

URBAN POST-INDUSTRIAL RURAL



Guerrilla Food Forestry can happen over many years; we can do it sneakily for a long time, slowly inoculating logs with edible mushrooms, introducing medicinal plants and edible plant companions to existing ecologies. In secret spots, we tuck in some corn, beans and squash (a Haudenosaunee planting technology known as the "Three Sisters"), or build garden beds on rafts made of common reeds, then hidden behind low-hanging willow trees. These foods and medicines are for whoever might find them. We are cultivating a terrain from which we can renew ourselves in between acts of resistance against systemic violence, so that our larger networks of more-than-human kin can thrive.

-M.H.



On Earth Mothering

Azuré Kauikeolani Iversen-Keahi

The all-knowing human is omnipresent in the world of earth care. As an indigenous Māmā I have spent years grappling with the maternal rage and heartache that swells each time I engage with someone speaking loudly over me, swearing over a book as if it were a holy bible, telling me that they know exactly what this land needs. With each drop of milk from my body, I have turned away from ears deafened, eyes calcified, mouths amplified by academia towards the fresh generation at my bosom. I focus on these vast minds fruiting with wonder, their spirits swirling amongst the clouds, their mouths grazing amongst sorrel and bronze fennel, their eyes chasing bumble bees towards zucchini blossoms... I think about how often, especially today, the value of mothers are so often taken for granted. We are expected to be the eternal extremity of care reaching out to protect our families from harm or quick to embrace them in forgiveness for not knowing any better, all while battling the systems of settler-colonial heteropatriarchy. I think about Māmā 'Āina who continues to rest under our feet, who houses our food and water, and lovingly warns us with climate catastrophe that we are crossing a boundary. The slowness demanded by mothering has widened my senses to ways in which we can restore our collective relationship with these undervalued, matriarchal powers.

Here, I offer some motherly advice for much-needed, land-led healing:

Let the flowers be. Let plants go to seed. I have had too many times where I've heard people say, "I didn't know [so & so] flowered!" And I think, what a shame to miss so many blooms, the opportunity to share seed and to celebrate the generosity of those who take it upon themselves to grow for you.

Beware of invasive thoughts. Interrogate your belief system and your (perhaps invisible) relationship to settler-colonial coercion. If you have the knowledge to call a plant or critter "invasive," you probably have the skills and tools to investigate why they are here in the first place. Ensure your stance in the landscape is not simply prolonging a harmful legacy of power-over mentality. Hold humility close and don't you dare call yourself a "Master Gardener."

Educate if you must eradicate. If you have the honor of letting those seeds drop or a so-called wayward plant dominating space in the landscape, there's a chance you'll want to restore balance or create room for others to flourish. You can have agency without banishing or criminalizing those who have the gift of rapid, often misunderstood growth. Hold space for learning plant uses and harvest what you can. There is an abundance of medicine all around us.

As future ancestors and keiki o ka 'āina, it is our duty to repair the trust that has been broken between us and Māmā 'Āina. We must commit to increased intimacy and accountability with the landscapes that have supported us through our over-educated misgivings. Take the time to get lost in the "weeds" and ask yourself: What have you done to deserve the privilege to thrive here?



Urban Biocultural Diversity: Food Forests at the Radix Center

Scott Kellogg

The Radix Ecological Sustainability Center is an urban ecojustice education and advocacy organization based in the South End of Albany, New York, a formerly redlined and environmental justice neighborhood. Since 2009, Radix has been transforming a one-acre parcel (formerly a gas station, among other historical industrial uses) into a demonstration site of regenerative tools and technologies designed to promote greater local access and control over essential resources (food, water, waste management, energy) while simultaneously teaching ecological literacy to area youth.

When we first began in 2009, the site was an abandoned parking lot covered in asphalt, trash, and abandoned cars. Working with other local community-based organizations, debris was cleaned from the site and the impervious covers were removed. Facing the combined challenges of urban soils being non-existent, degraded, or contaminated, Radix began the process of regenerating soil health by beginning its community composting initiative. Intercepted food wastes were prevented from entering the landfill (where they generate methane) and composted aerobically, turning into rich fertilizer that is used to grow nutrient-dense plants that increase local food sovereignty. This program has now grown to where we are collecting food wastes from over two-hundred households using electrically assisted cargo tricycles.

