
Senior Projects Spring 2024

Bard Undergraduate Senior Projects

Spring 2024

Bard Farm: Putting Down Roots

Zola von Krusenstiern
Bard College

Follow this and additional works at: https://digitalcommons.bard.edu/senproj_s2024



Part of the [Agriculture Commons](#), [Food Studies Commons](#), and the [Outdoor Education Commons](#)



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 4.0 License](#).

Recommended Citation

von Krusenstiern, Zola, "Bard Farm: Putting Down Roots" (2024). *Senior Projects Spring 2024*. 322.
https://digitalcommons.bard.edu/senproj_s2024/322

This Open Access is brought to you for free and open access by the Bard Undergraduate Senior Projects at Bard Digital Commons. It has been accepted for inclusion in Senior Projects Spring 2024 by an authorized administrator of Bard Digital Commons. For more information, please contact digitalcommons@bard.edu.

Bard Farm: Putting Down Roots

Senior Project Submitted to
The Division of Social Studies
of Bard College

by
Zola von Krusenstiern

Annandale-on-Hudson, New York

May 2024

This project is dedicated to this land, the plants, and all the beings that care for them.

Acknowledgements

Thank you to my senior project advisor, Juliana Steiner. Thank you for sharing my excitement, for introducing me to interesting thinkers and for always pushing me forward.

Thank you to the many wonderful professors I have learned from these past four years. Thank you for challenging me and encouraging me to think in different ways.

Thank you to those who helped my research throughout this year: Thomas Keenan, Helene Tieger, Christian Ayne Crouch, Myra Young Armstead, Miguel Angel Castañeda Barahona, Stephanie Lee, and more.

Thank you to all who let me interview them for this project: Cedric Rule-Becker, Laurie Husted, Carson Stehling, Paul Marienthal, Leila Stallone, John-Paul Sliva, Beate Liepert, Grace Derksen, Melina Roise, Beka Goedde, Nina Matthews, Taun Toay, Ravi Bhatia, Jacob Smith, Alan Wolfzan, Leon Botstein. Thank you for sharing your time and words.

Biggest thank you to Rebecca Yoshino. This project would not exist without you. Thank you for our conversations, for answering all my questions, for many laughs, and for all your dedicated work to Bard Farm.

Thank you to all the farms and crews I have gotten the opportunity to work with over the past years. Thank you for inspiring my farming obsession and teaching me so much.

Thank you to my friends, near and far, who keep me going every day. To the friends I have made here at Bard, thank you for the many memories. Thank you to my dearest housemates: Cat, Nova, and Ana, I'm so grateful to have shared this last year with you all.

Thank you to my family. To my brother, Magnus, thank you for being you, for growing up by my side, and for always playing in the dirt with me. Thank you to my parents for everything. Thank you for your constant support and love. I would not be here without you.

Lastly, thank you to Bard Farm and everyone who has put their hands in the clay.

Table of Contents

Introduction.....	1
Land.....	12
Food.....	31
Education.....	57
Community.....	79
Relocation.....	94
Conclusion.....	103
Bibliography.....	105

Introduction

I grew up with my feet in the dirt. I always felt most at home in the natural world, running around the woods, building fairy houses, hiding in trees, learning the names of native plants, trying to talk to birds, swimming in rivers, making wildflower bouquets, covering myself in mud and lying in the grass. The earth has been an integral part of my being and how I saw the world. It was a constant in ever changing life. A peaceful and beautiful presence. I've always joked that I photosynthesize like a plant, needing sun on my body to continue living. Although a joke, I later realized how healing and vital the natural world really was for me.

Being a child in southern Vermont, I was surrounded by farms, ranging from larger dairies and orchards to small scale vegetable farms and backyard chicken coops. I was always interested in farming and learning more about the connections between land, food, and community. I finally got my chance in the year 2020. It came following a very difficult period of my life, as I struggled with my mental and physical health and lost many connections while separating myself from the world. I entered 2020 with hope of recovery and reconnection. Then came the COVID pandemic, plunging the world into a place of terrifying uncertainty, loss and isolation. My three food service jobs closed within a week of each other at the start of the lock-down, and after three grueling months, I was desperate to get out of my house and do *something*.

Farming is not a job that can stop and luckily, largely outdoors. Farms were seen as essential during the pandemic and the small-scale farms in southern Vermont were incredibly important to the community by making sure people were able to access food while still remaining safe. I began working part time at two farms: Reboop Farm, which primarily produces

raw milk and meat along with vegetable and fruit produce, and Tapalou Guilds, a flower farm. They were both unique in their own ways, eye-opening and greatly healing experiences for me. They gave me the opportunity to work with my body and reconnect to the land where I had grown up. I got my hands in the dirt, cared for animals, walked through fields of tall grass, planted seeds and harvested flowers and berries. I was there for every step of the way, gaining a greater understanding of the cycles of birth, growth and death. I saw the power of small-scale farming in building community and sustainable practices. I felt its healing ability through my own reconnection with myself and the earth through working alongside the land and learning from it.

A note I wrote in July 2020:

A Love Letter to Farming

Thank you for grounding me. Thank you for making me feel strong and showing me what my body is for. Thank you for connecting me to nature's beauty. Thank you for giving me time to breathe, reflect, and pause. Thank you for making me appreciate growth.

Since then, I have farmed every chance I get. For two summers, I returned to Rebop Farm and cannot thank them enough for the lessons and experiences I gained from those seasons. This past summer, after moving to the Hudson Valley for my final year at Bard, I worked at Heermance Farm and Hearty Roots Farm. Each place has been different in size, crew, method and distribution, but each has continued my learning and connection with land, food, community, and myself.

It was therefore not a surprise that the summer before arriving at Bard College, I wrote to Rebecca Yoshino, Farm Manager at Bard Farm, expressing my interest in working there. During my application process, I learned of the student-focused Bard Farm located conveniently on campus and was very excited to see that Bard had such an opportunity where I could continue

exploring my new passion in farming. Quickly, I started volunteering my freshman year and have worked there on and off ever since.

Like so many, I have found a caring, hardworking, and fun-loving community in Bard Farm. I have gotten the chance to work outside, learning more about the land that I moved to for these past four years. I gained knowledge on farming in all aspects, working with new crops and practices, as well as being introduced to ideas of regenerative farming, food sovereignty, seed saving, and radical activism through farmwork. I deepened my connection with the earth, my food, and the greater community. Through my time at Bard College, I have seen the vast reach of Bard Farm, the amount of people it touches across so many varied scopes.

But, the all-encompassing value of Bard Farm has been repeatedly pushed aside by the larger institution. This project comes at an especially critical time as new infrastructure developments at the college have created possible threats to the farm and its location. I wanted to explore and shine a light on all the important work that the farm does on campus and beyond. Through sharing its hard work and many meaningful stories, I hope to defend Bard Farm's place at the college and demonstrate what could be lost if it were moved.

Beginning of Bard Farm

The story of the creation of Bard Farm goes back to the late nineties when the community garden on campus was established. This project was started by four students with the help of Paul Marianthal, Dean of Social Action and Director of the Trustee Leader Scholar Program. With great assistance from Buildings and Grounds, the garden was built where it stands today, on south campus along Blithewood Avenue. This was a large undertaking as the land was made up

of thick clay, not good for cultivation, and many were doubtful of its success. Paul recounts, “That first year [Randy Clum, the former director of B&G,] said, ‘I don’t think you will get a single cucumber out of the garden.’ At the end of the summer, we put a huge mountain of cucumbers on his desk and left them for him.”¹

The community garden continued being run by Paul and students for around 13 years. It grew hundreds of pounds of food, free to pick for whoever wanted it. Students on campus over the summer would go with shopping bags, filling them up with fresh produce to bring home. In the winter of 2010, Paul and John-Paul Sliva, a young farmer who ran a garden for a restaurant in Lake George, were introduced. Paul was looking for more help with the community garden so John-Paul ended up moving to Red Hook to manage and develop the garden that following season. The garden thrived, but at the end of the year, John-Paul shares, “It was pretty clear to me that it wasn’t a long term thing.”² The two proposed possible projects for moving forward, and this is when the idea of a campus farm began.

At that point, successful campus farms at non-land grant or agricultural universities were very rare. The purpose of the proposed farm was in turn very different from other existing campus farms that are meant to educate the next generation of farmers. “We were researching and it got very clear to me the purpose of what we wanted to do,” Paul says. “I’m not making my living being a farmer... [instead] I wanted to up the level of consciousness about food, work, growing materials, the environment, all the things that the farm is.”³ The pair organized plans and budgets in order to build a proposal to present to the college. They gained great student

¹ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

² John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

³ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

support, especially from freshman Lyla Vanderbilt, who coordinated much of the student efforts. A petition for the creation of a campus farm was circulated and signed by hundreds.⁴

A handful of students and Paul presented their work to President Leon Botstein at one of his open houses. There was substantial pushback from the administration, to the location of the proposed farm and general questioning of why it was a project of interest. Paul describes a comment from this meeting: “When it came up that maybe food was a fad, [Lyla] said, no, food is not a fad. And they were extraordinarily articulate about why this mattered. Public health, class, environment, economy, work, labor, physics, water.”⁵ The prospective campus farm was presented in its all-inclusive importance, as it related to all disciplines, all conversations, all rights. Leon and the administration agreed, with the deal that students had to raise one third of the \$60,000 worth of funding required. The task was quickly completed and Bard Farm was founded.

John-Paul was hired as Farm Coordinator in 2012. He reflects, “It was a whole crazy thing of energy. It was the spring too, so everyone was into it... The excitement around everything was clearly there. Everyone was really a buzz... We basically hit the ground running right away.”⁶ The 1.25 acre footprint of Bard Farm was created that summer. John-Paul’s main focus was offsetting the amount of food being purchased by Bard Dining. “We grew everything,”⁷ he says. The focus was on basic produce grown to substitute for what the dining service was already buying, but they also experimented with specialty crops like hops, shiitakes, honey, maple syrup and cranberries (at one point, Bard Farm had the largest cranberry bog in the

⁴ Radley Glaser. “Bard College farm breaks ground.” *Hudson Valley Observer*. May 19, 2012. <https://www.hvobserver.com/10073/bard-college-farm-breaks-ground/>.

⁵ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

⁶ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

⁷ Ibid.

Hudson Valley). Other than John-Paul, the farm was run completely by student labor. Food grown by students, for students.

Two years later, the barn was built. The building was designed by the college architect and built over the course of a weekend in August. Paul tells the story of that weekend, “I hired about six or eight [of my] builder, dancer, hippie friends... We had a builder party alongside many community members who donated their time, and students who were there... We put the barn up in four days. It was really fun. And Chartwells had a big pig roast at the end of it... It was almost comical how fast it went up.”⁸ The barn was built to serve multiple purposes, to create a partially indoor space to host more community gatherings, to have more secure storage of farm tools and materials, and to include a walk-in fridge to keep produce and reduce the amount of wasted food.

In addition to food production, the farm would hold fundraising dinners and parties throughout the year. The biggest of these was during Family Weekend. Annually, a fancy dinner was planned using Bard Farm produce and food donated from other local farms and businesses. John-Paul, his chef friend, and students would gather in the Manor kitchen and create an extravagant five course meal to serve hundreds of people. Long tables were set in the MPR of the campus center and students that worked at the farm acted as servers for the meal. “That’s a lot of work,” John-Paul says. “[But we] sold out every year within seconds.”⁹ Similar to today, the farm hosted classes and collaborators to interact with the farm space as well.

⁸ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

⁹ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.



Photos from the Family Weekend meal in 2013¹⁰

Bard Farm drew a lot of attention, but they continued to have to be resourceful in their operations. “Honestly, that’s the only way the project would have worked,” John-Paul shares. “Because the budget wasn’t strong enough, and the institutional support wasn’t strong enough from the get go.”¹¹ He describes how it felt they were constantly having to prove themselves, to prove their importance and the value of all the work they were doing.

Regardless, the impact of Bard Farm was obvious. It reached across campus inviting all to join in community together. John-Paul comments on the influence the farm had:

This was better food. It was grown in a better way because the community at large was also kind of building off of those ideals. I think in general, the impact was it gave everyone at Bard an opportunity to talk about something that’s shared... The farm in the way that we integrated with everything, we were everywhere and everyone knew about us... It was building relationships and kind of broke down some barriers... It was a fresh air type of thing and something that everyone could talk about and enjoy.¹²

¹⁰ Photographs. 2013. Retrieved from the Google Drive of Bard Farm.

¹¹ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024..

¹² Ibid.

Anyone could find something in Bard Farm, whether they were interested in nutrition or sustainability or social justice. It goes back to Lyla's argument of why building a farm on campus mattered; Bard Farm connects to everything and everyone.

The passionate energy of Bard Farm has continued throughout the years. In 2018, John-Paul was ready to move on and Rebecca Yoshino was hired as the new farm manager and educator, working her first season in 2019. Rebecca came with a long history of farming experience, working at various biodynamic and organic farms as well as commercial farms. She helped start an organic farm under the tribal government of the Shakopee Mdewakanton Sioux Community in Minneapolis and worked with migrant farmers a part of the Hmong American Farmers Association. Reflecting on these experiences, Rebecca says, “[They] opened my eyes up a lot to different ways of approaching work and plants and relationship to plants and to land and to people.”¹³ Coming to Bard Farm was a big change that she was nervous for, but she now shares, “I absolutely love it.”¹⁴

As a non-profit and campus farm, Rebecca feels there are more opportunities for the space than with traditional farms she has worked. “We’re able to experiment more and try new things,”¹⁵ she says. Through the years, Rebecca has led many new projects and collaborations at the farm, bringing in classes, community members, artists and others to interact with the space in various ways. The work she does is an inspiration to how farms can act as hubs of connection and exploration. Rebecca, in considering her past farming experiences and what she has been able to bring to Bard, comments, “I think that has been helpful for me in how I work in community and with the land and at the farm. With things that I’m trying to cultivate at Bard

¹³ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 20 February 2024.

¹⁴ Ibid.

¹⁵ Ibid.

Farm, [past work] has helped me navigate trying to create... not only [an] inclusive space, but a space where there's lots of different perspectives and practices and plants and stories that can exist in that space.”¹⁶ For me, this is the type of space that Bard Farm provides.

This project was born from my love of Bard Farm and all it offers, but was ignited by a sense of urgency that was felt last fall as its existence was threatened. With current development projects at Bard College, some powerful members proposed that the farm relocate, ignoring the complexities of doing so as well as the hard work and love that has been put into the land. By amplifying the voices of Bard Farm and its community, I wanted to prove what is at stake and protect the farm’s place as an integral part of Bard’s campus.

In the organization of this written project, I have divided the work and impact of Bard Farm into four spheres: land, food, education, and community. Each of these are greatly interconnected, inherently overlapping in stories and scope. But, I saw these as the overarching themes that appear in the work of Bard Farm and a way to understand its unique importance as a space on Bard’s campus. The writing is a combination of scholarly research, many wonderful interviews, and my own personal experiences and opinions. All methods come together to argue for the absolute value of Bard Farm and all the work it does.

In Chapter 1 “Land”, I begin by grounding the project in the lands and dirt that Bard Farm and Bard College now occupy. In contextualizing the work, I discuss the original stewards of the land, the Muh-he-conneok peoples, and their violent removal by colonial powers. It then moves to describe the development of the Hudson Valley as an attraction of the American elite

¹⁶ Ibid.

and the many estates and aesthetics that came with that. Throughout both sections, I write how Bard Farm acknowledges and addresses these land histories in tangible ways. The land and estates that Bard College owns today are outlined as well as Bard Farm's operations across campus. Lastly, I explore how Bard Farm creates a space to gain a deeper relationship with the land, allowing students and faculty to connect with the ground they live on.

Chapter 2 "Food" addresses Bard Farm as a food producer on campus. It discusses the harms of modern industrial agriculture, possibilities of regenerative farming, and the sustainable practices that Bard Farm utilizes, trying to maintain as little environmental impact as possible. I then describe the complexities of food systems and exploitative globalized systems. Food sovereignty movements are presented as a response in providing just and healthy food to all. Bard Farm operates as a localized food system, feeding the Bard College community and beyond. I illustrate the on-campus food system that Bard Farm is a part of through Bard Dining and the weekly farm stand and how it gives people a way of gaining a closer connection with their food.

The following Chapter 3 "Education" delves into Bard Farm's role as an educational space. It is a place of interdisciplinary class interaction, creating hands-on learning experiences, as well as hosting a variety of workshops throughout the year. I describe the ongoing natural dyes project that functions as a collaboration between the farm and Studio Arts department. I explore the other educational groups that Bard Farm interacts with: the on-campus preschool, Lifetime Learning Institute, and Bard Prison Initiative. This section addresses the importance of environmental education in promoting awareness and advocacy for the environment. I discuss the experiential learning that student workers and volunteers at Bard Farm gain and the valuable

lessons learned through farming. Lastly, I reflect on how the farm acts as both an opportunity for physical movement and as a respite from academic life for students. I include studies on the health benefits of spending time outdoors and farming.

In Chapter 4 “Community”, I write about the vast community fostered by Bard Farm. This starts at the student level, sharing student worker experiences and describing communal activities hosted at the farm. I then discuss various artistic collaborations that have worked with Bard Farm, using it as a space of installation and inviting more community members to interact. Connections with the Red Hook community are described, including projects in supporting food accessibility and security and seed sharing. I illustrate the other seed saving collaborations that Bard Farm is a part of with the Stockbridge-Munsee community and Palestine Heirloom Seed Library. These two projects of seed repatriation and cultural preservation are acts of radical solidarity and bridge connections growing the Bard Farm community in both human and seed.

To conclude, in the final chapter “Relocation”, I address the future of Bard Farm, describing the two construction projects on either side of the farm and their impact. I discuss the initial pushes to move the farm that arose last semester and the difficulties of relocating. I then explore possible futures for Bard Farm either in expansion of land or curriculum. Overall, I argue that Bard Farm is an integral part of Bard College that can not be treated as an afterthought. Its place in this institution must be secured and it must be given the support it deserves.

Land

The land in which Bard College is situated is a land with a long history of divisions, purchases and uses. Many people have lived, worked and cared for these lands: indigenous tribes, enslaved peoples, colonizers, tenant farmers, rich estate owners. While remaining the same space, the same dirt, this land has played many roles and changed along with its inhabitants. Now on this land, Bard College has evolved and grown over the years. Its place in the context of the land and our relationship with it has also changed. It is important for us to understand the many histories of connection to the land and past relationships with the natural world and those who have lived in our area as we move to learn about our present.

On Bard's campus, Bard Farm is one of the most important spaces that works in collaboration with the land to form a deeper relationship. Through growing food and caring for this land, the farm encourages building a respectful understanding as a way of grounding and feeling a responsibility for our environment. It deals with the tensions of the violent colonial history of the Hudson Valley through reparative relationships with the Stockbridge-Munsee and learning about the past in tangible ways. Throughout this chapter, I exemplify the many ways in which the work of Bard Farm is necessary in cultivating this land in harmony and acknowledging its complex history.

Homelands of the Mohican Nation

Bard and our life as students, staff and faculty is situated on a part of the sacred homelands of the Muh-he-conneok, "the people of the waters that are never still."¹⁷ They were

¹⁷ "Brief History." *Stockbridge-Munsee Community*. <https://www.mohican.com/brief-history/>.

named for the river they lived next to, the Mahicannituck, now known as the Hudson. The earliest archaeological evidence of the community in their territory dates back to 12,500-10,000 B.P. (the equivalent of 10,550-8,050 B.C.).¹⁸ Their lives were rooted in the woodlands and their proximity to the river allowed for close access to food, water and transportation. Woodland animals, fish, oysters, berries and nuts were hunted and harvested. They would also tap trees to make syrup and sugar and planted crops like corn, beans and squash. Their lives were rich with stories and ceremonies about life and creation. As children, they learned to live in a way of respectful relationship with the land and all other living beings, as they were all gifts of the Creator.¹⁹

Over time, the Muh-he-conneok name evolved to the Mohican and their territory expanded, creating a relationship with the Munsee people, who lived near the start of the Delaware River. The land of the Mohican and Munsee extended over six states: New York, Vermont, Massachusetts, Connecticut, Pennsylvania and New Jersey.²⁰ Throughout the Woodland Period (roughly 1,000 B.C. to the time of European contact), the population of Mohicans living around the Hudson River Valley numbered at least 25,000. They were close relatives with the Lenape who's homelands were to the south and rescued both the Delawares and the Shawnees from neighboring more powerful tribes, creating lasting relationships.²¹

Mohican people and other indigenous groups were violently displaced from their homelands. For many indigenous peoples, land is an integral part of their communal identity and

¹⁸ "Our Community Today." *Stockbridge-Munsee Community*. <https://www.mohican.com/our-community/>.

¹⁹ Ibid.

²⁰ "Brief History." *Stockbridge-Munsee Community*.

²¹ "Our Community Today." *Stockbridge-Munsee Community*.

they see land as having “a history and meaning.”²² Land has physical, cultural, and spiritual roles and continues to be “at the heart of indigenous identity, longing and belonging”²³ and “the most important cultural legacy that [indigenous people] inherit from their ancestors, and the foundation of their peoples' other claims to ethnic identity, cultural and political autonomy.”²⁴ By separating people and land through the colonial process, both became controllable. Through the violent project of colonization in this land, the relationship between human and earth was fragmented.

In 1609, Henry Hudson traveled up the Mahicannituck, the river that would later be assigned his name, into Mohican territory and a Dutch trading post was established in 1614.²⁵ Many difficulties and tensions grew between the Mohican, white settlers and other tribes. The following decades were plagued by outbreaks of measles, smallpox, and influenza—diseases brought by European colonizers. Unable to defend their ownership of the land because of false land “agreements” with the English and Dutch, the Mohican were forcibly moved around their territory. Hundreds of thousands died from diseases brought by Europeans. They became dependent on white settlers and were made to assimilate.

In 1738, a mission was started in the Mohican village Wnahtukuk, later renamed Stockbridge located in current western Massachusetts. The Stockbridge Mohicans supported colonists in the revolution but after fighting alongside each other, they lost their land again. They relocated, joining the Oneida near Oneida Lake in upstate New York, but in 1822, a treaty

²² Mishuana Goeman. “Land as Life: Unsettling the Logics of Containment.” *Native Studies Keywords*. The University of Arizona Press. 2015.

²³ Ibid.

²⁴ Gregory S. Alexander. “The Complexities of Land Reparations.” *Law & Social Inquiry*, Vol. 39, No. 4, pp. 874-901. Wiley on behalf of the American Bar Foundation. Fall 2014. <https://www.jstor.org/stable/24545765>.

²⁵ Ibid.

removed all indigenous peoples from New York State. Finally, the tribes settled in Wisconsin and were given reservation land. The land was largely pine forest, making it impossible to farm. It was divided, stolen, and regained for the following century. Today, living on a total of 24,734 acres of land, they are known as the Stockbridge-Munsee Band of Mohican Indians.²⁶

There are approximately 1,500 enrolled members of the Stockbridge-Munsee Community, about a third living on the reservation. There are seven elected Tribal Council Members that help run projects of cultural protection and preservation. The website of the Stockbridge-Munsee Community reads: “We continue to uphold values of fostering community and creating mutual care for our People. The Tribal government and its many departments work tirelessly to improve the livelihoods of Tribal members and those living in the surrounding area.”

