strategy for *purna swaraj*.

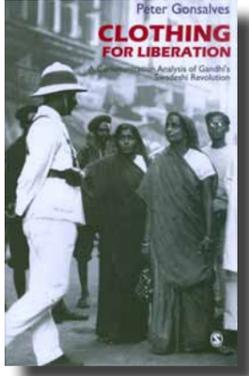
How did you write it?

In 2005, while I prepared for my doctorate in the *Faculty of Communications at Salesian University, Rome*, I considered analysing Gandhi's communication ability to use cloth and clothing for India's liberation. My aim was to use three theories of communication as a framework for the analysis. This study was published by SAGE publications in 2010 as, *Clothing for Liberation*. However, no such analysis would have been possible without a prior investigation into the history of Gandhi's Swadeshi Movement. While doing this, I felt I needed to go deeper into history in order to contrast Gandhi's words and actions on the basis of what he had inherited. This opened my eyes to the subversive nature of his interventions.

My book therefore is at pains to show how Gandhi actually turned Indian history on its head - singlehandedly! By the power of his Truth. That's why, Khadi: Gandhi's Mega Symbol of Subversion. It is not just a historical account of the khadi movement. It is a detailed, multi-disciplinary study of the non-violent subversion of one man who conceived, designed and managed the largest sartorial communication revolution that hastened the end of colonialism across the globe.

I have tried to prove that Gandhi's place as a political communicator is historically unparalleled.





How relevant is Khadi in 21st century India?

Before I answer this question, permit me to put the focus of my book in perspective. My book is not about khadi. It is about Gandhi's subversive symbolization through khadi. It therefore emphasizes the symbolic role that khadi played in the freedom struggle. Therefore, I am personally indifferent to the relevance or irrelevance of khadi today.

But, people do benefit and even profit from its relevance today. It is relevant and salutary to those who strive to follow in the huge footsteps of Gandhi. These are the social activists and community workers who dedicate their lives to the liberation of the millions at the bottom of India's stratified pyramid. Then there are those who abuse the historical credibility that khadi has to promote their own interests – whether it be to impress the public or to win the elections. There is a third group that, motivated by pecuniary concerns, has tried to reinstate khadi as a popular fashion statement suitable for public performances and ceremonies.

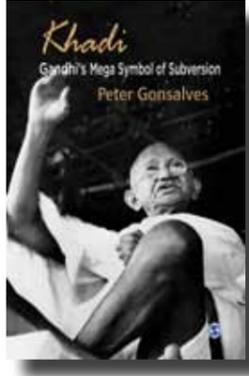
The traditional economic relevance of khadi as the coarse home-spun cloth of the constructive programme for village development is almost history. Most of the varieties available are mill-made, colourful and more refined – that poorer Indian would hardly afford. In general, people do wear it out of a sense of patriotism especially on national feast days or at religious festivals.

Does his symbol resonate among the masses today, or, has this been subverted by the politics of caste, religious fundamentalism or manic consumerism?

I have partly answered this question in the previous entry. Yes, Gandhi's symbol has been usurped by politicians to curry favour the masses. By dressing in khadi the wearer tries to show that he/she is linked to the same values and goals of the Gandhi-led independence movement, and in doing so hopes to convince their audience. Unfortunately, because many politicians are corrupt in India today, wearing khadi is taken on a negative meaning that reminds one of corrupt government workers who love to garland Gandhi's statues or pictures on his birthday (October 2nd).

Could you kindly give us a glimpse of your life and work?

I am an Indian from Mumbai, and a Catholic Priest who belongs to an international educational organization called 'Salesians of Don Bosco'. My desire to learn more about Gandhi grew out of three major experiences in my life: First, my work in a rural parish in Ahmednagar (about 200 kms from Bombay), a drought stricken area that has had a long history of famines. While combining social work with my priestly ministry, I realized the importance of self-sustainable socio-economic growth that would enable poor peasants become the protagonists of their own dignity and development (Gandhi's emphasis on swadesh was for swaraj.) Second, as a director



of a publishing house in Mumbai, I saw the need for making school education more life-based. We produced manuals to help educators implement, what we called, '*Quality Life Education*'. One of them was my own work: *Exercises in Media Education*, on which were based about 40 teacher-training courses all over India. The goal was to teach young people to develop a critical appreciation of media productions. Here is where I became interested in the vast field of communications and where I first began to design and produce media products for education. The third experience that forms a background to the theme of my books is my work in Rome. I was put in charge of a web-designing team that was to set up a five-language website for the international Salesian Society. This brought me in touch with people of different cultures and heightened my awareness of promoting peace.

