

Journey School Food Community CSA Newsletter Week Fourteen: April 21, 2007

Inside, you'll find recipes, Chicky Baby News, and our first book review. First though, and with great pride, I turn over the front page to Zoe Mathias, great kid and awesome writer.

Crazy about slugs at Sunbalm

By Zoe Mathias

Slugs, slugs, slugs! That is all I ever hear about at Sunbalm now. Rae and Amri are slug crazed. Amri is watching a show called Thunderbirds and she really loves it so she named the slugs after the main characters; Mr. Tracy, Scott, Alan, Gordon, Virgil, John, Brains, and Puck {he isn't a Thunderbird, he is just there because I royally commanded it}. The Thunderbird slugs live in a slugairium in the Castle. I even interviewed Mr. Tracy. Here is the interview.

Me: "Mr. Tracy do you like the food they serve in the Slugairium?"

Mr. Tracy: "Most of it is good, but I hate the pine needles – too tough!"

Me: "Are you and your sons treated well?"

Mr. Tracy: "Pretty well. Amri doesn't let us do rescues though. She keeps us here. Scott and John try to escape. We like our salad."

Me: "Have you had any attempts on your life? Some bad guy really must not like you. I've also heard Rae, another founder, likes to abuse caterpillars. Does that affect slugs?"

Mr. Tracy: "Mainly I have been over-looked. But we have all nearly died at one point or another. As for the caterpillars, they are dangerous, they steal our technology."

Me: "Technology. You mean like the Water Cooling System? Can you tell us about the Water Cooling System?"

Mr. Tracy: "That and more sophisticated things. The Water Cooling System, known as WCS, is made to protect us from over heating, which greatly lowers the risk of early death. WCS consist of our jar set inside a bigger container filled with water."

Me: "Tell me about the rescues. It must be hard rescuing people."

Mr. Tracy: "Being Slug International Rescue means we must protect all insect-kind from disaster. We ride in smaller versions of the Thunderbird rocket ships, and mostly use the same techniques as our human counterparts,"

Me: "Thank you Mr. Tracy for letting us talk to you. We are honored to have such an intelligent slug at Sunbalm." End of interview, translated by Amri from Old Slugg. You can find out more about slugs and Thunderbirds at the Castle when Amri, Rae, and I are up there.

Rhubarb Chutney

- 3/4 cup sugar
- 1/3 cup cider vinegar
- 1 tablespoon minced peeled fresh ginger
- 1 tablespoon ground garlic
- 1 teaspoon cumin
- 1/2 teaspoon ground cinnamon
- 1/2 teaspoon ground cloves
- 1/4 teaspoon dried crushed red pepper
- 4 cups 1/2-inch cubes fresh rhubarb (about 1 1/2 pounds)
- 1/2 cup (generous) chopped red onion
- 1/3 cup dried tart cherries or golden raisins (about 2 ounces)

Combine first 8 ingredients in heavy large pan. Bring to simmer over low heat, stirring until sugar dissolves. Add rhubarb, onion and dried cherries; increase heat to medium-high and cook until rhubarb is tender and mixture thickens slightly, about 5 minutes. When cool completely, cover and chill.

Chicky Baby News

By Jeff Mathias

Bright and early Thursday morning, 49 fluffy bits of life arrived at the Vashon Post Office for us. They were quickly settled into their brooder home in the bath house beside the yurt and have received constant newborn care since. Zoe and Rae, Amri and Gwen have been attentive nannies.

I am rather excited about these chickens as it has taken me some effort to track down a chicken that is not your standard bird from the store. After raising the standard chicken last year Lisa absolutely refused to raise any more dumb white birds. I searched and searched and cyber traveled from France to USA, then to England, Canada, and back to the USA! I do enjoy cruising the internet for chicks.

In France, the French Label Rouge Program it is very stringent about the standard of taste, culinary qualities, free-range production, and food safety. Way more strict than what Americans know. The outcome is better (read as sustainable) genetics for chicken like it used to be before it tasted like everything else. I will attempt to emulate that program on Vashon.

To read more visit <http://joycefoods.com/french-label-rouge.ph>

I tracked down a couple who lived in Canada and had to return to England to care for elderly parents and their flock of chickens. After 8-9 years they returned to Canada and saw what Americans called chicken and were disgusted. Their flock of chickens in England had been deleted. They quested to find the genetics comparable to their old flock and moved to Wisconsin to raise them and have been for several years now. I feel we will be privileged to raise and dine on these birds and to support a small family farm in Wisconsin.

If you'd like to visit the Chicky Baby Brooder, please give us a call and we can set up a good time, perhaps next week when you come to pickup the CSA shares. It's amazing to see how fast they develop!