²⁷ This work is done both in Wisconsin, the community’s contemporary home, as well as in their homelands, here in the Hudson Valley.



Painting from the Stockbridge-Munsee Community history page, artist unknown²⁸

²⁶ “Brief History.” *Stockbridge-Munsee Community*.

²⁷ “Our Community Today.” *Stockbridge-Munsee Community*.

²⁸ “Brief History.” *Stockbridge-Munsee Community*.

Bard Farm works to acknowledge these histories in cultivating the land today. While farming can be an exploitative and disruptive process, the farm acts as respectful and holistic stewards of the land as much as possible. Its sustainable practices, which will be described in detail in the following chapter, mitigate the harmful impacts of farming to the environment. Bard Farm honors the homelands it is inhabiting and offers space for seed ancestors to return home.

Land reparations are often discussed as a responsive solution to past colonial violence against indigenous communities and their homelands. Reparations is the making of amends for past wrongdoing. Often, reparations “symbolize a society's undertaking not to forget or deny that a particular injustice took place, and to respect and help sustain a dignified sense of identity-in-memory for the people affected.”²⁹ They can take many forms, one being the “return of land to dispossessed peoples from whom it was unjustly appropriated.”³⁰ Land reparations has played a central role in many indigenous, Black and other marginalized peoples movements around the world. One example is the LANDBACK movement in the United States. Its campaign focuses on organizational efforts of returning indigenous lands to indigenous peoples but its manifesto also includes relation with Black reparations and land connection. A portion of their manifesto reads:

It is the reclamation of everything stolen from the original peoples... It is a relationship with Mother Earth that is symbiotic and just, where we have reclaimed stewardship. It is bringing our People with us as we move towards liberation and embodied sovereignty through an organizing, political and narrative framework...It is a future where Black reparations and Indigenous LANDBACK co-exist. Where BIPOC collective liberation is at the core. It is acknowledging that only when Mother Earth is well, can we, her children, be well. It is our belonging to the land – because – we are the land.³¹

²⁹ Gregory S. Alexander. “The Complexities of Land Reparations.”

³⁰ Ibid.

³¹ LANDBACK. “Manifesto.” *NDN Collective*. <https://landback.org/manifesto/>.

Although land reparations have not occurred at Bard College, Bard Farm works alongside individuals of the Stockbridge-Munsee community located in Wisconsin to help return some ancestors to the land.

These ancestors are the seeds of the Mohicans. In the past few years, Bard Farm has planted Lenape blue corn along with seeds for a Three Sisters garden that were gifted by the community. The Three Sisters is a long practiced planting technique developed by many indigenous peoples throughout the Americas which grows corn, beans, and squash together. Within this polyculture, the plants' anatomies complement each other. Corn has a strong, tall stalk with long leaves and ears; beans have a climbing stem with small leaves and flowers; squash spreads over the ground with large, bristled leaves. Their roots differ as well, preventing competition for resources. Corn has shallow monocot roots, beans have a long taproot, and squash has wide-spreading adventitious roots. Bean roots create usable nitrogen nutrients that benefit the polyculture. The Three Sisters also create a balanced diet: corn as a source of carbohydrates and starch, beans providing protein, and squash which is vitamin-rich.³²

Bard Farm's Three Sisters garden has supported the return of indigenous seeds to this land. Rebecca Yoshino says that she hopes to "continue to have the farm be a refuge for seeds who are struggling. Or who need land because their homelands or communities need safe places for them."³³ Melina Roise, a Bard Farm alumni who currently works for Rethinking Place and the Center for Indigenous Studies, adds, "Getting the seeds back in the soil in the homelands, it's something that is just so tangible and real. It's not landback, it's not really decolonization, but it's a physical return of an ancestor that had been displaced that opens the door for more people to be

³² Anthony Walker. "Growing Native American Heritage: The Three Sisters." *Farm Project*. 31 March 2016. <https://www.farmproject.org/blog/2016/3/31/growing-native-american-heritage-the-three-sisters>.

³³ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

thinking tangibly about landback and other things.”³⁴ The relationship that is built between these ancestor seeds, the land, and the Stockbridge Munsee community at Bard Farm demonstrates its commitment to forming a better connection and understanding to these lands and their histories. In Chapter 4, I will be discussing further the expanding collaboration with Bard Farm and the Mohican community.

Hudson Valley estates

In the centuries following colonization, the Hudson Valley has had a rich agricultural history. The good soil and easy transportation down the river allowed the area to produce and transport food for the growing population of New York City. The land that Bard College’s campus now occupies was first bought from indigenous peoples in 1680 by Colonel Peter Schuyler, who later became the first mayor of Albany and acting governor of New York. In 1688, he received a patent from the Governor Thomas Dongan stating the boundaries of his tract:

Situating, lying, and being on the east side of Hudson’s river, in Dutchess county over against Magdalen island [*now Cruger Island*], beginning at a certain creek called Metambesen [*now the Sawkill*] running thence easterly to about two miles southeast of Upper Red Hook, thence northerly so far, till, upon a due east and west line, it reaches over against Sawyer’s creek, from thence due west to the Hudson river, and from thence southerly along said river to the said creek, called Metambesen.³⁵

In the following decades, this land would be divided and sold, becoming home to many vast estates and smaller village settlements. Around 1720, the front portion of the parcel stretching along the river was sold to Barent Van Benthuisen, who had previously lived in Kingston and served as sheriff of Ulster County and Trustee for the Freeholders of the Commonalty of

³⁴ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

³⁵ John N. Lewis. “Reminiscences of Annandale – A Lecture Delivered before the officers and students of St. Stephen’s College, Annandale, N.Y. at their request.” Retrieved from Bard College Archives. p. 3.

Kingston.³⁶ He planned for three mills along the waterways and took advantage of the large forests, cutting and hauling timber.³⁷ The first house in this area of land was built on the road leading to Cruger Island, the land cleared and home built by enslaved people.³⁸ The first settler farms on this land started in 1725.³⁹ The Lewis family was one of the first to farm this area, buying land from the Van Benthuyesens's. At first, many tenant farmers worked the land but in the late 1700s, farmers started being displaced by expanding estates. Instead there were 'hobby' or 'gentlemen's farms'⁴⁰ curated by the wealthy and worked by slaves and servants.



“A Map of the Town of Rhinebeck in the County of Dutchess” by Alexander Thompson in 1797 illustrates towns, roads, and estates throughout the local area⁴¹

³⁶ Alvin Seaward Van Benthuyesen and Edith M. McIntosh Hall. “The Van Benthuyesen Genealogy.” *Wilson Engraving and Printing Company*. 1953. Accessed at <https://www.seekingmyroots.com/members/files/G006916.pdf>. p. 15

³⁷ John N. Lewis. “Reminiscences of Annandale.”

³⁸ Charles McFarlane. “Growing in Annandale.” *Before Bard: A Sense of Place*. Edited by Cynthia Koch. n.d. https://omekalib.bard.edu/exhibits/show/before_bard/growing-in-annandale. p. “Farming Before Saint Stephen’s.”

³⁹ *Ibid.*

⁴⁰ *Ibid.* p. “Pleasure Grounds and Changing Agriculture.”

⁴¹ Alexander Thompson. “A Map of the Town of Rhinebeck in the County of Dutchess.” *Bard Archives*. 1797.

Starting in the 18th century, the Hudson Valley became a popular place for families of the American aristocracy to settle and build grand estates. As reflected in the artistic movement of the Hudson River School, the Hudson Valley gained a reputation for its beautiful landscapes and untouched natural views.⁴² As we know, these lands were not “untouched” as they had been inhabited and changed by indigenous peoples for centuries, but the idealized image persisted and drew many to the area. Wealthy estates began popping up along the riverside as rich families from New York City moved upstate to the beautiful Hudson Valley. The land that the campus of Bard College is located includes many of these former estates: (north to south) Ward Manor, Cruger Island, Annandale, Blithewood, Montgomery Place, and Massena.

These tracts of land were developed and bought over and over by different wealthy families, serving various purposes and the land worked and managed by many hands. Some farming continued with a farm at Montgomery Place that produced food for the local communities and shipped excess to New York City. The same land is the location where Montgomery Place Orchards operates today.⁴³ Ward Manor, which was donated by William B. Ward to the New York Association for Improving the Conditions of the Poor, was used as a senior home and children’s summer camp location until the 1950s. Their camp brought farming back to the land, right next to where Bard Farm grows today. They had gardens, orchards, and a dairy herd.⁴⁴

⁴² Kevin J. Avery. “The Hudson River School.” *The Metropolitan Museum of Art*. October 2004. https://www.metmuseum.org/toah/hd/hurs/hd_hurs.htm.

⁴³ Mark Meredith. “Montgomery Place.” *House Histree*. 22 October 2018. Last updated 5 January 2020. <https://househistree.com/houses/montgomery-place>.

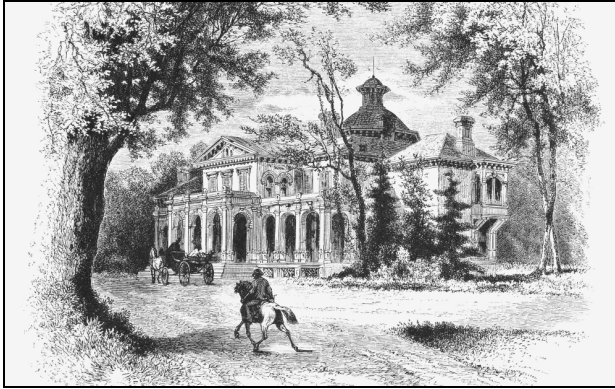
⁴⁴ Charles McFarlane. “Growing in Annandale.” p. “Farming in the 20th Century: The Bottom and Resurrection.”; Helene Tieger. “Brief timeline of Bard Estates.” *Bard College Archives*. September 2020. <https://www.bard.edu/archives/findingaids/Brief%20timeline%20of%20Bard%20Estates%20FINAL.pdf>.

However, the estates were mainly used as summer homes with aesthetic and manicured landscaping. Janet Livingston, of Montgomery Place, had a long interest in floriculture and collected rare flowers and trees to decorate the estate.⁴⁵ Throughout its operations, Montgomery Place heavily relied on enslaved labor. One such enslaved person was Alexander Gilson—born into slavery and purchased by the Livingstons. Once slavery was abolished in New York in 1827, Gilson was hired as the head gardener of Montgomery Place Estate. He ran the gardens for around 50 years until his retirement in 1885 and was highly respected in his development of plant varieties.⁴⁶ At Blithewood, the Donaldsons had plans to pursue farming and scientific agriculture, but changed their minds when they saw the natural beauty of the area. Their renovations became an elegant estate and became well known for its beautiful architecture and gardens. These gardens were further developed by Andrew Christian Zabriskie, along with the help of well known architects Francis Hoppin and Andrew Jackson Downing.⁴⁷

⁴⁵ Mark Meredith. "Montgomery Place." *House Histree*.

⁴⁶ Myra B. Young Armstead. "Estate Gardener." *Gilsonfest: The exceptional Journey of Alexander Gilson*. Stevenson Library Digital Collections. 2019. <https://omekalib.bard.edu/exhibits/show/gilsonfest/estate-gardener>; "Alexander Gilson." *The Cultural Landscape Foundation*. <https://www.tclf.org/pioneer/alexander-gilson>.

⁴⁷ John N. Lewis. "Reminisces of Annandale.;" Mark Meredith. "Blithewood." *House Histree*. 4 December 2019. Last updated 30 August 2021. <https://househistree.com/houses/blithewood-1836>.



Images of past estates now a part of Bard College campus (starting top-left): Massena, a villa in Barrytown, New York, c. 1876⁴⁸; “Montgomery Place” by Alexander Jackson Davis, 1830-1850⁴⁹; Blithewood Garden⁵⁰; and campers harvesting vegetables at Ward Manor c. 1940⁵¹

I believe the prominent aesthetics we see in these estates have their roots in the elitist and colonist history of the Hudson Valley. Located on stolen land, these estates represent indigenous dispossession while also ignoring their history and existence by claiming the land as pristine and

⁴⁸ Mark Meredith. “Massena (1796).” *House Histree*. 2 January 2020. Last updated 27 October 2021. <https://househistree.com/houses/massena-1796>.

⁴⁹ Alexander Jackson Davis. *Montgomery Place*. n.d., drawing. The Alexander Jackson Davis Sketchbook, c. 1830-1850. Franklin D. Roosevelt Presidential Library and Museum, Hyde Park, N.Y. <https://heald.nga.gov/mediawiki/index.php/File:0843.jpg>.

⁵⁰ Charles Eggert. “Blithewood Garden.” *Bard College Archives*. 1952-1955. <https://nyheritage.contentdm.oclc.org/digital/collection/bard/id/433/rec/37>.

⁵¹ “Ward Manor: boy campers harvesting vegetables, ca. 1940.” *Bard College Archives*. <https://nyheritage.contentdm.oclc.org/digital/collection/bard/id/117/rec/25>.

untouched. The following manicured development of the landscape imposed colonial aesthetics of beauty on the land using enslaved labor to do so. They illustrate the appropriation of the land, seen as colonial property and the power that came with that. The richest families in the country lived here, exploiting enslaved people on land that was violently stolen. Although Bard College acknowledges the history of this land, it continues to greatly value the image of these estates and their viewsheds over valuable work with the land and reparations with harmed communities.

Bard Farm confronts this history, and contemporary continuations, in a real and tangible way. It works along with the land, learning from it and creating a more grounding connection. It builds relationships with the Stockbridge-Munsee to give a path of land-based returns through seeds. Through its many projects which will be described in the following chapters, the farm ensures accessibility, meaning all have the right to build a relationship with the land and to eat the food grown there.

Bard College

Bard College, originally Saint Stephens College, was founded in 1860 by John and Margaret Johnston Bard on 18-acres of their Annandale estate.⁵² At first a seminary preparatory college, in 1919, the college began broadening its offerings to include social and natural sciences, moving to a more secular curriculum and over the next decades, continued to integrate a more progressive education style, including studies of creative and performing arts.⁵³ As the college grew in study and population, it also expanded its property span. The Blithewood estate was donated to the college by Andrew Christian Zabriskie in 1951, greatly increasing their land

⁵² Mark Meredith. "Blithewood." *House Histree*.

⁵³ "The History of Bard." *Bard College*. <https://www.bard.edu/about/history/#99961804>.

holdings. In 1963, Bard College bought the land of Ward Manor, which also included Robbins House, the Gate House and several acres of land. This tract of land is where Bard Farm now exists, located behind the north campus dormitories. Montgomery Place was purchased from Historic Hudson Valley in 2016. This purchase included the many buildings on the property, the Montgomery Place Orchards and 380 acres of land.⁵⁴



A map of Bard College campus, Montgomery Place not included⁵⁵

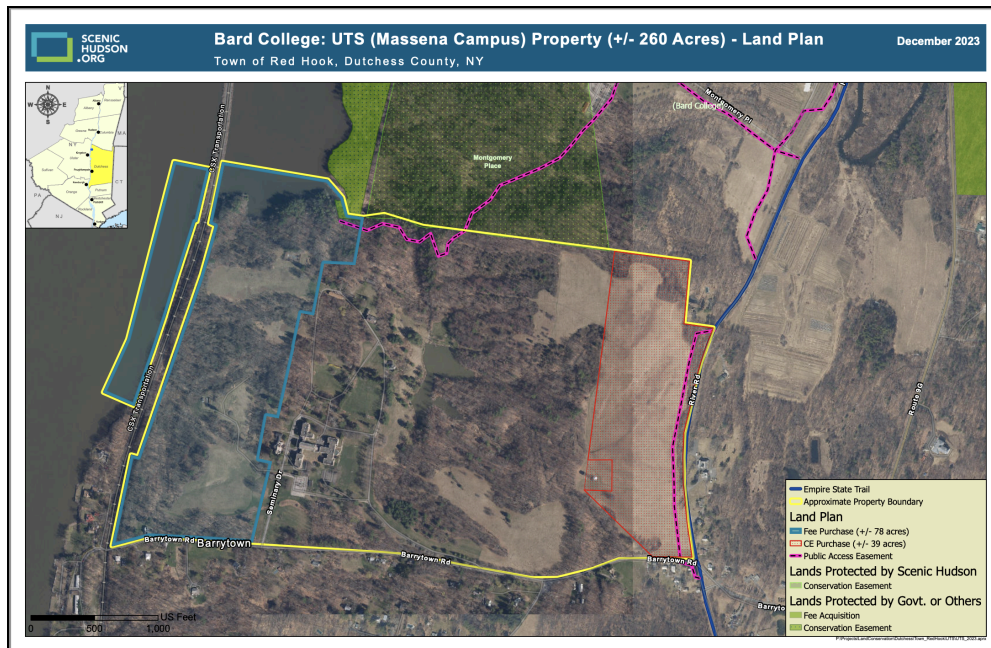
Bard College’s most recent land purchase, the purchase of the Massena Campus, was finalized this past fall 2023. This large acquisition expands the college’s current property by 260 acres.⁵⁶ In collaboration with the Town of Red Hook, this land has been divided into sections based on its usage. The college has proposed to sell the waterfront area (shown below in blue) to Red Hook as a river view park with expansive public walking trails. The middle section, which is

⁵⁴ “The Art of Architecture at Bard.” *Bard in Black and White: Selections from the Bard College Archives*. Bard College Archives. <https://www.bard.edu/bardinblackandwhite/page9.html>.; Helene Tieger. “Brief timeline of Bard Estates.”

⁵⁵ Campus Map. “Visiting Bard.” *Bard College*. <https://www.bard.edu/visiting/>.

⁵⁶ Jamie Larson. “Bard College Announces \$14 Million Purchase of Former Unification Church Compound After Months of Rumors.” *Hudson Valley Pilot*. 15 September 2023. https://www.hvpilot.com/news/bard-college-announces-14-million-purchase-of-former-unification-church-compound-after-months-of-rumors/article_82ead248-5339-11ee-8e94-6b7b12253c35.html.

partially developed with various buildings, will be used by the college. And the final section (shown in red) will be a part of a viewshed easement, meaning it will be managed by the college, but cannot be permanently developed.⁵⁷ This has presented a possible opportunity to farm this land, as the easement does allow for agricultural use and the construction of temporary farm buildings. Possible expansion or relocation of Bard Farm to this land has been suggested, but still very little is known about the viability of production there and what consequences that might have for the farm and community.



A map showing the Massena Campus purchase and plans for the land⁵⁸

Bard Farm is centrally located in the land that was once Ward Manor, but its operations stretch across the area that the college owns today. The farm uses the historic greenhouse at

⁵⁷ Taun Toay. Interview. Conducted by Zola von Krusenstiern. 26 March 2024.

⁵⁸ Scenic Hudson. "Bard College: UTS (Massena Campus) Property (+/- 260 Acres) - Land Plan." *Red Hook New York Government*. December 2023.

<https://www.redhookny.gov/DocumentCenter/View/3916/Bard-College-UTS-Massena-Campus-Property---260-Acre-s---Land-Plan?bidId=>

Montgomery Place throughout the year. Before the growing season begins, it is used to seed new plants and houses the growing seedlings until it is warm enough outside for them to be planted in the ground at Bard Farm. Thousands of seeds will start to germinate and grow in the greenhouse over the course of the season. Seeds for the farm, for gardens a part of the Bard Prison Initiative, for the community dye garden, for Red Hook food security programs, for seed saving, and for class workshops. These many paths of the seedlings grown by Bard Farm will be discussed more in Chapters 3 and 4. At the end of the season, the greenhouse is used to dry out vegetables like onions and garlic for storage and others for seed saving, like corn and squash.



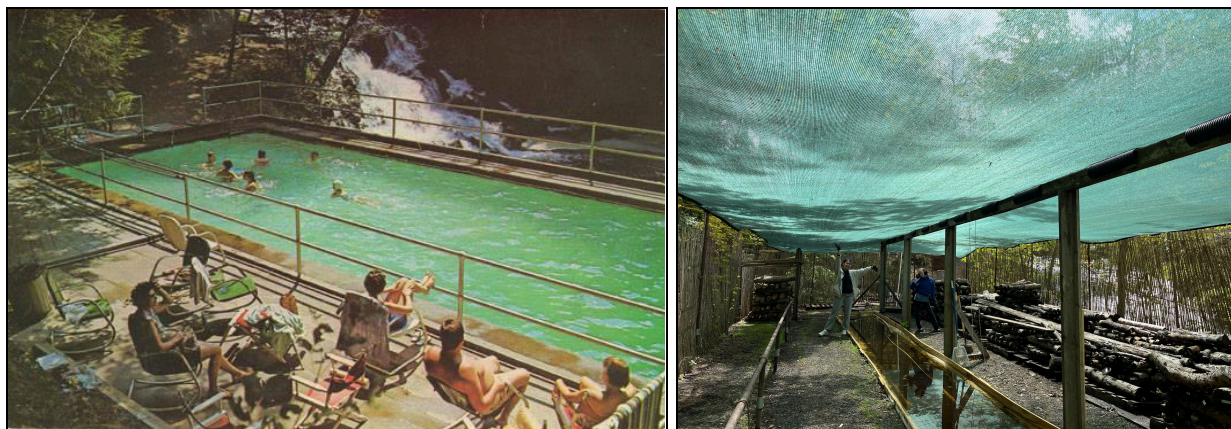
Gourds drying in the greenhouse⁵⁹ and the greenhouse filled with trays of seedlings⁶⁰

The farm's mushroom yard and the community garden are located on the land of the old Blithewood estate. If you are walking down the path to the waterfall on the Sawkill, a classic Bard swimming spot, you will see the Bard Farm mushroom yard. This spot was once the site of the Blithewood pool, which was closed in the 1970s and left in disrepair. The mushroom yard houses hundreds of inoculated logs, some in the early stages of incubation that are stacked in

⁵⁹ Photograph. Retrieved from the Google Drive of Bard Farm.

⁶⁰ Zola von Krusenstiern. Photograph. 7 April 2024.

towers on pallets, others going through the cycle of being soaked in the central canal of water and then stood up to dry, where they produce shiitake mushrooms, ready to be harvested by Bard Farm workers. The community garden, although separate from the production of Bard Farm, has a lot of crossover between workers, projects and resources. It acts as another beautiful example on campus of working with and learning about the land through the growing of plants.



The Blithewood pool c. 1960-70⁶¹ and the current Bard Farm mushroom yard⁶²

Building relationship with the land

In addition to its work in historical reconciliation, Bard Farm creates a space for members of the Bard community to create a deeper connection and relationship with this land. Building a relationship with the land is not a simple task. Melina Roise describes the work that goes into forming this sort of connection, specifically at Bard:

Bard, more than any other campus, has so many ways for you to be connected to the land...[but] if you want to be connected to the land it takes a lot of time and effort. It's like building any other sort of relationship. Some days are hard, you don't want to go outside. [You] have days when it sucks but also at the end of the day you built this really beautiful thing... I think the Bard Farm is a place where a lot of students end up building

⁶¹ Griffin Paper Co. "Bard Pool." *Bard College Archives*. 1960-1970. <https://nyheritage.contentdm.oclc.org/digital/collection/bard/id/401/rec/41>.

