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Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH
SEPTEMBER 2019

Paulo Coelho **Hippie** *an excerpt*

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Live Encounters is a not-for-profit free online magazine that was founded in 2009 in Bali, Indonesia. It showcases some of the best writing from around the world. Poets, writers, academics, civil & human/animal rights activists, academics, environmentalists, social workers, photographers and more have contributed their time and knowledge for the benefit of the readers of the magazine.

We are appealing for donations to pay for the administrative and technical aspects of the publication. Please help spread the free distribution of knowledge with any amount for this just cause.

Om Shanti Shanti Shanti Om

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Publisher/Editor
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CONTRIBUTORS



Hippie - an excerpt

Paulo Coelho

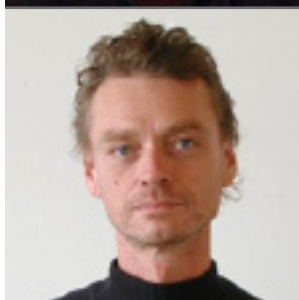
Paulo Coelho (Portuguese: [ˈpawlu ku'eɫu]), born August 24, 1947) is considered one of the most influential authors of our times. He is most widely read and his books have sold more than 195 million copies worldwide, have been released in 170 countries and been translated into 80 languages. He has received numerous prestigious international awards amongst them the Crystal Award by the World Economic Forum. He has been a member of the Academy of Letters of Brazil since 2002, and in 2007 he was proclaimed Messenger of Peace by the United Nations. Paulo is the writer with the highest number of social media followers and is the all-time best-selling Portuguese language author. <https://www.facebook.com/paulocoelho/>



The Poet

Mark Ulyseas

Ulyseas has served time in advertising as copywriter and creative director selling people things they didn't need, a ghost writer for some years, columnist of a newspaper, a freelance journalist and photographer. In 2009 he created *Live Encounters Magazine*, in Bali, Indonesia. March 2016 saw the launch of its sister publication *Live Encounters Poetry*, which was relaunched as *Live Encounters Poetry & Writing* in March 2017. In February 2019 the third publication was launched, *LE Children Poetry & Writing* (now renamed *Live Encounters Young Poets & Writers*).



Water Drops

Wolfgang Widmoser

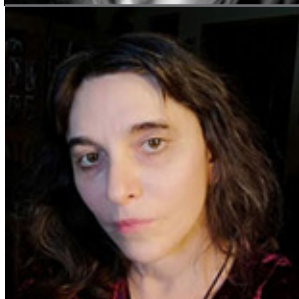
Born in Munich 1954. 1973 studied with Ernst Fuchs and Salvador Dali. 1970 he painted still-lives in Switzerland introducing curved mirrors which reflect objects in most surprising ways and led to a proposal for the -elegant Universe. Moving to Tuscany in 1980 landscape and atmospheric effects crystallized to intense, portraits of nature. Since 1984 living in Bali. In his search for the- abstract. Papua New Guinea - Warriors combine the archaic with the futuristic. Wolfgang's motto - aesthetic = ethic - points to places where humans experience the Good, the True and the Beautiful.



Book Review - No Entry by Gila Green

Dr Margi Prideaux

Margi Prideaux has written about wildlife, international politics and law almost every day for the past 27 years. As an international negotiator and independent academic, with a Ph.D. in wildlife policy and law, her words have been tuned to inform policy audiences in more than 20 different international conservation processes. Her essay Trading in Bones appeared in *Live Encounters*, 12 December 2017.



We All Became Wind

Nina Kossman

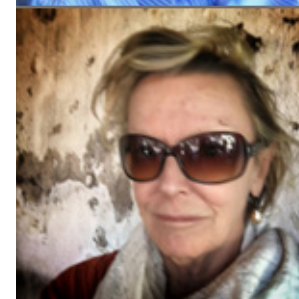
Moscow born, Nina Kossman is a painter, sculptor, bilingual writer, poet, translator of Russian poetry, and playwright. She is the author of two books of poems in Russian and English as well as the translator of two volumes of Marina Tsvetaeva's poems. Her other books include *Behind the Border* (a collection of stories about her Moscow childhood), *Gods and Mortals: Modern Poems on Classical Myths* (Oxford University Press, 2001), and a novel. She lives in New York.



A Simple Path

Dr Howard Richards

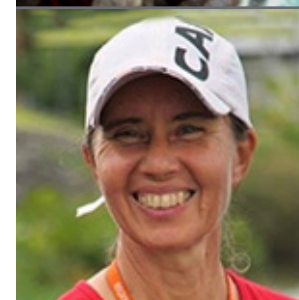
Dr Howard Richards (born June 10, 1938) is a philosopher of Social Science who has worked with the concepts of basic cultural structures and constitutive rules. He holds the title of Research Professor of Philosophy at Earlham College, a liberal arts college in Richmond, Indiana, USA, the Quaker School where he taught for thirty years. He officially retired from Earlham College, together with his wife Caroline Higgins in 2007, but retained the title of Research Professor of Philosophy. Dr Richards is a Catholic, a member of Holy Trinity (Santisima Trinidad) parish in Limache, Chile, and a member of the third order of St. Francis, S.F.O



Is a composite a real photograph

Jill Gocher

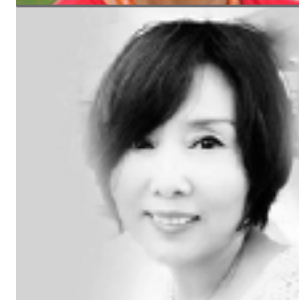
Bali based international photographer has spent her life exploring and enjoying Asian cultures. Her work has appeared in National Geographic, Time, International Herald Tribune, Asia Spa, Discovery, Silver Kris and many more. Her books - Asia's legendary Hotels, Periplus, Bali- Island of Light -Marshall Cavendish, Indonesia - Islands of the Imagination. Periplus, Australia - the land down under - Times Editions, Singapore, Indonesia - the last paradise - Times Editions. She has held exhibitions in Singapore, Kathmandu, and Bali.



Book Review - To Follow Elephants by Rick Hodges

Donna Mulvenna

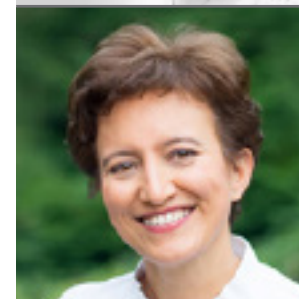
Donna Mulvenna is a nature enthusiast, who when not tending to her food forest or canoeing along one of the world's wild rivers is reading from her hammock. A Fellow of the International League of Conservation Writers, Donna's own writing has been published in various newspapers, magazines and online publications.



Beliye Nochi

Mikyong Cha

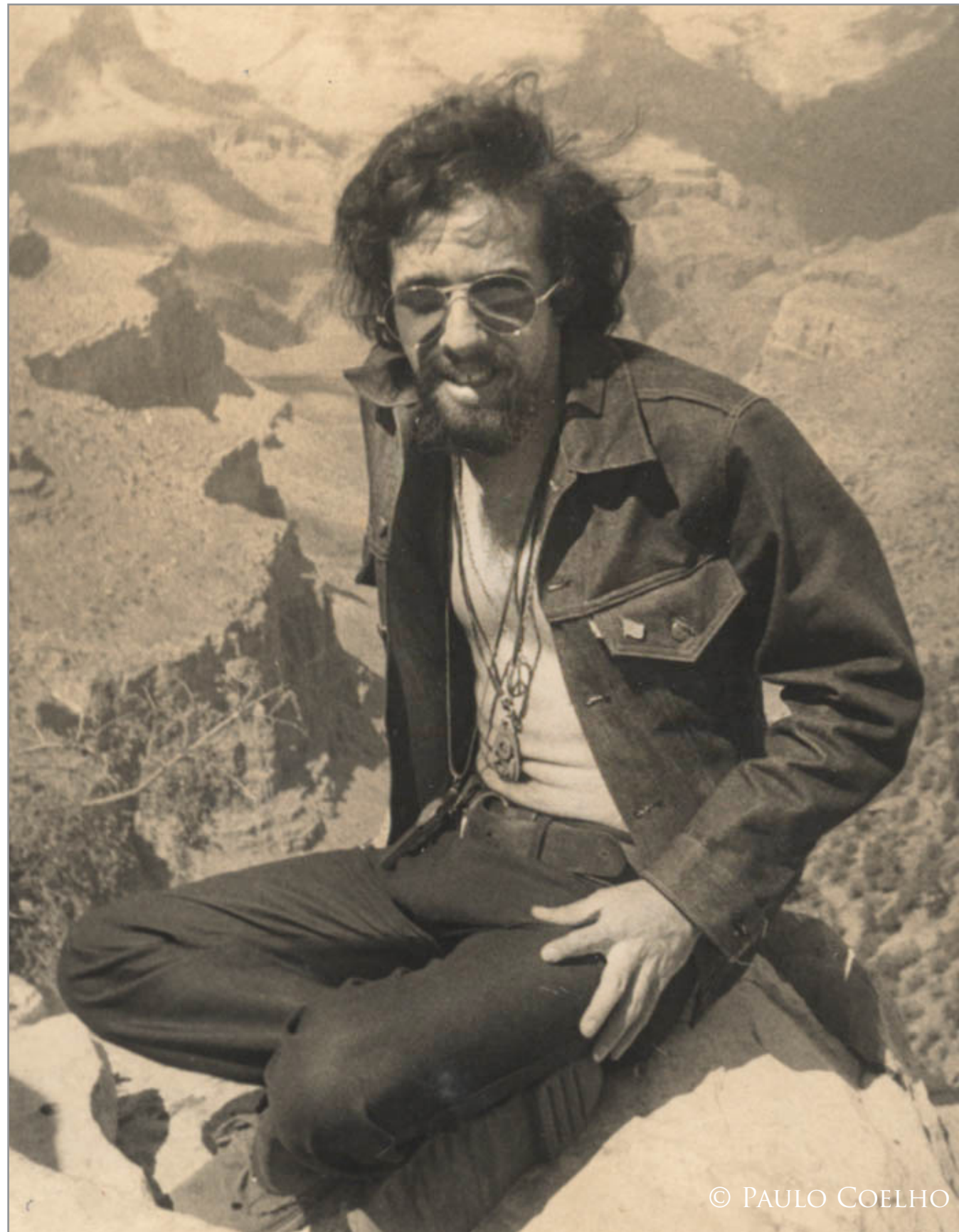
Mikyong Cha is a graduate in Oriental Painting from Hyosung Women's University, Daegu, South Korea. She has participated in a number of group art exhibitions in South Korea and Japan. In 2016 she took up photography - the camera becoming her paint brush. This globe trotting photographer is a regular contributor to *Live Encounters Magazine*.