When the work on the website was completed I enrolled for my doctoral studies at the Faculty of Communications, Salesian University, Rome. Here is where I chose to study Gandhi for three years under the guidance of Tadeusz Lewicki, professor of semiotics and theatre studies. I now teach the history of communications and peace communication at the same Faculty.

What is your message for the readers of Live Encounters?

My message? Nothing other than Gandhi's own message to youth: 'Be the change you want to see in the world.' If each of us made an effort to first live by the values we profess (presuming that we still have ideals we look up to) before we rush to find fault in others, our world would be a different place. The Live Encounter we seek can become a life-enriching encounter only when we learn to live responsible lives.





When “The Secret Doesn’t Work!”

Candess M Campbell, Phd.

In my niche, there are only a few people I know that have not seen the film **The Secret**. If you have not seen it, I am sure you have seen shows or videos online about manifesting. “It isn’t working!” exclaim many of my clients! Even when they know what they want to create, when they have clarified every detail, and even created a vision board, they wait and nothing happens. In deeper exploration of this, I realized the problem.

What happens when you get clear on what you want, you are excited, and you match the energy of others who are successful? You begin to doubt! All of the sudden, a voice within raises its ugly head saying, “you can’t do this.” You may think others can do it but not you or that you are doing it wrong. You may think you are not doing it long enough, hard enough, right enough. Then all the questions come up. What are you going to do with . . . What would you do about . . . What will others think? You’ll have to change everything; where you live, how you dress, where you go, your friends. . . it all hits at once.

What do others do who are successful? Well, a couple of things. One is they “do the work” and get underneath the issues that create this fear, increase their self-esteem, find support in groups of people who are similar, or they feel the fear they experience and do it anyway.

One way to do the work is to write out what you hear yourself saying and challenge it! An example from my own life is when I started filming the Reality TV Show for Soul Ltd. My biggest fear was what do I wear? My mantra was I would live in my pajamas if I could. I boasted that I defended my dissertation with my adviser and others from the University over the Internet wearing my pajama bottoms. I did dress professional from the waste up!

What I told myself to calm my fears was, “I can be who I am. I can love being comfortable and relaxed.” For 95% of the time, I can be in my pajamas or wear comfortable clothing. I can go make-up free and just be! I realized it was only for a small fraction of time I need to prepare for the camera. Only a small percentage of time I needed to be “on!” Once I understood this, I took a deep breath and realized there could be a million reasons I could make up not to take the next step. This was only one excuse. Once I understood that I do have control over my thoughts and actions, I was relieved.



The second way to deal with this fear is to feel it and do it anyway. Now many of us have heard this before, but how do you do it? What I have learned to do when I felt fear is to sit down and close my eyes. I focused on my breath and relaxed myself. Then I brought my attention up out of my crown chakra at the top of my head up into the heavens. From there I looked down at myself and saw that I was “running fear” in my body. It was easy to see from above that my body had some responses that were irrational. I felt compassion for myself and understood it was just a physiological and emotional response. I noticed what I was feeling and allowed myself to witness myself from above. This fear is similar to when someone comes up from behind you and startles you or how you react immediately to a bee landing on you or when you see a spider. This is only a quick reaction. Soon it will pass.

So to recap – When you are creating a goal in your life, or when you are setting an important intention, negative self-talk may appear.

1. Write out what you hear yourself saying and challenge it. It is important to write it out because you have more control over your thinking when you write.
2. Sit down and close your eyes. Focus on your breath and relax. Bring your attention up out of your crown chakra at the top of your head up into the heavens. Look down at yourself and see yourself. From this distance you see that you are fearful or “running fear” in your body. Send compassion to yourself and allow yourself to be comfortable with the fear. You CAN create in your life what you desire the most!

You can do it! Now you only have to learn to receive!



West Java's mini-fictions

Technology is opening up new possibilities for Sundanese literature

Iip D. Yahya

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The message that greets visitors to the '*Sundanese Mini-Fictions*' website is '*Let us revitalise our sense of Sunda!*' This slogan is attracting many Sundanese writers to submit contributions for posting on the site. The participation rate is very high: between the time of its launch in September 2011 and May of 2012, the site posted no less than 18,638 stories, read by 2716 members, who had responded with 206,868 comments and 288,103 signs of approval in the form of the 'thumbs up' icon. It appears that technology is generating renewed interest in writing and reading Sundanese.

