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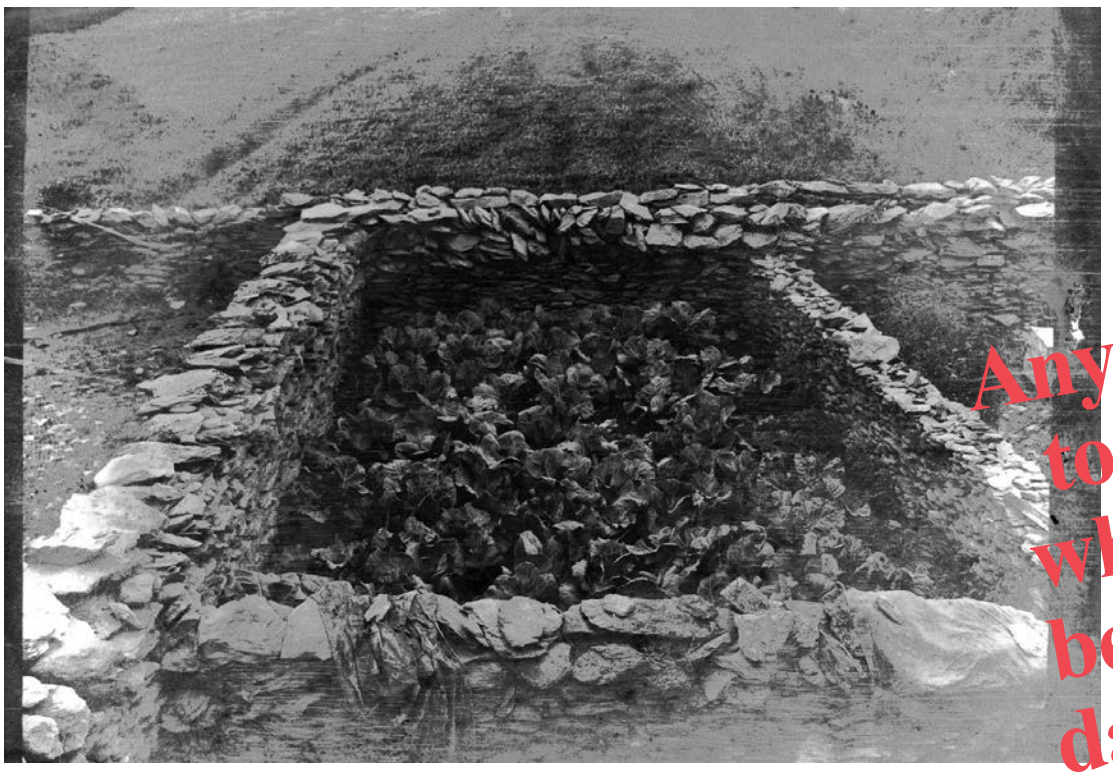
During the course of history, the claims of landowners—and of sovereign states—have become increasingly absolute. In our opinion, this cannot go on, not even in principle. **Page 5**

Tracing Agricultural Memory —Refiguring Practice **Page 3**

The vast majority of the world's farms are small or very small. Farms smaller than two hectares account for 84% of all farms and control only 12% of all agricultural land. **Page 4,9**



← Cabbage Garden in Ballyferriter, County Kerry, c. 1925. Photograph by Carl Wilhelm von Sydow reproduced with the kind permission of the National Folklore Collection, University College Dublin.

'The Kale bed' is so called because there is always kale in it. **Page 2, 11**

Peace on Earth and a new and peace-ful relationship with the Earth are inseparable. **Page 3**

Anyone who aims to understand why viruses are becoming more dangerous must investigate the industrial model of agriculture.

Page 3

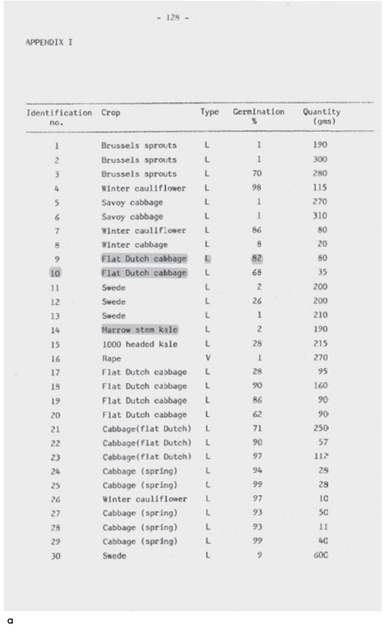
From left to right
from the top:
E.V. Schelbeck
D. Astley
Y. Hervé
J. Doorenbosch
H. Toxopeus
Q.P. van der Meer
H. Roelofsen
P. Perrino
L. van Hen
R.F. Murphy
P. Crisp

a

Between 1982 and 1984, the Irish plant researcher R. F. Murphy took part in a transnational initiative to map and collect samples of remaining farm bred cabbage:

The varietal situation has undergone great changes within the last decade. The introduction of hybrids, plant breeders rights and national seed lists have all been responsible for genetic erosion and many land races [farm bred varieties] have now disappeared.