Gaziantep Cuisine

Ozlem Warren

International cooking teacher and Turkish culinary expert Ozlem Warren is a native of Turkey, lived there and extensively travelled for 30 years. She has been teaching wholesome, delicious Turkish cookery in the US, Jordan, Istanbul and England. Her recipes have been published in the local media in England, Hurriyet and Sabah national daily newspapers in Turkey. Ozlem also took part at the "Turkish Chefs of the World", "Dünyanın Türk Seferi" TV program aired at TRT, National Turkish TV channel and in 37 countries.



© PAULO COELHO

Photograph of Paulo Coelho, 1971.

Paulo Coelho (Portuguese: ['pawlu ku'eɫu]), born August 24, 1947) is considered one of the most influential authors of our times. His works have been translated into 81 languages and are sold in 224 territories. So far, the 1,018 versions of his 29 books have sold more than 225 million books around the world. He worked as a director, theater actor, composer and journalist. His collaboration with Brazilian composer and singer Raul Seixas gave some of the greatest classic rock songs in Brazil. He has received numerous prestigious international awards amongst them the Crystal Award by the World Economic Forum. He has been a member of the Academy of Letters of Brazil since 2002, and in 2007 he was proclaimed Messenger of Peace by the United Nations. Paulo is the writer with the highest number of social media followers and is the all-time best-selling Portuguese language author. Coelho's latest book, *Hippie*, is his most autobiographical novel to date.

<https://www.facebook.com/paulocoelho/>

<https://paulocoelhoblog.com/>

<http://santjordi-asociados.com/writing/?livro=20>

<https://www.amazon.com/Hippie-Paulo-Coelho/dp/0525655611>

PAULO COELHO

HIPPIE, *an excerpt*

Following the “three days of peace and music” at Woodstock, the 1969 gathering in Bethel, NY that would change the world forever, hippie paradises began to emerge all around the world. In the Dam Square in Amsterdam, long-haired young people wearing vibrant clothes and burning incense could be found meditating, playing music and discussing sexual liberation, the expansion of consciousness and the search for an inner truth. They were a generation refusing to live the robotic and unquestioning life that their parents had known.

At this time, Paulo is a young, skinny Brazilian with a goatee and long, flowing hair who wants to become a writer. He sets off on a journey in search of freedom and a deeper meaning for his life: first, with a girl-friend, on the famous “Death Train to Bolivia,” then on to Peru and later hitchhiking through Chile and Argentina.

His travels take him further, to the famous square in Amsterdam, where Paulo meets Karla, a Dutch woman also in her 20s. She convinces Paulo to join her on a trip to Nepal, aboard the Magic Bus that travels across Europe and Central Asia to Kathmandu. They embark on a journey in the company of fascinating fellow travelers, each of whom has a story to tell, and each of whom will undergo a transformation, changing their priorities and values, along the way. As they travel together, Paulo and Karla explore their own relationship, an awakening on every level that brings each of them to a choice and a decision that sets the course for their lives thereafter.

The “Invisible Post” couldn’t be bothered to discuss the latest Volkswagen or the new powdered soaps that had just been launched around the globe. It limited its news to the next great trial awaiting exploration by those insolent, dirty kids practicing “free love” and wearing clothes no one with any taste would ever put on.

In September 1970, two sites squared off for the title of the center of the world: Piccadilly Circus, in London, and Dam Square, in Amsterdam. But not everyone knew this: if you asked most people, they’d have told you: “The White House, in the US, and the Kremlin in the USSR.” These people tended to get their information from newspapers, television, radio, media that were already entirely outdated and that would never regain the relevance they had when first invented.

In September 1970, airplane tickets were outrageously expensive, which meant only the rich could travel. OK, that wasn’t entirely true for an enormous number of young people whom these outdated media outlets could see only for their outward appearance: they wore their hair long, dressed in bright-colored clothing, and never took a bath (which was a lie, but these young kids didn’t read the newspaper, and the older generation believed any news item that served to denigrate those they considered “a danger to society and common decency”). They were a danger to an entire generation of diligent young boys and girls trying to succeed in life, with their horrible example of lewdness and “free love,” as their detractors liked to say with disdain. Well, this ever-growing number of kids had a system for spreading news that no one, absolutely no one, ever managed to detect.

The “Invisible Post” couldn’t be bothered to discuss the latest Volkswagen or the new powdered soaps that had just been launched around the globe. It limited its news to the next great trial awaiting exploration by those insolent, dirty kids practicing “free love” and wearing clothes no one with any taste would ever put on. The girls with their braided hair covered in flowers, their long dresses, bright-colored shirts and no bras, necklaces of all shapes and sizes; the boys with their hair and beards that hadn’t been cut for months. They wore faded jeans with tears from overuse because jeans were expensive everywhere in the world — except for the US, where they’d emerged from the ghetto of factory workers and were worn at all major open-air shows in and around San Francisco.

The “Invisible Post” existed because people were always going to these concerts, swapping ideas about where they ought to meet next, how they could explore the world without jumping aboard one of those tourist buses where a guide described the sights while the younger people grew bored and the old people dozed. And so, thanks to word of mouth, everyone knew where the next concert was to take place or where to find the next great trail to be explored. No one had any financial restrictions because, in this community, everyone’s favorite author wasn’t Plato or Aristotle or comics from

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some artist who’d attained celebrity status; the big book, which almost no one who traveled to the Old Continent did so without, went by the name *Europe on 5 Dollars a Day*. With this book, everyone could find out where to stay, what to see, where to eat, where to meet, and where to catch live music while hardly spending a thing.

Frommer’s only error at the time was having limited his guide to Europe. Were there not perhaps other interesting places to see? Weren’t there not perhaps other interesting places to see? Weren’t there those who would rather go to India than Paris? Frommer would address this failing a few years later, but until such time the “Invisible Post” took it upon itself to promote a South American itinerary ending at the once “lost” city of Machu Picchu, with the warning not to mention anything to those who were outside the hippie culture, lest the place would be invaded by wild animals with cameras and extensive explanations (quickly forgotten) about how a band of Indians had created a city so well concealed it could be discovered only from above — something they considered impossible, since men did not fly.

Let’s be fair: there was a second enormous bestseller, though not as popular as Frommer’s book, which appealed more to those who had already flirted with socialism, Marxism, and anarchy; each of these phases always ended in deep disillusionment with the system invented by those who professed that “it was inevitable that the workers of the world would seize power.” Or that whoever uttered such a stupid statement understood little about the masses and even less about opium: among the things these poorly dressed kids believed in were God, gods, goddesses, angels, that sort of thing. The only problem is that the book, *The Morning of the Magicians*, written by the Frenchman Louis Pauwels and the Russian Jacques Bergier — mathematician, ex-spy, tireless student of the occult — said exactly the opposite of political manuals: the world is made up of the most interesting things. There were alchemists, wizards, Cathars, Templars, and other words that meant it never had much success in the bookstores. A single copy was read by — at a minimum — ten people, given its exorbitant price. Anyway, Machu Picchu was in this book, and everyone wanted to go there, to Peru, and that’s where you could find young people from all over the world (well, all over the world is a bit of an exaggeration, because those who lived in the Eastern Bloc didn’t have the easiest time leaving their respective countries).

Once he'd sold this passport, the original owner would go to his country's consulate and, feigning horror and distress, explain that he'd been mugged and everything taken — he was completely out of money and had no passport. The consulates of wealthier countries would furnish a new passport and a free flight back to a traveler's country of origin, an offer immediately declined under the allegation that "somebody owes me a hefty sum, I need to get what's mine before I go."

Anyway, getting back to our story: young people from all corners of the globe who had managed at least one priceless good known as a "passport" met up on the so-called hippie trails. No one knew exactly what the word "hippie" meant, and it didn't much matter. Perhaps it meant "a large tribe without a leader" or "delinquents who don't steal," or all the other descriptions we already covered earlier in this chapter.