Emboldened by soil tests that revealed surprisingly low levels of soil contamination and fueled by a flowing supply of rich organic matter, we began the work of planting a perennial food forest system, whose root systems would extend into the ground below. While annual vegetable gardens provide an abundance of intensively grown produce, edible shrubs, bushes, and trees create yields of berries, fruits, and nuts year after year with minimal labor inputs on our end, simultaneously creating a forested landscape that provides vastly superior habitat for the non-humans that have co-evolved with us in the urban ecosystem. The copious quantities of compost we generate are applied to bushes and trees annually to provide vital support to plants eager to thrive in ruderal soils.

At USDA zone 6A (a product of the urban heat island) it is possible to grow a diverse variety of edible perennials in Albany. These include peach, pear, apple, plum, apricot, almond, cherry, persimmon, shipova, pawpaw, quince, mountain ash, chestnut, hazelnut, walnut, edible dogwood, serviceberry, goumi, aronia, seaberry buckthorn, schizandra, hardy kiwi, currant, elderberry, gooseberry, goji, honeyberry, edible viburnum, che, and many others. This list is being expanded as we experiment with different varieties to develop a species consortium that will be climate resilient in a warming world, provide culturally appropriate nutrition to the local community, and maximize ecosystem services.

Looking to extend the benefits of agroforestry to the South End community at large, Radix has begun the "South End Biocultural Diversity Forest" program, a NYSDEC funded street tree planting program with an explicit justice and equity focus. Recent studies have shown that formerly redlined neighborhoods commonly have few street trees, resulting in significantly higher summertime temperatures.

Our program seeks to mitigate this disparity by planting trees in the South End at no cost to residents and employing local youth to keep them watered during their period of establishment. We prioritize species that are native, grown from seed (genetically unique), and have an edible component. Doing so improves the genetic diversity of the urban forest while increasing local food autonomy. Fifty trees were planted in fall 2021 and one hundred more will be planted in 2022. We consider this a multi-generational effort and are excited to partner with neighbors to continue this program into the future!



Upcoming Events at the Radix Center

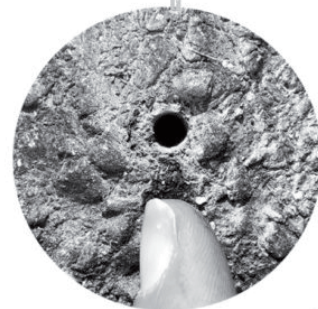
South End Earth Day, Saturday, April 23rd
<https://radixcenter.org/>



