

Thank you to our hosts
at Humble Hands Harvest:
Hannah + Emily

To our guest
Speaker:
Ellie Arnold

To our in-kind
SPENDERS:

- Organic Valley
- Ona Bar
- Just Coffee

To the
planning team:

- Hannah
- Emily
- Annie
- Kristin
- Mo
- Jac

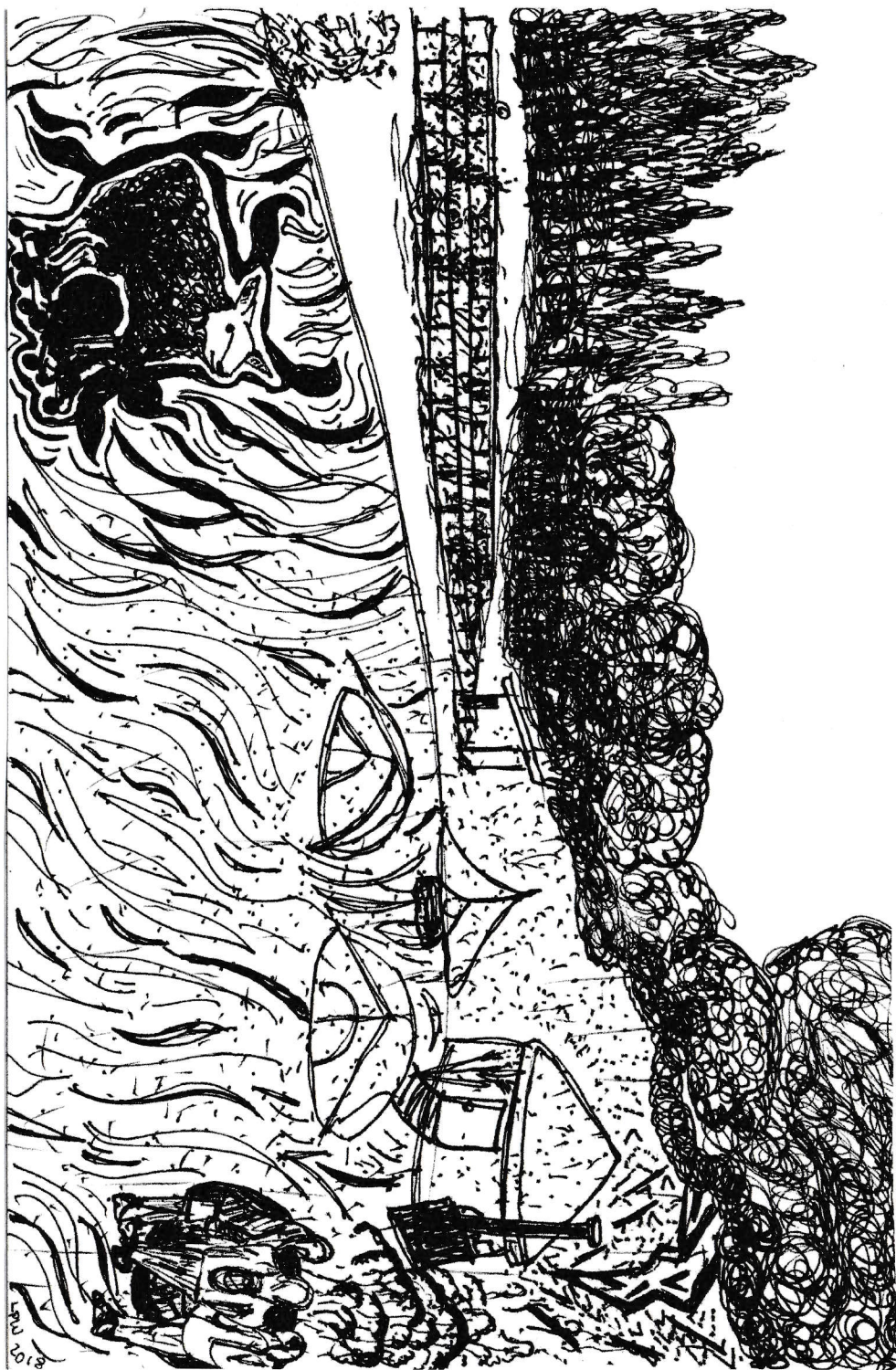
To our financial
SPENDERS:

- Practical Farmers of Iowa
- Land Stewardship Project
- National Young Farmers Coalition
- Equality USDA.