In fact, since the author started collecting these in 1982 approximately 40% of the growers have now discontinued the practice of saving and selecting their own seed. Indeed collection was already too late for many crops [...][1]



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APPENDIX I

Identification no.	Crop	Type	Germination %	Quantity (gms)
1	Brussels sprouts	L	1	190
2	Brussels sprouts	L	1	300
3	Brussels sprouts	L	70	280
4	Winter cauliflower	L	98	115
5	Savoy cabbage	L	1	270
6	Savoy cabbage	L	1	310
7	Winter cauliflower	L	86	80
8	Winter cabbage	L	8	20
9	Flat Dutch cabbage	L	82	80
10	Flat Dutch cabbage	L	68	35
11	Swede	L	2	200
12	Swede	L	26	200
13	Swede	L	1	210
14	Harrow stem kale	L	2	190
15	1000 headed kale	L	28	215
16	Rape	V	1	270
17	Flat Dutch cabbage	L	28	95
18	Flat Dutch cabbage	L	90	160
19	Flat Dutch cabbage	L	86	90
20	Flat Dutch cabbage	L	62	90
21	Cabbage(flat Dutch)	L	71	250
22	Cabbage(flat Dutch)	L	90	57
23	Cabbage(flat Dutch)	L	97	112
24	Cabbage (spring)	L	94	28
25	Cabbage (spring)	L	99	28
26	Winter cauliflower	L	97	10
27	Cabbage (spring)	L	93	50
28	Cabbage (spring)	L	93	11
29	Cabbage (spring)	L	99	40
30	Swede	L	9	600

a

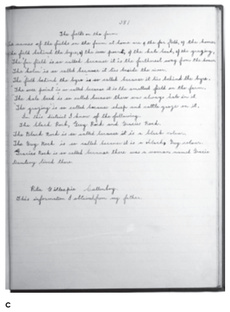
d

Praiseach Trá or Seakale

Common on the shores of Britain, Ireland, the North Atlantic and the Mediterranean coasts of Europe, but rare in North America, Sea kale, known as strand cabbage or praise-ach trá in Gaelic, grows on sandy, pebbly strands all around the coast of Europe. It's easy to recognize as it resembles a rough cabbage. Later in the year it will be covered with white flowers which become bobbly seed heads in autumn. As with mush-rooms, people who know where to find patches of sea kale would guard them secretly.[2]

b

In the West of Ireland there was still an old tradition of saving and collecting cabbage seed. Some of these selections go back at least 100 years or more. Unfortunately genetic erosion is also threatening these land races but many acces-sions were collected.[1]



c

The names of the fields on the farm at home are 1) the far field, 2) the home, 3) the field behind the byre, 4) the wee pound, 5) the kale bead [sic], 6) the grazing,

f

The 'far field' is so called because it is the fartherest [sic] away from the house. The 'home' is so called because it lies beside the river. The 'field behind the byre' is so called because it lies beside the byre. 'The wee point' is so called because it is the smallest field on the farm. 'The kale bead [sic]' is so called because there was always kale in it. 'The grazing' is so called because sheep and cattle graze on it. In this district I know of the following. The Black Rock, Grey Rock and Gracies Rock. The Black Rock is so called because it is a black colour. The Grey Rock is so called because it is a black, Grey colour. Gracies Rock is so called be-cause there was a woman named Gracie Dunlevy who lived there.[3]

h

Cabbage *Brassica oleracea* has been in cultivation for 4,000 years, initially as leafy kale. Head cabbages were developed early on, more extreme forms such as Brussel sprouts and cauliflower relatively recently.

Rape and swede are cultivars of the same wild species *Brassica napus*. True turnip *Brassica rapa* have been cultivated in Europe for thousands of years. Their importance as human food declined with the introduction of the potato.[5]

In the famine years of 1849 and 1850 the poorest could only turn to weeds, and so utterly had the common knowledge of plants and their prop-erties declined that many subsisted on praiseach gathered in the corn fields – presumably charlock *Sinapis arvensis* [of the cabbage family].[5]

e

Parsnip. Boil a lot of parsnips and eat them to cure asthma.

Turnip and Onion. Mix a bit of turnip and a bit of onion and caster sugar and put a cup of water in the bowl and drink to cure a cold.

Corn Kale. This weed grows where corn is sown.

Furze. Where furze flourishes the land is bad.

Rockroots. Cut the roots and boil them with lard. Then put it into a jam crock. It will heal any cut.

Corn kale. 'is a weed which grows in

[continues on the following page][4]

8

Up to the 17th century cabbages, peas, beans and beetroot shared the ground [of the Irish kitchen gar-den] with the all-important potato. However, so absolute did depen-dence on the potato become after this, that when it failed people had nothing else to return to.[5]

Tracing plant memory: Relearning from cabbages.

1, a R. F. Murphy. 'Final report. Collection of land races of all crucifiers in the Republic of Ireland'. *E.C. Collec-tion Programme 6 - Ireland - CP 6*. Kinsealy Research Centre, Dublin 5. 1984.