**1.
ATTUNE**



**2.
DRILL HOLES**



**3.
INFUSION PREPARATION**



**4.
HARVEST SEEDS**

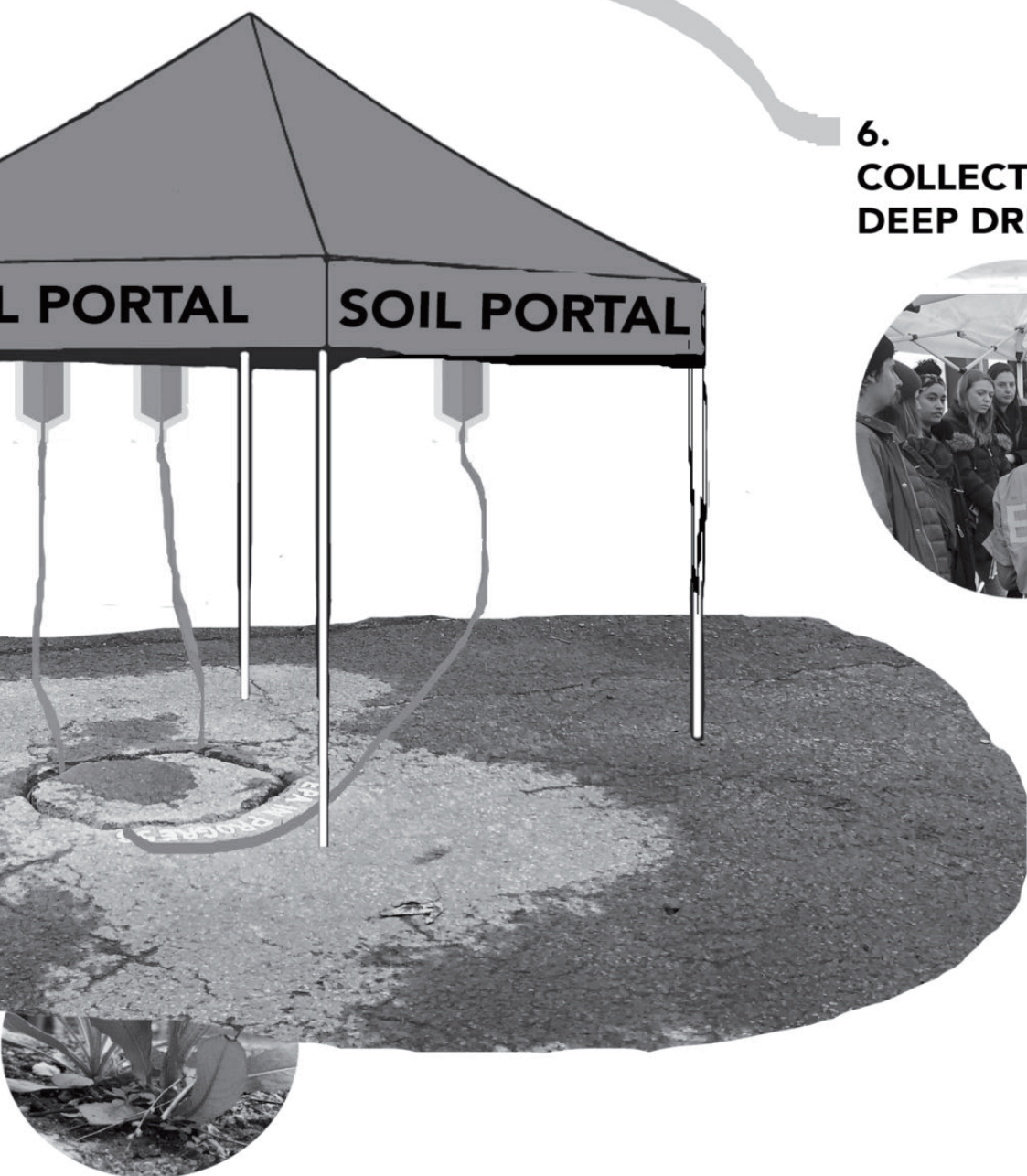


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Playing with the Trouble#2: Soil Portal

Healing for a Multispecies Common

5. INFUSION DRIPPING



6. COLLECTIVE DEEP DREAMING



Knowledge, Notice, Investigate: Approach the asphalt cutout working site. Touch, feel, the asphalt today? Deforming, melting, in distress? Asphalt is a slow liquid in need of freedom from human maintainers: impervious, yet vulnerable. **2. DRILL** Attention, Rhythm, Labor: Felt many hands wrapped around it. Drill three holes equally spaced on the edges of the cutout for acidic, alkaline, and neutral infusions. What emerges when we reach soil? **PREPARATION** Intention, Focus, Foresight: What healing serum does the soil need? (with herbs, urine, compost, water, salt, love, fear, rage, hope) for slow decay, rest, regeneration. Test its pH. **4. HARVEST SEEDS** Seek, Ask, Gather: What seeds does the soil reveal at its boundaries, edges, and cracks for plants with seeds ready to give. **5. INFUSION DRIPPING** Wait, Wait, Wait: Combine serums into infusions by pH. Place seeds and infusions into each hole. Give infusions time to eat away at the asphalt from the underworld. **6. COLLECTIVE DEEP DREAMING** Rest, Envision, Yearn: What happens if all the asphalt falls apart, everywhere? What would we, as a multispecies community, like to see in its place? Listen to the vision stories.