To all the
participants!

To Leah for
organizing our inaugural
zine!

THANK
you!!!



Reflections
from the
Queer Farmer
Convergence



Inaugural

ZINE

2018

Queer collectives talking about things
besides queerness.....

How happy, safe community is

✓ **HEALTHY &
SNUGGLY** ♥>>> Yes, yay!

yet not necessarily
inclusive

&
radical.>>> Keep
trying.

Can we push beyond the edge?
Show up and learn when to
step back?

Let our collective abundance and
acceptance

FUEL

the work we must do.

EXPAND

us
into all the ways we've
never known.

LEAH
2018
14.

We honor this land, where we gather, where people before us have gathered. In the recent past, this land has a history of extraction, and we mourn the topsoil that's been lost. In the more distant past, this land has a history of contention and of different peoples making their lives here, from the Dakota and Meskwaki to the Ho-Chunk, and finally to European settlers.

We are grateful for the ones who have cared for this place before us--they are our inspiration. May we also be good ancestors.



Queer Farmer Convergence 2018

HONORING

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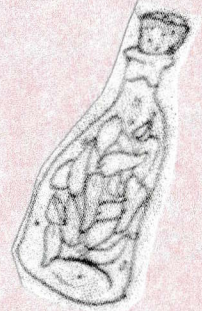
18. Send-off thoughts

19. Thank you!

Back Cover: Queer Farmer Convergence 2018

Hot Pepper Sauce

- 1 handful of hot peppers
- White vinegar
- Garlic cloves
- White peppercorns
- Glass jar or bottle



Bring enough vinegar to fill your bottle to a boil in a non-reactive pot. Set aside to cool.

Add peppers and spices to bottle, crushing or making a small slit in the garlic and peppers.

Fill the bottle with vinegar. Sauce is ready to use once cool, but best after resting for a few days.

Refresh with warm vinegar until peppers lose their strength.

*Further resources:

Southernexposure.com

Southyourmouth.com

Seriousseats.com/tags/southern

Recipes, resources & illustrations by Hawthorn McCracken

Sing-Along-Songs of Gratitude

We give thanks for the life in the soil
We give thanks for the light from above
We give thanks for this beautiful meal
that was gathered here,
from the light and the soil,
and seasoned with love.

We behold you beautiful one
We behold you child of the earth and sun
Let our love wash over you
Let our love wash over you

And on this land (and on this land)
I call my home (I call my home)
Through these hills (through these hills)
where I roam (where I roam)
I hear a voice (I hear a voice)
Deep in my bo-o-ones,
I ain't a stranger no more.

Thank you for this food this food this glorious glorious food!
And the animals, and the vegetables, and the minerals that make it
possible!

Contributed by Hannah Breckbill, Humble Hands Farm, 2018

Fake Hafiz song:
who needs breakfast
when life is just a giant unmade bed
for rubbing genitalia
with God

♥
annie
Zylstra
2018
♥

FLORAL TABLE CORDIAL wild fermentation

1 Gallon water

2 cups sugar

2 cups any plant material

2 TB vinegar

Sits 2 days.....