Passports, these tiny little books issued by governments and placed along with cash (a lot or little, it doesn't really matter) inside a belt worn around the waist, served two purposes. The first, as we all know, was for crossing borders — as long as the border guards didn't get caught up in the news reports and decide to send someone back because they weren't accustomed to those clothes and that hair, or those flowers and those necklaces and those beads and those smiles belonging to people who seemed to live in a constant state of ecstasy — a state normally, though often unjustly, attributed to diabolical drugs that, according to the press, these young people consumed in ever greater quantities.

A passport's second purpose was to get its owner out of extreme situations where they'd run out of money and had nowhere to appeal for help. In such cases, the "Invisible Post" always provided much-needed information regarding locations where a passport might be sold. The price varied according to the country: a passport from Sweden, where everyone was blond, tall, and blue-eyed, wasn't worth much, since it could be resold only to those who were blond, tall, and blue-eyed, and so these were never the most sought-after. But a Brazilian passport was worth a fortune on the black market — the country was home not only to the blond, tall and blue-eyed, but also to those who were tall and short, black people with dark eyes, Asians with narrow eyes, others of mixed race, Indians, Arabs, Jews; in other words, an enormous cultural melting pot that made a Brazilian passport one of the most coveted on the planet.

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According to Farrow, she was meditating in the great seer's cave when he grabbed her and tried to force her into sexual relations. By this point in the trip, Ringo had already returned to England because his wife hated Indian food and Paul had also decided to abandon the retreat, convinced that it wasn't doing anything for him. Only George and John remained in the Maharishi's temple when Mia came looking for them, in tears, and told them what had happened. The two immediately packed their bags, and when the Enlightened One came to ask what was going on, Lennon gave him a bruising response: *"You're the fucking Enlightened One, are you not? You ought to be able to figure it out."*

The poorer countries, often governed by harsh regimes in the hands of generals, would conduct a veritable interrogation to determine whether the applicant wasn't on a list of "terrorists" wanted for subversion. Once they'd verified that the young woman (or man) had a clean record, these countries were bound against their will, to issue the new document. And they never offered a return flight, because they had no interest in having such derelicts influence generations that had been raised to respect God, family and property.

Returning to the trails: after Machu Picchu, the next hot spot was Tiahuanaco, in Bolivia. Then Lhasa, in Tibet, where it was difficult to enter because, according to the "Invisible Post," there was a war between monks and Chinese soldiers. Of course it was difficult to imagine such a war, but everyone took it seriously and wasn't about to risk an endless trip to later end up a prisoner to the monks or the soldiers. The last of the era's great philosopher's, who has split up in April of that year, had a short time before proclaimed that the greatest wisdom on the planet was to be found in India. That was enough to send all the world's young people to the country in search of wisdom, knowledge, gurus, vows of poverty, enlightenment, and communion with My Sweet Lord.

The "Invisible Post," however, warned that Maharishi Mahesh Yogi, famed guru to the Beatles, had tried to engage in sexual relations with Mia Farrow. The actress had always been unhappy in love through the years. She had traveled to India at the invitation of the Beatles, possibly in the hope of finding a cure for other traumas related to her sexuality, which seemed to hound her like bad karma. But everything suggests that Farrow's bad karma had accompanied her, John, Paul, George, and Ringo on their trip. According to Farrow, she was meditating in the great seer's cave when he grabbed her and tried to force her into sexual relations. By this point in the trip, Ringo had already returned to England because his wife hated Indian food and Paul had also decided to abandon the retreat, convinced that it wasn't doing anything for him.

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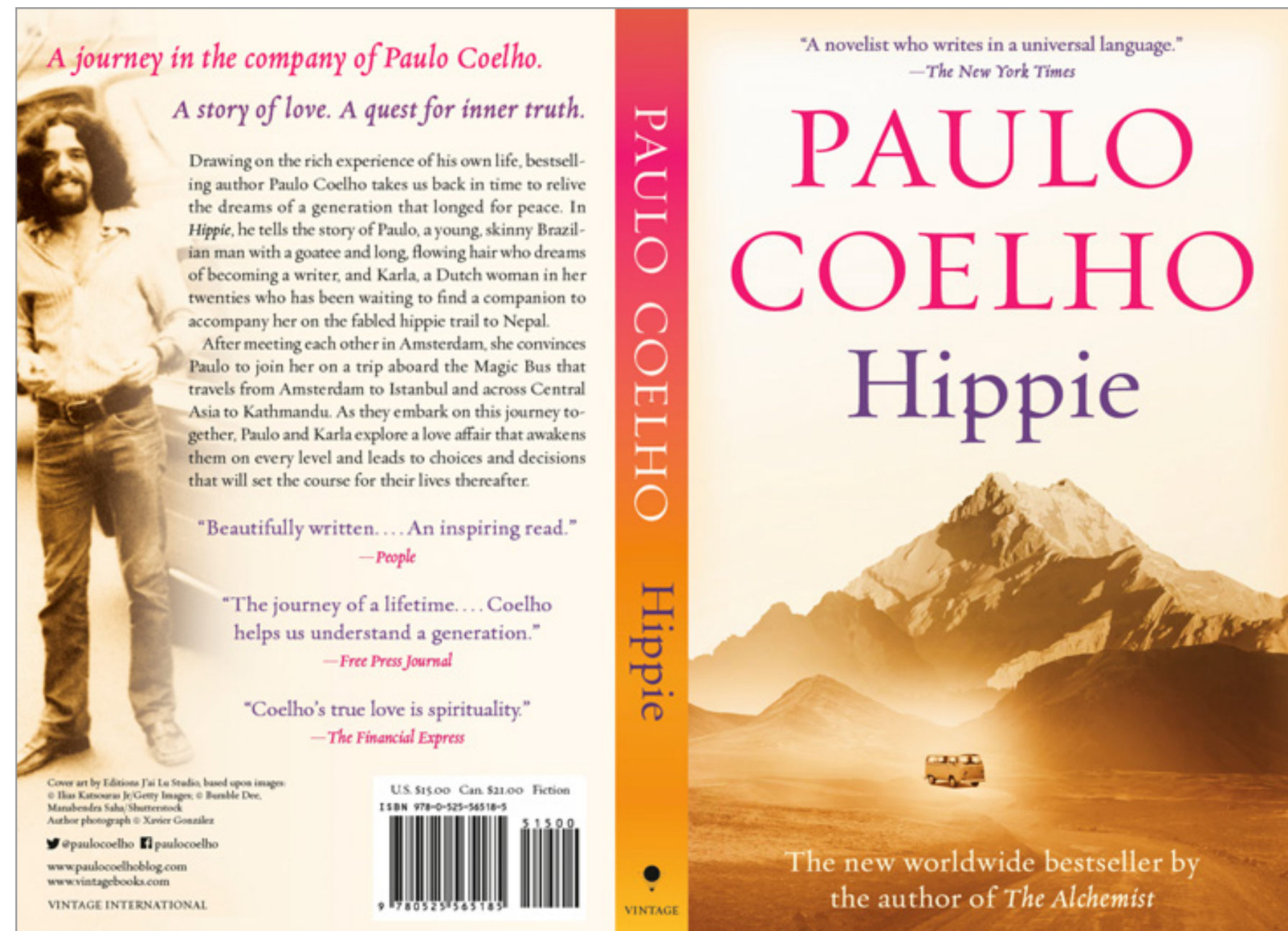
Now, in September 1970, women ruled the world — or, more precisely, young hippie women ruled the world. Wherever they went, the men did so knowing these women weren't about to be seduced by the latest trends — the women knew much more about the subject than the men did. And so the men decided to accept once and for all that they needed these women; they constantly wore an expression of yearning, as though begging, "Please protect me, I'm all alone and I can't find anyone. I think the world's forgotten me and love has forsaken me forever." The women had their pick of the men and never gave a thought to marriage, only to having a good time enjoying wild, intense sex. When it came to the important things, and even the most superficial and irrelevant, they had the last word. However, when the "Invisible Post" brought news of Mia Farrow's sexual assault and Lennon's reaction, these women immediately decided to change their itineraries.

A new hippie trail was created, from Amsterdam (Holland) to Kathmandu (Nepal), on a bus that charged a fare of approximately a hundred dollars and traveled through countries that must have been pretty interesting: Turkey, Lebanon, Iraq, Iran, Afghanistan, Pakistan, and part of India (a great distance from the Maharishi's temple, it's worth noting). The trip lasted three weeks and an insane number of miles.

<https://www.amazon.com/Hippie-Paulo-Coelho/dp/0525655611>

<http://santjordi-asociados.com/writing/?livro=20>

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Mark Ulyseas has served time in advertising as copywriter and creative director selling people things they didn't need, a ghost writer for some years, columnist of a newspaper, a freelance journalist and photographer. In 2009 he created *Live Encounters Magazine*, in Bali, Indonesia. It is a not for profit (adfree) free online magazine featuring leading academics, writers, poets, activists of all hues etc. from around the world. March 2016 saw the launch of its sister publication *Live Encounters Poetry*, which was relaunched as *Live Encounters Poetry & Writing* in March 2017. In February 2019 the third publication was launched, *LE Children Poetry & Writing* (now renamed *Live Encounters Young Poets & Writers*). He has edited, designed and produced all of *Live Encounters'* 165 publications till date (September 2019). Mark's philosophy is that knowledge must be free and shared freely to empower all towards enlightenment. He is the author of three books: *RAINY – My friend & Philosopher*, *Seductive Avatars of Maya – Anthology of Dystopian Lives* and *In Gethsemane: Transcripts of a Journey*. www.amazon.com/markulyseas



©Mark Ulyseas

Bali, Indonesia.