2 Darina Allen. *Forgotten skills of cooking*. Octopus Publishing Group, 2009.

3, c The Schools' Collection, Volume 1035, p. 381.

4, e The Schools' Collection, Volume 0639, p. 87.

5 John Feehan. *Farming in Ireland. History, Heritage and Environment*. University College of Dublin, Faculty of Agriculture. 2003, p. 161.

b Landscape with houses and fort, Aran.

d Photography by Sian Matthews.

g Houses, Aran.

f Thatched village, no locality.

h Cabbage Garden in Ballyferriter, county Kerry, c. 1925. Photograph by Carl Wilhelm von Sydow.

3, 4, h Images and data with kind permission from the National Folklore Collection, University College Dublin.

b, f, g Photographs reproduced with the kind permission of the National Museum of Ireland.

Archaeological evidence points to early farming systems in Europe having been of an intensive, rather than extensive, nature. Differences between intensive and extensive cultivation systems:

	Intensive system	Extensive system
Input per unit area	high	low
Return per unit area	high	low
Examples	horticulture, gardening , Intensive pig rearing.	shifting cultivation, large scale cereal mono-cropping, ranching, hill sheep farming.[1]

[In ancient times] agricultural practice was based on a system of permanent plots, probably akin to 'garden' agriculture.[2]

While many different communities around Ireland were incorporating cereals into their activities in different locations and circumstances, they were also making use of locally available wild resources, such as nuts, fruits, tubers and leafy greens, which would have thrived around the edge of the leared ground.[3]

Gardens or fenced enclosures are often located within the homestead and their close proximity to the house helps explain why gardening is perceived as a 'domestic' activity[.]

Further, differences between intensive and extensive farming strategies concern the relationship between the farmer/cultivator and the seeds/plants. In intensive systems this relationship is closer, incorporating more handling with the plants, such as the planting, division, and taking of cuttings of individual plants, as well as more weeding, manuring, and watering.[1]

The images above show the University College Dublin's Centre for Experimental Archaeology and Material Culture, which is one of the only specifically designed and dedicated on-campus university facilities in the world for experimental archaeology and material culture studies.[4]

This greater familiarity between cultivator and plant in intensive systems may have given rise to greater experimentation and the development of new varieties, and may have generated a more prominent role for the plants in people's ritual life, medicine, etc.[1]

[I]n areas where the plough was introduced, the identification of changes in the intensity of cultivation over time and a switch from hoe cultivation to plough agriculture may bring to light changes in society and gender relations over and above changes in agricultural strategy.[1]

The general focus in history books on extensive agriculture such as grain farming and ranching, might be the result of the many remaining records of this production in tax rolls, cadastral maps and trading protocols.

Compared to vegetables such as onions and cabbage, grain and salted meat is easy to store and suits long distance trade.

The lack of documentation of kitchen gardening in historical records might be one reason why its central role — historically as well as in present time — for providing food sovereignty in local communities is overlooked.[5]

Cabbage seems to have come to Ireland in the Early Christian period, and became of particular importance in the monastic diet, whence it spread into the kitchen garden of the farm.[6]

2020 information from the Food and Agriculture Organization on small scale and family farming:

The vast majority of the world's farms are small or very small. Farms smaller than two hectares account for 84% of all farms and control only 12% of all agricultural land.

Family farms produce more than 80% of the world's food in value terms, confirming family farming's central importance in world food security today and for future generations.

More than 90% of the 570 million farms worldwide are managed by an individual or a family and rely primarily on family labour.[7]

The Bridgefoot Street Community Garden in Dublin was initiated by local residents in 2011 as the site was left derelict when a Public Private Partnership (PPP) deal was struck between the city council and a developer to build 200 apartments in a 13 story tower block.

A thriving garden emerged on the 2 1/2 acre site between Thomas Street and the Quays, in the Oliver Bond area, right in the Dublin city centre.

In December 2018, the Dublin City Council decided that the garden was to be closed as part of the council's plan to refurbish the garden and the park beside it.[8]

The summer before the eviction of the Bridgefoot Street Community Garden, it flourished in an abundance of kale from the sturdy variety Pentland Brig.

The harvested seeds are available in the PAC, Dublin, for further cultivation as a way to commemorate the encouraging liveliness of the Bridgefoot Street Community Garden as well as other initiatives for food sovereignty.

Refiguring narrative and practice: Small scale cultivation.

1 Marijke van der Veen. 'Gardens and Fields; The Intensity and Scale of Food Production'. *World Archaeology*, Vol. 37. No. 2. Garden Agriculture (June, 2005), p. 157-163.

2 Meriel McClatchie et al. 'Neolithic Farming in North-Western Europe: Archaeobotanical evidence from Ireland'. *Journal of Archaeological Science* 51 (2014), p. 210.

3 Ibid., p. 211.

4 ucd.ie/archaeology/ceamc/

5 Åsa Sonjasdotter. *Peace with the Earth. Tracing Agricultural Memory–Refiguring Practice*. Archive Books, 2019.