Visual Score Recipe Diagram by andrea haenggi and Ellie Irons
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In the Company of Chestnuts

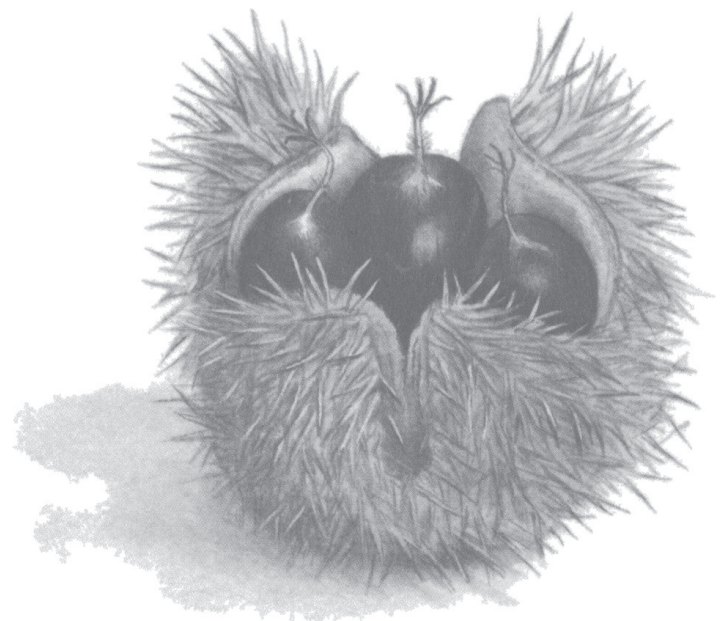
Elaine Gan

In the Company of Chestnuts follows the extinction and de-extinction of what used to be known as the queen of forests in the Eastern United States: the American chestnut tree, *Castanea dentata*. The project's starting point is Donna Haraway's notion of "companion species." What does it mean to live as companions in an age characterized by mass extinction and extermination? How is "companionship" enacted, endured, and transformed in differential lives and deaths? To engage the question, I combine text, image, and sound to form a multimedia project about the multiplicity of scenes encountered during the course of my research. Making vivid chestnut scenes through various material and metaphorical lenses, this project articulates different ways in which more-than-human relations gain capacities to produce novel conditions that are meaningful/significant.

Why this tree species? Until the nineteenth century, one in every four trees in the Eastern United States was an American chestnut. There are less than one hundred today. When plant nurseries, particularly in Queens, NY (formerly the horticultural center of New York), began importing exotic ornamental trees, Asian chestnut trees carried a ravenous hitchhiker, a bright orange fungus, *Cryphonectria parasitica*. Because they had never encountered the fungus, American chestnut trees had no resistance. In less than fifty years, four billion trees—from Maine to the Mississippi and all along Appalachia—succumbed to blight. The loss of American chestnuts became one of the worst ecological/economic disasters of twentieth century America. It arrived in the wake of another disaster: genocide, dispossession, and forced assimilation of hundreds of thousands of Indigenous peoples, especially the Haudenosaunee Confederacy who had cultivated the chestnut forests for over twelve thousand years.

In the early twenty-first century, scientists at SUNY College of Environmental Science and Forestry (ESF) in Syracuse, New York devised a seemingly workable solution to the trees' impending extinction: a transgenic blight-resistant tree named after its first benefactor, *Darling*. Over the next thirty years, a comprehensive program was developed to test, breed, and plant the transgenics and they now await government approval to be reintroduced or "rewilded" into present-day landscapes. There is no legal or ecological precedent. *Darling* trees are a model project for the revival or de-extinction of endangered species, making it an important case to follow.

In the Company of Chestnuts traces the entangled histories and dizzyingly convoluted material-semiotic practices that have led to the present conjuncture. It asks: what is the work of the arts, humanities, and (social, natural, data) sciences in articulating a pragmatic approach for engaging with highly charged ethico-political-aesthetic-ecological dilemmas posed by the trees' former dominance, impending extinction, and possible revival? Combining feminist and post/decolonial science & technology studies, ecology, and creative practice, this ongoing project explores how we might become better companions in a world that has always been more than human.