...then strain it

COULD BE

- marigolds
- spilanthus
- chamomile
- anise hyssop
- tulsi
- thai basil
- red clover

♥ yarrow + milkweed ☆

AVOID WATERCRESS
FLOWER...
oops

From Annie Zylstra 2018

Cherokee Purple & Onion Tart

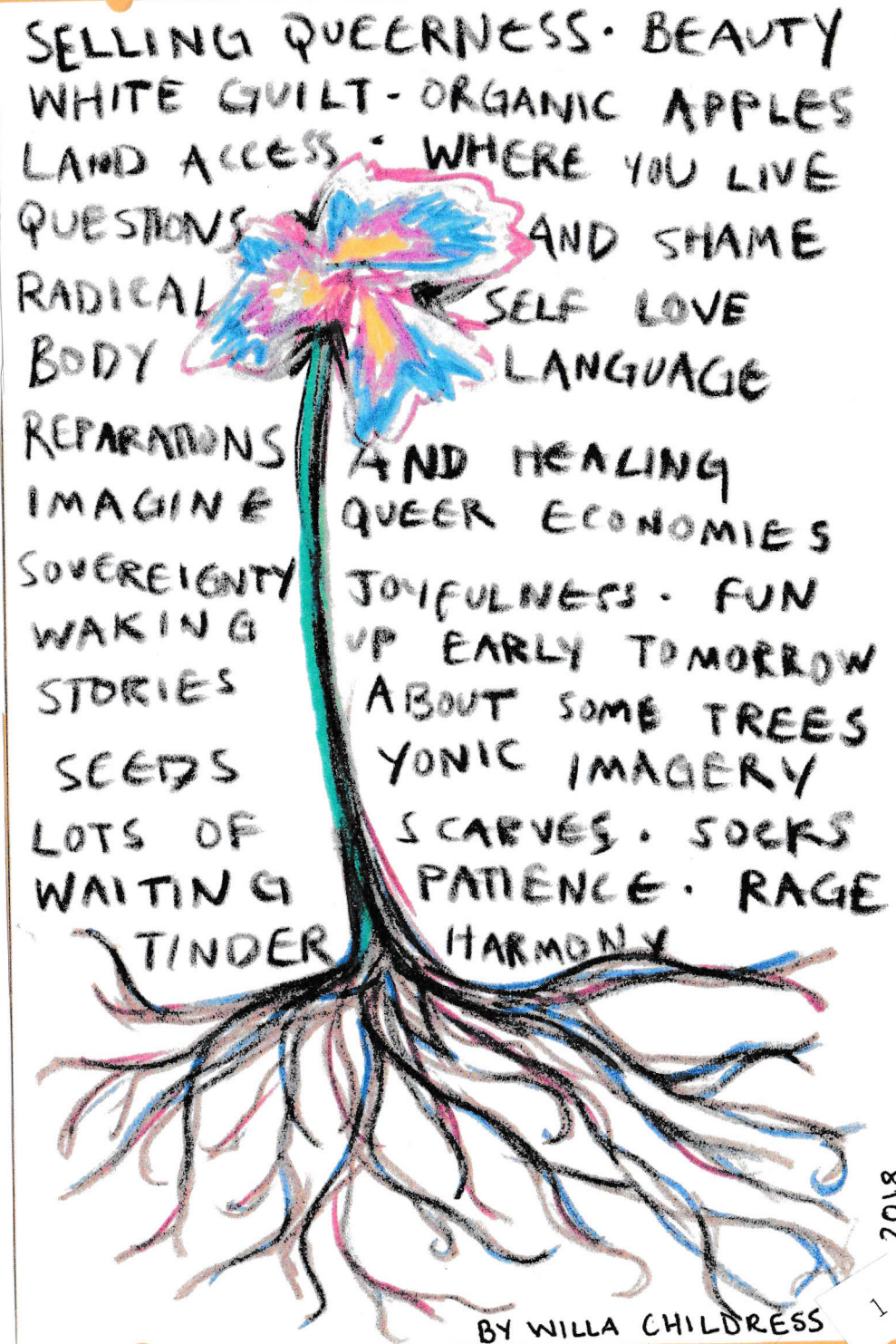
- 2 large tomatoes
- 1 sweet onion - Vidalia or Walla Walla
- 1 Tbsp butter
- 2 large eggs and 1 yolk
- ½ cup heavy cream
- ½ cup gruyere and more for topping
- Salt, black pepper, parsley, dill, thyme,
- Olive oil

Slice one tomato and salt. Let sit.