6 John Feehan. *Farming in Ireland. History, Heritage and Environment.* University College of Dublin, Faculty of Agriculture. 2003, p. 161.

7 fao.org/family-farming/background/en/2020

8 bridgefootstreetcommunitygarden.wordpress.com

All photographs on this spread by Åsa Sonjasdotter, 2018.

a

The farmers of early Ireland were well aware of the importance of manure[.]

The large herds of Gaelic Ireland may have supplied what was considered an adequate amount of manure for the limited amount of tillage[.]

At the approach of night the cattle were driven into a special enclosure called a tuar – a word that frequently occurs in place names.[1]

Image left: The farm of Joseph Cunningham, Straleel, Carrick, Co. Donegal. Manure is spread in strips on grassland. The grass strips between the strips will be dug later to provide solid to cover the seeds.

Image below: Garden near Spiddal, Co. Galway. In the foreground, ridges are shown prior to spreading of seaweed and farmyard manure. Completed ridges are visible in the background.

b

c

One benefit of the byre dwellings where the cows and other animals spent the winter indoors with the family, was that as much as 10—15 tons of valuable manure for the potato fields could be cleared out every spring.[1]

The harvest of wrack and kelp exposed by storm and the retreating tide was the richest of manures for the fields, and rights to it have been regulated and guarded since the early ages of farming[.][3]

f

For all the benefits it brings to farming, industrial mechanisation impoverishes a community in the fundamental sense that the special skills handed down and elaborated within the community for generations, over centuries in some cases, are lost.[2]

g

The Irish Seed Savers Association in Capparoe, Scarriff, maintains over 600 non-commercially available varieties from the country's public seed bank.
The association locates rare varieties of vegetables, soft fruit, flowers, grains, potatoes and apple trees and then conducts research on them in their gardens.

The work focuses on the preservation of heirloom and heritage food crop varieties that are suitable for Ireland's unique growing conditions.[4]

h

On small farms, and more especially on poor land, almost all cultivation continued to be done with spade until the twentieth century. The spade was accompanied by a varied suite of hand operated implements, many of great antiquity: slanes and flachters, querns and grindstones, straw-rope twisters, furze choppers and lifters, thistle tongs, flails and winnowing trays.[2]

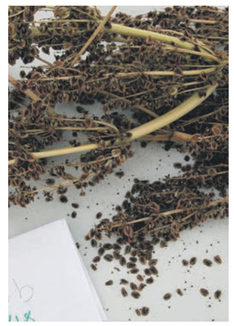
d

Mr. John Dolan of Glangevlin, Co. Cavan testing a 'big' loy for length. When the blade is set on the ground between the spadesman's feet, the upper end of the shaft should fit comfortably under his chin.[6]

e

i

Human manure is five times richer in nutrients compared to cow dung. By composting human manure and returning it to the soil, it is possible to build a sovereign food system that requires little but well manured land.[5]



Several of the kale varieties collected and saved by R. F. Murphy in the 1980s are maintained by the Irish Seed Savers, for their seeds and stories to be further spread and cultivated in gardens and plots.

Refiguring practice: Saving seeds, manure, and cultivation techniques.

1 John Feehan. Farming in Ireland. *History, Heritage and Environment.* University College of Dublin, Faculty of Agriculture. 2003, p. 256.

2 Ibid., p. 248.

3 Ibid., p. 499.

4 irishseedsavers.ie

5 Joseph Jenkins. *The Humanure Handbook.* Joseph Jenkins Inc. 2005, p. 35.

c Modeligo, Co. Waterford. Photograph lent by Kevin Danaher, Esq. Irish Folklore Commission, 1958.

6, d Jonathan Bell and Mervyn Watson. *Irish Farming, Implements and Techniques 1750—1900*. John Donald Publishers Ltd. 1986.

e E. Estyn Evans. *Irish Folk Ways*. Routledge and Kegan Paul. 1961, p. 136.

f Kelp gatherers near Fair Head, Co. Antrim.

g Thatched village of Shantalla, outside Galway.

h Ridges dug by a spadesman.

i The Irish Seed Savers compost toilet in Scarriff.

a, b, c, g, h Photographs reproduced with the kind permission of the National Museum of Ireland.

All colour photography by Åsa Sonjasdotter, 2018.

Åsa Sonjasdotter is a visual artist, researcher and amateur plant breeder from Sweden, currently living between Germany and Sweden. For many years, she has been researching the complex relationships among organisms that occur within agriculture, with a focus on the dynamic capacity of plants to adapt to local cultivation conditions as well as to humans' aesthetic and nutritional requirements. This plant-capacity is maintained through the diversity that has emerged as a result of seed exchange, cultivation and breeding over a vast period of time. This diversity is also a memory of the cospecies' socialisation that agriculture enables, taking place in farm fields and gardens. In this way, it is also possible to think of cultivated plants as archives of cospecies' knowledge and stories.