What is HAARC?

HAARC stands for the Hamilton Area Anti-Racism Coalition. We meet on the traditional lands of the Oneida Indian Nation, a member of the Haudenosaunee Confederacy, an alliance of six sovereign nations with an historic and contemporary presence on this land. HAARC grew out of the need to continue the work of an anti-racism Intergroup Dialogue held October through December 2017, and we held our first event for MLK Day in January 2018. We are a community of your neighbors and friends, and we care deeply about the impact of racism (and other -isms) on ourselves, our daily lives, and our communities in Madison County and Central New York. We aim to be a coalition that is open to all and we seek to disrupt structural racism and build an equitable and just community through dialogue, action, and education.

In response to the call from communities of color to do antiracism work, we follow and share guidance and inspiration from generations of activists. By bringing awareness to all forms of racism in our daily lives and in larger social, economic, and political systems, we seek to be agents of change who help heal the damage that structural inequality does to everyone. This work requires confronting all forms of oppression that reinforce and sustain each other, including racism, classism, sexism, ableism, homophobia, and xenophobia.

In the past we have held potlucks, workshops, book clubs, protests, and weekly rallies in support of Black Lives Matter. We successfully amended Village of Hamilton Resolution no.37-2017 and the corresponding Town of Hamilton Resolution to be more inclusive. We have engaged in dialogue about local police reform initiatives. More recent initiatives have included a 1619 podcast discussion group and a screening at the Hamilton Theater of the award-winning film "The Summer of Soul" to benefit Backland, a Black-led, Oneonta-based apiary and farm. Beginning in March, we are launching a new discussion group series on Heather McGhee's *The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together*, and co-sponsoring an abolitionist study group called "Together We Lift the Sky". Please contact us to join either (or both) of these groups.

Get involved with HAARC

HAARC meets on the first Tuesday of each month, 6:00pm-7:00pm via Zoom.

Keep in touch with an email newsletter to learn about events and activities pertaining to social justice in our community. To be added to our mailing list, email us at hamiltonaarc@gmail.com.

Visit us online at <https://sites.google.com/view/haarc> or follow us on Facebook [@hamiltonaarc](https://www.facebook.com/hamiltonaarc).



Students for Environmental Action

SEA (Students for Environmental Action) is Colgate's student-led environmental advocacy group. We have three main goals: to strengthen campus sustainability culture through peer education strategies, advocate for institutional change that affirms Colgate's environmental responsibility, and advocate for climate and environmental justice policy in the local CNY area. Our members collaborate on various projects dependent on student interest and desired level of commitment, making SEA a great club to participate in while maintaining a suitable work/life balance. SEA is currently focusing on projects involving Colgate's pesticide use, the national Sunrise movement, and reducing plastic water bottle use across campus.

Members are part of a community of like-minded, passionate individuals, who also get the opportunity to develop advocacy skills and learn from experienced members. We work in unison with Environmental Studies, Geography, Geology departments, and the Sustainability Office to create a community of environmentally conscious and proactive individuals looking to ignite discussion and change on and off Colgate's campus. We have large group meetings once a week (currently on Tuesdays at 5:15 pm in Ho 328) to touch base, set club agendas, discuss various club projects, facilitate discussions on relevant topics, and foster a community of individuals who care about sustainability and environmental justice.

Get involved with SEA

**** To join the club, join our GroupMe at this link!**
https://groupme.com/join_group/62926273/xNGmFGtz

A radical gardening network on Lenape land



e.e Vera (Radical Gardeners NYC)

I wanted to connect with other people who talk to plants. It is exciting to exchange outside of your profession, expertise & experience. It is easier to take up a dream with consent of the land rather than authority, access to public space & free time. Radical Gardeners formed out of my loneliness & dissatisfaction with conventional relationships in school & work. A few years ago, I had the ability to act; I needed more wild growth in concrete & I wanted to share gardening for mental health. I called a public meeting to build free food & medicine garden beds on the sidewalk. Food & medicine should be free, & I enjoy experimenting with possibilities of food & health autonomy.