Sundanese mini-fictions

The Sundanese Mini-Fictions website was launched by the writer, broadcaster and journalist **Nazaruddin Azhar** on 16 September 2011. He was later joined by the writer and IT specialist **Dadan Sutisna**. Then came **Godi Suwarna**, a senior writer of prose and poetry in Sundanese. Because of the volume of contributions, two more administrators have recently commenced work. Inspired by the mini-fiction literature revival in Latin America, and following similar initiatives already underway in Indonesia, the site is a contemporary response to the surge of interest in Sundanese language and literature that accompanied the decentralisation policies of the early New Order period.

Many people have been surprised by the interest the site has attracted. Many posters are not just interested in literature, but also the Sundanese language: they use the site to expand their knowledge of their mother tongue, and express their pleasure in learning new expressions and widening their vocabularies. But apart from that, the site is giving expression to a sense of social and political change. The Sundanese language used on the site is moving away from the traditionalism and nostalgia that have encumbered it since independence, and towards a more egalitarian medium in which people participate with feelings of pleasure rather than inhibition.

The mini-fictions project uses the Facebook social networking site.

Opp. Pic - The Partner, written by Godi Suwarna. Graphic by Nazaruddin Azhar

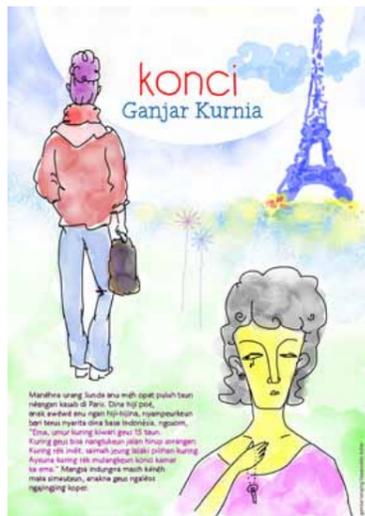
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Pasosoré. Bubaran pabrik. Karyawan pagelek-gelek. Manéhna ngajanteng nungguan Déwi.
Tadi subuh manéhna narima SMS ti Déwi. Pupulih yén jinisna keur rada gering.
Tapi maksakeun digawé da sieun dipéhaka, kitu cénah. Beuki lila, karyawan beuki pabuis.
Heurin usik. Manéhna culang-cileung néangan Déwi bari kebek ku kamelang.
Rentang-rentang. Déwi gugupay sabot meuntas. Leumpangna jumarigjeug. Jagreug.
Manéhna nyéréngéh. **CEKIIIT...! JEDAK...!** Déwi katabrak. Manéhna ngabelesat muru Déwi
nu ngajoprak. Bréh. Déwi pasiksak. Taya getih najan sakeclak. Kabel jeung besot ronghok
tina awakna. Baudna racleng. Tinggorolong...

KABOGOHO FIKSIMINI
GODI SUWARNA

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After a mini-fiction is sent to the site, it is subjected to a 'filtering process' to ensure that it is a genuine submission. Works considered to be of very low quality are returned to the writer for further development. There are no tight and binding rules about making contributions to the site, except that all postings must be fiction, and stories should be less than 150 words in length. Once a mini-fiction has been posted, readers can send responses. In most cases, these appear minutes after a story is posted, most commonly in the form of a raised thumb indicating approval. If readers find the story interesting, exchanges of comments between members sometimes turn into discussions of linguistic, literary, social, political, and educational issues.

On one hand, the requirement of brevity makes participation attractive for many aspiring writers. Even novices are not scared of revealing too many shortcomings in just one hundred words or so. And the administrators have been surprised at the linguistic wealth of the contributions from writers from all walks of life: Godi and the other managers of the site are constantly meeting Sundanese expressions and lexical items of which they were previously unaware. On the other hand, writing quality fiction of this length is often harder than it sounds. The imaginative skills of the writer are the same as those needed to write short stories or novels, and there is greater pressure to squeeze ideas into expressions that make economical use of language.

There are only two requirements to join the group: competence in Sundanese and the ability to use online social networking media. Many group members use their smartphones to contribute, send responses and give their 'thumbs-up' while they go about their everyday lives. This technological component of the project is significant, because it frees the mini-fiction phenomenon from the input of older, established writers who are in general technologically illiterate. Some senior writers are not even familiar with a computer, let alone social networking media. From this perspective, the site may be heralding a 'silent revolution' in Sundanese literature. It is as though the senior writers who have constantly dominated Sundanese literary activity have been 'removed' from the scene by the intervention of technology.