The upcoming exhibition at Project Arts Centre in Dublin, Ireland, informed by a research residency in summer 2018, is clustered around habitat systems and time perspectives: on kale and nurturing multispecies' relations, polyrhythms and dung heaps; on living and dying well; and on soil time. Various research samples will be presented, including organic matter produced from forests (related to deeper time space matter), waste from the global trade of goods (related to growth economy and linear narrative), which provides excellent food for compost worms (related to soil time and polyrhythms).

The research, publishing and exhibition project *Peace with the Earth–Tracing Agricultural Memory, Refiguring Practice* is supported and hosted by various institutions and organisations including: The Baltic Art Centre, Visby; The Valand Academy, University of Gothenburg; The Irish Seed Savers Association, Scarriff; The National Museum of Country Life, Turlough; The UCD School of Archaeology, Dublin; National College of Art and Design (NCAD), Dublin; An Taisce, The National Trust for Ireland; Environmental Education Unit (Green Flag Award Scheme); Goldsmiths, The University of London; and Archive, Berlin.

Special thanks to: *Farmer and Agitator* Julia Bar-Tal, *Archaeologist* Gretta Byrne; *Curator* Noel Campbell, *Archaeologist* Meriel McClatchie, *Editor and Agitator* Chiara Figone, *Senior Lecturer* Ros Gray, *Visual Artist and Lecturer* Brian Hand, *Visual Artist and Assistant Lecturer* Gareth Kennedy, *Seed Manager* Jennifer McConnell, *Educator and Programme Manager* Robert Moss, *Plant Scientist* R. F. Murphy, *Seed Curator* Joanne Newton, *Visual Artist* Deirdre O'Mahony, *Artist and Educator* Seodín O'Sullivan, *Visual Artist* Gitte Villesen, *Professor* Mick Wilson.

Åsa Sonjasdotter's research residency in Ireland in summer 2018 was supported by Project Arts Centre, Dublin. The resulting exhibition and cultivation project was commissioned and organised by Lívia Páldi, Curator of Visual Arts, and kindly supported by The Swedish Arts Grants Committee.

Project Arts Centre is proud to be supported by the Arts Council of Ireland and Dublin City Council.

Peace with the Earth — Tracing Agricultural Memory, Refiguring Practice

An exhibition of the research and cultivation project presented in this journal, enquiring small scale and non-extractive farming methods, is postponed due to the escalation of Covid-19 contamination. The exhibition was planned to open April 1, 2020, at the Project Arts Centre (PAC) in Dublin, Ireland.

The emergence of Covid-19 is not an isolated incident. Exploitive land use, large-scale animal production and monoculture farming causes great disturbances in the web of organic life, where the increased risk for epidemics is only one of several severe effects. Industrial food production and further multinational, corporative, and extractive activities in habitats is directly linked to outbreaks of dangerous diseases, of which the Covid-19 is one of several examples. The epidemic viruses transmit from wildlife as natural habitats decline, they also emerge from large-scale animal production.

The distribution of this journal, together with the distribution of kale varieties that are farm-bred and thus have maintained their genetic diversity and capacity to adapt to shifted habitat conditions, will however take place as planned. Seeds of the kales presented on page 12 in this journal can be ordered over the Irish Seed Savers' website. Seeds of the variety Pentland Brig/ Bridgefoot Street Community Garden Kale, are available at the PAC in Dublin. A seed sharing session with talks by Joanne Newton, seed curator at the Irish Seed Savers, and R. E. Murphy, plant scientist and expert in Irish cabbage varieties, is also postponed to a later date, which will be announced on the PAC website.

For more information on viruses and agrobusiness, and from which the citation in red colour on page one is borrowed: Rob Wallace. *Big Farms Make Big Flu: Dispatches on influenza, Agribusiness, and the Nature of Science*. NUY Press, 2016.

Initiated by visual artist, researcher and amateur plant breeder Åsa Sonjasdotter, in collaboration with practitioners of cultivation, the project *Peace with the Earth – Tracing Agricultural Memory, Refiguring Practice* revisits histories of agriculture.

A long-term enquiry, the project investigates soil, habitat and dwelling histories, in order to challenge and transform long-established cultural narratives of cultivation and ecological thinking.

The project's title was borrowed from a call to action written in 1940 by two Swedish suffragettes and peace activists: Elisabeth Tamm (1880–1958, an organic farmer and one of the first women in parliament) and Elin Wägner (1882-1949, a writer on matters of ecology, suffrage and peace). Their proposal was based on: '…a long, hands-on experience of old as well as new agricultural methods and the effect they have on the soil, the animals and on the humans.' Their conclusion was as simple as it was challenging, suggesting that 'peace on Earth and a new and peaceful relationship with the Earth are inseparable'.

In their view, the reconsideration of humankind's relation to the land and soil is a prerequisite to solving problems of peace-keeping, maintenance of health and soil, as well as demographic and educational challenges. Eighty years on, their call is alarmingly timely. Tamm and Wägner not only spotted problems that are still acute, but also proposed solutions in order to reconsider a sustainable relation to soil and the land.