Combine eggs, cheese and cream and whisk together. Add spices and salt.

Sautee onion until clear, gently fold into custard. Bake in pastry for 20 minutes at 350*. Place drained tomato slices on top and add more cheese. Bake for 15-20 more minutes until set.

Chop remaining tomato, combine with olive oil and spices. Serve as a topping to tart or on the side.



BY WILLA CHILDRESS

QUEER DREAMS

RACIAL & LAND JUSTICE

- ⊗ Radical Collective Land "ownership"
especially for people of color
- ⊗ Collaboration with Native communities
and generally more coalitions
for shared visions
with folks who don't
look or think
like you.

- ⊗ Prison abolition
& NO BORDERS



QUEER THE FIELD

- ⊗ Queer skill share (carving, knife-making, etc)
- ⊗ Farm camp for queer kiddos!

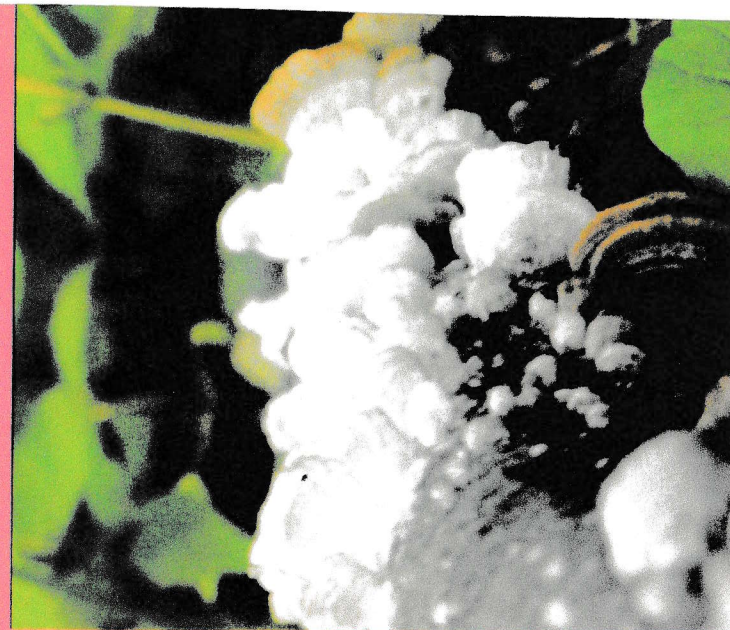
Collected Thoughts from

THANK YOU WIKIPEDIA FOR THE FOLLOWING DEFINITION.

Kyriarchy, pronounced /'kairiɑːrki/, is in feminist theory, a social system or set of connecting social systems built around domination, oppression, and submission. It is an intersectional extension of the idea of patriarchy beyond gender.

The word was coined by Elisabeth Schüssler Fiorenza in 1992 to describe her theory of interconnected, interacting, and self-extending systems of domination and submission, in which a single individual might be oppressed in some relationships and privileged in others.

Kyriarchy encompasses sexism, racism, speciesism, homophobia, classism, economic injustice, colonialism, militarism, ethnocentrism, anthropocentrism, and other forms of dominating hierarchies in which the subordination of one person or group to another is internalized and institutionalized.



ENDANGERED SPECIES:

Indianapolis Dumpster Chocolate CAKE



CAKE

Eggs
Melty Chocolate
Chocolate Powder

Butter
Cream

GLAZE

Coconut Cream
Melty Chocolate



Recipe from Annie Zylstra 2018 ♥

COMMUNITY POEM

By Leah Potter-Weight

Written for Humble Hands Harvest

The year's pay hinges
on the successful flow
of nutrients
from root

to limb

to fruit

and then
from hand

to hungry hand.