Our small group of gardeners meet when we can to share gardening resources, free food & skills. We built a free seed library & host free plant & harvest giveaways out of an anarchist space in Brooklyn. Our tiny group leads to larger networks of radical herbalists, guerrilla grafters, anti-capitalist artists, queer fermenters, squatters, migrant workers, free food farmers, foragers & prison abolitionists. When we think of networks we may imagine a political ad for grass root candidates that can mobilize powerful masses. I resist the need to follow a non profit model of expansion & recognition. I'm interested in intimate connections that surprise & inspire me in my daily interactions. I am inspired by the horizontal underground networks of ostrich ferns, the mycelium spreading through the city. My interactions are beyond human, inclusive of the land I occupy, Lenape here in NYC, & the plants & fungi we share our spaces with. As the coronavirus spread around the globe, my gardening friends were my first responders: Do you need anything? How are you? We set up free seed & plant start tables throughout the neighborhood, as city approved composting & green thumb gardens officially closed. The wilds in city parks called me, I was able to escape the constant sirens by staring into trout lily leaves & harvesting pheasant back mushrooms in the rain. We planted paw paw seeds by a sunken pond.

Sharing space & supporting each other's liberation requires reciprocal relationships. Our radical gardening project embraces mutual aid & free exchanges, removing the confusion of ownership & payment. Our abilities & risk levels differ, our past experiences & future needs vary. Under capitalism, free time can look like a privilege, physical actions are for the able bodied. We can all dream of other worlds, experiences without competition or compromise. Our little free food & medicine gardens on the sidewalks were destroyed by the city to plant uniform trees. Our plants thrive & wither, we collect seeds for next year. Our gardens go to the weeds & are called 'abandoned.'

Community gardens can tread the tired path, performing civilized duties like endless fundraisers, constant consumption, bureaucratic meetings & weeding out the unrecognizable. Guerrilla gardens, whether in tree pits or abandoned lots are created as they are needed; here in New York they have been built by immigrants, squatters, mothers & people of color for decades. These precious green spaces are continuously destroyed by the city & gentrified by lock & key organizations with annual budgets & an approved monoculture vision, cutting off new growth, alienating new gardeners & anyone outside of neoliberal culture. Our networks are limited by our smothered imaginations when we reproduce the prisons we are trying to abolish. There is joy in the undoing. Our skill shares admit failure while honoring past resilience. Gardening is my meditation, getting lost in the wild is my routine.

Get involved with RGNYC

The April Seed Swap is coming up!
Email radgardener@protonmail.com

Grafters X Change

Artist and organizer: Margaretha Haughwout, with many thanks to ongoing GXC inspirations and collaborations with Oliver Kellhammer, Marisa Prefer, Greg Owens, in deep gratitude for the work and friendship of Ariel Cooper, Anthony Paul Farley, Diana Gildea, Cheryl Meeker, Jason W. Moore, Margaret Rhee, e.e Vera, and all presenters.

Online media content for GXC generated with assistance from Colgate students Cassi Bielmeier, Emma Kaminski, Leila Ribeiro, Jen Trujillo, and Michael Watson.

This project was greatly aided by the dedication of Colgate staff members Lesley Chapman, Kevin Donlin, Julie Dudrick, Angela Kowalski, Lois Wilcox, and Mark Williams.

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Image Credits R.C. Steadman, 1924, *Brambles*. D.G. Passmore, 1908, *Mulberry*, *Travis*. R.C. Steadman, 1910, *Apple*, *Decarie*. Artist unknown, n.d., *Plum*, *Illinois Ironclad*. M.D. Arnold, 1913, *Chestnut*. J.M. Shull, 1910, *Peach*, *Early Rivers*. J.M. Shull, 1924, *Hazelnut*. (2021) *An Illustrated Catalog of American Fruits & Nuts: The U.S. Department of Agriculture Pomological Watercolor Collection*. Atelier Éditions.