⁶² Photograph. Retrieved from Bard Farm Google Drive.

that relationship and I know I certainly did build that relationship with the place, with the land because of repeated interaction and different forms of interaction through all different seasons and all different types of days that I was having and types of weather. When you meet someone over and over again, in all these different ways, you end up building a really intimate connection and the Bard Farm was the first time I noticed that.⁶³

Student worker alumni, Grace Derksen shares a similar experience from their four years at Bard Farm. “I think the combination of just being here over time and then also specifically being involved with the farm has literally put down roots. Where it's like, okay, now I feel like I do have a relationship.”⁶⁴ The farm has given this opportunity of relationship building for so many students at Bard. As a place where most students and faculty are not from the area, it can take time to feel comfortable and in connection with the land, but Bard Farm acts as space to foster this relationship. Through physical and repeated interaction with the earth, we are able to gain a greater understanding and respect for the land, which in turn leads to better care and connection. “On a Bard community student level, it really is a space of connection and engagement with the land and with one another,”⁶⁵ Melina adds.

This form of relationship with the land can be an incredibly valuable thing, especially when trying to ground yourself in a new place. “It made me feel a lot more connected to the Hudson Valley, a place that is now my home,” says Carson Stehling, a student worker at Bard Farm. She describes the impact this relationship had on her sense of home here:

I personally feel very comforted by being oriented in my surroundings naturally... that feels really good to walk around and recognize the things around you, to know what the trees are and know what the birds are and the animals. That's just something that I value a lot and I think working on the farm had a huge impact on me feeling that way about the Hudson Valley. Knowing what kind of soil that we're on and what kind of plants grow well here and how the seasons change here... [It] gives me a lifetime's knowledge in a

⁶³ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

⁶⁴ Grace Derksen. Interview. Conducted by Zola von Krusenstiern. 11 March 2024.

⁶⁵ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

really short amount of time which made me feel a lot more comfortable about being here.
⁶⁶

Working alongside the land, students are able to feel a sense of belonging in a place that may be very far and different from the place they grew up. Having our hands in the soil, caring for plants, simply being outside in all types of weather, all of these things grant a different experience and relationship with the land. Student volunteer, Cedric Rule-Becker, describes how “the small scale [of Bard Farm] allows us as students and as people to get to know the earth and... have the ability to come to the earth's pace... We're able to luxuriate in the intimacies of the earth and of farming.”⁶⁷

This type of land connection grants us a home as well as a responsibility. It can change our actions in the treatment of our environments and make us rethink what we believe of nature as a whole. How do we relate to nature? How do we compare ourselves as humans to our environments and the natural world? “We are so anthropocentric. We think we are above the dirt,”⁶⁸ says Beate Liepert, Bard professor of Physics and Environmental Studies. She continues to confront how we treat the natural world in liberal arts education and the humanities as a whole:

We are writers and philosophers and thinkers, and it seems so much [like] the antipode of the farm... And I think the humanities needs to rethink their entire relationship to nature. We are not [above]. And also all these humanities, the liberal arts fields. And the sciences, the classic sciences, the way it's taught in this classic sense. It's just not everything. We cannot leave humanities in the center of the world. We cannot. It's not working. We need to have nature, natural and human systems in the center of the world. ... [We] should also think about the role of nature. It comes into everything if you let it.⁶⁹

⁶⁶ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

⁶⁷ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

⁶⁸ Beate Liepert. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

⁶⁹ Ibid.

Her words reflect the common trend of academia and the humanities world to assume its superiority over the natural world. It is viewed as separate, more distinguished than all else, yet, as Beate points out, nature is involved with everything. The more you consider your field of study or interest, you will be able to find its connection and basis in the environment and the land. Bard Farm brings this truth to light. It demonstrates our inherent connection to the land, through where we live, what we eat, what we learn about, and where our community is. It gives land centerstage as we choose to operate alongside it.

Bard Farm provides students with the space to connect to land, a return for displaced seed ancestors, and a reminder of the importance land and the natural world should have for us all. “It’s overall just deepened my love and my knowledge of stewardship and land and cultivation of the land,”⁷⁰ student farmer, Leila Stallone notes. The farm commits itself to honoring the land, its history, its stories, and its beings. It is a commitment we should all carry with us. Bard Farm helps us to be grounded in this land, with respect and understanding for all it has to offer.

⁷⁰ Leila Stallone. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

Food

As a producer of food, Bard Farm works tirelessly to provide healthy, sustainably grown food to the Bard community. Agriculture is often seen as a problem in the climate crisis, but it is necessary to consider its potentials for the future in both mitigation and adaptation to the changing world. Bard Farm, under the Office of Sustainability, utilizes sustainable and regenerative farming practices in order to lessen its impact on our environment. Its role within our food system is an act of food sovereignty, emphasizing accessibility to food for all in our community. Being able to see your food being grown, who is growing it, how and where, is a unique and rare opportunity for many people. It draws a deeper connection between each of us and our food, helping us understand what a localized and sustainable food system can look like. Bard Farm feeds us, in body and mind, as we gain knowledge on what sort of relationship we want to have with our food.

Sustainable agriculture

Past human overexploitation and poor environmental practices have greatly harmed the earth and led to our current climate crisis. Industrial agriculture is a form of large-scale, intensive farming that began being widely used in the 1900s. Its practices utilize agriculture as a way of imposing domination and exploiting the earth. Industrial agriculture is known to be one of the primary contributors to our global environmental crisis. About one fifth of greenhouse gas emissions come from agriculture and agriculture related land use.⁷¹ Carbon dioxide is released

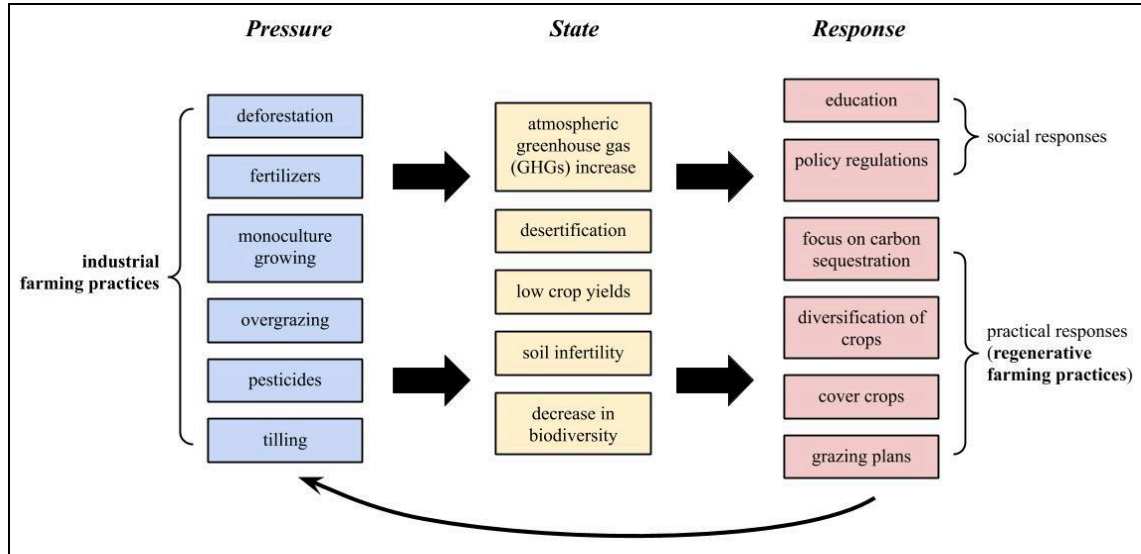
⁷¹ B. Colombo, West, P., Smith, P., Tubiello, F. N., Gerber, J., Engstrom, P., Urevig, A., & Wollenberg, E. (n.d.). "How does agriculture change our climate?" *Environment Reports Food Matters*. <http://www.environmentreports.com/how-does-agriculture-change/>.

through expansive land clearing and tropical deforestation. Methane is produced by large-scale livestock and rice farms. Fertilizers and burning of croplands lead to nitrous oxide emissions.⁷² Industrial agriculture causes great land and soil degradation, through its use of chemical fertilizers, pesticides, herbicides, and extensive monocultures.⁷³ A monoculture is the growing of a single plant in one area, usually year after year. They can be incredibly harmful to the earth and biodiversity. Monocultures degrade soil by depleting its natural nutrients therefore requiring the use of more fertilizers. By worsening soil health, erosion is more common. These practices toxify the land, water and air. Agricultural runoff into water bodies causes eutrophication and contamination that easily travels, polluting ecosystems much farther from the original industrialized farming area.⁷⁴ Industrial farming practices are increasingly destructive to our global environment and society, as well as our local systems. The pressures of industrial farming such as deforestation, monoculture growing, overgrazing, chemical usage and tilling lead to greenhouse gas emissions, desertification, low crop yields, soil infertility, and decrease in biodiversity, all of which are greatly harmful to the earth and ourselves.

⁷² Ibid.

⁷³ “Industrial Agriculture 101.” *NRDC*. Natural Resources Defense Council. January 31 2020. <https://www.nrdc.org/stories/industrial-agriculture-101#:~:text=Industrial%20agriculture%20is%20the%20large,the%20animals%20are%20not%20sick>).

⁷⁴ “Protecting Water Quality from Agricultural Runoff.” *United States Environmental Protection Agency*. EPA. 2005. https://www.epa.gov/sites/default/files/2015-09/documents/ag_runoff_fact_sheet.pdf.



This system diagram displays the pressures of industrial agriculture, the current states of our environment and society, and possible, social and practical responses focusing on regenerative farming practices⁷⁵

Regenerative agriculture is one hopeful response to the cycles of harm that we see in our contemporary farming systems. Regenerative farming continues to have many definitions. The most stated goal is to “regenerate the system,”⁷⁶ but often also includes improving soil health, human health and economic prosperity. Overall, regenerative farming works in creating sustainable and resilient farming practices. Some of these practices are included under other names, such as ecological agriculture, holistic management and carbon farming, but regenerative agriculture tends to be used as an umbrella term. Regenerative and sustainable farming means practicing good stewardship and turning away from past exploitative and destructive relationships with the land. It means creating healthy soil, minimizing pollution, promoting biodiversity, sequestering carbon and building overall resilience. Some practices used in this

⁷⁵ System diagram made by Zola von Krusenstiern.

⁷⁶ L. Schreefel, Schulte, R. P. O., de Boer, I. J. M., Pas Schrijver, A., & van Zanten, H. H. E. Regenerative agriculture - the soil is the base. *Global Food Security*. Volume 26. September 2020. <https://www-sciencedirect-com.ezprox.bard.edu/science/article/pii/S2211912420300584#abs0010>.

form of farming include having diverse plants and cover crops that protect the soil, reducing tilling of land, not using chemical fertilizers or pesticides, and encouraging a more integrated and connected farming system.⁷⁷

The values of regenerative agriculture are not simply about utilizing sustainable and scientific practices. It also means building relationships with the earth and growing understanding of interconnected restoration and healing. In her book *Braiding Sweetgrass*, indigenous ecologist Robin Wall Kimmerer writes on the reciprocal healing relationships of humans and the earth. She argues that the earth and its plants can act as teachers of healing, stating, “plants are the first restoration ecologists. They are using their gifts for healing the land, showing us the way.”⁷⁸ She writes that through the restoring of the land after centuries of human-caused degradation and pollution, humanity will be healed as well: “As we work to heal the earth, the earth heals us.”⁷⁹ Kimmerer encourages the importance of “partnership” with the land and therefore, personal connection. Although she does not speak specifically to farming, I believe that these ideas of partnership and mutual learning and healing are incredibly important to the process of more regenerative and sustainable agriculture. In the words of economist and philanthropist Franz Dolp, known for his work in forest restoration: “To love a place is not enough. We must find ways to heal it.”⁸⁰

In its farming methods, Bard Farm is dedicated to using sustainable practices and contributing to climate solutions. It follows the National Organic Standards, which come from

⁷⁷ Union of Concerned Scientists. “What is Sustainable Agriculture?” *Union of Concerned Scientists*. 10 April 2017. Updated 15 March 2022. <https://www.ucsusa.org/resources/what-sustainable-agriculture>.

⁷⁸ Robin Wall Kimmerer. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Editions. 2013. p. 332

⁷⁹ Ibid. p. 340

⁸⁰ Ibid. p. 286

the USDA's National Organic Program and Board and outlines practices of “protecting natural resources, conserving biodiversity, and using only approved crop, livestock and processing inputs.”⁸¹ It is moving towards no-till farming, which is a regenerative practice that avoids disturbing soil structure, protects soil and its microorganisms by leaving crop matter, helps water retention, reduces erosion and runoff, and is integral to rebuilding soil and storing carbon. Through these types of practices, Bard Farm works to “improve soil health, sequester more carbon, and build climate resilience.”⁸²

Rebecca Yoshino describes that she doesn't spray any pesticides unless it is an absolute emergency. Even then, she only uses organic approved products. “This is the least amount of pesticides I've ever used in a farming system,”⁸³ she shares. This practice allows for nature to work and try to correct itself. Rebecca tells that this past year the farm was overrun with aphids, small fly-like insects that infest and greatly damage plants. Instead of spraying any chemicals, she watched as huge numbers of ladybugs showed up, eating the aphids and helping protect the plants. In addition to letting nature balance itself out, not using pesticides means lessening toxic chemical exposure for humans and pollution to the greater environment.

Every year, Bard Farm is creating more no-till beds. The method used is called sheet mulching, or lasagna composting. This practice is very useful in building rich topsoil above the difficult clayey soil that constitutes our dirt this side of New York State Route 9G, which runs from Poughkeepsie up to Hudson. In building these no-till beds, first the bed is weeded and cleared of all past crops. Then cardboard, collected from campus, is laid flat on top of the dirt. This layer is covered with rich compost, also coming from campus and lastly layered with straw.

⁸¹ “Organic Standards.” *Organic Trade Association*. <https://ota.com/advocacy/organic-standards>.

⁸² Bard College Farm. “About Bard Farm.” *Bard Farm*. Bard College. <https://bardfarm.org/>.

⁸³ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

This lasagna pattern is repeated until the desired amount. The bed decomposes into a new creation of fresh earth, ready to be planted. As of now, only about 18 beds are no-till at Bard Farm, a fraction of its total footprint. But, Rebecca shares that they have proven to be incredibly productive. “I wouldn’t grow garlic anywhere else,”⁸⁴ she says. These beds have also been home to some experimentation with polyculture systems—the growing of multiple species of plants in one bed. The past couple years a Three Sisters planting was grown there as well as different groups of flowers. Hopefully, this project can continue to expand in the practice of no-tilling as well as trying out new ways of growing on the farm.

Bard Farm operates through the Bard Office of Sustainability (BOS). This department includes a farmer and educator, energy manager, and chief sustainability officer as well as many students either working for the farm or as BardE3s, another work study job for “advocates of the three sustainability E’s—Environment, Equity, and Economy.”⁸⁵ There is also the BardEATS (Education, Advocacy, Transparency, and Sustainability) collaborative program that focuses on the food systems on Bard’s campus.

Laurie Husted, the current Chief Sustainability Officer, shares more about sustainability programs on campus and the role of the farm within the larger goals and ideals of the college. One of the main charges for the sustainability department is in reducing Bard College’s climate emissions with the goal of reaching carbon neutrality by 2035. Laurie says, “a lot of the emissions we are responsible for are, as probably as expected, with the built environment, like 80 percent of our footprint. But when you actually look at what the true footprint is, that is not specifically measured by our current system of reporting, it’s the food system.”⁸⁶ In the college’s

⁸⁴ Ibid.

⁸⁵ Bard Office of Sustainability. “BardE3 Students.” *BOS*. Bard College. <https://bos.bard.edu/barde3/>.

⁸⁶ Laurie Husted. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

current system of measuring carbon emissions, it often does not completely account for the impacts of our food systems. The work of Bard Farm, the BOS, and BarDEATS all strive to minimize these emissions, as well as potentials for sequestering carbon from the atmosphere into our soil.

A great portion of this comes from current projects within the waste management system at Bard College. The composting cycle is especially interesting to understand. Vegetables are planted, grown and harvested at Bard Farm. The produce then is driven over to Kline Commons, campus's central dining hall. It is made into a big meal to serve hundreds of students, staff and faculty. After eating, whatever scraps are left can be put in the compost bin by the dish return, which is then tipped into a larger box that is brought to the college's dump. This fresh organic waste is added to a large pile of decomposing matter. After many months, the composting process is complete and it is brought back to Bard Farm to be spread over beds, building new rich soil layers. It feeds the next round of plantings that grow to continue the cycle of food. A similar practice is used at Down the Road Cafe and in the dorms but at a smaller scale, with students putting their personal food scraps into a bucket that is picked up by BarDE3s and brought to the dump every few days. To me, this is such a beautiful example of a closed system in sustainable agriculture, food production and organic waste management. You can see where your waste is being recycled and contributing to the continuation of growing and soil amendment.

Beate Liepert discusses hopes for a biodigester that was donated to the college. Similar to the process of composting, it takes food waste and turns it into rich fertilizer. This container is anaerobic with microbes that eat up the food put in and digest it creating the final product. In

addition to the fertilizer, this system also captures the methane produced by the digestion process. This methane could then be used as a source of energy, possibly running the lights on the soccer field. “We produce the food, the students eat the food, they put the food waste, they separate the food waste, the food waste gets into the digester and, we do it already with the compost, but the digester does it within a day,” Beate describes. “For me as a scientist, it's just an intriguing question to really close the loop ... [to] do a carbon budgeting of everything because everything is so hyper local.”⁸⁷

From a climate perspective, agriculture and our food systems are incredibly important. As discussed earlier, the current functioning of global agricultural systems are detrimental to their environments and the climate as a whole. Beate notes, “a third of all greenhouse gasses come from the food system. That's a lot. And on the other hand, the potential of reducing these 1/3 and sequestering extra carbon dioxide from the atmosphere is the highest in agriculture.”⁸⁸ This comment points to the potentiality of agriculture and food systems as we think about the climate crisis and mitigating emissions. Bard Farm allows for a tangible understanding of possible solutions in a time when many people, like myself, might feel overwhelmed by the climate disasters and rising temperatures that we see around us. At a small and local scale, Bard Farm is sustainability minded, it experiments with new systems and practices climate conscious farming. The farm gives us actual responsibility, showing what we can do and the impact we can have, easing some of those anxieties. The farm gives agency.

⁸⁷ Beate Liepert. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

⁸⁸ Ibid.

Food systems

The primary role of a farm is to grow food. What is grown may vary and who is being fed depends on its purpose—but no matter the how and the why, a farm is an integral part of any food system. A food system is exactly what it sounds like: it is the system in which food is produced, processed, distributed and consumed. They occur on different scales. In a local food system, I can go to my town's farmer's market and buy a quart of tomatoes that were grown on land just a few miles away. In my home of Vermont, these tomatoes would usually first be seeded sometime in April, giving them time to germinate in a greenhouse before being planted out in a raised bed in a high tunnel or an outdoor field once the weather is consistently warm enough.⁸⁹ The farm is maybe 100 acres or less of diversified produce and pasture, all following organic guidelines and principles. The tomato plants grow, sprouting new branches and tap roots. They often are supported by built up trellises and need to be watered, weeded and pruned by workers. I have done these tasks, and there is no way you leave without being covered in greenish sticky stains from the plant's natural tar. They flower, are pollinated and begin to fruit. The tomatoes ripen on the plant until the perfect size and color, then are picked and put into pint and quart containers which fill up large stackable trays that are loaded into a truck and driven to the farm market. There, a worker sets up their table, chats with customers, and sells their produce to me.

I also participate in a global food system when I go to the grocery store to buy a bunch of bananas which might come from Ecuador, Costa Rica or perhaps even farther away. These bananas were grown on a large monoculture plantation, using chemical fertilizers and pesticides to increase crop production. The large banana plants are seeded and tended by laborers working

⁸⁹ I have learned this step-by-step order of growing tomato plants through my past experiences working on farms.

long hours and who are often underpaid. The whole production process takes about nine months. Once the bananas are harvested while still green, they are transported to a packing shed on the farm to be sorted, cleaned and labeled for export. They travel by truck, which is kept at a cool temperature to ensure the bananas don't ripen or rot, to a container terminal where they are transferred to refrigerated ships or containers. Depending on their destination, these trips overseas can take a couple days to over a week. The bananas are once again transferred to another supply facility. Once ready for delivery to stores, they are allowed to ripen, sometimes with the help of an ethylene spray, a chemical gas naturally produced by bananas and other fruits but is used to control the ripening process. The bananas are then delivered and displayed at the grocery store where I go to buy them at their stage of perfect almost ripeness.⁹⁰

I shop locally in both the Hudson Valley and southern Vermont as much as I can, but I also frequent large grocery stores because of their convenience, price and diversity of goods. With increasing globalization and industrialization, it can be difficult to trace where our food comes from, to know how it is grown and who is growing it. Knowingly or unknowingly, we might be part of many food systems both locally and globally.

These systems are complex: they have many actors (who owns the land, who is working the fields, who harvests and cleans the produce, who is packaging and driving the filled truck, who is buying the food and who finally is eating it), many inputs (what land is being used, how is water being distributed, what other materials like pesticides or fertilizers are being added, what

⁹⁰ "All about Bananas: Producers, Where They're Grown & Why They Matter." *Banana Link*, 3 Oct. 2023, www.bananalink.org.uk/all-about-bananas/; Jackie Nester. "The journey of bananas: From land to your hand." *Go! Magazine*. Iowa State University. Institute for Transportation. 28 January 2015. <https://intrans.iastate.edu/news/the-journey-of-bananas-from-land-to-your-hand/>; "Banana & Fruit Ripening." *Messer Group*. <https://specialtygases.messergroup.com/banana-gas#:~:text=In%20specifically%20developed%20ripening%20facilities,maturation%20of%20the%20fruit%20body>.

machinery is being used and how much energy is needed in the process) and many other outputs (what are the final products, what food is being produced, what waste is coming from this process like manure or pollution, what price and place is the food being sold). Questions concerning the accessibility to food, the quality of food, overall security, and sustainability in growing and distributing food come to mind as we think of this system.

To me, food systems exemplify the connections between social, environmental and economic spheres. Food is something we depend on and often has strong cultural ties for individuals and communities. The production, distribution, and consumption of food each have environmental impacts through their land use, pollutants, and waste. And for the most part, our food systems operate within a market where growing costs and market prices change along the ebb and flow of the larger economy. A healthy and sustainable food system should consider these spheres and their values, but many of our current food systems often do not take all aspects into account, whether trying to produce the greatest quantity of food for the cheapest prices but ignoring environmental impacts, or providing high quality, organic and culturally specialized food but its very high prices make it accessible to a select few.