MARK ULYSEAS THE POET

For Paulo Coelho

The media continues to spew out images of violence, hate and hunger from across the world. Denizens of the oxymoronic social media are fuelled by this and race forward with words and moving pictures and comments that grow, continue to grow, to ensnare unsuspecting folk in the Net...to be poisoned by destructive subjectiveness. Love, self-evident in all of us, is brushed aside in an overwhelming panic to keep up with the herd. And yet the columns of faithful continue to grow, to genuflect before the gods in many avatars, praying for peace and prosperity and assorted personal needs. The charade is almost believable if it were not for the arrogance of those that assume an air of *divine exceptionalism* that exceeds reality.

Every day is a miracle for we appear to be alive in a world still turning. The precipice of damnation is, perhaps, a breath away, a switch away, a command away, when, like dominoes can collapse into a hell wrought by our own unsteady hands. Has humanity always been like this – lemmings racing towards the cliff edge?

Much is being written on the environment, the rising temperatures, the glaciers, and the denudation of ancient forests. Warnings are shouted from the rooftops, breathless soothsayers of doom enunciate the perils of our excessiveness.



Yet the earth moves, rotating on its axis as if gently controlled by gigantic celestial hands. The sun rises and sets. The moon does her bit, while Mother Nature trudges on through the thinning undergrowth, attempting to preserve what's left of her home by wreaking havoc on humanity with natural calamities - earthquakes, tsunamis, incessant rains, floods, landslides etc.

This does not dissuade the greed of the human race. Development continues at a frenetic pace. *Ayes* and *Nays* squabble over climate change whilst hundreds of millions of hungry people feed off the waste of the fortunate.

Censorship is now imposed by word tzars who are attempting to force their diktat on all – *you can't say this, you can't say that*. Reverse discrimination towards the male sex, particularly if they are white, is the mantra. Paint everyone with the same brush. *Who cares, we are in charge!*

The marginalisation of sensibility by mutant form of liberalism is infecting many and creating a new strain of genetic disorder called mental immobility, translated as *dereliction of mind*. Individuality, which is akin to a fabulous colourful patch on a 'patched hand-made quilt', is sinking in the quick sand of laziness.

This rising resignation of will, of purpose, is endemic.

Flag waving is now more evident than ever. Vociferous crowds bay for power, for control over others. Dressed in the colours of the flag they taunt those that do not share their views - violence being the rule rather than the exception.

Have gun, will kill.

Have knife, will stab.

Have bomb...

Meanwhile those that have garnered the votes divide the spoils of governance, having their cake and eating it too. The rats get the crumbs.

And for the fifth estate, it has been occupied by dissenting groups to further their own petty causes. Sound bites are crafted into symphonies of propaganda that seduce many into believing post truths. The animal within is mesmerised by the light and sound show. The fifth estate's culpability in destroying or contaminating many natural born seekers of truth is reflected in social media.

Amidst the burgeoning mass of mindless folk who prefer to hitch a ride on the bandwagon of self-indulgence, there still exists a secluded *island* of hope. And on this *island* there lives *the poet* - an immaculate soul who toils for *nothing*, but *everything*. The verses drawn from the elements infuse a sense of truth, of love, of an undefined divinity that shines from within out.

And all those that read these verses are blessed to *think for themselves*, to imagine beauty, and to feel it - the rhythms of Mother Nature, the sound of a butterfly's wings and the aroma of jasmine after the rains. A universe unfolds in the mind. A universe inhabited by exotic like-minded souls whose sole purpose is to personify all that is bright, beautiful and loving. A universe of Truth where one has the strength to dream, to love, and forgive unconditionally.

Let us hope that *the poet* continues to toil, to burn the midnight oil, to create verses of song to instil in all of us hope for a beautiful life where hate, anger, violence and lying to oneself is overcome, where compassion encompasses all, and the *oneness* with Mother Nature *is* in complete harmony.

<http://www.wolfgangjohanneswidmoser.com>
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WATER DROPS

ARTWORK BY
WOLFGANG WIDMOSER

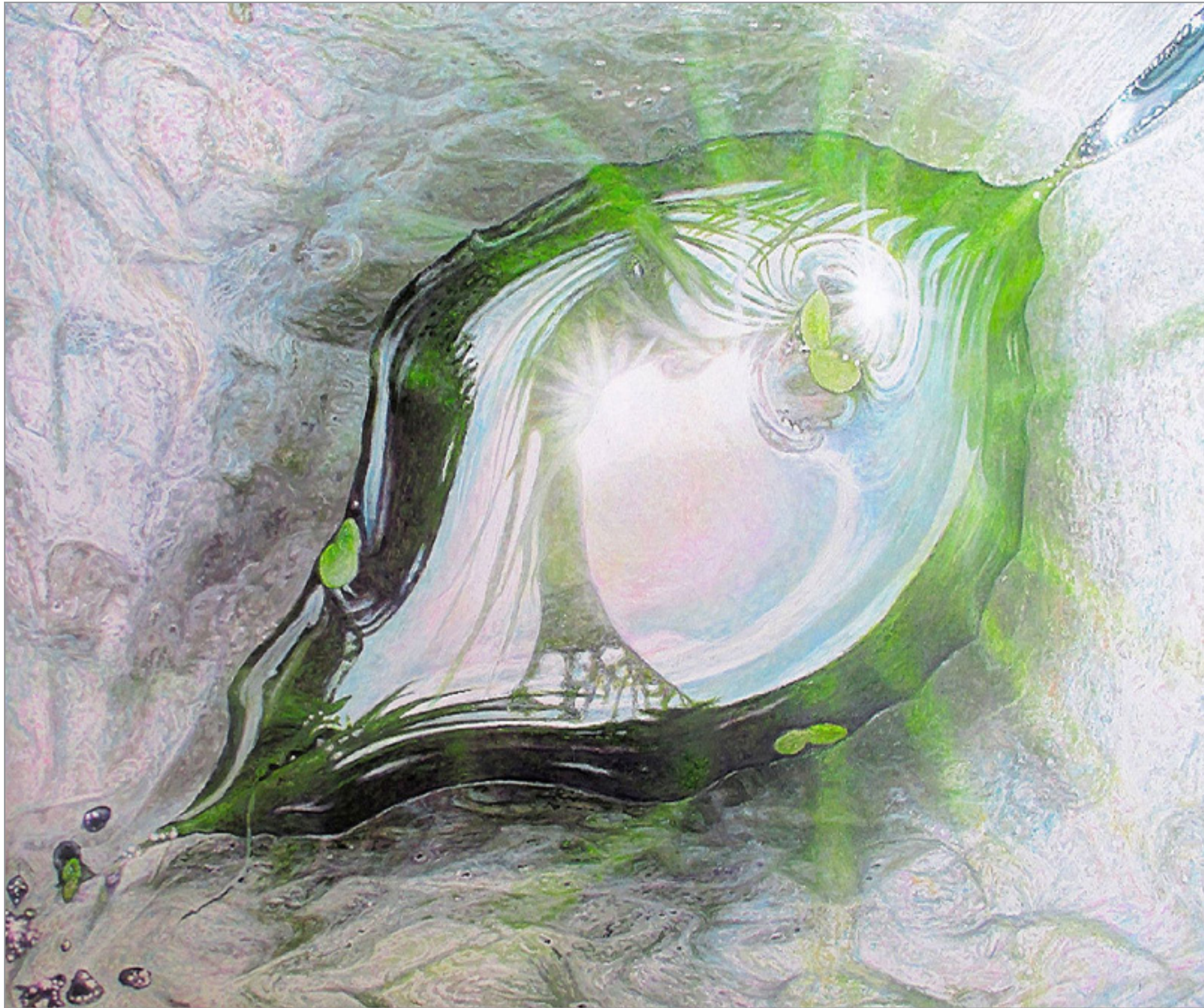
This selection of artwork reflects the delicate brush strokes of Wolfgang that bring to life water drops. The form, colour and reflections present the viewer with a glimpse into a world of surrealism where the water drop is a life form, existing in the aura of Nature in all its splendour.