Following in their footsteps, Sonjasdotter investigates the overlooked knowledge and role of smallholder farmers and kitchen gardeners, which were so often women and children. She points to the potential of cracks, reading between the lines of dominant narratives.

Peace with the Earth–Tracing Agricultural Memory, Refiguring Practice develops as an exhibition at Project Arts Centre in Dublin, Ireland, between 2 April and 13 June 2020 and includes cultivation and workshop programming at various sites in Dublin (some in collaboration with NCAD, Dublin and Superprojects, Dublin).

Peace with the Earth

By Elisabeth Tamm and Elin Wägner
1940

Translated from Swedish to English
by Katarina Trodden
2020

The pamphlet *Peace with the Earth* (Fred med Jorden) was published by the Swedish suffragettes and peace activists Elisabeth Tamm and Elin Wägner in 1940, after the outbreak of the Second World War. Elisabeth Tamm (1880–1958) served as one of the first women in parliament and was an organic farmer. Elin Wägner (1882–1949) worked as a writer and activist on matters of women's rights, peace, and ecology, and was a member of the Swedish Academy. The authors' observations and proposals connect questions of agriculture to those of custody of land and habitats, where the 'arrogant desire' to own land must be overcome.

This English translation enables a wider access to the informed and lively debate on ecology, agriculture, and relations to land, as it was raised by feminists, ecologists and peace activists in Scandinavia during the first half of the 20th century. The arguments that are put forward in the pamphlet *Peace with the Earth* are even more relevant today, as they bring depth to pressing issues regarding the collapse of ecosystems caused by over-intensive farming methods.

Peace with the Earth is part of a series of publications that investigate agricultural narrative and practice initiated by artist, writer and curator Åsa Sonjasdotter.

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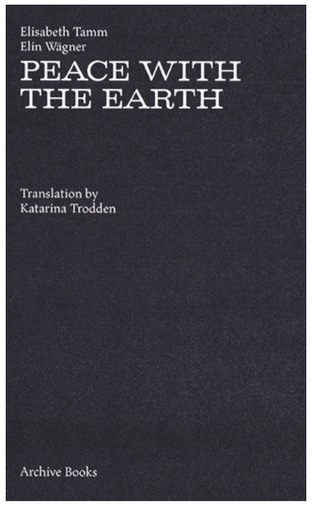

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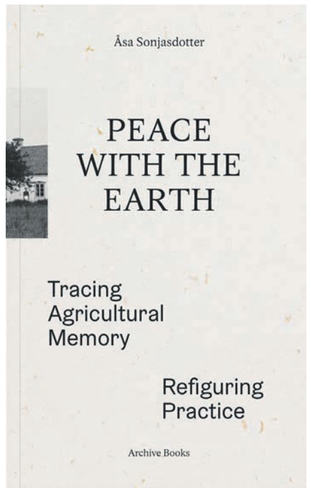

Peace with the Earth —Tracing Agricultural Memory, Refiguring Practice

By Åsa Sonjasdotter
Edited by Ros Gray
2019

The artistic enquiry presented in this book responds to the call, made by two Swedish suffragettes and peace activists Elisabeth Tamm (1880–1958) and Elin Wägner (1882–1949) in their pamphlet Fred med Jorden (*Peace with the Earth*, 1940). Grounded in research into agricultural practices on the Swedish island of Gotland in the Baltic Sea, the quotations, documents and photographs of dead and living matter presented in this book testify to ways of living off the land. These assemblages sketch out the nurturing environments of three relict crops cultivated from prehistoric times until the present day. Gotland is located on the periphery of southern Scandinavia, a region that, a 100 years ago, emerged into an epicentre for agribusiness expansion. This book reveals gaps and inconsistencies in historical narratives, opening up ideas for possible cultivation systems that nurture the soil and its habitat.

Peace with the Earth — Tracing Agricultural Memory, Refiguring Practice is part of a series of publications that investigate agricultural narrative and practice initiated by artist, writer and curator Åsa Sonjasdotter.

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by Katarina Trodden and Kathy
Gow Sjöblom
English
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Elin Wägner and Elisabeth Tamm
Introduction to *Peace with the Earth*
1940

The Earth Was Not Created by Human Hands

but human hands have claimed the land.

Yet the Earth cannot be owned. If it is abused, it suffers and ceases to give.

For as long as they farm the land, each generation answers to past and future generations. They hold in trust all the knowledge that their fathers and mothers before them have accumulated over centuries. They have been given a legacy to look after, and they must not allow it to be violated through ruthless exploitation of natural resources.

Legend has it that there was a time when humans were more aware of being part of a greater whole. Even the most illiterate person could appreciate that plants and animals are children of the Earth, just like humans, and that humankind could only prosper by living in harmony with them. When these people fed and clothed themselves, built their dwellings and made tools from nature's supply, they deliberately avoided disturbing the natural balance of forces within the realm in which they existed.

Although this may be seen as a childish way of life, disturbing the subtle equilibrium by thoughtlessly taking advantage of the opportunities offered by modern science is an unfortunate choice.