Often too, these food systems fail on multiple fronts as they exploit both land and people with the goal of profit. In the United States, we see large industrial farms that utilize many of the harmful practices such as spreading pesticides and intensified livestock production. In addition, an estimated 73% of farmworkers are immigrants and about 50% are undocumented.⁹¹ Having no legal documentation can make it easier for these farms to exploit their laborers, requiring long hours for very little pay and with poor living and working conditions. As chemical pesticides

⁹¹ “Immigrant Farmworkers and America’s Food Production: 5 Things to Know.” *Fwd.us*. 14 September 2022. <https://www.fwd.us/news/immigrant-farmworkers-and-americas-food-production-5-things-to-know/>.

pollute the environment, they are also very harmful to the workers who are exposed to these products. Either through touching or breathing in these chemicals, farmworkers can experience health problems both short and long term, such as stinging eyes, rashes, neurological disorders or cancer.⁹² Intensive animal farming exploits both animals and workers as well. Livestock animals are kept in horrible conditions, crammed in large numbers in small indoor spaces that are very dangerous and dirty. Workers and animals are both exposed to countless diseases coming from poor air ventilation and lingering cesspools of waste. There is also great psychological harm for both groups in these cruel environments.⁹³

In the globalizing food system, transnational corporations have gained a lot of power. These corporations, often coming from the Global North, hold great influence over agricultural practices across the globe and create an image of progress and aid while exploiting local farmers and resources for profit. Vandana Shiva, an environmental, anti-globalization scholar and activist from India, writes of the falsities in claiming a universal system or culture in her book

Monocultures of the Mind. She states:

The western systems of knowledge have generally been viewed as universal. However, the dominant system is also a local system, with its social basis in a particular culture, class and gender. It is not universal in an epistemological sense. It is merely the globalized version of a very local and parochial tradition. Emerging from a dominating and colonizing culture, modern knowledge systems are themselves colonizing.⁹⁴

Western values and interests are imposed around the globe while traditional knowledge and native biodiversity are repeatedly appropriated through the scope of agriculture. The title of

⁹² “New Farmworker Justice report Profiles Dangers of Pesticide Poisoning & Offers Recommendations for EPA Action.” *Farmworker Justice*. <https://www.farmworkerjustice.org/news-article/new-farmworker-justice-report-profiles-dangers-of-pesticide-poisoning-offers-recommendations-for-epa-action/>.

⁹³ “Industrial Animal Agriculture: Exploiting Workers and Animals.” *Animal Legal Defense Fund*. ALDF. 28 July 2020. <https://aldf.org/article/industrial-animal-agriculture-exploiting-workers-and-animals/>.

⁹⁴ Vandana Shiva. *Monocultures of the Mind*. Trumpeter. 1993. p. 2

Shiva's book references the industrial agricultural practice of monocultures, the continuous growing of a single plant. As discussed earlier, this type of farming can have many degrading impacts on the environment as it depletes the soil and threatens ecological variety.

Monocultures are one example of harmful western interests being forced through global food systems. This is furthered in the creation of patenting seeds and plant varieties that have been traditionally cultivated and carried sacred importance for centuries. In imposing these patents, transnational corporations are able to collect royalties from farmers who use their seeds, therefore creating monopolies and commodifying life. These patents prohibit the saving and replanting of seeds. Biopiracy is a term used by Shiva to describe this denial of past innovations and cultural knowledge.⁹⁵ This appropriation of knowledge and commodification of life is incredibly harmful to communities that are made dependent on such corporations. As members of these globalized food systems, we are a part of these destructive cycles of exploitation, even if we are unaware where exactly our food may be coming from. It is necessary to understand our role and dependency to these systems in order to look for more sustainable and equitable alternatives.

Food sovereignty is the movement of creating new food systems where all "peoples have a right to healthy and culturally appropriate food produced in an ecologically sound manner, and... to determine their own food and agricultural systems."⁹⁶ The term comes from La Via Campesina, an international peasants' movement that brings together 182 farming and rural organizations that span 81 countries to advocate for their communities' rights.⁹⁷ The movement

⁹⁵ Vandana Shiva. *The Corporate Control of Life*. Hatje Catje. 2011.

⁹⁶ Ronald Byaruhanga and Ellinor Isgren. "Rethinking the Alternatives: Food Sovereignty as a Prerequisite for Sustainable Food Security." *Food Ethics*, 8, Article 16. June 2023. <https://doi.org/10.1007/s41055-023-00126-6>. p. 16

⁹⁷ La Via Campesina: International Peasants' Movement. <https://viacampesina.org/en/>.

coined “food sovereignty” at the World Food Summit in 1996. Since then, the term has been picked up by many other movements as well as policy makers. It has grown to be a transnational movement, but tends to be locally focused as it fights against industrial and corporate agriculture and works to decrease imported food production. Such localized systems can build community food security as well as greater connection to food and land. Sovereignty works “in tandem with preserving systems, livelihoods, relationships, and histories with the land, which are essential to the community's health and sustainability.”⁹⁸ It considers both cultural and environmental health and resilience in relation to the building of sustainable and secure food systems. In practice, it may include fighting for land reforms and seed rights, resisting appropriation of food and agricultural knowledge, and protecting farms and their right to land.⁹⁹

To help understand what a food sovereignty movement can look like, we will look back to La Via Campesina as an example of what goals are currently being discussed and what type of work is being done. As a transnational organization, La Via Campesina encourages local action with their member organizations “to support local and national initiatives and actions such as land occupation, sustainable farm production initiatives, defense of local seeds, actions against GMOs and dumping, etc.”¹⁰⁰ This could include prioritizing local agriculture, ensuring access to land, water and seeds for all, fighting for farmer rights and rights of consumers to decide what they want to consume and how it is produced. In addition, they advocate for various international days of action, illustrating the interconnections and intersectionalities of social, environmental and political movements. Most recently, they shared, in regards to International Working

⁹⁸ Ronald Byaruhanga and Ellinor Isgren. “Rethinking the Alternatives: Food Sovereignty as a Prerequisite for Sustainable Food Security.” *Food Ethics*. p. 16

⁹⁹ La Via Campesina: International Peasants’ Movement. <https://viacampesina.org/en/>.

¹⁰⁰ “Food Sovereignty – Explained.” *La Via Campesina*. 15 January 2003. <https://viacampesina.org/en/food-sovereignty/>.

Women’s Day which is the 8th of March, a statement in resistance to food being used as a weapon, the capitalist agro-hydro-mining business, genocide of ancestral peoples, racism rooted in racial superiority and more.¹⁰¹ In this call to action, La Via Campesina shares large goals and claims, linking food sovereignty with other fights against injustice and oppression, that can then be transferred and applied to our own local communities.



From La Via Campesina “The 1996 Rome Food Sovereignty Declaration in Postcards”¹⁰²

Feeding our community

Bard Farm works hard to feed our community in a sustainable and connected way. When thinking through the values and goals of food sovereignty, Bard Farm allows all students and the greater Bard College community to have access to healthy food grown in an environmentally minded way while encouraging cultural connection. The local system allows for the community

¹⁰¹ “#8M24 - ‘With conviction we build Food Sovereignty and we fight against the crisis and violence!’” *La Via Campesina*. 22 February 2024.

<https://viacampesina.org/en/8m24-with-conviction-we-build-food-sovereignty-and-we-fight-against-the-crises-and-the-violences/>.

¹⁰² “The 1996 Rome Food Sovereignty Declaration in Postcards.” *La Via Campesina*. 22 November 2021.

<https://viacampesina.org/en/the-1996-rome-food-sovereignty-declaration-in-postcards/>.

to see their food being grown, understand what practices are being used in its growing, and know the land and people that are providing their food. There are also many who are deeply involved throughout the growing process with the many student workers and volunteers every semester and summer season with their hands in the dirt, helping to cultivate the plants and harvest their community's food. In this way, it becomes an even more embodied experience of understanding the land and sowing our food. It is a special close relationship to our food that most are not afforded.

Before Bard Farm, there was a feeling of disconnect between students and their food.¹⁰³ In its initial creation, all of the farm's food was intended to go to Bard Dining, creating a complete on-campus food system, from dirt to dish. Students were able to go to Kline Commons and see the food that had been sowed, tended, and harvested right outside their dorm window. The farm allowed for a new understanding and relation to grow.¹⁰⁴ In its planning, Bard Farm made negotiations with Chartwells (the previous food management service at Bard College) that they would buy all food produced at the farm at Chartwells's prices. This allowed the farm some stability in its first years, knowing that they had a confirmed buyer to help generate revenue and reduce any food waste. Bard Farm was never meant to provide all of the food for the college, at its scale that would be impossible. In a Bard Free Press article from April 2012, student Otto Berkes Jr. wrote that the farm had the goal "to educate, connect, and engage the Bard community with the food it relies on"¹⁰⁵ as much as possible. The farm has been a space to see and interact with your food up close, making us consider our food systems.

¹⁰³ Rebecca Swanberg. "Farm Takes Root: Students look to start farm on campus." *Bard Free Press*, Vol. 13, No. 6. March 2012. *Bard Digital Commons*.

¹⁰⁴ Ibid.

¹⁰⁵ Otto G Berkes Jr. "Rethinking the Bard Farm." *Bard Free Press*, Vol. 13, No. 7. April 2012. *Bard Digital Commons*.

Sustainable sourcing has always been a central focus of Bard Farm and BardEATS. Together they work to displace as much outsourced food on campus as possible. The college pledged that at least 20 percent of purchasing will be “real food,” meaning food that is local and community based, fair and ecologically minded, and/or humane.¹⁰⁶ Knowing where our food comes from on campus is an important part of transparency within our food system. Parkhurst Dining became Bard College’s food provider in 2020. In comparison to Chartwells, a major national corporation, they are a smaller company that promotes a greater emphasis on sustainable sourcing. About this transition, CFO Taun Toay says, “Parkhurst was very much focused on local food sourcing, and was a more appropriate size corporation for what we believe are kind of the ethos of [our] operation... They came with a real focus on local sourcing. They'll do things like create farmer collectives... [and create] a share policy that meets institutional requirements, but doesn't break the bank on the farmer.”¹⁰⁷ In addition to buying produce coming straight from Bard Farm, Bard Dining has made relationships with local farms and other food producers in the Hudson Valley, like Montgomery Place Orchards and Red Barn Produce. There are about 1400 people on the meal plan at Bard that the dining service must provide a variety of foods, accommodating dietary needs and cultural diversity. “Our goal as a company is 20% local [food],” says Ravi Bhatia, the Food Sustainability and Marketing Manager at Bard Dining. “We were just recognized for hitting 26.8% for last year... location wise, climate wise, I think is a really big accomplishment.”¹⁰⁸ In regards to the Bard College community, Executive Chef, Jacob Smith shares:

¹⁰⁶ BardEATS. “What is BardEATS?” *Bard College*. <https://www.bard.edu/bardeats/>.

¹⁰⁷ Taun Toay. Interview. Conducted by Zola von Krusenstiern. 26 March 2024.

¹⁰⁸ Ravi Bhatia. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

The student body here is much different than a lot of other student bodies that I've dealt with. They want to know where their food is coming from. They want a lot of local, I think that has something to do with the fact that we have a farm on campus, which is not, I would say, the norm... They want to know what they're eating, they want to know where it's coming from, they want to make sure that it's being responsibly sourced, which is good.¹⁰⁹

Having the farm on campus has further encouraged student interest in where their food is coming from and how it is grown. Parkhurst and Bard College Liaison, Alan Wolfzan, who has been at Bard Dining for 25 years, adds, “The fact that Bard has a farm makes it different from all the other colleges that don't have that resource and that ability.”¹¹⁰ The opportunity to have such an obvious farm-to-table system on campus is a very unique one, for both students and dining staff. “For us, it's exciting,” Chef Jacob says. “Because we're growing stuff on campus that we're directly giving to students up here, which is, from a culinary aspect, important, right? We can see our food growing, we know where the food's coming, we know who's taking care of it. And I think that's as important as anything that we do, is having that relationship.”¹¹¹

The relationship between Bard Farm and Dining has continued since its establishment, but has shown many changes. Despite Parkhurst's numbers in local sourcing, the amount of produce purchased by Bard Dining from Bard Farm has changed yearly, often in a negative direction. This past growing season of 2023, dining services purchased the smallest amount of produce it has from Bard Farm since its first growing season. In comparison to 2016, the highest year for Bard Dining, when 18,363.5 pounds were purchased, valuing \$40,584.05, only 8,092 pounds of produce valuing \$18,862.75 were purchased by Bard Dining in 2023. Why has this change happened? The reasoning given by Bard Dining was that there were fewer students on

¹⁰⁹ Jacob Smith. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

¹¹⁰ Alan Wolfzan. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

¹¹¹ Jacob Smith. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

campus this summer and that the poor weather conditions, causing a failed tomato crop, led to this stark decline. But when compared to farm stand numbers, it makes less sense. If the produce yields were so bad, how did the farm stand make the most it ever has? The decreasing trend of sales to Parkhurst seems to go against their claims of sustainable sourcing. I hope that in the coming years, this relationship between the farm and Bard Dining can be further solidified in their mutual work for locally sourced and sustainably grown food which unequivocally should translate to larger purchases. As Alan comments, “[The relationship is] continuously evolving and changing, and always growing. But nobody's stepping backwards, right? Everybody's moving in a forward motion.”¹¹²

In contrast, sales at the farm stand have had an overall upward trend over the years. Since 2014, the farm stand's first year, sales have increased over six times. This past year, the 2023 season, there were \$32,169.68 worth of sales. Rebecca notes part of this increase probably comes from the location move of the farm stand in 2021. Originally, the stand was located by the Kline South bus stop, outside of the Experimental Humanities building. This location, although more visible on the main road, became an issue as there was little parking and could easily block the bus lane. In 2021, the farm stand moved to its current location, off the side of the library parking lot, allowing for greater accessibility. In addition, more produce started being brought to market that year, as there was a noticeable decline in Bard Dining sales and the farm stand was able to offset this change.¹¹³ In recent years, the immense increase in produce bought at the farm stand also demonstrates the community's growing interest and dedication to Bard Farm and its food.

¹¹² Alan Wolfzan. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

¹¹³ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

Year	Vendor	Pounds to Bard Dining	Value	Farm Stand	Total Sales
2012	Chartwells	6045.5lb	\$4,601.99	N/A	\$4,601.99
2013	Chartwells	14,740.2lb	\$20,291.97	N/A	\$20,291.97
2014	Chartwells	16486.6lb	\$34,045.27	\$5,111.50	\$39,156.77
2015	Chartwells	15215.0lb	\$31,807.44	\$7,430.00	\$39,237.44
2016	Chartwells	18363.5lb	\$40,584.05	\$6,307.25	\$46,991.30
2017	Chartwells	13687.5lb	\$28,719.75	\$5,249.00	\$33,968.75
2018	Chartwells	12235.5lb	\$24,870.70	\$6,272.00	\$31,142.70
2019	Chartwells	12017.0lb	\$27,944.00	\$8,975.00	\$36,919.00
2020	Parkhurst	10551.0lb	\$25,235.50	\$9,666.00	\$34,902.50
2021	Parkhurst	9592.0lb	\$20,274.25	\$16,145.00	\$36,419.25
2022	Parkhurst	12259.0lb	\$27,188.00	\$23,175.00	\$50,363.00
2023	Parkhurst	8092.0lb	\$18,862.75	\$32,169.68	\$51,032.43

This table shows the pounds of produce bought by Bard Dining from Bard Farm and the value of sales to both Bard Dining and at the farm stand through the years 2012-2023¹¹⁴

The farm stand serves students, staff, faculty and community members outside of Bard College. It maintains low prices in order to ensure affordability and make sure that all in our community are able to access their produce. In addition, over \$1,000 worth of farm stand vouchers are distributed through the campus food pantry, furthering accessibility to farm fresh food and flowers. The farm stand takes place weekly throughout the summer season into the fall semester, ending in late October. The stand is set up every Thursday morning on the side of the

¹¹⁴ Table of Bard Farm annual sales data. Originally recorded by John-Paul Sliva and Rebecca Yoshino. Assembled by Zola von Krusenstiern.

library parking lot. Canopy tents are raised to create some shade. Tables are unfolded and quickly covered in a colorful assortment of leafy greens, hot peppers, tomatoes, flowers, cucumbers and more. A couple students tend to the stand, restocking and answering questions. Customers flow through, some bee-lining to the exact produce they came to buy, others wandering in after passing by for the first time. By the time 5 pm comes around, the tables are mostly empty, only a few pints to pack up and bring back to the farm.

Along with the actual stand, there is a weekly blurb written by Rebecca and shared through the farm's email list and Instagram on the morning of every farm stand day. These blurbs, along with listing what produce will be available at the stand and their prices, include updates and anecdotes of the past week on the farm, reflections on the land and plants that have grown and been harvested, and expressions of new connections made, both human and more-than-human.

What an incredibly cold, wet, dreary way we have arrived at this beautiful market day. We know that our collective short term memory can be poor and if we forwent yesterday's harvest and took the day to instead enjoy thick wool socks, hot tea and a great book in our warm cozy beds, we would surely have disappointed our beloved community who likely has forgotten how miserable the weather was leading up to this glorious day. ... Had we chosen to go home to draw a hot bath then partake in an afternoon siesta, we would have missed the drenched, chilled to the bone group bonding around this mud sucking harvest and the shared sense of responsibility (you thought I was going to say misery didn't you? I almost did) and commitment in showing up for our community even when it is uncomfortable, under less than ideal circumstances and down right challenging. And you know what? Had we gone home to find shelter from the storm we would have missed the warmth, laughter, smiles and countless stories shared of our favorite recipes, meals and family food memories that quelled the cold and thawed us from the inside out.¹¹⁵

Henri [*a swallowtail that was accidentally brought home by a customer as a caterpillar on a Bard Farm bouquet*] has taken flight. She was brought down to Bard Farm on

¹¹⁵ Rebecca Yoshino. Email. 6 October 2022.

Monday by our friend and photographer Karl Rabe on Monday and released back to the fields she began her journey in, joining scores of other swallowtails, monarchs and countless other winged pollinators in our flower gardens. Not only does Bard Farm have cut flower and pollinator gardens, we are surrounded by flowering meadows that currently are dripping with color; a full pallet of blooms, nectar and pollen from goldenrod, purple loosestrife asters that are just beginning to open and queen anne's lace which has crossed over its peak season threshold but not before satiating countless nonhuman appetites including Henri. ... Thank you Karl for sharing this journey with us and reminding us that "If an egg is broken by outside force, life ends. If broken by inside force, life begins. Great things always begin from inside."¹¹⁶

This week a Syrian student found Yakteen at Bard Farm, a food and flavor she has not had since she left Syria 10 years ago. This week a student whose family origin story begins with corn and who said they are people of the corn, helped harvest our blue corn and gifted the farm traditional Three Sisters seeds from their ancestral homeland. This week has felt scarce and abundant in the same breath. This week has expanded our community here at the farm. May we all find connection to place, each other, our human and nonhuman communities and ourselves. May we all find ways to recognize, nourish and be nourished by these intricate mycelial networks that support it all and embrace this incredible gift we are an integral part of.¹¹⁷

Rebecca describes how these weekly messages have touched people, how many individuals in our community have reached out to her sharing their love for these shared words. The students who read it and then come together to talk about it over breakfast. Professors who bring it up in class discussions. "I think that the weekly farm stand blurb helps connect people," Rebecca says. "Even if they haven't been to the space. It makes people feel more connected, or part of the community."¹¹⁸ In general, the farm stand has acted as a welcome into the Bard Farm community. It connects customers both with their food and the people growing it. This sort of relationship is often not available in modern food systems. Bard Farm is able to provide healthy,

¹¹⁶ Rebecca Yoshino. Email. 7 September 2023.

¹¹⁷ Rebecca Yoshino. Email. 21 September 2023.

¹¹⁸ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

sustainably grown food at affordable prices while also fostering a space of community and connection. Community with each other, with our food, and with the land.

The true impact of the Bard Farm stand can be illustrated by the summer of 2020, during the initial peak of COVID-19. In addition to donating over \$10,000 worth of food during this season, Bard Farm held its stand throughout the summer. Customers were required to pre order their produce, wear masks and distance themselves while waiting to pick up their food. Rebecca reflects that although fewer people were able to come and access the farm stand and how difficult this time was, those who did, felt that they were in community. Simply standing in line, even if six feet apart from friends and colleagues, was a common, in-person interaction that was so rare at that time. Rebecca shares, “That was something that was so grounding and healing for people. I had a lot of comments around that and how important the weekly farm stand was for people's mental health.”¹¹⁹ Laurie Husted adds, “as someone who lives in the Red Hook community, they love it... the community loves it. And [Rebecca] filled a real need during COVID, just adapted our model ... just continuing the affordability of it, the freshness of it. I can't ask for anything more.”¹²⁰

Although much has changed since the initial COVID pandemic lockdown, our community continues to benefit from food produced at Bard Farm, “capital L, Local food”¹²¹ as Cedric Rule-Becker describes it. Student workers and volunteers share how much they enjoy getting to eat the food that they have grown right on campus. “It's always nice eating food that you know is coming from the Bard Farm,”¹²² Cedric says. Summer crew member, Carson

¹¹⁹ Ibid.

¹²⁰ Laurie Husted. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

¹²¹ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

¹²² Ibid.

Stehling adds, “It’s so awesome to go home at the end of the week and take a bundle of kale out of my fridge and cook with it and [to know] I literally planted this kale and I watched it grow then I got to take it home and eat it.”¹²³ I’ve had this experience too. The sense of pride when you cook yourself a meal that you planted, watered and harvested. It allows for a new connection to the food you eat. This extends past student workers, any student is able to purchase Bard Farm produce at the weekly farm stand. Leila Stallone shares, “The farm stand creates more food access for the students if they want to cook a meal in their dorm and not go to Hannaford. And it's just right there. And cheap.”¹²⁴ Bard Farm makes organic farm fresh veggies accessible to all on campus through its location and prices.