Administering change

The three original administrators brought unique skill sets to the group. As a broadcaster and a journalist, Nazaruddin serves as public relations officer, inviting users to join the group. He also acts as the gatekeeper who filters out contributions that are frivolous or of poor quality. He regularly reads mini-fictions from the site to listeners of the radio programs he broadcasts from Tasikmalaya, in the heart of West Java. **Dadan Sutisna** brings technical knowhow. His background includes the creation of an award-winning computer program for the use of Sundanese script. He is responsible for the initial publication of mini-fictions on the Facebook group



(www.facebook.com/groups/fikminsunda/). After that, he moves them to www.fikminsunda.com, which serves as a documentary repository for the group. On both sites, readers can find statistical data on the number of works written by members, the number of comments given, and so on. Through his technical knowhow, Dadan is mobilising technology that is enabling the creation of a resource for Sundanese writing on a scale never seen before.

The '**Godi factor**' is also very significant. Godi is a senior writer whose poetry, short stories and novels have earned him three **Rancagé awards**, the literary prize initiated by the prominent Sundanese writer and cultural commentator **Ajip Rosidi**. He has long been known as a writer who is interested in crossing generational barriers, and his house in Ciamis, in the southern part of West Java, is always open to junior writers wanting to sit and chat with him about Sundanese literature. He puts his literary sensibility to use by sharing comments and opinions with aspiring writers who contribute to the site. Under Godi's direction, some members develop 'specialisations', writing repeatedly on one particular theme. And being a senior writer, Godi gives the site an important connection to the Sundanese writing establishment.

In response to the participation attracted by the site, other institutions in West Java have climbed on board. The rector of Bandung's Padjadjaran University, **Professor Ganjar Kurnia**, has become a member of the group, and a number of his works have been positively received by the site's followers. He also supported the first 'mini-fictions congress' at **Padjadjaran University (UNPAD)** in Bandung in November 2011. This event included a graphic display and writing competition. Another congress was held on the International Day of Mother Tongues, 21 February 2012.

Conventional media have also joined in. Two local newspapers, **Galemedia** (Bandung) and **Kabar Priangan** (Tasikmalaya) regularly publish selected works in their hard-copy editions. A selection of contributions will soon be published in book form, with printing expenses to be met by the mini-fiction contributors.

Technology and taboo

Sundanese literary activity has always tended to be dominated by elites, especially those in control of a small number of magazines. This has brought with it a general conservatism of literary style. Writing in Sundanese tends to project images of polite introverts reluctant to express their deeper emotions as they struggle to navigate social and religious taboos. The mini-fictions group offers something different. In place of polite introverts, it has given voice to those who are anxious to do away with social taboos of all kinds. One example concerns attitudes to marriage. In the past, male writers have written freely in Sundanese and Indonesian on the theme of polygamy.

Now, readers of Sundanese mini-fictions have been exposed to the work of female writers expressing favourable attitudes to polyandry, something that would be difficult to publish in the standard media of newspapers and magazines. For example, a recent mini-fiction by **Endah Dinda Jenura** brought great approval from group members: the story described a fictional professor presenting new scientific discoveries about the menstrual cycle that would enable women to avoid pregnancy and enjoy polyandry.

Despite the rebellious attitudes the site sometimes gives expression to, the tone of exchanges and comments between members is always polite and inclusive. Exchanges are often critical, but the site displays a high level of respectfulness and friendliness. This ethic of politeness has contributed to the high participation in the site, and so has the absence of the personal differences and rivalries that have long dogged the Sundanese (and Indonesian) literary world. In traditional publishing, reviews and decisions are made behind closed doors, with the author excluded from the process of evaluation.

In the Sundanese mini-fictions site, the administrators do exclude work they consider to be of low quality, but they do not assume responsibility for the quality of the works posted. Everything is open to all, and this transparency has contributed to a broad sense of appreciation for the site.

Despite the processes of change represented by the mini-fictions site, some things remain the same: most stories posted on the site deal with the theme of romance. A recent posting entitled **'The Episode of the Night Flower'** by the senior writer **Hadi AKS** is illustrative: a divorced man experiences complex internal reflections when he encounters his former spouse working as an entertainer in a nightclub. Fictions of this type, known as 'pink stories' by the group's members, are usually the most enthusiastically received.