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Rhubarb Nut Bread

1 1/2 cups Brown sugar
1 Egg, beaten
1 teaspoon Baking soda
1 teaspoon Vanilla
1 1/2 cups Rhubarb, cut in small pieces
2/3 cup Vegetable oil
1 cup Buttermilk
1 teaspoon Salt
2 1/2 cups Flour
1/2 cup Walnuts, chopped

Topping:

1 tablespoon Butter
1/3 cup Sugar

Preheat oven to 350 deg F. Combine brown sugar, oil and beaten egg. In a small bowl mix together milk, baking soda, salt and vanilla. Add milk mixture to sugar mixture alternately with flour, beating well after each addition. Fold in rhubarb and nuts. Turn into 2 greased and floured 8x4x3 inch loaf pans. Mix topping ingredients and sprinkle on top of loaves. Bake about one hour or until toothpick inserted in center of bread comes out clean.

Nettle Pesto

6 cups (125g) fresh nettle, blanched in boiling water for a minute (this removes the "sting"), drained and roughly chopped
2 garlic cloves, finely chopped
1/3 cup (50g) pine nuts
1/2 cup (60g) grated parmesan
1/3 cup (80ml) extra virgin olive oil
Kosher salt and freshly ground pepper

Place the blanched nettle, pine nuts, parmesan, and a little salt and pepper, in a food processor. Blend the mixture until the mixture is smooth, scraping down the side occasionally. While the motor is running gradually pour in the olive oil until well distributed.

Place the Pesto in a sterilized jar and pour a little extra olive oil over the top and seal well with a lid. Refrigerate until ready to use. Pesto will keep for up to a month in well sealed jar in the refrigerator.

In your share this week, you've got lots of greens, and next week you'll get lots of greens, and the week after, yep, lots of greens. If you'll allow me, I'd like to suggest a great meaty book to go along with your Spring cleaning and strengthening. I first borrowed "Endgame" by Derrick Jensen from the library at Amy Morrison's recommendation.

I read fast and I'm not afraid of the hard issues he works through. Still I found myself only able to read a chapter, sometimes half a chapter at a time. It is one thing for me to have crazy ideas about the direction our world is headed. It is quite another to be led through real world stories affirming my crazy ideas.

I kept reading and Jeff would wake me in the night needing to talk about a chapter he'd read. Again, there is nothing we are not faced with in a thousand ways in the news every day. Jensen's way of drawing you into the conversation and being there with you when he reaches the same conclusion you've always suspected, is unnerving in its clear certainty.

If you are reading "Endgame" or borrow it from the library at my recommendation, you may email me in the middle of the night to talk about a chapter, or a sentence, that won't let you sleep. Lisa

Endgame by Derrick Jensen

PREMISE ONE: Civilization is not and can never be sustainable. This is especially true for industrial civilization.

PREMISE TWO: Traditional communities do not often voluntarily give up or sell the resources on which their communities are based until their communities have been destroyed. They also do not willingly allow their landbases to be damaged so that other resources—gold, oil, and so on—can be extracted. It follows that those who want the resources will do what they can to destroy traditional communities.

PREMISE THREE: Our way of living—industrial civilization—is based on, requires, and would collapse very quickly without persistent and widespread violence.

PREMISE FOUR: Civilization is based on a clearly defined and widely accepted yet often unarticulated hierarchy. Violence done by those higher on the hierarchy to those lower is nearly always invisible, that is, unnoticed. When it is noticed, it is fully rationalized. Violence done by those lower on the hierarchy to those higher is unthinkable, and when

it does occur is regarded with shock, horror, and the fetishization of the victims.

PREMISE FIVE: The property of those higher on the hierarchy is more valuable than the lives of those below. It is acceptable for those above to increase the amount of property they control—in everyday language, to make money—by destroying or taking the lives of those below. This is called production. If those below damage the property of those above, those above may kill or otherwise destroy the lives of those below. This is called justice.

PREMISE SIX: Civilization is not redeemable. This culture will not undergo any sort of voluntary transformation to a sane and sustainable way of living. If we do not put a halt to it, civilization will continue to immiserate the vast majority of humans and to degrade the planet until it (civilization, and probably the planet) collapses. The effects of this degradation will continue to harm humans and nonhumans for a very long time.

PREMISE SEVEN: The longer we wait for civilization to crash—or the longer we wait before we ourselves bring it down—the messier the crash will be, and the worse things will be for those humans and nonhumans who live during it, and for those who come after.

PREMISE EIGHT: The needs of the natural world are more important than the needs of the economic system. Another way to put Premise Eight: Any economic or social system that does not benefit the natural communities on which it is based is unsustainable, immoral, and stupid. Sustainability, morality, and intelligence (as well as justice) require the dismantling of any such economic or social system, or at the very least disallowing it from damaging your landbase.