A college campus is a unique place, as it brings together people from different backgrounds, different states and countries, and different experiences all into one focused setting. Some students, like myself, may have grown up around agriculture and have a bit of understanding of the process of growing food, but many others may come from big cities like Los Angeles or New York City and have never planted a seed. The farm is a space that draws on this diversity of experiences and allows everyone a chance to get a new perspective on their food. When talking about bringing a class to Bard Farm, Professor Beate Liepert reflects:

Just for the students that come from New York City to actually get dirty for the first time and see peppers, it's amazing to see them realize what compost looks like. It's shocking that they don't know how compost looks like and touch it and smell it and the sheer dirt, the sheer aspect of true dirt and how different a tomato tastes when you actually eat it right from [the plant] and it's still warm from the sun or a carrot that comes out dirty and you just wash it a little bit. And this whole tactile, it's more than emotional. It's tactile. And we have a lot of students from the city. Or other cities that really appreciate the food system differently.¹²⁵

¹²³ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

¹²⁴ Leila Stallone. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

¹²⁵ Beate Liepert. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

Bard Farm empowers students to rethink their relationships with their food. By giving visible and tactile experience, one can see the cycles, see the plants, the land, and the work that becomes their food. In addition to bridging the disconnect within our food systems, this type of work can lead to a healthier relationship with food as a whole. Personally, I have felt this effect as I have struggled with unhealthy eating habits and a disordered relationship with my food. Farming gifted me with a new relationship with my food as I put the time into caring and growing the plants that I later would eat. Bard Farm alumnus and current staff member, Melina Roise comments with a similar sentiment: “My relationship with food really did change while I was working at the farm. That was pretty life changing in a lot of ways... Having joy and excitement around food is such a key part to being a healthy human and... having community around food and enjoying food in a very positive way is a really healthy thing to have.”¹²⁶

Bard Farm encourages a conversation within the Bard community about our food systems and sustainability practices that goes past the four years a student may spend here in Annandale. It makes us think about what we eat, how we eat it, where our food is produced and how far it has traveled. We can see this food system happening and then it allows for students, once they leave, to have this better understanding of what type of system they want to be a part of. What do they want to support? Carson shares how her experience at the farm inspired her hopes for her own future and food:

Once I started working there, I became really excited about the idea of being able to sustain yourself from the land and that has become something that I am really passionate about and really aspire towards in my life. More than anything else, I think I want to be able to grow my own food. That is genuinely one of the things in life that I want more than any clear career path. I just want to be able to grow my own food. I want a piece of

¹²⁶ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

land that produces food and I think that that was a very gratifying part of the experience.
¹²⁷

Food sovereignty and building more holistic food systems is not simply about providing food. Feeding a community means growing healthy produce in a sustainable way not harming the earth and building connection and community between people, food and land. Bard Farm exemplifies this. Using sustainable practices it grows a variety of produce that nourishes both the soil and community members. It shares this food through dining services and the farm stand, ensuring accessibility with low prices and vouchers. It connects students, faculty, staff and others with their food, understanding the work and care that has been put into each vegetable.

¹²⁷ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

Education

As a campus farm, education is a central focus at Bard Farm. It serves many different learners, including college students, preschoolers, or retirees and teaches in various ways, including classes from across different programs, workshops, as well as through more practical learning while working or volunteering on the farm. It gives a unique educational environment that crosses disciplines and academic interests.

Undergraduate class visits

Programming with Bard College students starts early with a series of workshops offered during Language and Thinking, a first year introductory program at the college. Workshops include cooking, seed saving, gardening, volunteering opportunities called “power hours” and farm-to-table meals. During those three weeks in August, the farm offers an introduction to the work they do on campus and opportunities for new students to get involved, even if just for a couple hours. Bard Farm is often used as a resource for undergraduate and graduate courses at Bard College. The space hosts many classes throughout the semester and because of its central location, it is easily accessible for groups to visit. Visiting courses span across programs including studio arts, experimental humanities, history, human rights, and environmental and urban studies. Its academic crossovers proves the interdisciplinarity of farming and its usefulness in supporting outdoor and embodied learning.

Beate Liepert co-teaches the Introduction to Environmental Studies course alongside Monique Segarra, a professor at the Bard Center for Environmental Policy. “Whenever you talk about an environmental issue, I come in and talk about the science behind it,” Beate says. “We

teach it as a dialogue between a political scientist and a natural scientist... The students see how you talk about complex issues across disciplines so they learn how this dialogue is actually done.”¹²⁸ This is a required course for Environmental and Urban Studies students but is open to all students no matter their program of study. Within this introductory course, there is a large section on agriculture. Beate adds, “We talk about the food system in this class. We talk about labor rights. And then Monique and I, we just decided we cannot just talk about the food system and talk about what are the labor conditions on a farm... The best way to get students to really understand it [is to] get them out and work on the farm.”¹²⁹

By going to Bard Farm, the class is able to discuss the complexities of food systems, soil science, and social justice through the practical lens of having worked a couple hours at the farm. This experience is incredibly valuable when, as students, we are often debating and learning about large topics in our isolated classrooms without any sense of real life. The farm allows for a glance into learning being applied to the true systems. This is also true for biology or climate change focused courses that get to complete labs at the farm, getting hands-on field experience they might not be afforded without the easy access of having such a space on campus.

Students that visit Bard Farm with classes also inherently learn about the land, food, and waste systems that they are a part of. “Of course somebody who comes from Southern California doesn’t know when strawberries are ripe in the Hudson Valley, or when are the tomatoes growing or the cucumbers,” Beate remarks. “It’s also education, and awareness of this. Also, the food waste is actually awareness... When we do the class visit in fall, we go out to the farm and the compost has to be distributed on the field. So they get this big pile of compost ... and the

¹²⁸ Beate Liepert. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

¹²⁹ Ibid.

students find spoons and plastic and they get really angry. So this is also [education].”¹³⁰ Just by spending a couple of hours at the farm, maybe doing a task along with Rebecca, students learn what food grows on this land, what kind of soil we have, how certain plants grow, what waste cycles they are a part of, and how their actions affect the growth of food and our environment in general. Specifically in regards to dealing with the compost that comes directly from Kline, students see their personal impact. This first hand education teaches about responsibility as an individual and as a community. It makes us question: how can we lessen the amount of trash being mixed with food waste that later has to be picked out of the compost by Bard farmers? If I don’t want plastic polluting my environment or the farm, that means I have to make that effort to properly separate my waste at the dining hall.

As mentioned in the previous chapter, Bard Farm gives us agency in our own actions. It shows how our individual choices can directly affect this land, our food and our community. This can then be applied to the larger world. As students in our late teens and 20s, we have grown up constantly hearing about the warming world and all its horrible repercussions to global environments. Many of us feel the daily anxieties of climate change and concerns for our future, but education, like that of Bard Farm, can often help in giving some hope and better understanding of how environmental systems actually work. Beate shares this sentiment. “In classes, students feel very overwhelmed. Getting out there and sometimes having that ease. In the climate class, they’re so serious. But [by] going through the motion of learning how the climate system works, ... [it] helps you reduce your anxiety because you just play it all out.

¹³⁰ Ibid.

Connect the dots, figure it all out.”¹³¹ Bard Farm supplies an academic space for students to learn in their environment, hopefully giving some ease in the world around them.



Photos of classes visiting Bard Farm with Rebecca Yoshino¹³²

Natural dyes project

Bard Farm’s academics are not limited to the natural sciences. The farm has an ongoing relationship with the Studio Arts department at Bard College. This has included courses on art and climate change, ceramics students harvesting clay from the fields, and growing dye plants for studying and experimenting with natural dyes. Beka Goedde, a Studio Arts professor at Bard College, has worked to expand the dye project along with Rebecca and student clubs. In past years, Beka has brought classes to the farm and held many workshops on natural dye plants. When talking about these projects, Beka shares, “I’m not even doing this in my own work yet. All of this is research for me... I’m not coming to this from me doing this at home and in the studio outside of Bard.”¹³³ Part of her interest came from wanting to explore more sustainable

¹³¹ Ibid.

¹³² Photographs. Retrieved from the Google Drive of Bard Farm.

¹³³ Beka Goedde. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

and holistic ways of thinking with art. This is especially important in a college setting as so many students are learning and making art, that at the end of the semester they often don't know what to do with. "You can make things that do not need to be archival," Beka says. "Because you're learning how to paint or you're learning how to draw and you might not need all of this... So it's like, how can we generate material with students that is by nature ephemeral, temporary."¹³⁴

In the past, a few dye plants have been grown at Bard Farm as a sort of experiment. Now, in addition to growing at the farm, the community garden is being developed to take over and expand this project. Beka takes her classes there where they work on the whole process, from plant to dye. The plants are harvested after growing through the season and left to dry in a small greenhouse close to the garden. Once dried out, the parts of the plants used for dyeing, whether flowers or roots or leaves, are cut off and put in a pot of water that simmers for an hour. The mix is left to sit overnight and then simmered for another hour. The plant is then removed and the dye is ready. Then, students prep whatever they plan to dye, usually fabric or canvas, by first washing it in soap and water and then adding tannins and mordant, which help the adhesion of the dye to the fiber and create a deeper color. When bringing students along for this process, Beka shares that some were confused that they weren't going to be able to use the colors for weeks. "This is a different kind of thinking than instant. You know? This is a very different way of moving into your material. You have to ask permission... It's not just [a] consumable waste cycle. [You have to] find out what the fiber is and then think about the process you need to put it through, collect the dye, make the dye bath. You're doing these processes."¹³⁵ These courses, in collaboration between Bard Farm and the Studio Arts department, allow students to practice in working

¹³⁴ Ibid.

¹³⁵ Ibid.

through these long processes of thinking about and learning where their materials are coming from. In the end of the process, they are then able to use it in their artwork.

Beka shares that she notices a difference in her classes interacting with the dye plants, whether at the farm or community garden, versus those in the art studios:

It's a way to get students to think and move at the same time. Get them into a flow of working that is kind of unimpeded or maybe unexpected. As a way to access one another and form community and form working groups and thinking groups and approach each other through working. It happens instantly out here, whereas in a classroom it's so fabricated... You can reach students very quickly here, you know, and students can reach each other very quickly.¹³⁶

The difference in class format and place allows for greater connection between students and professors. By working together, a sense of community is formed in the classes and working outside expands the community to the environment around the work. "It's holistic just being out here and being together." Beka says. "And then also just knowing and contending with forces that are much larger than your own mind and your own hands. The work is going to come about from seasonal change, weather, wind, rain, and a lot of other animal species that also take these plants."¹³⁷ Our place in the larger ecosystem is apparent through this work. Similar to Beate's comments on responsibility and system understanding, Beka says too that students are encouraged to notice their own effect and responsibility for the land as well as the relationships of every action and being.

¹³⁶ Ibid.

¹³⁷ Ibid.

Plant	Botanical Name	Dye Color on Wool	Action for this Year
Dyer's Coreopsis	Coreopsis tinctoria	gold, orange, rusty red	only at farm
African Marigold	Tagetes erecta	yellow, gold, orange	community garden
Japanese Indigo	Persicaria tinctoria	indigo	
Dyer's Chamomile	Cota tinctoria	yellow	community garden
Madder	Rubia tinctorum	shades of red	community garden
Weld	Reseda luteola	yellow	community garden
Sage	Salvia officinalis	lime green	community garden
Hopi Black Dye Sunflower	Helianthus annuus	lavender	move for more sun
Greenthread	Helesperma filifolium	light gray/green	community garden
Yarrow	Achillea millefolium	yellow	split and move
Black Eyed Susan	Rudbeckia fulgida 'Goldstrum'	light gray/green	new variety
Bloodroot	Sanguinaria canadensis	red	add more

This table shows some of the dye plants, their colors, and growing plans for this season¹³⁸



Photos from a natural dye workshop held at Bard Farm in July 2023¹³⁹

In addition to hosting and working with Bard undergraduate courses, throughout each semester, Bard Farm offers a wide variety of workshops open to the whole Bard College community and beyond. These workshops, often lasting one to two hours, give the opportunity

¹³⁸ Rebecca Yoshino and Beka Goedde. Table of dye plants data. Formatted by Zola von Krusenstiern.

¹³⁹ Photographs. Retrieved from the Google Drive of Bard Farm.

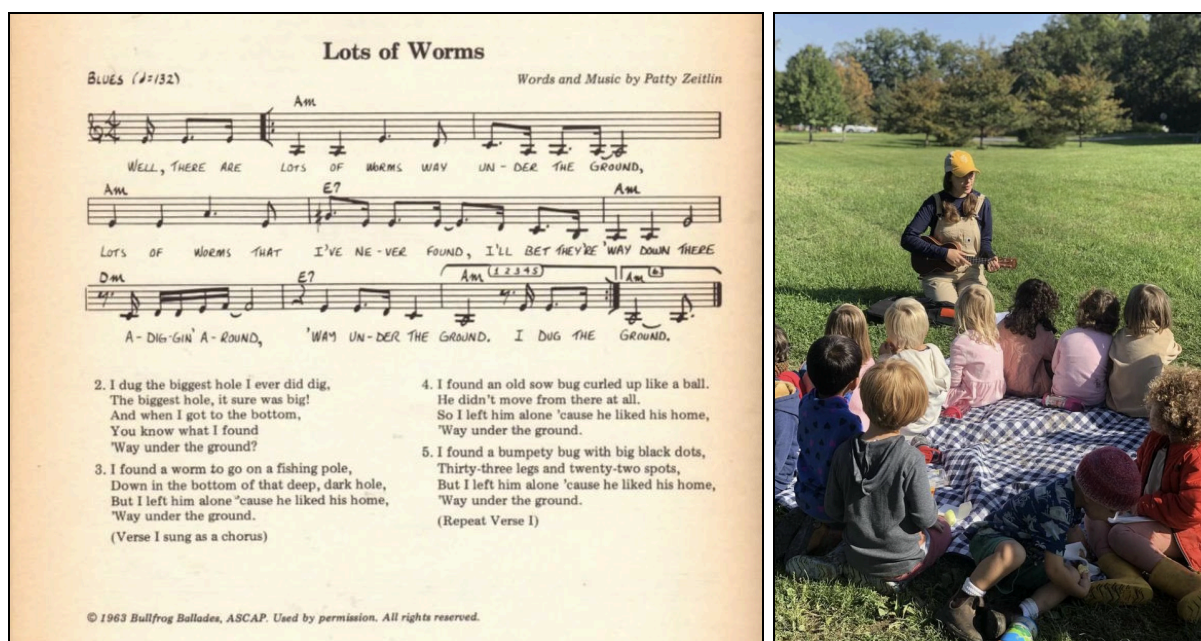
for anyone to get an easy introduction into farming by focusing on one specific topic. This semester the spring workshop series includes six workshops from March through May. The themes include: seeding, mushroom log inoculation, beekeeping, soil preparation, transplanting, and making tea blends. Each workshop offers hand-on experience, allowing each person to learn about and try the activity. Everyone gets to seed something, to build a bed, to make their own tea. These workshops are great tools in teaching about farming at our extremely local level. They can expand the stretch and impact of Bard Farm, bringing in people who may have never been there before.

Environmental education for all

The farm is also a space for other groups to come and learn a bit about farming and the natural world in general. On Bard College's campus is the Abigail Lundquist Botstein Nursery School and Children's Center, which provides early childhood education for the Bard community. Through the school year, they have about 30 children between the ages of 3-5 who get the chance to participate in varied daily programming.¹⁴⁰ One of their activities is in collaboration with Bard Farm, a project that brings the kids outside and engages them with their environment. This year, this programming has largely been organized by Nina Matthews, a graduate student in Bard's Master's in Environmental Education program. In the fall semester of 2023, she completed three lessons with the preschool group. For these, the young students and their teachers walked down to the farm from their nearby school and met with Nina to get quick lessons in relation to the farm. The first one was on flowers and bees, the second on worms and

¹⁴⁰ "Abigail Lundquist Botstein Nursery School & Children's Center." *Bard College*. <https://www.bard.edu/nurseryschool/>.

soil and the third was on what we do on the farm, or steps of growing plants. For each lesson, Nina would talk a bit, giving an introduction to that day's topic, then the kids would go into the farm doing some hands-on activity, whether collecting earthworms, picking peppers, or looking at different types of soil. Afterwards, they would gather again outside of the farm where Nina would read a short book and teach a song related to the lesson's theme.



The image contains two parts. On the left is a sheet of music titled "Lots of Worms" by Patty Zeitlin. The music is in 4/4 time and features three staves of notation with lyrics underneath. The lyrics are: "WELL, THERE ARE LOTS OF WORMS WAY UN- DER THE GROUND, LOTS OF WORMS THAT I'VE NE- VER FOUND, I'LL BET THEY'RE 'WAY DOWN THERE A- DIG- 'GIN' A- ROUND, 'WAY UN- DER THE GROUND. I DUG THE GROUND." Below the music are five numbered verses of the song. Verse 1 is the chorus. Verse 2 describes digging a hole. Verse 3 describes finding a worm. Verse 4 describes finding a sow bug. Verse 5 describes finding a bumpety bug. On the right is a photograph of a woman, Nina, sitting on a checkered blanket in a grassy field, playing a guitar and singing to a group of about ten preschool children who are sitting around her on the blanket.

Sheet music for the worm song and a photo of Nina singing with the preschoolers¹⁴¹

This semester, Nina has increased her time with the preschool group, going to their school once a week, continuing environmentally themed teaching and singing songs about spiders and meadows as the farm has been quiet through the winter. She shares how beneficial this has been. “[Something] I really value about being an educator is getting to build relationships with the kids,”¹⁴² she says. By seeing them once a week, they have all been able to build individual relationships while also creating a more consistent routine of environmental

¹⁴¹ Photographs. Retrieved from Nina Matthews.

¹⁴² Nina Matthews. Interview. Conducted by Zola von Krusenstiern. 13 March 2024.

education in their classroom. The program also gives students like Nina direct experience in the field they plan to pursue in the future. Nina expresses her passion for teaching kids about sustainable farming and connecting them with their food. When talking about a past farm she worked on, she says, “That experience was just very empowering for me and grounding. And after having had that experience, I wanted to become an educator for kids or a farmer myself ... Because, I grew up very disconnected from my food, where my food was coming from. And as soon as I became connected, I was like, I want to be like this forever, and I want to share this.”¹⁴³ This interest is what brought her to Bard Farm and how she began organizing the preschool programming.

Environmental education, whether farm related or not, is a possibility for all age groups. It may take place in a classroom learning about climate change and its effects, or at an after school outdoor program going on a walk through the woods and identifying trees, or in your own backyard planting new seeds in a raised bed. The United States Environmental Protection Agency outlines the components of environmental education including:

- **“Awareness and sensitivity** to the environment and environmental challenges
- **Knowledge and understanding** of the environment and environmental challenges
- **Attitudes** of concern for the environment and motivation to improve or maintain environmental quality
- **Skills** to identify and help resolve environmental challenges
- **Participation** in activities that lead to the resolution of environmental challenges.”¹⁴⁴

¹⁴³ Ibid.

¹⁴⁴ Environmental Protection Agency. “What is Environmental Education?” *EPA*. Last updated 10 July 2023. <https://www.epa.gov/education/what-environmental-education>.

It is argued that this type of learning is greatly effective in promoting environmentally conscious behavior, especially when connectedness to nature is a central goal.¹⁴⁵ Nina reflects on the same concepts:

There are studies that have said that if really young kids are out in nature a lot, it leads to environmental advocacy actions later in life. So the more that they feel connected with their natural surroundings, the more environmental competency. And the more relaxed they feel outside where they're able to run around and explore and feel like they have a relationship with the plants. The more that they have a relationship with the natural world and the more comfortable they feel in the natural world, young, then later in life, they'll become more like environmentalists, because they care about it. And they have a relationship with the natural world. They love it, so they want to protect it. So that's why it's so important. That's why I really care about working with little kids and it's actually really easy in a way, because all you need to do with the kids when they're that little is just get them outside, get them interacting with the soil, interacting with the trees and the plants, asking questions.¹⁴⁶

Simply by interacting and gaining a connection with their natural world, these kids are more likely to care for their environment in the future. Carson Stehling, who is entering Bard's Master of Arts in Teaching (MAT) program after graduating, shares similar sentiments as she thinks about her future in teaching:

Children's lives are so improved by getting to spend time outdoors... [Kids] have access to so much information about the world that I think makes them so nervous and then, are often lacking information about what makes up their world, directly and materially. I think it's a really comforting thing to see food happen and you're like okay this is normal, I'm looking at this and it's not scary at all ... Being outside and being in dirt is a really grounding thing and I think that kids need all the grounding they can get. It's such a stressful thing being a child and an adolescent ... and school doesn't really help that.¹⁴⁷

¹⁴⁵ Cynthia Mcpherson Frantz and F. Stephan Mayer. "The importance of connection to nature in assessing environmental education programs." *Studies in Educational Evaluation*, Vol. 41, 2014, pages 85-89. <https://www.sciencedirect.com/science/article/pii/S0191491X13000436>; Laura Varela-Candamio, Isabel Novo-Corti, and Maria Teresa Garcia-Alvarez. "The importance of environmental education in the determinants of green behavior: A meta-analysis approach." *Journal of Cleaner Production*, Vol. 170, 2018, pages 1565-1578. <https://www.sciencedirect.com/science/article/pii/S0959652617322175>.

¹⁴⁶ Nina Matthews. Interview. Conducted by Zola von Krusenstiern. 13 March 2024.

¹⁴⁷ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

Bard Farm grants a space for this sort of education to take place. Because of its easily accessible walking distance to the Nursery School and Children’s Center, groups of these young students are able to come to the farm, play in the dirt, see food growing, and be outside for a couple of hours, imbedding a knowledge of plants, insects and their food at an early and key age. “And they really love the farm.” Nina says. “They got so excited when they got to pick flowers. They were so psyched when they got to eat peppers. They love it there. So it's really a special opportunity that they get to be [a part of] this.”¹⁴⁸

Another group that benefits from educational programming at Bard Farm is the Lifetime Learning Institute. Through affiliation with Bard College, the Lifetime Learning Institute “provides educational and social opportunities for our members to share their love of learning and to exchange ideas and experiences.”¹⁴⁹ Their programming is open to any adult, no matter age or education background. Similar to some Bard undergraduate and graduate courses, classes from the Lifetime Learning Institute often visit the farm to learn about what work is being done there and sometimes volunteer a couple hours of their time. Past Bard Farm coordinator, John-Paul Sliva remembers, “I taught a class or two for them and then there were just a handful, maybe five or six of them that... would just show up like once a week or randomly, and they would be working alongside the students.”¹⁵⁰ Bard Farm teaches across age groups, education levels, and demographics, bringing together a large and diverse learning community that can share in their involvement with the farm.

Rebecca Yoshino and the farm also grow plant starts that are then brought to a few of the Bard Prison Initiative (BPI) prisons, where they are used in their gardens and in class

¹⁴⁸ Nina Matthews. Interview. Conducted by Zola von Krusenstiern. 13 March 2024.

¹⁴⁹ Bard Lifetime Learning Institute. “Mission.” *Bard LLI*. <https://lli.bard.edu/about-lli/mission/>.

¹⁵⁰ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

programming. The Bard Prison Initiative was started in 1999 by undergraduates at Bard College and in 2001, ran as a pilot program providing college education to students in prisons throughout New York State. The program now works in seven New York prisons with over 400 enrolled students. Similar to the undergraduate programs at Bard College, BPI students follow a liberal arts curriculum, taking courses across the arts, languages, literature, humanities, science, mathematics, computing and social studies. In addition, there are specialized career development programs, including a Sustainability and Community Engagement program that “prepares students for careers in farming, food justice, regional food systems, and sustainability.”¹⁵¹ Three of the prisons that BPI works in maintain organic gardens: Fishkill, Woodbourne, and Taconic Correctional Facilities. These gardens are maintained by students, both in and out of class time. In their small plots, they grow a great variety of produce—“tomatoes, eggplant, peppers, cabbage, kale, broccoli, collards, bok choy, beans, beets, radishes, parsley, cilantro, basil, thyme, lettuce, spinach, chard, leeks, scallions, and peas.”¹⁵² Many of these plants grow from transplants that were originally seeded at Bard Farm along with all their trays of seedlings.