From ground

to hungry lamb

to feed

the meat

the wool

the land.

Whose song

first crackled

nervous, stressed,

a bird flung out,

from mother's

nest,

but rough hand

held to rough hand,

did their best

to weave and cast

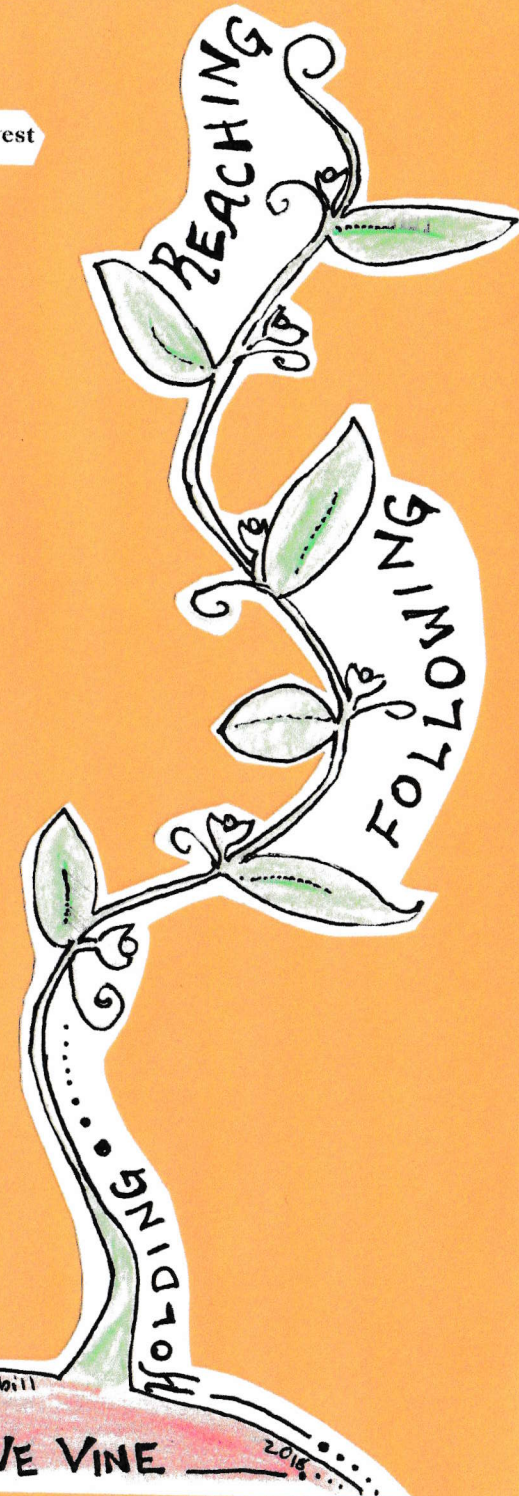
the solid net

giving us a chance

time and time again.

Community,

our oldest friend.



By Hannah Breckbill

THE WAY WE VINE

2018



Broccoli Lion by Kase Wheatley 2018

it's their fault. Rather than the honest fact that their people have been maimed and extracted from for generations. Their land not just colonized, but settled. Their bodies not just ignored, but exploited for the gain of others. Trauma blamed on the survivor, their value and glowing abundance invisibilized by powerful systems of law, rhetoric, media, shaming, blaming and demonizing. A cruel machine on autopilot.

And we take a wrench and stick it in the rusty wheels, saying "who's got a better idea?" We find acceptance and satisfaction with other queers - hoorah!- yet know the homogeneity of the group lends comfort which breeds complacency. We keep trying, nonetheless. Holding each other's hand, and preparing to let go at any moment to hold hands with a total stranger, to forget everything we know, and grow beyond ourselves.