Nevertheless, the mini-fictions site is providing a space for expression that displays open-mindedness and social inclusion. It is critical, but it has not lost the sense of fun and humour that are so important for Sundanese audiences. In fact, the humour of the project is enhanced by its technical features: its accessibility enables posters to contribute mini-fictions and comments in their limited free time.

Some contributors see a political potential in the site. In the current Indonesian climate, they are more and more aware that Indonesian political and social life is still dominated by the established players. Political taboos and restraints on communication perpetuate outlooks that are obsolete and exclusive. There is a possibility, some argue, that the mini-fictions phenomenon will be a forum for the expression of alternatives to a status quo with which Sundanese are all too familiar.

Opp. Pic - Dili, written & graphic by Nazaruddin Azhar

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Leungeunna nu geus nyekel pèsò cukur ngarandeg,
sabot manèhna rèk ngerok janggot Alfrèdo
nu geus ngadangheuak bari peureum. Jajantungna ratug.
Kèsang renung na beuheungna. Moal kasamaran,
tentara nu keur dicukuran tèh jalma nu geus ngagorok
indung bapana 15 taun ka tukang!

Kèsang ngeclak tina tarangna.
Na leungeunna seuseukeut pèsò ngagurilap.

Fiksimini Nazaruddin Azhar

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This short story is an attempt to portray the external hatred and internal conflicts that trouble the Jewish community over male circumcision, particularly when occasional injuries or even deaths occur in the infants involved. Natalie has also used the opportunity to highlight the deep-seated prejudices often held by members of the mainstream Orthodox Jewish community against its Progressive counterpart.



First-born Jewish baby boy being blessed at a traditional *Pidyon Ha'Ben* ceremony. His *Brit Mila* (circumcision) had taken place when he was eight days old.

'His Memory For A Blessing'

Natalie Wood

Gillie shook her husband awake.

"Andy, sweetheart. It's 8.00 a.m. You've thrashed about all night, moaning in your sleep. You're not well. If you're able to dress, I'll take you to see Dr Lewis."

"What? Oh, God! I don't think I'm ill – just –"

"I got home after midnight and crept into bed so as not to disturb you. I nodded off the moment my head hit the pillow, but was plagued with terrible, feverish dreams. Let me get in the shower, then we'll talk."

When Andy shuffled downstairs, he found Gillie hunched on the sofa staring into space.

"Well ...?"

Andy shook his head as he dropped down beside her.

"I'm O.K., physically. It's what happened yesterday. Yom Kippur this year should have been extra special. What higher honour than to circumcise a baby on the Day of Atonement? What greater pleasure than to do it before a full, loving congregation? But this ..."



"Did you try to call me after the fast ended? I switched off all communication. I didn't want to speak to - see anyone. I couldn't eat and just sipped some tea."

"Same here - and no, I didn't call. I wanted to wait until we were together. There was an emergency executive meeting immediately after services. Unsurprisingly, I'm no longer rabbi and mohel (ritual circumciser) to Southborough Hebrew Congregation. I resigned at once.

"But I'm likely to be sued for assault and could go to prison. For crying out loud, people I consider my friends were talking of 'criminal negligence'. You know how 'things are never so bad that they won't get worse.' As I related my version of events, I heard Sid Rubens call me 'a baby killer'.

"Darling, that was the last straw. I overreacted; forgot myself, lashed out at him and made his lip bleed.

"Well,' muttered Sid, muffled behind a tissue, 'you can lead a lad to Torah but you can't take the goy out of the boy!' How I restrained myself then, heaven alone knows. What's the point in advising someone with such deep prejudices that it's forbidden to remind a convert of his origins?

"How can I even begin to explain to an ignorant bully my troubled journey here? The half life-time I spent studying medicine; my entry into Judaism and then fairly starting over when I decided to re-train as a rabbi?

"Huh," said Gillie, taking hold of her husband's hands. "How dare he? His wife, Poppy's also a Reform convert. His family disowned him when they got married, so their situation is quite familiar!

"To cut my own story short, I've also been drowning in muck. Before I could leave the synagogue car park, the Lawsons waylaid me, screaming vile insults.