This collaboration between educational programs demonstrates Bard Farm’s impact outside of its own farm. It is able to help grow educational and hands-on farming opportunities across New York in these prison gardens, providing experience that in most correctional facilities is not available and is incredibly valuable. In addition to its educational possibilities, gardens in prisons can be very restorative spaces for inmates. Landscape architect, Amy Lindemuth, writes in her study titled, “Designing Therapeutic Environments for Inmates and Prison Staff in the

¹⁵¹ Bard Prison Initiative. “The College.” *Bard Prison Initiative*. <https://bpi.bard.edu/our-work/the-college/>.

¹⁵² Bard Press Releases. “Bard Prison Initiative Organic Garden at Fishkill Correctional Facility Donates 100 Pounds of Produce to Soup Kitchen in Beacon.” *Bard College*. 1 September 2016. <https://www.bard.edu/news/releases/pr/fstory.php?id=2828>.

United States”, that “gardens and natural settings can be physically and psychologically beneficial for inmates and prison staff in terms of reducing stress and alleviating mental fatigue.”

¹⁵³ Growing a garden can also give feelings of pride and hope, as you get to watch the seeds you planted grow into food. Jocelyn Apicello, a BPI faculty member in the Public Health and Urban Farming and Sustainability programs, reflects on the practice of hope by gardeners. She writes:

Next year will indeed bring another opportunity to steward the land, practice skills in self-sufficiency and build community and hope amongst the gardeners. As educator and organizer M. Kaba writes: ‘Hope doesn’t preclude feeling sadness or frustration or anger or any other emotion that makes total sense... Hope is not optimism. Hope is a discipline... we have to practice it every single day.’ The planting, tending and caring for a garden – the land and all life on it – is one of those practices.¹⁵⁴

With the aid of Bard Farm, the BPI gardens provide students in these correctional facilities the experience of growing plants with their own hands, learning all along the way.



*BPI students at the Woodbourne Garden*¹⁵⁵

¹⁵³ Amy L. Lindemuth. “Designing Therapeutic Environments for Inmates and Prison Staff in the United States: Precedents and Contemporary Applications.” *Journal of Mediterranean Ecology*, Vol. 8, 2007: 87-97. Page 87. <http://www.jmecology.com/wp-content/uploads/2014/03/87-97-Lindemuth.pdf>.

¹⁵⁴ Jocelyn Apicello. “Community Updates: Gardening Across BPI’s Campuses.” *Bard Prison Initiative*. 19 January 2023. <https://bpi.bard.edu/community-updates-gardening-across-bpis-campuses-2/>.

¹⁵⁵ Jocelyn Apicello. “Faculty Opinion: Food, Nutrition, and Regeneration During COVID-19.” *Bard Prison Initiative*. 15 April 2020. <https://bpi.bard.edu/food-nutrition-and-regeneration-during-covid-19/>; Jocelyn Apicello. “Community Updates: Gardening Across BPI’s Campuses.” *Bard Prison Initiative*. 3 September 2022. <https://bpi.bard.edu/community-updates-gardening-across-bpis-campuses/>.

Learning on the job

Student workers at Bard Farm share how much they have learned throughout their time working or volunteering at the farm. The farm is a place of constant experiential learning.

Outside of a typical educational setting, students continue to gain knowledge and learn by doing.

“I learned so much mostly about the process of growing things,” Carson says. “Which is knowledge that I feel like I really wanna have for myself in life and go forward with.”¹⁵⁶

Working on the farm, students are exposed to every part of the process. From seeding large black trays in the greenhouse at Montgomery Place, watering the baby plants as they burst out of their seeds, prepping beds with layers of compost, laying landscape fabric to deter weeds, transplanting little seedlings into the earth, weeding and pruning the growing plants, harvesting the many vegetables and flowers, making deliveries to Kline and running the farm stand, and at the end of the farm season, putting the beds to rest in preparation for winter. There’s also more specialized lessons in inoculating logs with shiitake mushrooms and caring for them and eventually harvesting, or tapping maple trees around campus, collecting full buckets of sap, and tending to the boiler that evaporates the water, leaving the delicious syrupy product.

“It’s a lot of the small things,” says Cedric Rule-Becker. “Like how to harvest things, learning about different kinds of flowers and peppers... I learned how to drive a golf cart.”¹⁵⁷ All of these little day to day tasks at Bard Farm give students countless knowledge that they don’t even realize what sort of education they are receiving at the moment. Most of this learning comes under the direction of farm manager, Rebecca Yoshino. Melina Roise shares:

¹⁵⁶ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

¹⁵⁷ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

[Rebecca is a] good teacher in how to make things effective, she has so much knowledge in her brain ... just being around her really gave me a better sense of how farmers think in the long term and how, in a broader sense anyone who works with the land or is close to the land kind of notices how things shift and change... that time scale of multi-year thought processes, being patient with that process.¹⁵⁸

From my own experience working and spending time at Bard Farm, I am constantly listening to Rebecca, excited about what new facts or farming practice I can learn. She is always willing to answer any question, no matter how small. How long do mushroom logs have to sit before producing? When did you start growing this seed? Why do these plants go in the no-till while the others go in another bed? What are some meals to make with okra? Her vast knowledge seamlessly interweaves with sometimes tiring work days and always lots of laughs.

The cycle of learning at the farm can also be very fast paced. In any three hour shift, you may be taught how to do something, and shortly after be expected to go and teach someone else. “That flow of information was just constant,” says Leila Stallone, talking about their experience helping with sugaring last winter. “Rebecca stood there with me for like 30 minutes then had to do something so she kind of just went through the whole task and told me what I was supposed to be doing and lots of knowledge sharing ... She passed that to me and then, like 30 minutes to an hour later, I was passing that information on to other people who were curious about what was happening.”¹⁵⁹ This experience of quickly moving between roles of student and teacher is shared by any person who has worked at Bard Farm. You are constantly being taught and learning through every task and then are able to solidify and gain confidence in this new skill by passing it on to others. “That is a really valuable thing for young people of all ages just to have

¹⁵⁸ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

¹⁵⁹ Leila Stallone. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

somebody trust you with a job and I think farming is a really great space for that kind of trust,”¹⁶⁰ Carson reflects on the assurance given by Rebecca to student workers.

Bard Farm teaches greater lessons that extend farther than farming. Carson adds, “What it really teaches you is a lot of self sufficiency and what you are capable of as a person. Your own strength but also being a part of a team is a skill that you have to learn. It was definitely a skill I think I learned being on the farm.”¹⁶¹ Farming teaches us our true capabilities. It proves our strength in doing often hard labor in non-ideal weather conditions and gifts us with food and flowers. As Carson commented, in addition to learning about ourselves, farming teaches us to be a team player, to work alongside others. Also, to work alongside the earth, the plants, and other animals. Bard Farm teaches these lessons and skills and students are able to carry them, applying them to any future path, even if they never farm again.

Place of grounding

College campuses can be incredibly stressful places for students who are usually taking a full load of classes, with other extracurriculars, work, and continuous studying. I believe that part of Bard Farm’s importance is that it allows students a break from the intensive academic setting. It can be a space of recuperation and nourishment as well as an outlet for physical movement when students, like myself, are often stuck sitting in front of a computer or in class for the majority of their week. Being a student, your brain is often exhausted from all the readings and discussions, yet your body has barely moved. For me, I have never been an extreme athlete, but I always can notice the difference in my mood and health when I am able to be more physically

¹⁶⁰ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

¹⁶¹ Ibid.

active. Farming has been that movement for me, and I am so grateful for Bard Farm to have allowed me that refuge from heady, overwhelming college life.

Many scientific studies have examined the effects of spending time in the natural world and present evidence of its healing benefits on the human body and spirit. Attention Restoration Theory suggests that exposure to natural environments can benefit persons levels of concentration. The theory presents four aspects of nature that allow for mental restoration. First is “being away” from usual stressors and separating one from routines. Going out into nature is often not a part of our day to day, therefore it is not something normally exhausting our attention. Second, is the “extent” of nature. One is able to feel immersed in the expansiveness of the natural world which can aid in engaging outside of usual attention. Next, is the “soft fascination” of nature and how little things can draw one’s attention effortlessly. This aspect sounds much like a childlike captivation that never goes away. Lastly, is our ability to be “compatible” with our natural environment. Nature caters to humans’ inherent needs and fosters a feeling outside of ourselves.¹⁶² Each of these processes allow for the restoration of one’s attention and enhancement of concentration.

Another benefit of time outdoors is shown in phytoncides, which are “aromatic volatile substances”¹⁶³ that are produced by trees. It has been proven that exposure to these organic compounds can greatly increase activity of natural killer (NK) cells. NK cells are a type of white

¹⁶² R. Kaplan & S. Kaplan. “The experience of nature: A psychological perspective.” *New York: Cambridge University Press*. 1989; Donald A. Rakow & Gregory T Eells. “The Proven Benefits of Spending Time in Nature.” *Nature Rx*. Cornell University Press: Comstock Publishing Associates. 2019. <https://www.jstor.org/stable/10.7591/j.ctvfc544p.6>.

¹⁶³ Q. Li, M. Kobayashi, Y Wakayama, et al. “Effect of Phytoncide from Trees on Human Natural Killer Cell Function.” *International Journal of Immunopathology and Pharmacology*. 2009;22(4):951-959. doi:10.1177/039463200902200410.

blood cell that kill tumor and virus-infected cells, lowering risks of cancer.¹⁶⁴ Phytoncides are also shown to reduce blood pressure and boost immune functioning, which can reduce risk of autoimmune disorders and help heal wounds. Time in the natural world can reduce anxiety and depression.¹⁶⁵ In part, this could be attributed to the effects of *Mycobacterium vaccae*, a non pathogenic bacteria present in soil. Contact with this bacteria activates neurons that produce serotonin, boosting serotonin levels. Low serotonin levels are often present with many disorders such as “aggression, anxiety, depression, obsessive compulsive disorder (OCD), bipolar disorder, irritable bowel and fibromyalgia.”¹⁶⁶ Because of its ability to increase serotonin levels, *Mycobacterium vaccae* works in a similar way to antidepressants.

Some studies in psychology have explored the connections between natural exposure, indigenous land-based knowledge, and therapeutic healing. They acknowledge the impact of colonization and its fragmentation of people's relationships with the land and each other, in addition to arguing for a movement towards the decolonization of healing by “reconnecting and engaging with the land to situate healing and learning.”¹⁶⁷ This form of psychology draws the connections between physical, spiritual, emotional and mental healing and promotes a strength-based healing process, focused on relationships. By situating within this view of holistic interactions between people and environment, it is based in indigenous values of reciprocal mutual relationships with self, community, more-than-human and land.¹⁶⁸ Through each of these

¹⁶⁴ Ibid.

¹⁶⁵ Donald A. Rakow, Donald A. & Gregory T Eells. “The Proven Benefits of Spending Time in Nature.” *Nature Rx.*; Alexandra Sifferlin. “The healing power of nature.” *Time Magazine*, 188 24-26. 2016.

¹⁶⁶ Catharine Paddock. “Soil Bacteria Work In Similar Way To Antidepressants.” *Medical News Today*. Healthline Media. April 2 2007. <https://www.medicalnewstoday.com/articles/66840#1>.

¹⁶⁷ Miranda Field. “Decolonizing Healing Through Indigenous Ways of Knowing.” *Praise for Reimagining Science Education in the Anthropocene*. 2022. p. 123

¹⁶⁸ Ibid. p. 123

types of relationships and being involved with nature, “the therapeutic process is facilitated [and] nature in this sense acts as another presence which both guides and provokes the therapeutic work.”¹⁶⁹ The natural world allows for individuals to heal relationships with themselves, their communities, and their environments.

Farming has also been used as a tool for therapeutic healing. There are care farms that engage in “the therapeutic use of farming practices for marginalized or vulnerable groups of people.”¹⁷⁰ Such farms can serve diverse populations but are always “making use of everyday farming activities (relating to crops, animals, the farm environment and the natural landscape) to promote individual health and well-being.”¹⁷¹ Such programs can be broadened in considering the healing benefits of farming in general. In a study considering individuals affected by traumatic grief, participants described the creation of a community, safety and place of purpose developed through farming. They emphasized a connection with nature through an ordinary and routine relationship that promoted emotional stability and healthy habits. Participants expressed increases in self esteem, reconnection to food that allowed for healthy eating habits, increase in physical activity and better sleeping patterns. Overall, the study showed that farming aided individuals in building resilience and bettered their well-being.¹⁷² These benefits are repeated across many other care farms, serving various groups of people.

While Bard Farm is in no way a “care farm” used as therapy, it can provide some of these benefits to students and community members simply by allowing them to interact with the land,

¹⁶⁹ M. Jordan. *Nature and therapy: Understanding counselling and psychotherapy in outdoor spaces*. Routledge. 2015. p. 70.

¹⁷⁰ *Care Farming Network*. <https://carefarmingnetwork.org/>.

¹⁷¹ Richard Gorman & Joanne Cacciatore. “Care-farming as a catalyst for healthy and sustainable lifestyle choices in those affected by traumatic grief.” *NJAS Wageningen Journal of Life Sciences*, Volume 92. December 2020. <https://doi.org/10.1016/j.njas.2020.100339>.

¹⁷² *Ibid*.

the plants and allow themselves time outside in the natural world. “It was definitely a good break from academics,” Grace Derksen shares. “It was also kind of a grounding point in other classes... And then when I was doing my [senior project], I was doing a lot of work with tapping and sugaring... and that was kind of a break from doing my Sproj, but then also the act of doing it was doing my Sproj because [I was] living the routine of what [I was] going to write about later.”¹⁷³ Bard Farm acts as both a break from the academic rigor and an outlet for physical movement while also aiding in academic life as a tool for experiential learning and a reset for burnout. Cedric similarly says, “[The farm is] a really good outlet for energy, and for keeping me healthy and moving my body so that when it was time after the shift to go to ‘Shut Up and Sproj’ and to do my Sproj work for example, I was able [to feel] I’ve moved my body so now I can get some work done... That physical activity I think is so important for mental health.”¹⁷⁴

John-Paul compares the experience of students at Bard Farm to college sport teams: “There’s the same amount of people that sign up for sports as the Bard Farm. And you know, it’s both physical things. It’s both things to take your mind off of the everyday stresses of going to school and to learn how to be a part of something else.”¹⁷⁵ This analogy makes a lot of sense to me. The farm brings together a group of students, gives a break from school while moving your body, and everyday you are working towards a collective goal together. “[To] put your physical body into something tangible is so rewarding especially when most of the time it is so heady and intellectual,”¹⁷⁶ Melina says. Bard Farm gives a space, an outlet for reprieve and for physical activity, and gifts material proof of your hard work.

¹⁷³ Grace Derksen. Interview. Conducted by Zola von Krusenstiern. 11 March 2024.

¹⁷⁴ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

¹⁷⁵ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

¹⁷⁶ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

The educational possibilities for Bard Farm seem endless. It invites classes from all disciplines to interact with the space, whether analyzing the soil structure, considering the relationship of agriculture and climate change, learning about interactions between human and non-human beings, or digging clay to make art pieces. The workshops at the farm allow anyone to try out farming in a comfortable learning environment. The natural dyes project alongside the Studio Arts department provides an outdoor classroom that presents a new way of considering art making in a more sustainable way. In addition to Bard College course offerings, Bard Farm acts as a space of environmental education for preschoolers and adults who may otherwise not get such an opportunity. It grows seeds that are then used in prison gardens, furthering the education of BPI students and enabling their hands-on experience. Outside of the class setting, student workers are constantly learning, picking up new skills and confidence in their practice. For these students, it allows them a break from their lives of academia, helping them to move their bodies and breathe with the earth. Bard Farm is a key resource on campus, supplying valuable interdisciplinary work that would not be possible without its presence.

Community

Bard Farm fosters a community on campus that stretches far beyond Bard College, encouraging a greater network of collaborations outside of the immediate Bard bubble. Many describe Bard Farm as a convivial space, a space where all feel welcomed by the lively energy. It brings together a diverse array of people, brought to the farm for different reasons, but all bonded together by our care for the earth and interest in good food.

Student farmers

Student workers and volunteers share how important the community aspect of Bard Farm was for them in getting involved. Many came to the farm looking for a way to connect to a community on campus. Melina Roise, who transferred to Bard in her second year, says “I wanted a job that ingrained me deeper into a sense of community here and it really did that... It created a sense of like, oh, I belong here and I’m functional here and the people there really care about you which is wonderful for any space but especially a space where you are interacting with the earth. It’s a beautiful place to be.”¹⁷⁷ In creating a supportive community, the farm gives a sense of belonging and grounding which is so important especially in a college environment, when it can be easy to feel overwhelmed and lost. Some students even add that Bard Farm was part of the reason they chose to come to Bard College. “I was looking at the Bard Farm,” Leila Stallone says. “And I wrote my Bard specific essay about finding a community. [Saying] I want to find my farm people, my farming community, and I love to farm, so Bard College is a good spot for me.”¹⁷⁸ I had a similar experience of, before arriving at Bard, immediately reaching out to

¹⁷⁷ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

¹⁷⁸ Leila Stallone. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

Rebecca when I found out about the farm, because I knew I wanted to be involved with the space and community. John-Paul Sliva shares that many students came to him over the years saying that the farm was why they came to Bard. He comments, “How many other students are saying specifically one thing that brought them to Bard? Or even so, how many students does it take to say that before it’s like, okay, this is a good thing.”¹⁷⁹ If anything, Bard Farm is a great pull for the college and should be valued in such a way.

Working at Bard Farm quickly introduces you to a wide range of people that you may not have met otherwise and creates lasting connections. Because it draws on students from throughout the college, all years, all programs, it brings together groups that may not have interacted in other academic settings. Cedric Rule-Becker says:

I think the best things about the farm are the people. I cannot speak highly enough of Rebecca, and the energy she brings and the community that I think she really fosters in an incredible way as well as a lot of the people I had the opportunity to work with... [It has led to] connections with all kinds of people that I wouldn't necessarily have met because it's such across class, across community for the people who end up there.¹⁸⁰

Carson Stehling shares a similar experience from when she worked as part of the summer crews in 2022 and 2023:

I got really close with everyone working there, which I think is kind of the beauty of the farm. Even if you don't really share much in common with people you just do become close... We became close and we stayed close because we're still around each other pretty often which is a really lovely thing and I feel like I made some really solid beautiful friendships there that I still like to check up on.¹⁸¹

Working at Bard Farm always seems to bring people together. A mix of the physical labor, working outside alongside the earth, the usual jokes and fun conversations, all joined by a

¹⁷⁹ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

¹⁸⁰ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

¹⁸¹ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

collective mission of growing food is a sort of connection that is hard to match. “Its a community that's able to do hard work and put in the hours and also have as much fun as possible while making it happen,”¹⁸² Cedric says. The reward of the hard work is tangible. You see the tomatoes ripening and pick the flowers that you started from seed. It’s seen at the weekly farm markets where people from all throughout the area are able to come and buy produce from the farm. In reflecting on her experience working at the market, Carson says, “It felt really good to be like, I am directly involved in something that brightens other people's lives and my own significantly.”

183

While being a student worker at Bard Farm, there is always a sense of comradery and community when you meet someone else who works at the farm. Sometimes in the semesters it can be a bit more difficult to get the full crew together as everyone’s shifts are spread out over the week as students balance work and school. But over the summers, everyone works more hours and interacts all together much more frequently. Part of the summer crew tradition is weekly community meals. These happen on Fridays at noon, when everyone’s weekly shifts have ended. Potluck style, everyone is invited to bring something to share. Week to week it can vary how much food is brought as well as how many people show up. Carson says, “We’ve had ones where we’re all at one table together and then times where there's four tables spread out and it’s everybody from the farm and everybody’s partner and best friend and roommate and everyone comes together and then different people who have worked at the farm in the past continue to come back.”¹⁸⁴ Rebecca would always bring some substantial dish to make sure all were fed. Usually kebabs, a bunch of veggies or meat to grill up at the farm with a vast array of her

¹⁸² Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

¹⁸³ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

¹⁸⁴ Ibid.

homemade sauces. All those who come together for these community meals demonstrate the connections made at Bard Farm.



Photos from summer community dinners in 2022 and 2023¹⁸⁵

Another similar event is the annual harvest party that happens at the end of October every fall semester. This evening celebrates the end of the growing season, the closing of the farm stand and all that has been accomplished over the past year. It is a big event that brings together students, faculty, staff, and community members, anyone who cares for the farm. It includes food from Parkhurst, using produce grown at the farm. As it usually aligns with Halloween, there is a costume contest, scarecrow making, apple tasting, and baby animals brought by other local farms. It also brings together student performers to provide music throughout the evening. This event brings together so many, celebrating all the hard work that has been put in over the season but also simply to enjoy each other's company in such a communal space. Laurie Husted tells a story from last harvest party:

I was at the apple tasting section, connecting the students to the fact that there's 70 varieties of apples. And at one point, a staff member came up, with this father and his son on their bicycles. And like, packed down, right? They were French Canadian. They're

¹⁸⁵ Rebecca Yoshino. Photographs. Retrieved from the Google Drive of Bard Farm.

biking from Canada down to New York City. And they were on our trail, Empire State Trail. And they heard music. And they had this delightful interaction. Tasting our apples, you know, the kid's 12, maybe one day he'll come to Bard. They helped clean up, helped break down all the tents. It was just pretty wonderful. And that really does connect, they were using our statewide trail network. And then heard the community. The kid was ear to ear.¹⁸⁶

This story is such a magical example of how the Bard Farm community can really pull you in, and how it stretches beyond just those immediately involved with the Bard College community.



Photos from the Bard Farm harvest party¹⁸⁷

Artist installations

Bard Farm has been the location for various collaborative projects involving graduate students, faculty and the Fisher Center that has allowed for artistic and cultural exchange. This past fall, two installation projects took place at the farm, both a part of the Center for Human Rights and the Arts (CHRA). The first was *Writing as Sowing, Reading as Eating*, curated by Juliana Steiner, a CHRA Fellow. This program began with an immersive sound installation, *Entre la danza y el Mambeo*, at Bard Farm which was made up of sound offerings to the land that

¹⁸⁶ Laurie Husted. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

¹⁸⁷ Photographs. Retrieved from the Google Drive of Bard Farm.

are used as fertilizers for plants to grow, created with members of multiple collectives based in the northeast Colombian Amazon. Viewers were invited to walk through the farm as they listened to the collective sounds. The group then moved up to Ward Manor where a meal, *Envolviendo la Memoria*, and a beautiful large decorated table was prepared. The food included classic Colombian dishes, re-interpreted for their place in the Hudson Valley, that were shared by all participants.¹⁸⁸ This program brought together thinking of food, place, and care across borders, connecting Bard Farm to Juliana's home in Colombia. It demonstrated the transcendent power of sharing food, bringing together communities as well as sharing ways of growing plants across cultures.