Part of cooperation is seeing your place in all of it, having the long-view of history that makes clear the need for reparations. Shedding light on what parts of your abundance are privileging from white-supremacy. Thoughtfully enfoldng into your beneficiaries those who have been harmed to benefit your ancestors, and ultimately benefit you. Which doesn't mean sacrifice your life. You must learn abundance and care **IN YOUR OWN BODY** to share it with others.

It does mean putting aside some time and resources to changing the system. Ways we can contribute:

- Educate ourselves (the internet = no more excuses for ignorance)
- Regular donations to POC-led organizations

- Vote (if you are able!)
- Consistently honor indigenous rights, recognize those who came before us and the history of the land we're standing on
- Directly support people in need by providing food, a bed, some rides
- **Amplify** the work of the more marginalized
- Form coalitions across organizations
- Have the hard conversations
- Participate in politics
- Practice reflexively stepping up and stepping back as appropriate to the context
- Love ourselves truly and fully so we EMBODY what it means to LOVE

It's a road that requires pleasure, art, music and laughter to keep us understanding wholly that such actions are simply political acts of love. "Justice is what love looks like in public" - Cornel West.

Revel in that reality - dance, grind, sing, rub genitalia with God! What deep wells of joy rest in fuller acts of love, beyond the limits of who and what we've been taught to love.

Resource Recommendation!

Cooperatives themselves have an invisibilized history in the United States. To learn about the history of U.S. black farmer cooperatives as a form of resistance and resilience, refer to the literature of Dr. Jessica Gordon Nembhard and Dr. Monica White



LAND MANAGEMENT

- ☉ Silvopasture dairy cows
- ☉ Agroforestry farm school in the midwest
- ☉ Amplification and honoring of indigenous land practices and ways of knowing.



LOVE THYSELF

- ☉ Intentional anti-burnout work:
 - * build time and collaboration around health, maintenance, friends, etc.
- ☉ Feel ease in your beautiful body ♥



ORGANIZE

- ☉ Anti-capitalist & anti-white-supremacist-patriarchal structures means
 - * COOPERATIVES & COALITIONS
 - * Exchange (healthy) NOT extraction.

Queer Farmer Convergence
attendees

2018

Obituary for Bianca the Sheep

By Hannah Breckbill

b. April 26, 2017

d. September 30, 2018

Bianca was a good sheep. She loved to eat grass and, her whole life, never had a lick of grain. She was sustainability-minded, after all, and loved the way that eating grass, ruminating on it, and pooping built the soil around her. She spent her whole life with the rest of the flock, going where the group mind decided or was led.



She was the first lamb born at Humble Hands harvest in 2017, closely followed by her twin, Brown-eared

Girl. They both had ears that pointed forward as much as out to the sides, always looking alert.

Bianca perished in an electric netting & thunderstorm incident, and was given respectful distance by the rest of the flock. Her hide will live on and be remembered. She is survived by her mother, Shirley, and her sister, Brown-eared Girl. Preceding her in death was her father, Bramble, and her lamb-with-no-name, born on too cold a day.

LOVE WASH

"I had to learn to hold a chicken differently once it's dead."

In life the impulse fills the frame. Bodies circulate streams of energy.

Even in sleep a certain being-ness gives buoyancy, adaptability, to otherwise meat, blood, bone.

In death the body drops and droops and hangs.

Heavy without the force of living.

And there's the in-between, when the body is warm and bright, in the afterglow of recent passing.

The time of transition, when sheep's rounded rib basket

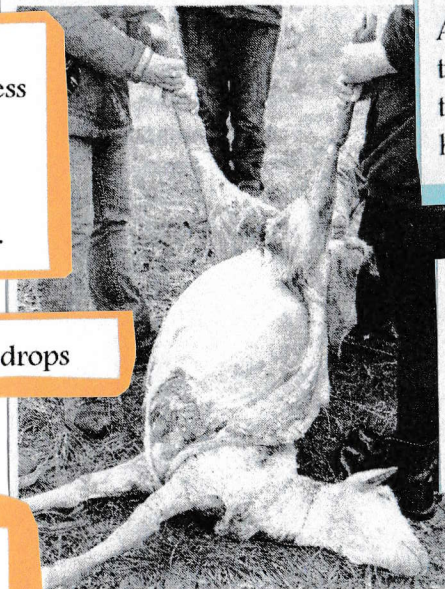
shines ivory white through the blue-blooded belly.