Drop - oil on canvas 155x125cm



Drop collecting earth - oil on canvas 155x125cm



Drop in Paris - oil on canvas 150x180cm



Waterdop - oil on canvas 155x125cm



Waterdrops on leaf - oil on canvas 180x150cm



Wet leaf - oil on canvas 180x150cm



Wet leaf at noon - oil on canvas 180x150cm



Wet leaf on a sunny day - oil on canvas 180x150cm

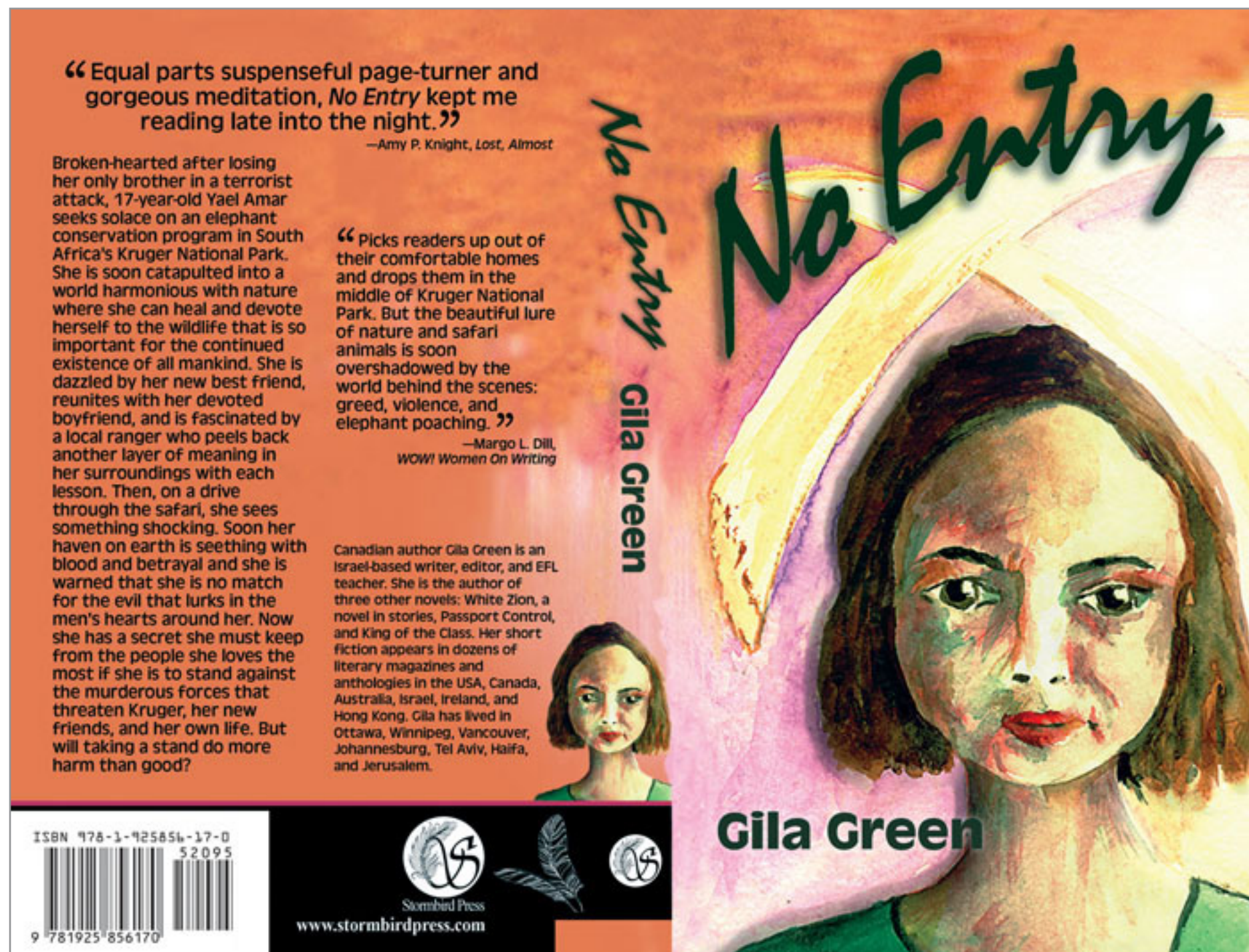
Availability

No Entry can be ordered from Stormbird Press: <https://stormbirdpress.com/book/no-entry/>.

No Entry will be available through Amazon and all good bookstores on September 17
https://www.amazon.com/No-Entry-Gila-Green/dp/1925856178/ref=sr_1_1?keywords=No+Entry+Gila+Green&qid=1566536229&s=gateway&sr=8-1

Dr Margi Prideaux has written about wildlife, international politics and law almost every day for the past 27 years. As an international negotiator and independent academic, with a Ph.D. in wildlife policy and law, her words have been tuned to inform policy audiences in more than 20 different international conservation processes. Her essay *Trading in Bones* appeared in *Live Encounters*, 12 December 2017.

<https://liveencounters.net/2017-le-mag/12-december-2017/dr-margi-prideaux-trading-in-bones/>



DR MARGI PRIDEAUX'S REVIEW OF *NO ENTRY* BY GILA GREEN, Stormbird Press

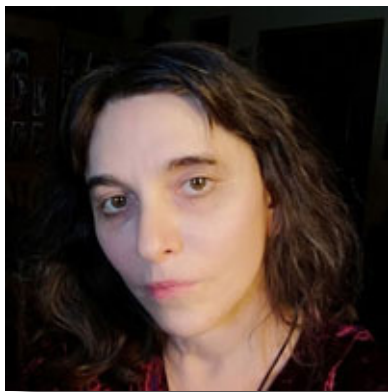
No Entry is welcome novel, imbued with well-researched passion. Set in South Africa's famous, breathtaking Kruger National Park, YA and adult readers alike will enjoy the joys and sorrows of teenager, Yael Amar, who signs on to an elephant conservation program and comes face to face with violence, greed, murder, and the taste of a very real danger for all of us: elephant extinction.

Yael, a modern-day heroine with an innocent love interest that will appeal to a young audience, devotes herself to saving the planet from human greed. She sets about learning all she can about ivory poaching but endangers the life of herself and her friends when she accidentally encounters a murderous poaching ring. Yes, there is some violence, but it's tempered, and the scenes are not sensationalised.

At a time when the earth has never been a more dangerous place for elephants, Yael is forced to decide on a new mission: expose this poaching ring to the police or return to the safety of her normal life—demonstrating to a young audience how working with others advances conservation efforts.

Gila Green has deftly woven an inspiring story about an ordinary girl who finds the inner strength to fight the people who would empty Africa of every last elephant to line their own pockets if they could.

Moscow born, Nina Kossman is a painter, sculptor, bilingual writer, poet, translator of Russian poetry, and playwright. She is the author of two books of poems in Russian and English as well as the translator of two volumes of Marina Tsvetaeva's poems. Her other books include *Behind the Border* (a collection of stories about her Moscow childhood), *Gods and Mortals: Modern Poems on Classical Myths* (Oxford University Press, 2001), and a novel. She lives in New York. Her website is www.ninakossman.com.



WE ALL BECAME WIND

ARTWORK BY
NINA KOSSMAN



Birth Of A Witch Baby.

Leda and the Swan.





Dance Macabre.



Last Creatures Get Together Before A Wave Of Extinction Swallows Them All.

Neptune's Way.



From Under the Sea.



Tale of the Golden Cockerel.



This is How He Met With Himself.



Dr Howard Richards (born June 10, 1938) is a philosopher of Social Science who has worked with the concepts of basic cultural structures and constitutive rules. He holds the title of Research Professor of Philosophy at Earlham College, a liberal arts college in Richmond, Indiana, USA, the Quaker School where he taught for thirty years. He officially retired from Earlham College, together with his wife Caroline Higgins in 2007, but retained the title of Research Professor of Philosophy. A member of the Yale class of 1960, he holds a PhD in Philosophy from the University of California, Santa Barbara, a Juris Doctor (J.D.) from the Stanford Law School, an Advanced Certificate in Education (ACE) from Oxford University (UK) and a PhD in Educational Planning, with a specialization in applied psychology and moral education from the Ontario Institute for Studies in Education (OISE), University of Toronto, Canada. He has practiced law as a volunteer lawyer for Cesar Chavez's National Farm Workers Association, and as a specialist in bankruptcy.

He now teaches philosophy of science in the Doctoral Program in Management Sciences at the University of Santiago, Chile, and co-teaches "Critical Conversations on Ethics, Macroeconomics and Organizations" in the Executive MBA program of the Graduate School of Business of the University of Cape Town, South Africa. He is founder of the Peace and Global Studies Program and co-founder of the Business and Nonprofit Management Program at Earlham. Dr Richards is a Catholic, a member of Holy Trinity (Santisima Trinidad) parish in Limache, Chile, and a member of the third order of St. Francis, S.F.O www.wikipedia.org



DR HOWARD RICHARDS *PhD in Educational Planning from University of Toronto, with an emphasis on applied psychology and moral development*

A SIMPLE PATH: TWO NECESSARY AND SUFFICIENT PRINCIPLES



https://en.wikipedia.org/wiki/Alberto_Hurtado#/media/File:CanonizationMass.jpg

Life's (humanity's and the earth's) bottleneck problems can be solved, I dare to suggest, by applying just two general principles. The two can be regarded as principles of unbounded organization. Unbounded organization is the name of a conversation, an academy and a movement (one of many, but not one that duplicates what the others do) devoted to making the impossible possible. It was founded by the South African scholar and activist Gavin Andersson, based on his experience as a community organizer and as an anti-apartheid activist. (See www.unboundedorganization.org) Here I contribute to its conversation the proposal that implementing just two principles will make the impossible possible; namely, a pro-social attitude plus doing what works; or alternatively, a pro-social attitude plus structural understanding. Of course, if thus solving the world's main problems with just two principles makes sense at all, then the two principles could be stated and practiced in many languages, conceived in many theoretical frameworks, etc. A third principle might be: There is no privileged language. Whatever can be said can be said in many ways. Further, if it is true and useful to boil down ethics to just two principles, it must also be true that the two ramify into innumerable practical norms, of which many or most are transient and local. And it does not stop being true – as H.L. Mencken said – that for every complicated problem there is a simple answer and it is wrong.