"The old lady - the sweet-faced grandma - called me a 'shiksele whore' who should be jailed. But most distressing was seeing Ellen staring at me in the background, wailing wordlessly, ceaselessly, like a betrayed and wounded animal. We'd become very good friends. But that aside, as a woman and a mother who's also lost a baby, how could my own heart not break? Once home, I did some research on the web and then shut everything down. I'll tell you more later."

"Hmm! As it took the couple several years to conceive, I wonder if there was an inherent problem - perhaps a defective gene -which didn't emerge during fertility tests.

"Unlikely, I appreciate, but whatever the reason, I keep re-playing the scene in my head, seeing that lively, handsome little fellow suddenly become a wrinkled, lifeless scrap as his uncle held him on his lap.

"Gillie, it seemed almost unreasonable, the way he stopped whimpering, then breathing and simply slipped away as I swabbed the wound. I'm sure I'm blameless and that the autopsy will prove it.

"Of course you are", said Gillie. "But we both know that whatever happens to you personally, the anti-circumcision lobby will gnaw this juicy bone until it splinters. Remember, it was only the personal intervention of Chancellor Angela Merkel that halted anti-circumcision measures in Germany this year."

"But we've also got the problem of the child's Jewish identity," Andy reminded her.

"Matters will get grimmer yet when Ellen and Phil realise their sweet boy died without a Hebrew name and that there's no place in mainstream Jewish tradition for a funeral of a new-born infant. It's as well that congregations like ours are more sympathetic. If and when they feel like talking civilly, I'll discuss the possibilities of a formal funeral and later, a headstone setting."

"First things, first, said Gillie. We could both do with some breakfast and then one of us should make an appointment for you to see Rob Stevenson at Simmons, Adam. This is what I wanted to tell you. My web research brought up a link to a story which appeared in the Jewish Chronicle a couple of years ago. A case echoing ours was resolved when it was decided that the boy died from 'sudden infant death syndrome' and the coroner ruled 'death by natural causes'."

"Anything's possible," mused Andy, a little brighter. "How about scrambled eggs, toast and tea?"

"Those are the best English words I've heard for almost 48 hours," said Gillie, as she switched her phone back on.

"By the way," said Andy, "here's a little dry irony to dunk in your tea. Just before the fast began I counselled a potential member who wants to convert. He was brought up in a Christian evangelical home but he believes he's from Jewish stock. I'm revealing a confidence that I shouldn't for this reason: He was passed on to us after being rejected for conversion by an Orthodox *beth din* (rabbinical court) as he's a haemophiliac and can't be circumcised."

"A classic Orthodox reaction -" said Gillie, " - to use us as a dustbin for one of their rejects. I'll make sure he's made very welcome. Once you're reinstated, of course!"



Choker

never fall for, befriend
nor sympathize
with losers swamped in self pity

of course, avoid dubious manipulators
slippery bitches
self obsessed maniacs
selfish, ungrateful assholes.

beware of alcoholics, dope heads
cops, politicians, pirates
plagiarizers, khadi clad writers and poets

steer clear from indecisive, mindless jerks
insecure, possessive scums
destitute suckers
for your whiskey and cigarettes
opportune back stabbers

you can also write in
aging ramp models, obese snorers
and also ones who update on facebook
about rains and they loving it !





Alleppey Express

He stopped by, stared at me strangely as if I was the only one in this other world he ratted for. His nose-end sniffing the air. He wasn't a Sadhu, but miles of fabrics wrapped around him. He'd run up and down the carriage and swaying gently on his toes, in a soft and secretive voice, he whispered: "Want to see somethin?" He was obviously trying to be as gentle as his hobbies, yet drawing attention of millions.

"What?"

"Want to see somethin amazin?" As he said this he put his right hand into the deep darkness of his wraps and brought out a large live rat clasped tight between his fingers.

"Good God!", I rattled.

"Ah, that`s it, see!" He was crouching slightly now and craning his neck forward leering at me and holding this enormous brown rat in his hands. One finger and thumb making a tight circle around the creatures neck, clamping its head rigid so it couldn't turn to bite.

"Do you usually carry rats around?"

"Heh, always got a rat or two..." With that he put his free hand underneath his lungi and produced a small white-ish dusty ferret.

"Ferret" he said, holding it up by the neck.

The ferret seemed to know him and stayed still in his grasp.

"There`s nothin that kills a rat quicker than a ferret, and there`s nothin a rat`s more frightened in the world".

He brought his hands close together in front of him so that the ferret`s nose was within inches of the rat`s face. The pink beady eyes of the ferret stared at the rat. The rat struggled, trying to edge away from the killer.