Even the most educated people can learn from the ways in which ancient humans dealt with nature's creation. We need to acquire, or reacquire, a deep enough knowledge to work with nature instead of against it. Modern inventions must be assessed on the basis of how well they function in harmony with nature. Everything that kills nature's autonomy must go, or we will.

The authors of the present publication wholeheartedly subscribe to the prevalent historiography, as it gives men credit for the events that have contributed to humankind's domination over the earth, the oceans, and the air. Once upon a time, man's efforts required the blessing of religion; we even find it in the form of a divine command that came to play a major role in our culture. The decree that calls for mankind to conquer the Earth and all the creatures that walk upon it no longer applies, because this has already occurred. Humans have usurped all that lives, grows, and moves on the surface of the Earth in accordance with the cosmic laws and the dormant forces that dwell in its bowels in the form of water or coal, oil or minerals. The Earth has been plundered and torn apart as men struggled amongst themselves to gain access.

Nature was forced to retreat at an increasingly rapid pace. Her free processes were restricted; the demand for her services to humankind grew even greater.

The Earth eventually began to revolt, but it was a silent, slow revolt that humans did not heed, for there was yet more virgin land to conquer. Because they had become divorced from the land, humans could not understand the symptoms and did not see the correlation between cause and effect. They despised the Earth as much as they impressed themselves with their own power in the belief that they could turn nature into a blind and willing slave to their every command. In Sweden, we are not entirely unaware of the hardships other nations suffer as a result of the protesting Earth. We are, however, exceptionally reluctant to recognise the symptoms when they appear at home.

*

This arrogant desire to own land has resulted in terrible fights between individuals and nations over the spoils. In order to allow for a free exchange of goods, each and every one must be prepared to subordinate themselves. This does not suit those who have become accustomed to dominating the land, and it is the ultimate reason for the war that has stricken the Earth and humankind with military dictatorships and claims to sole ownership. Humans may well stay on the path to death and destruction for all eternity, but the Earth cannot contribute an endless supply of means for its own destruction through ruthless exploitation and warfare. This will be the bitter lesson of the war that is currently raging.

*

If we apply our way of thinking to land ownership, it is clear that this is another area that will suffer. During the course of history, the claims of landowners — and of sovereign states — have become increasingly absolute. In our opinion, this cannot go on, not even in principle. It has, in fact, already ceased to apply in many places as a result of insolvency and invasion.

It will not be possible to reconnect with the Earth until women are won over. The Earth needs women and women need the Earth is our motto in the section in which we present our rationale for a new world order, as we perceive it, and discuss how it can be achieved.

One section in this publication — in fact, its principal message — is dedicated to a proposal for revising and extending the hereditary leasehold legislation. It aims to facilitate the transfer of this simultaneously ancient and modern form of the right of possession from paper to the real world.

The question of population density must also be included in this view on land ownership. In the long term, it will benefit humankind to resist turning the entire planet into agrarian land and exploiting it. The Earth must be allowed to keep large land areas left in peace. It must be granted a certain amount of freedom for life to exist in all its diversity: water, rock, and soil; flora and fauna. If this statement is true, humans must stay within the boundaries of those areas that are suitable for agriculture; and here, too, we must proceed with caution.

One of the many reasons for the dramatic population increase in the last hundred years must surely be that the close connection between a family and its potato patch was no longer taken for granted, as an entire segment of the population that had previously lived off the land was separated from it through the process of industrialisation. When this connection is re-established, people will start to look at things differently.

Against the prevailing principles of mechanisation, specialisation, and speed, we have chosen to proclaim a set of ideals that we believe will be relevant in the world of tomorrow:

Self-sufficiency — diversity — patience.

Kale Pentland Brig or
Blackfoot Street Community Garden Kale

Specially bred for texture and flavour, this kale produces young crown leaves from November and in spring leafy side shoots and spears that are picked like broccoli. This upright variety grows around 60cm (24in) tall and almost as wide, with thin, gently ruffled, dark petrol-green coloured leaves. This kale is an improved selection of an old favourite, the result of crosses between Scotch curly kale and Thousand Headed kale and was considered a new era for kale when it was first introduced. It is the only leaf and spear variety available. Looking and tasting a bit more like a cabbage than like the tightly-curled, deeply-ruffled kale varieties you may be used to. It is certainly far more delicate, sweeter and more succulent and produces side shoots that can be harvested month after month for nonstop deliciousness!

seedaholic.com/edibles/vegetables/brassicas.html

For centuries there have been Pentlands in England and Ireland of whom the earliest known record on July 28th 1480 shows William, a Scotsman in Oxford, granted letters of denization to change his name to Godechild. Several fourteenth and fifteenth century documents refer to Pentlands living around Edinburgh including a sasine of October 26th, 1513, which transferred the barony of Pentland and its attached lands to William Sinclare of the noble Caithness and Orkney family. The real story of the family is, however, not of knights and politics but of the unsung men and women, boys and girls who toiled on and under the land. A story of farmers and labourers, tailors and blacksmiths, cork cutters and publicans, but most of all coal hewers. It was on the skirts of the Pentland Hills coal was first hewn by Pentlands and other ordinary country folk for the medieval monks of Newbattle.