PREMISE NINE: Although there will clearly someday be far fewer humans than there are at present, there are many ways this reduction in population may occur (or be achieved, depending on the passivity or activity with which we choose to approach this transformation). Some will be characterized by extreme violence and privation: nuclear Armageddon, for example, would reduce both population and consumption, yet do so horrifically; the same would be true for a continuation of overshoot, followed by a crash. Other ways could be characterized by less violence. Given the current levels of violence by this culture against both humans and the natural world, however, it's not possible to speak of reductions in population and consumption that do not involve violence and privation, not because the reductions themselves

would necessarily involve violence, but because violence and privation have become the default of our culture. Yet some ways of reducing population and consumption, while still violent, would consist of decreasing the current levels of violence—required and caused by the (often forced) movement of resources from the poor to the rich—and would of course be marked by a reduction in current violence against the natural world. Personally and collectively we may be able to both reduce the amount and soften the character of violence that occurs during this ongoing and perhaps long-term shift. Or we may not. But this much is certain: if we do not approach it actively—if we do not talk about our predicament and what we are going to do

about it—the violence will almost undoubtedly be far more severe, the privation more extreme.

PREMISE TEN: The culture as a whole and most of its members are insane. The culture is driven by a death urge, an urge to destroy life.

PREMISE ELEVEN: From the beginning, this culture—civilization—has been a culture of occupation.

PREMISE TWELVE: There are no rich people in the world, and there are no poor people. There are just people. The rich may have lots of pieces of green paper that many pretend are worth something—or their presumed riches may be even more abstract: numbers on hard drives at banks—and the poor may not. These “rich” claim they own land, and the “poor” are often denied the right to make that same claim. A primary purpose of the police is to enforce the delusions of those with lots of pieces of green paper. Those without the green papers generally buy into these delusions almost as quickly and completely as those with. These delusions carry with them extreme consequences in the real world.

PREMISE THIRTEEN: Those in power rule by force, and the sooner we break ourselves of illusions to the contrary, the sooner we can at least begin to make reasonable decisions about whether, when, and how we are going to resist.

PREMISE FOURTEEN: From birth on—and probably from conception, but I’m not sure how I’d make the case—we are individually and collectively enculturated to hate life, hate the natural world, hate the wild, hate wild animals, hate women, hate children, hate our bodies, hate and fear our emotions, hate our-selves. If we did not hate the world, we could not allow it to be destroyed before our eyes. If we did not hate ourselves, we could not allow our homes—and our bodies—to be poisoned.

PREMISE FIFTEEN: Love does not imply pacifism.

PREMISE SIXTEEN: The material world is primary. This does not mean that the spirit does not exist, nor that the material world is all there is. It means that spirit mixes with flesh. It means also that real world actions have real world consequences. It means we cannot rely on Jesus, Santa Claus, the Great Mother, or even the Easter Bunny to get us out of this mess. It means this mess really is

a mess, and not just the movement of God’s eyebrows. It means we have to face this mess ourselves. It means that for the time we are here on Earth—whether or not we end up somewhere else after we die, and whether we are condemned or privileged to live here—the Earth is the point. It is primary. It is our home. It is everything. It is silly to think or act or be as though this world is not real and primary. It is silly and pathetic to not live our lives as though our lives are real.

PREMISE SEVENTEEN: It is a mistake (or more likely, denial) to base our decisions on whether actions arising from them will or won’t frighten fence-sitters, or the mass of Americans.

PREMISE EIGHTEEN: Our current sense of self is no more sustainable than our current use of energy or technology.

PREMISE NINETEEN: The culture’s problem lies above all in the belief that controlling and abusing the natural world is justifiable.

PREMISE TWENTY: Within this culture, economics—not community well-being, not morals, not ethics, not justice, not life itself—drives social decisions.

Modification of Premise Twenty: Social decisions are determined primarily (and often exclusively) on the basis of whether these decisions will increase the monetary fortunes of the decision-makers and those they serve.

Re-modification of Premise Twenty: Social decisions are determined primarily (and often exclusively) on the basis of whether these decisions will increase the power of the decision-makers and those they serve.

Re-modification of Premise Twenty: Social decisions are founded primarily (and often exclusively) on the almost entirely unexamined belief that the decision-makers and those they serve are entitled to magnify their power and/or financial fortunes at the expense of those below.

Re-modification of Premise Twenty: If you dig to the heart of it—if there is any heart left—you will find that social decisions are determined primarily on the basis of how well these decisions serve the ends of controlling or destroying wild nature.