"Now!", he shouted, "Watch!"



Sebatu

Recent rain marked in spray as a mist enshrouds pilgrim spirits with a hip deep showering of redemption and healing in barter for mere offerings, prayers and descending 244 mossy, meandering uneven steps of penance, pausing only briefly atop footprints of ancient monks

These burdensome steps contest resolve, before consequently repeating in ascension as a bracket to revelation incurred through river of life ceremonies where perception is suffocated by crisp invigoration, as cascading energies baptize with holy waves rebirthing bearing of dream fortitude through minor force manipulations raining choruses that cleanse and renew washing yesterdays flowers down valley amongst spiraling puffs of sandalwood as everything left behind waves goodbye to ancient face carved stone dripping of sacred resplendence, ceremonies freely accessed in an oft' forgotten frequency of vibrational immediacies within duration

Raw Food by Chris Miller



Photography
by
Mark Ulyseas



Pic © Mark Ulyseas

Chris Miller, an executive chef, has been working *'hands on'* for over 16 years without any formal training. He started his career with Neil Perry at Rockpool and Wockpool in Sydney and then worked in the Caribbean and Singapore. He has spent a number of years in Bali fine tuning his culinary art. *I had the privilege to interview and photograph this accomplished young man and some of his special raw food concoctions. He had even shared his recipes with me.*

Dear readers give it a try at home. It's raw food, so you can't go wrong!



Pic © Mark Ulyseas

Nut and Seed Sushi Rolls

Ingredients for Nut Filling

- ¼ cup peanuts
- 1 cup walnuts
- 1 cup macadamia nuts
- ¼ cup pumpkin seeds
- ¼ cup sunflower seeds

Soak for ½ hour in water then strain. Place in a blender and add 1 cup chopped cauliflower. Blend to a rough paste. Then add:

- ½ cup chopped basil
- ½ cup chopped coriander
- ¼ red onion, chopped finely
- ½ tsp turmeric
- 1 tsp curry powder
- 1 table spoon apple cider vinegar
- 1 tsp honey
- ½ tsp salt
- Light soy sauce to taste

To assemble the rolls

- 1 cucumber, sliced into ribbons
- 1 daikon, sliced into ribbons
- Brocollini, trimmed
- Asparagus spears, trimmed
- Carrot julienne
- Avocado puree, seasoned with salt and lemon
- Tamari soy sauce

To assemble lay down the strips of daikon and cucumber so they overlap. Place a thin layer of nut paste on top of this as you would if rolling sushi. Place the asparagus or other vegetables on top of the paste then roll tightly to form a cylinder. Repeat with different vegetables inside.

Zucchini basil & semi dried tomato lasagna

Pine nut ricotta

- 2 cup of pine nuts soaked for one hour in warm water
- 3 tablespoon of lemon juice
- 2 tablespoon nutritional yeast
- 1 teaspoon sea salt
- 6 tablespoon water
 - blend the drain pine nut, lemon juice, nutritional yeast, And salt and pulse a few times
 - Gradually add the water until texture is fluffy

Raw Tomato sauce

- 2 cup sun dried tomatoes, soaked for 2 hours in warm water
- 1 medium size tomatoes, ½ small white onion
- 2 tablespoon lemon juice, ¼ 1/4 cup extra virgin oil
- 1 tbs agave nectar, 2 tsp sea salt, pinch off chili flakes
 - Squeeze the water off sun dried tomatoes, and placed In the blender & blend with other ingredient

Basil pistachio sauce

- 2 cup basil, ½ cup pistachios, 1/4 cup extra virgin olive oil
- 1 teaspoons salt, freshly ground pepper
 - placed all ingredient in the blender, and blend
 - Should be slightly chunky

Filling

- Green zucchini, end trimmed and cut into 10 cm length
- Extra virgin olive oil, chopped fresh oregano, fresh thyme
- Sea salt, freshly ground pepper, whole basil leaves
- Assorted tomatoes, green, red and yellow sliced

Assembly

- slice the zucchini into ribbons and season with olive oil, salt pepper, oregano and thyme
- line the bottom of the ring mould or baking trays with the zucchini overlapping
- spread some tomatoes sauce over the zucchini and small dollops of the pesto and pine nut ricotta, and layer with tomatoes overlapping
- Repeat twice more finishing with tomatoes slice and garnish with basil leaf and drizzle of olive oil



Pic © Mark Ulyseas



Pic © Mark Ulyseas

Sea Vegetable Avocado and Daikan Salad

Ingredients - 1 portion

½ Cucumber, sliced into rounds
 1/3 medium sized daikon, sliced into rounds
 Fresh or dehydrated sea vegetables – (arame, hijiki, wakame or any fresh seaweed)
 ½ an avocado, peeled wedges
 ½ bunch coriander, leaves picked
 Japanese dressing
 Black sesame seeds
 Dulse flakes

Japanese Inspired Dressing – Will make more 10 portions but may be kept in the fridge for 3 days with the onions added. If the onions are not added will keep indefinitely.