The second CHRA project that happened at the farm was *Spirality*, by Miguel Angel Castañeda Barahona, as a part of the microfestival of first-year M.A. students, *Un/Besieged*.¹⁸⁹ In this work, Miguel Angel built a spiral garden in the front right corner as you enter Bard Farm. This piece uses the form of *la espiral* (spiral in English), an indigenous agricultural practice, utilized by the Muisca people in the Colombian Andes. During the presentation of the interactive art work, participants were asked to take two small objects, one in each fist, and make silent, intentional offerings to the ancestors. One of these offerings was thrown into a fire burning outside of the farm's gates. The other was held on to, as participants followed each other, winding through the spiral until reaching a pit in the center where they threw their second offering in. Miguel Angel describes how the spiral is the way the Muisca visualize life, as nonlinear and circular, with the past ahead and future behind you. The offerings are a connection

¹⁸⁸ Center for Human Rights and the Arts. "Juliana Steiner: Writing as Sowing, Reading as Eating." *Open Society University Network*. 28 November 2023. <https://chra.bard.edu/event/juliana-steiner-writing-sowing/>.

¹⁸⁹ Center for Human Rights and the Arts. "Un/Besieged: First-year MA Student Microfestival." *Open Society University Network*. 11-12 December 2023. <https://chra.bard.edu/event/unbesieged-microfestival-2023-3/2023-12-11/>.

to land and relation with the soil, sharing knowledge between ancestors. He expresses the importance of putting intention into our food as it can be revolutionary, changing our bodies and way of thinking.¹⁹⁰ This spiral garden is now a part of Bard Farm. It is planned to be the home of this season’s Three Sisters garden, a perfect demonstration of the combining and collecting of communities in the space. Mohican seeds being planted in the Muisca garden that is to be tended by Bard Farm.



Photos I took at the “Writing as Sowing, Reading as Eating” dinner and “Spirality” performance¹⁹¹

More artistic collaborations, bringing together land, food, politics, and community have happened using Bard Farm as their canvas. In 2019, through the Fisher Center LAB residency

¹⁹⁰ Miguel Angel Castañeda Barahona. Conversation with Zola von Krusenstiern. 16 December 2023.

¹⁹¹ Zola von Krusenstiern. Photographs. 28 November 2023 and 12 December 2023.

program, artist Emilio Rojas created a land art piece, *Naturalized Borders (to Gloria)* right outside of Bard Farm. This piece, completed over eight months, included a 100 foot long line of corn, beans, and squash plants, outlining the shape of the U.S.-Mexico border. The plants were cared for by the farm community as workshops and events were held “to reimagine and embody one’s relationship to the border.”¹⁹² His work speaks to histories and contemporaries of immigration, land sovereignty, and systemic oppression. As such a long process piece, Bard Farm was greatly involved in this project as both land and caregiver.



An overhead shot of “Naturalized Borders (to Gloria)”¹⁹³

In 2022, the Fisher Center LAB Biennial, *Common Ground*, followed the focus of politics of land and food. This festival included works from artists around the world addressing food sovereignty, climate change, and land rights. At Bard College’s campus, Vivien Sansour,

¹⁹² Emilio Rojas. “Naturalized-Borders.” *Emilio Rojas Studio*. 2019. <https://emiliorojas.studio/works/naturalized-borders>.

¹⁹³ *Ibid.*

professor and Artistic Fellow at Bard’s Center for Experimental Humanities, held a lecture performance titled, *The Belly is a Garden*. This work included a walk through Bard Farm and land surrounding it. The program for the performance reads: “As we walk, we will study the diversity of plants growing there and consider how we share the world and how we interact with it. How does one plot of land produce such a multitude of color and variety? How do these varieties interact with each other to support and enhance their blossoming?”¹⁹⁴ The piece creates a deeper thinking and understanding of our natural surroundings. It considers our relationship with the land and living beings around us and uses seeds as a way to explore this interconnection. Using Bard Farm as its instrument and backdrop, it illustrates the farm as a space of connection and revitalized thinking for all who visit. Rebecca shares about these projects, “I love these [collaborations], especially when they're public facing, where there's reason to bring people to the space, introduce them to the space, have them engage with the space.”¹⁹⁵ These projects invite more people to interact with Bard Farm and join the community, even if just for a couple hours.

Red Hook community

Bard Farm expands its community scope through different collaborations in the larger Red Hook area. The farm works alongside Red Hook Responds, a volunteer system that provides various services throughout the community,¹⁹⁶ and Four Corners Farm, a local community farm,¹⁹⁷ to ensure food security and access for community members around the Red Hook area. Their

¹⁹⁴ Vivien Sansour. “The Belly is a Garden.” *Fisher Center*. <https://fishercenter.bard.edu/events/the-belly-is-a-garden/>.

¹⁹⁵ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

¹⁹⁶ Red Hook Responds. <https://redhookresponds.org/>.

¹⁹⁷ Four Corners Farm. <https://www.fourcornersfarm.org>.

most recent collaboration is the Veggie Table Program. This project allows for Red Hook families who are unable to create gardens of their own to easily apply for a premade raised garden bed with soil from Red Hook Responds to be delivered to their home. Seedlings, coming from Bard Farm, are also provided.¹⁹⁸ The program aids in decreasing the barriers of who is able to grow their own food and who gets the chance to get their hands in the soil.

Another Red Hook community space that Bard Farm is involved with is the new Red Hook Seed Library. This exciting new program is being run through the town's public library with the goal of providing healthy and viable seeds to the community. Library card holders will get to create a Seed Library membership where they can check-out 10 seed packets per season. Seeds don't have to be returned like you must return a borrowed library book, but members are encouraged to donate seeds back to the seed library at the end of the season. This program is being launched in April 2024.¹⁹⁹ To help start this new library, Bard Farm has donated seeds to share throughout the greater community.

Seed saving collaborations

This is not the first time Bard Farm has experimented with seed saving and networks of seed exchange. As mentioned in Chapter 1, the farm has continued a relationship with the Stockbridge-Munsee community, whose homelands we occupy now. Much of this connection is facilitated through the work of Lucy Grignon, a Stockbridge-Munsee educator who runs Ancient Roots Homestead in Wisconsin. Her work consists of indigenous land practices, recovery of

¹⁹⁸ Red Hook Responds. "Veggie Table." 2024. <https://redhookresponds.org/get-help/veggie-table>.

¹⁹⁹ "Seed Library." *Red Hook Public Library*. <https://redhooklibrary.org/seed-library/>.

knowledge systems and educating throughout the reservation and beyond. In an interview completed last summer, while Lucy was a Forge Project Fellow, she shares:

Seed-saving has brought me back to my roots. It has taught me a more sustainable way of life—growing your own food, preserving it, and sharing it feels really positive and heartfelt. Seed-Saving was the first of many workshops I teach. Educating about seed-saving has led me to create other workshops for my community to enjoy, share, and learn from... Above all, this way of life has taught me so much. Despite all the challenges we have faced, we work toward our Indigenous practices to bring them back, use them, and honor them daily. We do this by reclaiming and restoring our traditional ways of connecting and living; renewing our special commitments to each generation; keeping these traditions alive and well; understanding and remembering who we are, never forgetting; living a life of strong purpose; and connecting to our Ancient Roots.²⁰⁰

Lucy has shared her work with Bard Farm as a connection of land, community and seed ancestors. With the help of Rethinking Place, gifted Three Sisters seeds have been grown back in their homelands. Melina Roise retells a story about the growing of this gift, “We were given this corn cob that looked like it probably wasn't going to work. The seeds didn't look super viable, a little bit young, not fully developed. [Rebecca] planted it at the farm and all the seeds germinated and they did super well and the sunflowers that we were gifted did amazingly and everything, the entire Three Sisters bed did super well last year which was so beautiful to see.”²⁰¹ These seeds, returning to their land after centuries of displacement, flourished. Seeds from these plants were then harvested and sent back to Lucy and the Stockbridge-Munsee to continue their life cycle.

This collaboration is also present in the growing dye garden project. At Ancient Roots Homestead, run by Lucy Grignon, there is a sister dye garden that grows the same plants grown here. Through these sister gardens, a lot of exchange and teaching is done across communities.

²⁰⁰ Forging editors. “Q&A With Lucy Grignon.” *Forge Project*. 23 June 2023. <https://forgeproject.com/forging/lucy-grignon>.

²⁰¹ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

Melina describes this project, saying, “There’s a lot of sampling going on in both places seeing how different soils react to different plants and there's a lot there to be explored. In terms of soil science and plant science and also, in terms of how plants react to displacement, kind of echoing patterns of people's movement.”²⁰² Beka Goedde shares that this partnership has greatly influenced the development of Bard’s dye garden as it expands into the community garden. She says:

A lot we can collect, but then others we want to try out. And then whatever we're trying out, we send out [to Wisconsin] as well because we're just interested in having a kind of sister garden. And then she grows things and finds things out and does research about, like, how were Hopi black dye sunflower seeds used in craft by my ancestors? And that can inform what we do with it. It’s a great exchange.²⁰³

Another seed saving project that Bard Farm interacts with is the Palestine Heirloom Seed Library. Although a project involving a different community, place and story, it holds similar goals of seed protection and alignment of seed and human displacement. The Palestine Heirloom Seed Library (PHSL) was founded by Vivien Sansour. Her website describes the PHSL as “an attempt to recover these ancient seeds and their stories and put them back into people’s hands. The PHSL is an interactive art and agriculture project that aims to provide a conversation for people to exchange seeds and knowledge, and to tell the stories of food and agriculture that may have been buried away and waiting to sprout like a seed.”²⁰⁴ Bard Farm has grown many plants for the continuation of these seed lives, and in experimenting to see how they react to the climate here. Some of these plants include, Jadu'i watermelon, Kusa, and Yakteen. Since the immense violence in Gaza, this work has become even more necessary and emotional. Last semester,

²⁰² Ibid.

²⁰³ Beka Goedde. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

²⁰⁴ Vivien Sansour. “Palestine Heirloom Seed Library.” *Vivien Sansour*. <https://viviensansour.com/Palestine-Heirloom>.

seeds from this project were placed on an altar honoring and memorializing the 14,000+ Palestinians that had been killed. This number has now reached over 33,000.²⁰⁵ Bard Farm continues to act as a refuge for Palestinian seeds as their land and their people are under attack.

Melina reflects on the farm's role in this project of seed saving:

[In] timeline and time scale, the displacements are still so active of the plants and the people there and of course, planting seeds out here isn't rematriation. It's those seeds taking refuge in a different space. It's similar in the sense of protection work and the fact that it's kind of an experiment... seeing how plants react to different soils and different spaces and different people taking care of them.²⁰⁶

Bard Farm creates a home for these seeds. Its work of growing and nurturing these lives is an act of radical resistance against violent and oppressive powers.



Professor Vivien Sansour with Yakteen²⁰⁷ and the altar made last fall for those killed in Palestine²⁰⁸

²⁰⁵ United Nations office for the Coordination of Humanitarian Affairs. "Hostilities in the Gaza Strip and Israel - reported impact Day 192." *UN OCHA*. 15 April 2024.

<https://www.ochaopt.org/content/hostilities-gaza-strip-and-israel-reported-impact-day-192>.

²⁰⁶ Melina Roise. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

²⁰⁷ Rebecca Yoshino. Photograph. Retrieved from the Google Drive of Bard Farm.

²⁰⁸ Zola von Krusenstiern. Photograph. 8 December 2023.

These projects of seed rematriation and cultural preservation build connection with our community bridging much further than the confines of the Bard College campus. Bard Farm allows for moments of connecting, healing, and grounding that we require as individuals and as a larger community. It makes us question what relationship we want to have with our land, our food, and our seeds. This work builds solidarity and presents the intertwining of connection that occurs at Bard Farm. In discussing the community that the farm creates and fosters, this also spreads further than simply a human community. When sharing about the seed saving projects, Beka comments, “Continuing those lives, that's also, if you think about seeds being in the community, as community members. Those being traded around and handled and handed off to people, that's a big thing. The plant lives and the animal lives and the people lives.”²⁰⁹ This communal networking system of exchange and sharing grows Bard Farm’s community in person, plant, and animal. The community is large and encompassing, across countries and species.

Bard Farm offers a community of connection and grounding, bringing together people and plants from a diverse range of places and experiences. Its community is unique as it is both incredibly local, while also having a very far and global reach. It connects people to each other through their work alongside the earth and passion for growing good food. Nina Matthews reflects on Bard Farm’s community, saying, “[It] prioritizes relationships and building community over anything else... People care so much about Bard Farm. And so the farm is gonna be resilient.”²¹⁰ The community that has been built is what will help continue to hold up the farm because we all understand its true importance.

²⁰⁹ Beka Goedde. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

²¹⁰ Nina Matthews. Interview. Conducted by Zola von Krusenstiern. 13 March 2024.

This type of community can be rare to find, which makes it even more necessary to acknowledge and protect these spaces. “People have gotten out of practice being part of a community,” Laurie says. “But I think it's one of the few places that you can find it.”²¹¹ Maybe this comes from our post COVID world, or maybe the larger age of technology and disconnection, but I agree. Communal spaces that facilitate such strong bonds can be difficult to come by. Paul Marienthal adds, “Places on a campus like ours that create community are perhaps the most valuable places on the campus. Could be amongst the most valuable spaces that we have. It would be one of the last places I think that should be disturbed.”²¹² In a new place, like a college campus, it can be hard to find a community, a space where you feel supported, enjoy your time, and feel a part of something larger than yourself. To have such a deep and lasting community at Bard Farm is a beautiful thing.

²¹¹ Lauria Husted. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

²¹² Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

Relocation

If you have visited North Campus recently, you have seen the large construction projects that have disrupted the once beautiful meadows that sprawled out behind the dorms. These projects are right next door to Bard Farm, and have caused much uncertainty for the future of the space. As a student worker, I have seen week by week as the once beautiful meadow was fenced off and dug up.

The project to the left of the farm—its fencing just a few meters from the farm’s perimeter—is the construction of a dorm complex, planned to be completed by August 2025, fulfilling the great need of more student housing on campus. According to Rebecca Yoshino, the plans of this project were always communicated with the farm staff. “They did try to work around the footprint of the farm and tried their best to plan it in a way that the final product would not necessarily impact us. There was talk of the barn needing to be moved and then, no, the barn can stay and things are rerouted.”²¹³ The possible move of the barn came from needing to create a fire access road to the new dorms, and its original plan went right through where the barn stands now. Luckily, this was able to be worked around and a new plan for the fire lane was devised so that it wouldn’t interfere with the farm. Although this first obstacle was avoided, there have been various disruptions at Bard Farm because of the construction that started this past fall, including blocking off its access road so a new one had to be created, as well as water being cut off for many months. Each of these are necessities to the functioning of the farm. The access road is used to transport tools and workers between farm locations, carry waste to the dump, bring produce to the farm market and for deliveries at Kline, in addition to simply making it

²¹³ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

easier to get to the farm. Water is obviously needed to irrigate the field and at the produce wash station, as well as used to water seedlings kept in the barn and for the barn's sink so people can wash their hands.

In addition to the dorm project, another construction project is breaking ground on the other side of Bard Farm, cutting off the newly made access road once again. This is the Maya Lin building, a \$42 million project that has been in the works for at least two years. As a continuation of the Fisher Center, this building will provide studio and performance space for the performing arts, both for Bard students and the Fisher Center residency program, overall increasing the capacity of their work.²¹⁴ Like many of architect Maya Lin's works, this building is environmentally inspired, designed to imbed itself into the landscape, with a large swirling green roof that will blend with the ground. As this is a very large and expensive project, there have been some tensions around the aesthetics of that space on North Campus. According to President Leon Botstein and CFO Taun Toay, some alumni and board members have objected to the location of the farm since it was first created.²¹⁵ This has seemed to come from aesthetic issues with the disruption of the higher valued views of that area on campus. This project is expected to be done in January 2026.

²¹⁴ Brett Sokol. "Bard College Announces New Maya Lin-Designed Building." *The New York Times*. 25 October 2022. <https://www.nytimes.com/2022/10/25/arts/design/maya-lin-bard.html>.

²¹⁵ Leon Botstein. Interview. Conducted by Zola von Krusenstiern. 4 April 2024.; Taun Toay. Interview. Conducted by Zola von Krusenstiern. 26 March 2024.



Rendering of the future Maya Lin performing arts building²¹⁶

To me, the continuous aesthetic issues seem ridiculous. The decision to tear up a meadow, destroying a once beautiful sea of wildflowers, to then complain about the visual of the farm seems inconsistent. Yes, a working farm can be messy and dirty, but how can one not see the beauty there, both in image and all it offers? As John-Paul Sliva says, “There’s so much beauty in the system of it and the connection of it that I don’t know why you even have to put an artistic statement on it because it’s obvious.”²¹⁷ What do we consider beautiful in this land and why? Why are manicured views and expensive buildings valued higher than the farm, a space of growth and connection to our land, food and community?

Because of these developments, their possible logistical issues of fire access, and pressure from board members, the Bard Farm community was told the farm was going to have to be moved to the new Massena Campus purchased this fall. This possible displacement of the farm caused a lot of worry and raised many questions. How important are view aesthetics to Bard as

²¹⁶ “The Fisher Center at Bard College Hosts 20th Anniversary Concert and Celebration for New Maya Lin Performing Arts Studio on Saturday, October 21.” *Bard College*. 26 September 2023. <https://www.bard.edu/news/releases/pr/fstory.php?id=19595>.

²¹⁷ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

an institution? If Bard Farm was to move, what does that mean for the space and the community? Is expansion the goal of the farm? What support is there for the farm? How important is Bard Farm as a whole? “I am resistant,” Rebecca says. “I don't want the farm to be an afterthought and to be pushed to a space that is not being utilized very much. I think that we would lose a lot of our impact in the community here if we were to get pushed out of that space.”²¹⁸ Because of this threat to its existence, many came together in defense of the farm. A group of students and staff went to President Botstein's house and shared how important the farm was to each of them. He responded saying there were no plans to move the farm: it was not in danger. Nina Matthews, who was a part of this group, shares, “It's another clear sign [of the farm's impact]. A lot of people care and they care enough to go defend it... It clearly has touched a lot of people. A lot of people have felt very welcomed into that space.”²¹⁹ As Laurie Husted comments, “There's nothing like a crisis to make you realize how important something is, right?”²²⁰ Last fall, many contacted Rebecca sharing their support for the farm, proving how far its impact reaches and how deep these connections truly are. As of now, these initial attempts of moving the farm seem to have subsided, not fully disappeared but at least kicked down the road.

Now, we must think, what would moving Bard Farm actually mean. For one, to relocate a farm is no easy task. As Paul Marienthal comments, “You can't relocate a farm. You can build a different farm, but you can't relocate a farm.”²²¹ To build a new farm, space and soil quality must be considered. What is the quality of the soil at Massena Campus like? Although there is still much work to be done with the clay-y soil at Bard Farm, a lot of work has gone into that land. “It

²¹⁸ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

²¹⁹ Nina Matthews. Interview. Conducted by Zola von Krusenstiern. 13 March 2024.

²²⁰ Lauria Husted. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

²²¹ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

would be hard to walk away from our beautiful no till beds,”²²² Rebecca says. Changing the farm’s location is not something that could be done instantly. “It takes a really long time to set up a farm as a productive growing place,”²²³ Carson Stehling expresses. Bard Farm has increased its production and variety of produce over twelve years of growing and working with the difficult soil. To abruptly move its place would be a huge halt on its expanding impact. There is an obvious disconnect between those who have suggested the relocation and those working the land. Leila Stallone shares, “Building soil is something done in a slow process... [Saying that] we could just move the farm, it kind of shows how that information [for the institution] that's not common knowledge to them about farming and what it's actually like and what processes are actually needed to be done to maintain and create a farm.”²²⁴ If the farm was to move, the work and support needed for Bard Farm would be immense.

By simplifying this intense process as “relocation,” reminds us of moments in the history of this land where other communities have been asked to “relocate.” This land has a long history of forced displacement, where groups have been violently moved from their homes. The Stockbridge-Munsee did not “relocate”; they were pushed to completely start over in a new place. I don’t mean to equate our current situation with the horrific removal of the indigenous peoples from this land at all. Instead, I want to present the echoes of history, of the most powerful voices getting what they want as others are marginalized to the outskirts. In this case, where money and image are prioritized higher than dirty heartfelt work.

In addition, accessibility to the farm and its visibility are two incredibly important components of its function and impact on campus. The farm’s location now is walkable from any

²²² Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

²²³ Carston Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

²²⁴ Leila Stallone. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

part of campus. It allows for classes to easily visit, programming and workshops to be held there, student workers to be able to get from their dormitories to work, and for anyone in our community to stumble across the farm to learn and enjoy its presence. “If the Bard Farm was moved in some way that wasn't in the central campus area, I likely would not have been able to be involved with the Bard Farm in the first place,”²²⁵ Cedric Rule-Becker shares. With the new developments, its location will become even more centralized as the population on north campus increases. Professor Beate Liepert adds, “Why the farm has to be in walking distance from the classrooms is because the students really see it. They don't volunteer if they don't see it. They actually have to pass by every day and then one day they drop in.”²²⁶ Its location is an invitation to interact and join with the work being done. The visibility also is an important contribution to the farm’s mission within food systems and awareness. Carson says, “It's really nice for people to look out of their Robbins window and see the place where the food that they eat is being grown.”²²⁷ Paul adds, “Every 50 feet away from the center of campus will lessen what the purpose of [the farm] is and it has turned out to serve that purpose well beyond what I thought because it's become a real gathering place.”²²⁸ The space of Bard Farm on the central campus is integral to its work and impact on the community.

Expansion of Bard Farm, in whatever form, is a question that has varying responses.

Some don't believe the farm needs to grow and that its current scale lends to its purpose.

John-Paul shares:

I never really took serious [that] it needs to expand. I think it hit the right capacity from the start. There were more applicants always for the jobs, but the filtering through the

²²⁵ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

²²⁶ Beate Liepert. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

²²⁷ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

²²⁸ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

applicants... It was like the people that were meant to be here are here... And the school was never really serious in my opinion, about totally transforming the food situation. So I would like to see it stay. And I think the size and the capacity that it's in now, I think the location is just one of the best things about it. You know, people see it as a sculpture just as much as all the other big land art sculptures on campus.²²⁹

It's true that expansion would mean the need for a lot more labor which can feel like an uncertainty when the farm depends on volunteers or busy students. The farm at its size now is able to give that opportunity to those who are willing to commit and put in the work to help keep it running. And greater space would mean more food being produced, so knowing that this food would be bought and eaten is important. Cedric adds, "I think the size and scale of the Bard Farm as it is now is really important, because... the way in which it is a produce farm and its for education and for community and to feed our community in stomach and in soul... If the scale of the Bard Farm changes, that changes that relationship."²³⁰ The small scale of Bard Farm creates a close knit space, easily accessible in all contexts, that does not follow the form of larger industrial farms.