One of the thousands of ways to state the first of the two principles was pioneered by Chile's national Santo, Saint Alberto Hurtado: *having a pro-social (and pro-earth) attitude*. (The days are past when a principle must be a sentence in the declarative or imperative mood. Nowadays a principle can be an attitude.) In an essay in social pedagogy addressed to educators and parents, this great twentieth century saint wrote, 'A great principle well understood is the foundation of a moral doctrine and it will allow those who assimilate it to solve the difficulties that arise, or at least -if the problem is very complicated- it will form a state of mind in it that will prepare it to receive the solution; it will give them a spontaneous sympathy for the truth, a connaturality with the good that will dispose them to embrace it, create in them an attitude of soul that is much more important than science itself.

© Howard Richards

I would add (in company with many others): a pro-social attitude is part of what it means to be mentally healthy. A person with an anti-social attitude, or an indifferent person who does not care, is abnormal, i.e. sick.

‘When this attitude exists, the discussion is greatly facilitated, the truth penetrates smoothly, the resistances soften or fall apart.

‘That is why before beginning to study the problems and before talking about reforms and achievements, it is necessary to create in the soul a social attitude, an attitude that is the vital assimilation of the great principle of fraternal love.’

Unpacking Hurtado’s principle, a little: Any problem, including the bottleneck problems like global warming, homelessness, unemployment, racism, poverty and war, are likely to be solved if people and organizations align across sectors for the common good. (This is Gavin Andersson’s original definition of unbounded organization.) They will align for the sake of *life* (or as Erik Erikson puts it, for the sake of *vitality*) if all concerned really want to solve the problems. If everybody on earth really, *sincerely*, with all their hearts and souls, with all their minds, with their lives their *fortunes* and their sacred honours, *wanted* to reverse climate change, then we would (I claim) be half way (but only half way) to reversing climate change. Unpacking a little more: having a pro-social attitude is (as Hurtado held) part, indeed the most important part, of what it means to be well-educated. Aristotle elaborated on this point; A well-educated person finds pleasure in virtue; a badly-educated person finds pleasure in vice.

I would add (in company with many others): a pro-social attitude is part of what it means to be mentally healthy. A person with an anti-social attitude, or an indifferent person who does not care, is abnormal, i.e. sick. (Here the word abnormal is used in a standard medical way that has been carefully elaborated by Georges Canguilhem; I comment on Canguilhem’s concepts of health and normality in my article on moral and ethical realism in the current issue of the *Journal of Critical Realism*.)

Before going on to state the second principle --needed to get the rest of the way there -- let me specify that it is impossible fully to apply the first principle and then go on to implement the second. When being a good person leads to questioning the powers that be, social systems resist ethical enlightenment. Upton Sinclair expressed one facet of its resistance when he wrote: ‘Nothing prevents a man from understanding more than his salary depending on *not understanding*.’ Although the educational pessimism of Bourdieu and Passeron is not (in my view) entirely right, it is not entirely wrong.

The populist measures taken by left-leaning governments to achieve full employment and build a welfare state did not work. Echoing his intellectual allies Karl Popper and Friedrich von Hayek, and also echoing innumerable editorials in the mainstream press, Friedman provided empirical evidence that their unintended consequences were inflation and unemployment.

Pierre Bourdieu and Alphonse Passeron argued that every educational system is based on a principle that is not truly scientific but is an *arbitraire culturel* designed to preserve the *pouvoir en place*. Dysfunctional systems reproduce themselves with dysfunctional educations. They resist the changes at the levels of psychology, therapy, spirituality, religion, science, philosophy and education that -- if they were implemented-- would lead toward the adaptive social structures that -- if they could be brought into existence— would solve the bottleneck problems. Progress has to be stepwise. Pro-social education is both cause and effect of social changes that move in the direction of taking *homo sapiens* off the endangered species list.

The other principle is *do what works*. Adding the second principle to the first makes my philosophy true by definition. If we do what works, the problems are solved. If the problems are not solved, then whatever we did, we did not do what works. (I claim that the truth of this general idea survives adding the qualifications that would be needed to state it precisely.) My philosophy can still be called trivial, or called an abstraction that is useless in the real world, but it cannot be called false.

Let me give an example to show that (like the natural science definition that proves that an atom with four protons is carbon) *do what works* is an ethical philosophy truth-by-definition abstraction useful in the real world and is not trivial. Consider a central point the American neoliberal economist Milton Friedman made in his 1976 Nobel Lecture. The populist measures taken by left-leaning governments to achieve full employment and build a welfare state did not work. Echoing his intellectual allies Karl Popper and Friedrich von Hayek, and also echoing innumerable editorials in the mainstream press, Friedman provided empirical evidence that their unintended consequences were inflation and unemployment.

Innumerable editorials in the same vein have made ‘populist’ a pejorative term. ‘Populist’ names politicians who are, or are alleged to be, irresponsible and less than honest. To get votes they promise people things they want (like pensions and health care) when they know, or should know, that they cannot keep their promises. If they are elected, their government will not be able to raise the money to pay for implementing their programme. The editorials regularly conclude with lines like, ‘inevitably, it is the poor who will suffer the most.’ Similarly, detractors of Pope Francis have been known to call His Holiness ‘a populist Pope.’

Do what works. For a realist, to make a pragmatic compromise is not to betray one's ideals. *Pragmatic compromise is the ideal.* Remembering the sabbath and keeping it holy is an ideal, but if a child or an ox falls in a ditch on the sabbath, the higher ideal is compromise for the sake of what Saint Alberto called the great principle of fraternal love.

Do what works is a right-wing principle. When Margaret Thatcher opens her purse, takes out a copy of *The Fatal Conceit* by Friedrich von Hayek and proclaims 'This is what we believe!' she is saying: We do what works. Labour does what does not work. History and logic prove it.

Treating *do what works* as a basic philosophical principle is a way to recommend do what works as a *common normative framework* shared by right, left and centre. It is a way to avoid what Lewis Coser called absolute conflict. In absolute conflict conversation is useless. The opposed parties cannot reason together because they start from incompatible premises. An important example today is the land issue in South Africa. A political party called the Economic Freedom Fighters (EFF) advocates nationalizing land owned by whites without compensation, and then letting it out on long term leases to farmers. (This system would somewhat resemble traditional African customs that regarded the land as belonging to the ancestors, and administered for the benefit of all by the Chief who would periodically redistribute working rights to the land among appropriate persons who would farm it.) The EFF starts from the premise that the whites took the land from the blacks by force and they should give it back. Today they live in poverty, unemployed or paid starvation wages in their own country that yesterday was stolen from them. The white farmers start from the premise that nobody now living is to blame for what their ancestors did hundreds of years ago (and what blacks did to other blacks in tribal wars before the whites arrived). They themselves bought their land with their own money from willing sellers, and they worked hard all their lives to improve it to make it more productive. And today, unlike 1648 when the Dutch began their conquest of South Africa, respect for property is a universal human right. It is a right that was solemnly guaranteed in the transition from apartheid to democracy in 1994. Incompatible premises. Absolute conflict. Violence.

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But what if there is an ideal that should never be compromised, like *do not torture*. (an ideal that is in fact routinely violated, and is no doubt being violated somewhere at this very moment as we speak).

Another of humanity's bottleneck problems is mass unemployment. It can be lumped together with poorly paid, precarious and miserable employment. Together they make joining the advancing juggernaut of the culture of drugs and gangs for many people young and old by far the more attractive option. But the solution to this problem is not pleasing investors to 'create jobs' at all costs, come what may.

Then my principle *do what works* is still true by definition because here by definition avoiding torture is a universal aim and therefore a criterion for distinguishing what works from what does not. A law enforcement method that achieves its aims only by torture cannot properly be said to *work*, as a business plan cannot be properly be said *to work* if it generates profits at the cost of exploiting workers, deceiving consumers, poisoning the environment, evading taxes and cheating creditors.

Most importantly, taking *doing what works* as a common premise leads to (that is to say, using appropriate educational methods it can be a starting point that leads to) *structural understanding*.

To move solutions to humanity's bottleneck problems out of the category of the impossible and into the category of the possible, structural understanding is the second most important educational outcome, second only to a *pro-social attitude*. Let me give an example to illustrate why:

Another of humanity's bottleneck problems is mass unemployment. It can be lumped together with poorly paid, precarious and miserable employment. Together they make joining the advancing juggernaut of the culture of drugs and gangs for many people young and old by far the more attractive option. But the solution to this problem is not pleasing investors to 'create jobs' at all costs, come what may. To make this point one can concede to Friedman that social democratic policies led to stagflation and therefore did not work; but then add that a system that fails to provide pensions, health care, clean air, a sustainable biosphere, and good employment does not work either. *The real solutions, the solutions that really work, must be ones that free humanity from the necessity to please investors at all costs, come what may.* Structural solutions.