1 cup Japanese soy
 1 cup peanut oil
 20 ml sesame oil
 1 cup ml rice wine vinegar
 1 heaped teaspoon cracked black pepper
 2 table spoons dry mustard powder
 ½ cup of light Thai palm sugar caramelized in 50 ml water
 6 shallots, chopped fine
 4 dried red chillies, fried in a little oil till dark then chopped into flakes. (Could substitute dried chilli flakes)

Young Coconut Noodle Pad Thai Salad with Chili Almond Dressing

Ingredients - 1 portion

3 tbsp young coconut flesh cut into "noodles"
 20g julienne courgette
 20g julienne of each carrot, red capsicum, cucumber and red onion
 5g coriander leaf
 1 tbsp tamarind dressing
 1 tbsp dehydrated chili cashews
 1 red chili julienne
 2 tsp chili almond dressing

Toss the coconut with the vegetable julienne, coriander & tamarind dressing. Serve on plate, spoon the chili almond dressing around the plate and sprinkle over the cashews and chili julienne.

Almond chili dressing

1 cup raw almonds
 2 tbsp ginger
 4 garlic cloves
 2 chilies
 4 tbsp lemon juice
 4 tbsp honey
 2 tbsp tamari soy (light soy)
 1½ cup water

Pound together the raw almonds, ginger, garlic and chili. Whisk in the remaining ingredients.

Tamarind dressing

1½ cup tamarind + tamarind water fresh
 ½ cup honey
 ½ cup soy (or to taste)
 2 cloves finely chopped garlic
 1 finely chopped chili
 ½ cup olive oil

Combine all ingredients in a blender

Chili cashews

Toss the raw cashews with chili powder and salt and dehydrate for 48 hours until crunchy. Roughly chop them and store in an airtight container in the fridge.



Pic © Mark Ulyseas



Pic © Mark Ulyseas

Lime Mousse Tart

For the tart crust:

Makes 4 small tart

2 cup raw macadamia nuts
 1 cup shredded, unsweetened dry coconut
 2 tablespoon lime zest
 2 tablespoon lime juice
 Seed from ½ vanilla beans or 2 teaspoon vanilla extract
 1 teaspoon sea salt
 4 packet stevia
 2 tablespoon agave nectar

Method

Place the nut and the processor bowl in the freezer to chill for a few minutes
 Once chilled, placed the entire ingredient except the oil in the processor bowl and pulse until well combined, but still a bit chunky.
 Be careful not to overproces or the nuts become oily
 Lightly oil four inch tart shell with removable bottoms with the olive oil. If using tart shell without removable bottoms, line the pan with overhanging plastic wrap, skip oiling them.
 Divide the dough into four parts and press into the tart shell
 When the shell are filled, wrap in the plastic and placed in the freezer to chill
 For the lime mousse

Makes 4 portions

5 ripe avocados, peeled and pitted
 ½ cup lime juice
 ¼ cup lime zest (from 6 to 8 limes)
 ¼ cup agave nectar/honey
 2 tablespoon coconut butter
 Seed from ½ vanilla bean or 2 teaspoon vanilla extract
 ½ teaspoon sea salt
 10 packet stevia

Method

In the bowl of food processor, process all the mousse ingredients except the stevia until smooth.
 Add the stevia to taste and process.
 Use overhanging edges of plastic wrap to carefully pull the tart from the shell (or push from the bottom if using shell with removable bottoms)
 Fill the tart shell with the mousse, cover with the wax pepper, parchment, or plastic wrap and chill in the refrigerator or freezer.
 Do not leave the filled tart uncovered for too long or the surface may discolor a bit.
 If you freeze the tarts, allow them to thaw gently for at least 15 minutes before serving.

Live encounters

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Free online magazine from village earth



Pic © Mark Ulyseas

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Free online magazine from village earth