But there are also many possibilities if Bard Farm were to expand. "I am not opposed to ideas around expanding what we're producing and where we're producing, as long as there's a space that's easily accessible that can really help, that can engage in the ways that we're trying to engage across campus,"²³¹ Rebecca shares. Expansion could mean many things. It could mean expanding the footprint of the farm and how much it is producing. It could mean expanding its academic scope, adding programs that are more ingrained with the farm. It could mean expanding the other work of the farm, building its seed collaborations, and increasing its

²²⁹ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

²³⁰ Cedric Rule-Becker. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.

²³¹ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

community. The Massena Campus is still in question of what possibilities it may offer to Bard Farm and its future. “I think if we want to grow the farm, if that's deemed to be a worthy initiative, it's not going to grow in its current location,”²³² Taun Toay says. This is because of space constraints in north campus with the increasing development and aesthetic issues of certain alumnus and board members. When high tunnels or hoop houses have been discussed in the past, as a way to increase the farm’s space and its growing season, it was quickly shut down. With the new Massena Campus and the viewshed easement, maybe this could be an opportunity to expand the farm in this way, in addition to keeping the current farm in place. This sort of infrastructure would allow the farm to provide more food for a greater portion of the year to the Bard community.

The possibility of expanding Bard Farm’s academic influence is also very exciting. “I would really like to see [academic programs] get built out. I mean ultimately wouldn't it be awesome if we could help build a food systems program and the farm is part of that,”²³³ Rebecca says. To add on to the farm’s already large educational effect, could be incredibly beneficial to the growing scope of Bard academics. Taun comments, “There's a lot of intersectionality there with different departments. And I think that that'd be a wise area for us to expand our curriculum and, and to think about how people's work relates to the land and to food systems.”²³⁴ President Botstein adds, “I'm really a fan of this kind of [expansion], especially if it can be integrated into the curriculum... I do think it's an important educational thing. To connect what you do with what you learn.”²³⁵ By expanding the academic side of Bard Farm, more students could get the

²³² Taun Toay. Interview. Conducted by Zola von Krusenstiern. 26 March 2024.

²³³ Rebecca Yoshino. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

²³⁴ Taun Toay. Interview. Conducted by Zola von Krusenstiern. 26 March 2024.

²³⁵ Leon Botstein. Interview. Conducted by Zola von Krusenstiern. 4 April 2024.

opportunity to learn about food systems, their complexities and environmental impacts. A closer program relation may also create a deeper institutional integration for the farm and lead to greater support from the college.

Any sort of future expansion, whether in production or in curriculum, would require a great amount of support and work from Bard College as a whole. If the institution, its administration and its board, are claiming they want to make the farm bigger and better, they have to prove this effort and support for Bard Farm. Leila says, “If they had enough space to actually have a bigger farm and it become a program at Bard, that'd be really great and awesome but Bard hasn't shown us that they actually are capable of making steps towards those types of programs.”²³⁶ Similarly, when discussing possible movements or expansions of Bard Farm, Carson comments, “It would need a lot more attention than it seems Bard is really willing to give it.”²³⁷ These feelings come from years of underfunding, of labor budget increases being denied, of decreasing produce sales from Bard Dining, and overall not being given the institutional importance it deserves. If the farm was to expand in any capacity, this would require much more support from the college. It would mean hiring more full-time farmers—a request which was denied this past fall—in addition to giving adequate funding to cover all student labor needs, follow through from the dining services in purchasing farm produce, and assistance in expanding programming.

²³⁶ Leila Stallone. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

²³⁷ Carson Stehling. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

Conclusion

Despite institutional inconsistencies of support, Bard Farm has accomplished so much in its almost twelve seasons. It creates a space of land connection and interaction. It acknowledges colonial harms and provides a home for displaced seeds. It encourages environmental thinking through sustainable systems. It feeds students and others around the area. It educates a great diversity of people across disciplines. It builds community on and off campus. It promotes deeper relationships with land, food and each other. “It's done its job and it has a place on the campus that is probably going to be meaningful to everyone for the rest of its time,”²³⁸ John-Paul reflects.

The future for Bard Farm cannot be an afterthought. Its importance to the community and the necessary work it does should not be dismissed or overlooked. It must be elevated, supported, and protected as an essential space and project of Bard College. There are countless possibilities of how Bard Farm may change or grow or continue the amazing multifaceted work it does today. “It's taken on a life that has its own integrity,” Paul notes. “That's what we hope for our children. That they will do something better than we could have done ourselves, more than we could have thought of... So, if you ask me, what do I think should happen? I think what should happen is surprising things that I can't possibly know or conceive of. I just want to continually be amazed.”

²³⁹

I feel so grateful for my years as a part of the Bard Farm community, in a space that acts as a common meeting place in strong relation with the earth where all can feel connected and grounded. I am impressed and proud of the work that the farm does. This project has proven the

²³⁸ John-Paul Sliva. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

²³⁹ Paul Marienthal. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

immense reach of Bard Farm, all the people it touches in so many different ways and its absolute importance to the Bard community as a whole. I hope many more years of Bard students are able to share in the beautiful experience of interacting with Bard Farm.

I encourage you, in these last months of the semester where the world seems to wake back up again, to take a walk down to Bard Farm. Visit the barn that was put up by many helping hands, feel the spring sun warm you as you wander down to the farm gate, see the young freshly planted sprouts, explore the many beds and spiral garden, chat with Rebecca and student workers laughing and listening to music, touch the dirt and plant a seed that will grow to feed and nurture this land and our community.

Bibliography

“Abigail Lundquist Botstein Nursery School & Children’s Center.” *Bard College*.

<https://www.bard.edu/nurseryschool/>.

“Alexander Gilson.” *The Cultural Landscape Foundation*.

<https://www.tclf.org/pioneer/alexander-gilson>.

Alexander, Gregory S. “The Complexities of Land Reparations.” *Law & Social Inquiry*, Vol. 39, No. 4, pp. 874-901. Wiley on behalf of the American Bar Foundation. Fall 2014.

<https://www.jstor.org/stable/24545765>.

“All about Bananas: Producers, Where They’re Grown & Why They Matter.” *Banana Link*, 3

Oct. 2023, www.bananalink.org.uk/all-about-bananas/.

Apicello, Jocelyn. “Community Updates: Gardening Across BPI’s Campuses.” *Bard Prison Initiative*. 3 September 2022.

<https://bpi.bard.edu/community-updates-gardening-across-bpis-campuses/>.

Apicello, Jocelyn. “Community Updates: Gardening Across BPI’s Campuses.” *Bard Prison Initiative*. 19 January 2023.

<https://bpi.bard.edu/community-updates-gardening-across-bpis-campuses-2/>.

Apicello, Jocelyn. “Faculty Opinion: Food, Nutrition, and Regeneration During COVID-19.” *Bard Prison Initiative*. 15 April 2020.

<https://bpi.bard.edu/food-nutrition-and-regeneration-during-covid-19/>.

Armstead, Myra B. Young . “Estate Gardener.” *Gilsonfest: The exceptional Journey of Alexander Gilson*. Stevenson Library Digital Collections. 2019.

<https://omekalib.bard.edu/exhibits/show/gilsonfest/estate-gardener>.

- “The Art of Architecture at Bard.” *Bard in Black and White: Selections from the Bard College Archives*. Bard College Archives. <https://www.bard.edu/bardinblackandwhite/page9.html>.
- Avery, Kevin J. “The Hudson River School.” *The Metropolitan Museum of Art*. October 2004. https://www.metmuseum.org/toah/hd/hurs/hd_hurs.htm.
- “Banana & Fruit Ripening.” *Messer Group*. <https://specialtygases.messergroup.com/banana-gas#:~:text=In%20specifically%20developed%20ripening%20facilities,maturation%20of%20the%20fruit%20body>.
- Barahona, Miguel Angel Castañeda. Conversation with Zola von Krusenstiern. 16 December 2023.
- Bard College Farm. “About Bard Farm.” *Bard Farm*. Bard College. <https://bardfarm.org/>.
- BardEATS. “What is BardEATS?” *Bard College*. <https://www.bard.edu/bardeats/>.
- Bard Lifetime Learning Institute. “Mission.” *Bard LLI*. <https://lli.bard.edu/about-lli/mission/>.
- Bard Office of Sustainability. “BardE3 Students.” *BOS*. Bard College. <https://bos.bard.edu/barde3/>.
- Bard Press Releases. “Bard Prison Initiative Organic Garden at Fishkill Correctional Facility Donates 100 Pounds of Produce to Soup Kitchen in Beacon.” *Bard College*. 1 September 2016. <https://www.bard.edu/news/releases/pr/fstory.php?id=2828>.
- Bard Prison Initiative. “The College.” *Bard Prison Initiative*. <https://bpi.bard.edu/our-work/the-college/>.
- Berkes Jr., Otto G. “Rethinking the Bard Farm.” *Bard Free Press*, Vol. 13, No. 7. April 2012. Bard Digital Commons.
- Bhatia, Ravi. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

Botstein, Leon. Interview. Conducted by Zola von Krusenstiern. 4 April 2024.

“Brief History.” *Stockbridge-Munsee Community*. <https://www.mohican.com/brief-history/>.

Byaruhanga, Ronald and Ellinor Isgren. “Rethinking the Alternatives: Food Sovereignty as a Prerequisite for Sustainable Food Security.” *Food Ethics*, 8, Article 16. June 2023. <https://doi.org/10.1007/s41055-023-00126-6>.

Campus Map. “Visiting Bard.” Bard College. <https://www.bard.edu/visiting/>.

Care Farming Network. <https://carefarmingnetwork.org/>.

Center for Human Rights and the Arts. “Juliana Steiner: Writing as Sowing, Reading as Eating.” *Open Society University Network*. 28 November 2023. <https://chra.bard.edu/event/juliana-steiner-writing-sowing/>.

Center for Human Rights and the Arts. “Un/Besieged: First-year MA Student Microfestival.” *Open Society University Network*. 11-12 December 2023. <https://chra.bard.edu/event/unbesieged-microfestival-2023-3/2023-12-11/>.

Colombo, B., West, P., Smith, P., Tubiello, F. N., Gerber, J., Engstrom, P., Urevig, A., & Wollenberg, E. (n.d.). “How does agriculture change our climate?” *Environment Reports Food Matters*. <http://www.environmentreports.com/how-does-agriculture-change/>.

Davis, Alexander Jackson. *Montgomery Place*. n.d., drawing. The Alexander Jackson Davis Sketchbook, c. 1830-1850. Franklin D. Roosevelt Presidential Library and Museum, Hyde Park, N.Y. <https://heald.nga.gov/mediawiki/index.php/File:0843.jpg>.

Derksen, Grace. Interview. Conducted by Zola von Krusenstiern. 11 March 2024.

Eggert, Charles. “Blithewood Garden.” *Bard College Archives*. 1952-1955. <https://nyheritage.contentdm.oclc.org/digital/collection/bard/id/433/rec/37>.

Environmental Protection Agency. “What is Environmental Education?” *EPA*. Last updated 10 July 2023. <https://www.epa.gov/education/what-environmental-education>.

Field, Miranda. “Decolonizing Healing Through Indigenous Ways of Knowing.” *Praise for Reimagining Science Education in the Anthropocene*. 2022.

“The Fisher Center at Bard College Hosts 20th Anniversary Concert and Celebration for New Maya Lin Performing Arts Studio on Saturday, October 21.” Bard College. 26 September 2023. <https://www.bard.edu/news/releases/pr/fstory.php?id=19595>.

“Food Sovereignty – Explained.” *La Via Campesina*. 15 January 2003. <https://viacampesina.org/en/food-sovereignty/>.

Forging editors. “Q&A With Lucy Grignon.” *Forge Project*. 23 June 2023. <https://forgeproject.com/forging/lucy-grignon>.

Four Corners Farm. <https://www.fourcornersfarm.org>.

Frantz, Cynthia Mcpherson and F. Stephan Mayer. “The importance of connection to nature in assessing environmental education programs.” *Studies in Educational Evaluation*, Vol. 41, 2014, pages 85-89. <https://www.sciencedirect.com/science/article/pii/S0191491X13000436>.

Glaser, Radley. “Bard College farm breaks ground.” *Hudson Valley Observer*. May 19, 2012. <https://www.hvobserver.com/10073/bard-college-farm-breaks-ground/>.

Goedde, Beka. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.

Goeman, Mishuana. “Land as Life: Unsettling the Logics of Containment.” *Native Studies Keywords*. The University of Arizona Press. 2015.

Gorman, Richard & Joanne Cacciatore. "Care-farming as a catalyst for healthy and sustainable lifestyle choices in those affected by traumatic grief." *NJAS Wageningen Journal of Life Sciences*, Volume 92. December 2020. <https://doi.org/10.1016/j.njas.2020.100339>.

Griffin Paper Co. "Bard Pool." *Bard College Archives*. 1960-1970.

<https://nyheritage.contentdm.oclc.org/digital/collection/bard/id/401/rec/41>.

"The History of Bard." *Bard College*. <https://www.bard.edu/about/history/#99961804>.

Husted, Laurie. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

"Immigrant Farmworkers and America's Food Production: 5 Things to Know." *Fwd.us*. 14 September 2022.

<https://www.fwd.us/news/immigrant-farmworkers-and-americas-food-production-5-things-to-know/>.

"Industrial Agriculture 101." *Natural Resources Defense Council*. NRDC. January 31 2020.

[https://www.nrdc.org/stories/industrial-agriculture-101#:~:text=Industrial%20agriculture%20is%20the%20large,the%20animals%20are%20not%20sick\).](https://www.nrdc.org/stories/industrial-agriculture-101#:~:text=Industrial%20agriculture%20is%20the%20large,the%20animals%20are%20not%20sick).)

"Industrial Animal Agriculture: Exploiting Workers and Animals." *Animal Legal Defense Fund*. ALDF. 28 July 2020.

<https://aldf.org/article/industrial-animal-agriculture-exploiting-workers-and-animals/>.

Jordan, M.. *Nature and therapy: Understanding counselling and psychotherapy in outdoor spaces*. Routledge. 2015.

Kaplan, R. & S. Kaplan. "The experience of nature: A psychological perspective." *New York: Cambridge University Press*. 1989.

Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Editions. 2013.

LANDBACK. “Manifesto.” *NDN Collective*. <https://landback.org/manifesto/>.

Larson, Jamie. “Bard College Announces \$14 Million Purchase of Former Unification Church Compound After Months of Rumors.” *Hudson Valley Pilot*. 15 September 2023.
https://www.hvpilot.com/news/bard-college-announces-14-million-purchase-of-former-unification-church-compound-after-months-of-rumors/article_82ead248-5339-11ee-8e94-6b7b12253c35.html.

La Via Campesina: International Peasants’ Movement. <https://viacampesina.org/en/>.

Lewis, John N. “Reminisces of Annandale – A Lecture Delivered before the officers and students of St. Stephen’s College, Annandale, N.Y. at their request.” Retrieved from Bard College Archives.

Li, Q., M. Kobayashi, Y Wakayama, et al. “Effect of Phytoncide from Trees on Human Natural Killer Cell Function.” *International Journal of Immunopathology and Pharmacology*. 2009;22(4):951-959. doi:10.1177/039463200902200410.

Liepert, Beate. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

Lindemuth, Amy L. “Designing Therapeutic Environments for Inmates and Prison Staff in the United States: Precedents and Contemporary Applications.” *Journal of Mediterranean Ecology*, Vol. 8, 2007: 87-97. Page 87.

<http://www.jmecology.com/wp-content/uploads/2014/03/87-97-Lindemuth.pdf>.

Matthews, Nina. Interview. Conducted by Zola von Krusenstiern. 13 March 2024.

Marienthal, Paul. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

McFarlane, Charles. "Growing in Annandale." *Before Bard: A Sense of Place*. Edited by Cynthia Koch. n.d. https://omekalib.bard.edu/exhibits/show/before_bard/growing-in-annandale.

Meredith, Mark. "Blithewood." *House Histree*. 4 December 2019. Last updated 30 August 2021. <https://househistree.com/houses/blithewood-1836>.

Meredith, Mark. "Massena (1796)." *House Histree*. 2 January 2020. Last updated 27 October 2021. <https://househistree.com/houses/massena-1796>.

Meredith, Mark. "Montgomery Place." *House Histree*. 22 October 2018. Last updated 5 January 2020. <https://househistree.com/houses/montgomery-place>.

Nester, Jackie. "The journey of bananas: From land to your hand." *Go! Magazine*. Iowa State University. Institute for Transportation. 28 January 2015. <https://intrans.iastate.edu/news/the-journey-of-bananas-from-land-to-your-hand/>.

"New Farmworker Justice report Profiles Dangers of Pesticide Poisoning & Offers Recommendations for EPA Action." *Farmworker Justice*. <https://www.farmworkerjustice.org/news-article/new-farmworker-justice-report-profiles-dangers-of-pesticide-poisoning-offers-recommendations-for-epa-action/>.

"Organic Standards." *Organic Trade Association*. <https://ota.com/advocacy/organic-standards>.

"Our Community Today." *Stockbridge-Munsee Community*. <https://www.mohican.com/our-community/>.

Paddock, Catharine. "Soil Bacteria Work In Similar Way To Antidepressants." *Medical News Today*. Healthline Media. April 2 2007. <https://www.medicalnewstoday.com/articles/66840#1>.

- “Protecting Water Quality from Agricultural Runoff.” *United States Environmental Protection Agency*. EPA. 2005.
https://www.epa.gov/sites/default/files/2015-09/documents/ag_runoff_fact_sheet.pdf.
- Rakow, Donald A. & Gregory T Eells. “The Proven Benefits of Spending Time in Nature.” *Nature Rx*. Cornell University Press: Comstock Publishing Associates. 2019.
<https://www.jstor.org/stable/10.7591/j.ctvfc544p.6>.
- Red Hook Responds*. <https://redhookresponds.org/>.
- Red Hook Responds*. “Veggie Table.” 2024. <https://redhookresponds.org/get-help/veggie-table>.
- Roise, Melina. Interview. Conducted by Zola von Krusenstiern. 12 March 2024.
- Rojas, Emilio. “Naturalized-Borders.” *Emilio Rojas Studio*. 2019.
<https://emiliorojas.studio/works/naturalized-borders>.
- Rule-Becker, Cedric. Interview. Conducted by Zola von Krusenstiern. 4 March 2024.
- Sansour, Vivien. “The Belly is a Garden.” *Fisher Center*.
<https://fishercenter.bard.edu/events/the-belly-is-a-garden/>.
- Sansour, Vivien. “Palestine Heirloom Seed Library.” *Vivien Sansour*.
<https://viviensansour.com/Palestine-Heirloom>.
- Scenic Hudson. “Bard College: UTS (Massena Campus) Property (+/- 260 Acres) - Land Plan.” *Red Hook New York Government*. December 2023.
<https://www.redhookny.gov/DocumentCenter/View/3916/Bard-College-UTS-Massena-Campus-Property---260-Acres---Land-Plan?bidId=>.
- Schreefel, L., Schulte, R. P. O., de Boer, I. J. M., Pas Schrijver, A., & van Zanten, H. H. E. “Regenerative agriculture - the soil is the base.” *Global Food Security*. Volume 26.

September 2020.

<https://www-sciencedirect-com.ezprox.bard.edu/science/article/pii/S2211912420300584#abs0010>.

“Seed Library.” *Red Hook Public Library*. <https://redhooklibrary.org/seed-library/>.

Shiva, Vandana. *The Corporate Control of Life*. Hatje Catje. 2011.

Shiva, Vandana. *Monocultures of the Mind*. Trumpeter. 1993.

Sifferlin, Alexandra. “The healing power of nature.” *Time Magazine*, 188 24-26. 2016.

Sliva, John-Paul. Interview. Conducted by Zola von Krusenstiern. 8 March 2024.

Smith, Jacob. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

Sokol, Brett. “Bard College Announces New Maya Lin-Designed Building.” *The New York Times*. 25 October 2022.

<https://www.nytimes.com/2022/10/25/arts/design/maya-lin-bard.html>.

Stallone, Leila. Interview. Conducted by Zola von Krusenstiern. 7 March 2024.

Stehling, Carson. Interview. Conducted by Zola von Krusenstiern. 5 March 2024.

Swanberg, Rebecca. “Farm Takes Root: Students look to start farm on campus.” *Bard Free Press*, Vol. 13, No. 6. March 2012. Bard Digital Commons.

Thompson, Alexander. “A Map of the Town of Rhinebeck in the County of Dutchess.” *Bard College Archives*. 1797.

Tieger, Helene. “Brief timeline of Bard Estates.” *Bard College Archives*. September 2020.

<https://www.bard.edu/archives/findingaids/Brief%20timeline%20of%20Bard%20Estates%20FINAL.pdf>.

Toay, Taun. Interview. Conducted by Zola von Krusenstiern. 26 March 2024.

Union of Concerned Scientists. "What is Sustainable Agriculture?" *Union of Concerned Scientists*. 10 April 2017. Updated 15 March 2022.

<https://www.ucsusa.org/resources/what-sustainable-agriculture>.

United Nations Office for the Coordination of Humanitarian Affairs. "Hostilities in the Gaza Strip and Israel - reported impact Day 192." *UN OCHA*. 15 April 2024.

<https://www.ochaopt.org/content/hostilities-gaza-strip-and-israel-reported-impact-day-192>.

Van Benthuyzen, Alvin Seaward and Edith M. McIntosh Hall. "The Van Benthuyzen Genealogy." *Wilson Engraving and Printing Company*. 1953. Accessed at

<https://www.seekingmyroots.com/members/files/G006916.pdf>.

Varela-Candamio, Laura, Isabel Novo-Corti, and Maria Teresa Garcia-Alvarez. "The importance of environmental education in the determinants of green behavior: A meta-analysis approach." *Journal of Cleaner Production*, Vol. 170, 2018, pages 1565-1578.

<https://www.sciencedirect.com/science/article/pii/S0959652617322175>.

Walker, Anthony. "Growing Native American Heritage: The Three Sisters." *Farm Project*. 31 March 2016.

<https://www.farmproject.org/blog/2016/3/31/growing-native-american-heritage-the-three-sisters>.

"Ward Manor: boy campers harvesting vegetables, ca. 1940." *Bard College Archives*.

<https://nyheritage.contentdm.oclc.org/digital/collection/bard/id/117/rec/25>.

Wolfzan, Alan. Interview. Conducted by Zola von Krusenstiern. 3 April 2024.

Yoshino, Rebecca. Email. 6 October 2022.

Yoshino, Rebecca. Email. 7 September 2023.

Yoshino, Rebecca. Email. 21 September 2023.

Yoshino, Rebecca. Interview. Conducted by Zola von Krusenstiern. 20 February 2024.

Yoshino, Rebecca. Interview. Conducted by Zola von Krusenstiern. 29 February 2024.

“The 1996 Rome Food Sovereignty Declaration in Postcards.” *La Via Campesina*. 22 November 2021.

<https://viacampesina.org/en/the-1996-rome-food-sovereignty-declaration-in-postcards/>.

“#8M24 - ‘With conviction we build Food Sovereignty and we fight against the crisis and violence!’” *La Via Campesina*. 22 February 2024.

<https://viacampesina.org/en/8m24-with-conviction-we-build-food-sovereignty-and-we-fight-against-the-crises-and-the-violences/>.