We can restate the second of the two principles as: *structural understanding*. Then *do what works* would be reframed as a privileged common normative framework. It is privileged because it is a starting point that leads to structural understanding. In Paulo Freire's terms it is a bisagra, a hinge. In Roy Bhaskar's terms it is a transcendental argument: it is a transcendental argument because it proves the necessity of an economy of solidarity starting from a premise that people who initially disagree with you accept. Structural understanding makes it possible to see that solidarity really works, while individualism (what André Orléan calls *séparation marchande* and E.F. Schumacher called 'institutionalized irresponsibility') at the end of the day does not work

Solidarity is similar to Austrian liberalism because its foundations are ethical; but different from Austrian liberalism (sometimes called libertarianism) because its ethical foundations are different. Both realize that a social structure is, after all, an ethics. Structure is about norms and roles, rules and rights. For Austrian ultra-liberals like von Hayek and von Mises the heart of ethics and the heart of structure is the same heart. It is found in contract rules and property rights.

An economy of solidarity (taken as a generic name for a loose coalition of many progressive tendencies today whose adherents would voluntarily accept the label) advocates an ethic, namely solidarity. Its ethics is neatly expressed by the founder of permaculture, Bill Mollison, as:

1. Love the land.
2. Love the people.
3. Share the surplus.

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If we start from *do what works* we can have a conversation. Instead of simply saying you see it your way, I see it mine, we can treat each other as persons of good will and look at the evidence together. We can have what Linda Hartling calls a *dignilogue*, dialogue with dignity. (Linda Hartling is one of the psychologists –the other was Evelin Lindner—who founded Human Dignity and Humiliation Studies, www.humiliationstudies.org)

Shortly before Milton Friedman argued that social democracy did not work *because* it tried to create full employment and a welfare state, Jurgen Habermas in *The Legitimation Crisis* gave different explanations of why social democracy does not work. The modern state (he had in mind states at least somewhat similar to Germany, his own) is overburdened and overwhelmed. It has to attract investment, which implies spending money on infrastructure, security, subsidies and education while keeping taxes on the investing class low. It is pledged to make into realities the social human rights promised the masses during and after World War II, such as employment, housing, health, and pensions. Its constitutional frame is one of limited government, defined by private law. The bulk of society's wealth is beyond the government's reach, beyond its power to tax. In modernity the market is the primary institution; the government is secondary. Markets govern states more than states govern markets. Making matters still worse, the system-world (the world of business and government) is dominating the life-world (the world of families and personal relationships). But it is in the life-world where persons are formed. The former cannot function without the latter's human values.

Mother Teresa titled her autobiography *A Simple Path* to make the point that anybody could do what she did. I would suggest, similarly, that anybody can follow these two simple principles; PRACTICE A PRO-SOCIAL ATTITUDE and DO WHAT WORKS,

Habermas is one of many to include in a bibliography of authors to read to learn structural understanding. *He helps his readers to see both why the world as it is is not the world as it has to be, and also why Friedman in his Nobel Lecture was telling the truth about the world as it is. Trying to create full employment and welfare for all within the constraints of the now-dominant structures, built on the now-dominant values, really is impossible.* Unbounded organization is a conversation, an academy and a movement devoted to making the impossible possible. It has emerged from theory, but it has also emerged from practical experience, for example from community organizing in the town of Bokfontein that has made Bokfontein immune from waves of communal violence that have periodically swept over similar South African towns. That experience will be described in a forthcoming book from Dignity Press by me with the assistance of Gavin Andersson. Those seeking more detail on how general ideas like those above have practical applications might be interested in the two appendices to my older (2004) *Understanding the Global Economy* (with a Preface by Betty Reardon). It is available free in PDF on the Internet. One appendix is about ending war. The other (which has been published in *Acorn, The Journal of the Gandhi-King Society*) is about ending poverty.

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IS A COMPOSITE A REAL PHOTOGRAPH?

PHOTOGRAPHS BY
 JILL GOCHER

Ever since photographer Steve McCurry got busted for photoshopping his photos, photomanipulation has had a bit of a bad name.

Yet if done honestly, manipulation and composites can create arresting images. People will say “oh but its not real photography” and in some ways that’s true. But in the digital age – where imagemaking is key, its already a different process to using a film camera. In addition, all the components are actual photographs, many of which have had their background removed. This lends the main part of the image extra power without a distracting background. Additional elements can create a stonger or more interesting image. McCurry’s technicians would use photoshop to clean messy elements from a shot and make them more perfect – not very acceptable in a news photo but fine in an “artwork’ where the lines between reality and fantasy are a little blurred.

We must also remember that in the days of film, master photographers would employ the talents of master printers, a manual manipulation rather than digital – but designed to bring out the power of the image. Nothing changes that much!

I am happy to show some of my pictures that have an enhanced reality and I would love feedback. jillgocher@gmail.com or instagram - [jillgocherphotography](https://www.instagram.com/jillgocherphotography)





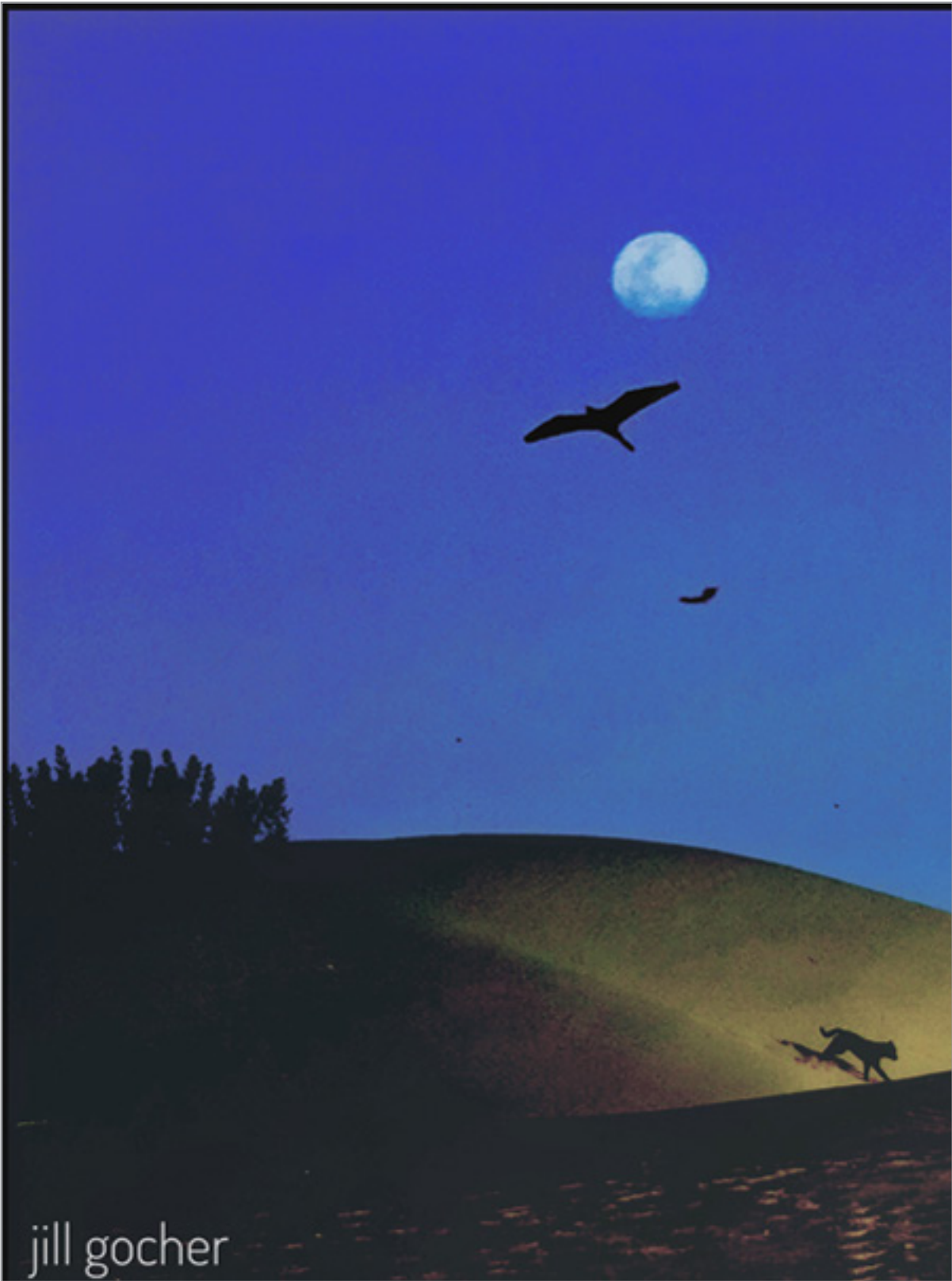
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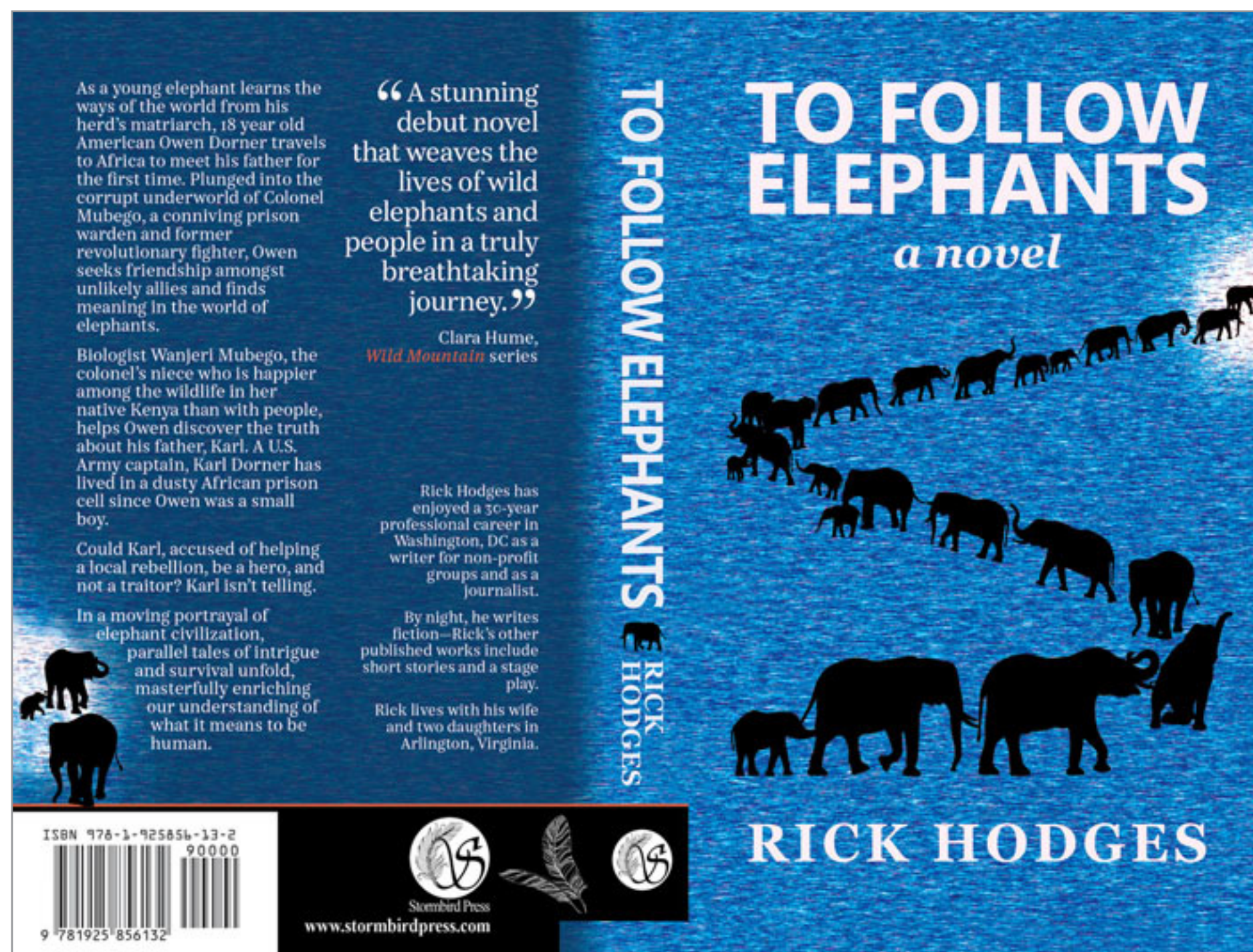