Delaway Cabbage

This delicious, cold-hardy, cut-and-come-again cabbage was kept for six decades in Charles Hughes' family in County Mayo, Ireland. The family have been living on a farm in Lankill for eight generations and 250 years. A terrific article in Mayo News titled 'Legacy of Lankill' by Áine Ryan documents the family history on the land: 'Lankill (Lainn-Cilleadh) in Irish means a long narrow stripe of woodland which contains church grounds.' Before the trees were cut down for export about 100 years ago there was a Mass rock (hidden stone altar) where the Catholic families would worship in secret covered by the forest. The family later survived the Battle of the Diamond in Armagh in 1798 and the Great Famine of the 1840s. They also held fast to their political and religious convictions and integrity during the Land War and the fight for Irish sovereignty and independence.

seedkeeping.tumblr.com/

This cabbage is a type of *Brassica napus*, which independent plant breeder Tim Peters predicts is a complicated cross between a European kale or cabbage (*B. oleracea*) and an Asian mustard (*B. rapa*), and perhaps crossed again with a black mustard (*B. nigra*). This 'old world' kale-cabbage found its way back to Ireland after long time in America. Some say these Siberian-Kale types came to Canada and then the US in the late 1800's with Russian fur traders. Delaway Cabbage has now spent almost a century in the hands of dedicated seed savers on the West Coast of Ireland.

Winter Greens Mix

A mix of different varieties of kale, leaf rape and mustard leaves that can be sown often and used when small for baby leaf tangy salad leaves or thinned out and left to mature for delicious, nutritious winter greens.

For Salad leaves kale can be sown indoors year round. For mature plants direct sow into a well prepared seedbed 10mm deep in rows 25cm apart. Transplant seedlings when large enough to handle, approximately five weeks after sowing. Replant at a slightly deeper depth, 60cm apart. The plants prefer rich firm soil with plenty of well rotted manure dug in. Apply lime to acid soils to reduce the acidity.

Once transplanted, keep well watered. Cover with netting or fleece to prevent bird or insect attacks. Requires little attention.

Pinch out centre stem to encourage side shoots to develop. Can be harvested as young leaves as cut and come again. Can be left in the ground throughout winter until required. Flavour improves after it has been frosted.

irishseedsavers.ie and chilternseeds.co.uk

Dunbard Standard Spring Greens

These are lovely strong plants with large luscious dark green leaves that can be picked from summer to late the following spring. So sweet and tender they can even be used raw.

Kale is very easy to grow and as winter crops can't be beat. It is one of the least problematic and hardiest plants in the wide and varied Brassica tribe. It will tolerate poor soil conditions and is immune to most of the disease that trouble many Brassicas. This hardy crop can provide nutritious leaves even in the depths of winter. Mature plants survive to -12°C (10°F) or below. Mark the site so you can find the fresh greens under the snow.

As a cut and come again crop you can start removing leaves when the plant is just 5cm (2in) high. The new leaves will continuously form. Alternatively wait till October before you start removing tender leaves from the top of the plant. Once the main crown has been harvested side shoots will form which will be ready to harvest from February to May. Pick shoots that are 10 to 15cm (4 to 6in) long and still young.

seedaholic.com/edibles/vegetables/brassicas.html and irishseedsavers.ie

Saving seeds of kale and cabbage

Sprouting broccoli, cabbages, cauliflowers, calabrese, kales and brussels sprouts are all members of the same family *Brassica oleracea*, and will all cross with each other. They won't cross with turnips, swedes, oriental Brassicas or mustard greens. In addition, they are mainly self-incompatible, which means that in order to get seed, insects have to carry pollen from one plant to another to pollinate the flowers. Because of this, you can't simply grow your broccoli or cabbages for seed in an insect proof cage to avoid crossing. As long as you only seedsave from one member of the family in any given year, you can grow as many other brassicas as you like without problems so long as you don't let them flower.

Keep at least six plants for seed, ideally more. Remove any poor specimens, or any that are not typical for the variety—you can always eat these plants, as long as you don't allow any flowers to open.

All of the Brassicas, including cabbages, will throw up a tall flower stalk covered in lots of small yellow flowers. These will then form slender seed pods, which start out green, and turn a straw colour as they mature and dry. Once they start to dry, keep a close eye on them, as they tend to shatter and drop their seed. It's best to cut entire plants once most of the pods begin to look dry, and then leave them to mature further on a sheet indoors. Once they are thoroughly dry, the seeds will come out of the pods very easily; the simplest way is to trample the plants on top of a large sheet, and then sieve out the debris.

You should get lots of seed from even a few plants. The seed will keep well for up to five years so long as it is stored somewhere cool and dry.

Cited from: realseeds.co.uk/seedsavinginfo.html

When distributing the saved seeds of the varieties included in the project presented in this journal, cut out the information on this page, copy in as many sheets needed and stitch to each seed bag as a way to maintain the knowledge connected to each variety.

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