And the skin breathes, thick and lively, though the twitch has lost its drive.

In the storm you, frightened, caught your neck and struggled into untimely death.

Now, in death, we honor you beautiful one, of the earth and sun.

Then and now we honor you and wash you in our love.



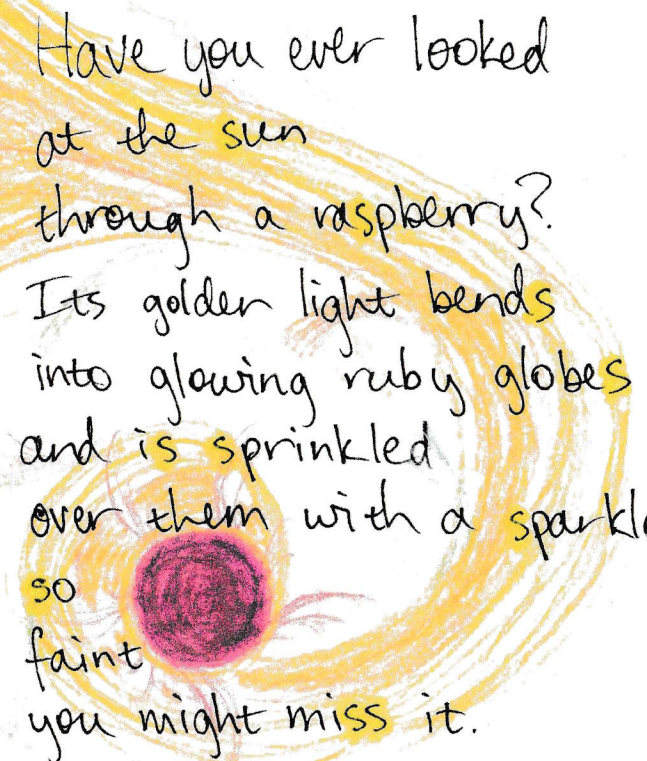
A Fuller Kind of Farming, A Fuller Kind of Love
By Leah Potter-Weight

Written after an organized conversation about cooperatives at the Queer Farmer Convergence 2018. It starts with summarized quotes from anonymous participants with a follow-up essay...

"I started working as an intern on a farm. The hetero-breeding farm-owners had just had a baby and didn't have time to farm. So we interns ran the farm. Yet, the monthly newsletter displays this baby-clad family with smiling faces. They are the poster child of the family farm. And at the end of the newsletter was a quick nod: 'Thank you to our employees for making this season possible.' And you have to ask: what does that farm stand for? What does it perpetuate?"

"Trade is not the problem. Exchange can be healthy for all parties. Extraction is the problem: the stealing of time, energy and resources. Cooperatives seek to remedy extractive relationships. Each worker is an owner, each owner a decision maker, their profit is surplus and managed collectively. The land has a say, other organizations have a say, and everyone participating has a say."

Extractive internships, extractive land practices, and the selling of a normative facade are the result of capitalism and kyriarchy. (See last page for kyriarchy definition). They teach us to forget those harmed in the process, and to compete for our salvation. And we, hungry ghosts, keep reaching for the next moment to save us. Some are so harmed that their possibilities have been blocked in each direction, and they are told they lost, and that



Have you ever looked
at the sun
through a raspberry?
Its golden light bends
into glowing ruby globes
and is sprinkled
over them with a sparkle
so
faint
you might miss it.

Emily Fagan