jill gocher

Availability

To Follow Elephants can be ordered from Stormbird Press:
<https://stormbirdpress.com/book/to-follow-elephants/>

Donna Mulvenna is a nature enthusiast, who when not tending to her food forest or canoeing along one of the world's wild rivers is reading from her hammock. A Fellow of the International League of Conservation Writers, Donna's own writing has been published in various newspapers, magazines and online publications. <https://donnamulvenna.com/>



DONNA MULVENNA'S REVIEW OF *TO FOLLOW ELEPHANTS* BY RICK HODGES, Stormbird Press

Donna Mulvenna of Stormbird Press travels to Africa with author Rick Hodges and his new novel *To Follow Elephants*, his stunning debut which explores the wonder and mystery of elephant culture.

To Follow Elephants switches among its main characters to build a breath taking journey involving a young elephant, a teenager traveling to Kenya to look for his imprisoned father, and a young Kenyan woman studying wild elephants. As a young bull elephant learns the ways of the world from his herd's matriarch, a corrupt, conniving prison warden attempts to break a U.S. soldier accused of helping a local rebellion. But could an old bull elephant's nightly visit to the soldier's prison cell window save him?

To Follow Elephants left me longing to visit Africa where wild elephants, among other wildlife, freely migrate “and the grasslands that covered half the surface of Africa turned green again, multitudes of animals migrated to feed on the great swaths—blue wildebeests, gazelles, zebras and buffalos with legs powerful enough to travel long distances, each with a stomach, or stomachs, evolved to wring nutrition from the fibrous leaves filling their huge bellies. When the grass was reduced to a mere shadow on the earth, the largest mammal migration in the world thundered on, but not before depositing a mountain of dung that fed the grass as payment for its bounty.”

To Follow Elephants is moving portrayal of elephant civilization that masterfully enriches our understanding of what it means to be human.

Mikyoung Cha is a graduate in Oriental Painting from Hyosung Women's University, Daegu, South Korea. She has participated in a number of group art exhibitions in South Korea and Japan. In 2016 she took up photography – the camera becoming her paint brush. This globe trotting photographer is a regular contributor to *Live Encounters Magazine*.



BELIYE NOCHI
SAILING ON
THE NEVA RIVER
ST. PETERSBURG, RUSSIA
TEXT & PHOTOGRAPHS BY
MIKYOUNG CHA

PART - II

Board a boat and sail down the Neva River through this historic city bejeweled with fabulous architecture, museums and draw-bridges that rise as if in homage to the passersby, truly an awe inspiring experience. And these boat rides are usually from midnight to 3 am!















<https://ozlemsturkishtable.com/>



GAZIANTEP CUISINE BULGUR MEATBALLS WITH SQUASH AND CHICKPEAS, IN YOGHURT AND MINT SAUCE

This recipe calls for fine bulgur wheat. If you can't get the fine bulgur, perhaps you may blitz the coarse bulgur a couple of times to get the finer version. My bulgur meatballs weren't as tiny as the traditional ones – and I greatly admire skillful locals making those gorgeous chickpea sized balls in almost no time-, but still very tasty and impressed the family. Next time, I look forward to trying this dish with the chunks of lamb in it. I hope you can give a go to this satisfying, delicious dish.

Afiyet Olsun,

Ozlem

Signed copies of
Ozlem's Turkish Table; Recipes from My Homeland
by Ozlem Warren is available at
www.gbpublishing.co.uk/product-page/ozlem-s-turkish-table



Bulgur meatballs with squash and chickpeas, in yoghurt & mint sauce; a very satisfying, delicious meal yet surprisingly light. © Ozlem Warren

Serves: 8 -19

Ingredients:

- 1 cup dried chickpeas (or 1 can of 400 gr/14 oz chickpeas, drained and rinsed)
- 1 squash, cut in small chunks
- 3 cups strained yogurt –(thick and creamy yoghurt, brand Fage works well)
- 1 egg
- 1 teaspoon salt

For the bulgur meatballs

4 cups fine bulgur
600 g lean minced (ground) meat
1 onion, finely chopped
1 egg
1 teaspoon salt
1 teaspoon ground red pepper flakes
¼ teaspoon black pepper

For the dried mint sauce

1 tablespoon dried mint
2 tablespoons butter

Instructions overleaf



Bulgur meatballs mixture; if you can't get the fine bulgur, you may blitz the coarse bulgur a couple of times to get the finer version.



Traditionally, these bulgur meatballs are made to the size of a chickpea – I greatly admire locals making those tiny balls in almost no time – mine came out bigger than that, though still very tasty.



Beat the egg and the strained yogurt in a saucepan, place over a low heat and stir constantly in the same direction

Instructions

If you are using dried chickpeas, soak them in plenty of cold water overnight. Drain the chickpeas, put them in a pan with plenty of cold water. Bring to the boil, then lower the heat and partially cover the pan. Simmer the chickpeas for about 45 minutes or until tender. Drain the chickpeas in a colander and set them aside. If you are using a can of cooked chickpeas, simply drain its juice and wash the chickpeas in a colander, leave them aside.

To make the bulgur meatballs, combine the chopped onion, bulgur, salt, black pepper, red pepper flakes and 1 cup of water and put through the food processor twice. Add the ground meat to the mixture and put through the food processor again (it is also possible to knead the mixture by hand, but that requires extra time and effort). Add the egg to the mixture and knead by hand until it is as smooth as bread dough. Prepare the bulgur balls by dipping your hand in water, taking a tiny lump of dough the size of a chickpea and rolling into a ball.

Pour half a liter of water into a heavy pan and bring to the boil. Balance a strainer on top of the pan and place the bulgur balls inside. Cover with a lid and steam for 15 minutes. Remove and place in a large shallow dish to cool.

To prepare the yoghurt sauce, add 5-6 cups of water and bring to the boil and stir in the chunks of squash, season with salt and pepper. Cook the squash for 15-20 minutes, until it starts to get tender. Beat the egg and the strained yogurt (brand Fage works well as it is) in a saucepan, place over a low heat and stir constantly in the same direction. Occasionally add a tablespoonful of the hot water and once the yogurt comes to the boil, combine it with the hot water in the pan.

Just before serving add the bulgur balls and the chickpeas to the mixture and heat through. Do not add the balls before this stage or they will soften and lose their flavor. Check the seasoning and add salt and ground black pepper to your taste.

For the dried mint sauce; melt the butter in a small pan. Remove from the heat, add the dried mint and drizzle over the serving dish. Serve immediately.

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Live encounters

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SEPTEMBER 2019

Hippie

COVER PHOTO © PAULO COELHO