



Hacettepe University Graduate School of Social Sciences

Department of American Culture and Literature

**THE LOCAL FOOD MOVEMENT IN THE WORKS OF THREE
AMERICAN NATURE WRITERS: WENDELL BERRY, GARY PAUL
NABHAN, AND BARBARA KINGSOLVER**

Hazan Gençay Tonga

Master's Thesis

Ankara, 2015

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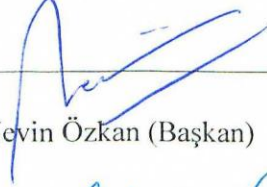
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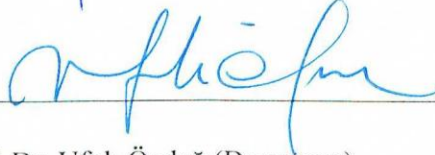
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KABUL VE ONAY

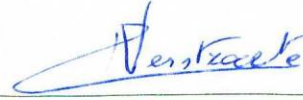
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ÖZET

TONGA, GENÇAY Hazan. *Amerikalı Üç Doğa Yazarı Wendell Berry, Gary Paul Nabhan ve Barbara Kingsolver'ın Eserlerinde Yerel Beslenme Hareketi*, Yüksek Lisans Tezi, Ankara, 2015.

Bu tez, gerek çevre gerek insanoğlu için endüstriyel tarımın yıkıcı etkilerine karşı alternatif bir çözüm olan yerel beslenme hareketinin önemi üzerinde durmaktadır. Amerikan doğa yazarları Wendell Berry, Gary Paul Nabhan ve Barbara Kingsolver'ın kaygı ve amaçlarına benzer şekilde, tezin de temel hedefi gıda üretimi ve tüketiminde bireysel seçimler yaparak radikal bir değişikliğin gerçekleşebileceğini göstermektir. Bu yüzden, söz konusu üç yazarın eserlerinde de görüleceği üzere, endüstriyel tarımın yıkıcı etkilerine karşı en etkili önlem tüketicilerin çevre dostu bireysel seçimleridir.

Bu çalışma, endüstriyel tarımın toprak ve insan üzerindeki zararlı etkilerini inceler ve tek endişesi ekonomik kazanç olduğu için doğayı yalnızca bir meta olarak gören tarım endüstrisi şirketlerini eleştirir. Endüstriyel tarımın en büyük silahı olan Yeşil Tarım Devrim'i gıda güvenliği için bir tehdit unsuru haline gelmiş ve yerel çiftçilerin cömert tarım arazilerine el koymuştur. Gıda güvenliği tehdit edildikçe, GDO (Genetiği Değiştirilmiş Organizmalar), patent ve etiketleme sorunları da ortaya çıkmıştır. Bu çalışmada, bütün bu sorunlara karşı yerel beslenme hareketi ve sürdürülebilir tarım teknikleriyle gıda güvenliğini yeniden elde etmenin ve çevreyi korumanın mümkün olduğu vurgulanmaktadır. Ayrıca yerel beslenme hareketi, okuyucuları gıda tüketiminde etik seçimler yapmaya ve gelecek nesiller için sürdürülebilir gıda kaynakları bırakmaya davet eder. Yerel beslenme hareketinin bir parçası haline gelmek ve çevreyi korumak için bireysel seçimler yapmak, bu üç doğa yazarının öne sürdüğü gibi günümüzde büyük önem taşımaktadır.

Anahtar Sözcükler

Wendell Berry, Gary Paul Nabhan, Barbara Kingsolver, Yerel Beslenme Hareketi, Sürdürülebilir Tarım, Endüstriyel Tarım, Gıda Güvenliği, GDO, Atalık Tohum, Toplum Destekli Tarım.

ABSTRACT

TONGA, GENÇAY Hazan. *The Local Food Movement in the Works of Three American Nature Writers: Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver*, Master's Thesis, Ankara, 2015.

This thesis focuses on the importance of the local food movement that is an alternative solution against the destructive effects of industrial agriculture both for the environment and human beings. The main target of this thesis, similar to the concerns and aims of American nature writers Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver, is to show that a radical change can be made by individual choices in food production and consumption. Thus, as it is seen in the works of these three authors, the most effective measures against the devastating effects of industrial agriculture are consumers' environmentally friendly individual choices.

This study analyzes the harmful effects of industrial agriculture on land and people and it criticizes profit-oriented agribusiness companies which regard nature as a commodity. The Green Revolution, as the biggest weapon of the industrial agriculture, has become a threat for food security and has taken the bountiful farmlands of the local farmers. As food security has been threatened, the problems of GMO, patent, and labeling have emerged. In view of these problems, this study attempts to show that it is possible to regain food security and to protect the environment by the help of the local food movement and sustainable farming techniques. Besides, the local food movement invites the readers to have ethical choices in food consumption and to leave sustainable food resources for future generations. Thus, it is highly important for our time to become a part of the local food movement and to have individual choices in order to protect the environment as Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver assert.

Key Words

Wendell Berry, Gary Paul Nabhan, Barbara Kingsolver, The Local Food Movement, Sustainable Agriculture, Industrial Agriculture, Food Security, GMO, Heirloom Seeds, Community Supported Agriculture.

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INTRODUCTION

No biotechnology can “invent” or replace the genetic variability already present in the diverse seeds found in the fields of local farmers scattered around the world.

Gary Paul Nabhan, *Where Our Food Comes From* 14

Food, being related to agriculture, is a hot topic in environmental studies nowadays and food writing has gained prominence in academic life. Internationally-celebrated nature writers such as Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver have been writing about the local food movement with firm conviction that this movement is indispensable in fighting against environmental problems. They want to make a change in the eating habits of modern people affecting both the health of society and nature. By means of their effective literary techniques, one can hope that the world’s environmental problems can be solved through individual choices in food production and consumption as part of a social movement. As Nestle and McIntosh argue, “food studies can be considered to constitute a new movement, not only as an academic discipline but also as a means to change the society” (159). Hence, the local food movement has cultural, political, and social aspects. It may sound unrealistic to be able to fight against environmental problems by changing eating habits, but it is certain that the readers will start asking critical questions about the current food system after reading the works of food writers. Eventually, asking questions may trigger food activism since there is a chance to turn “masses of readers into food advocates eager to transform the current food system into something healthier” (Nestle and McIntosh 163).

Eric Schlosser’s *Fast Food Nation: The Dark Side of the All-American Meal* (2001) which is an analysis of fast food on the global and local levels, Marion Nestle’s *Food Politics: How the Food Industry Influences Nutrition and Health* (2007) which is about the reasons behind food revolution are two examples of a general criticism of industrial food

production. Jeffery M. Smith's *Seeds of Deception* (2003) reveals government lies on GMOs as well as the patent problem. Moreover, Michael Pollan's *Omnivore's Dilemma: A Natural History of Four Meals* (2006) and *In Defense of Food: An Eater's Manifesto* (2009) which invites people to defend their foods for a healthy life are the works written in defense of local food production. To compare and contrast the effects of local and industrial production in agriculture, John Robbins's *The Food Revolution: How Your Diet can Help Save Your Life and Our World* (2010) and Frances Moore Lappé's *Diet for a Small Planet* (1971) which is the first major study on environmental effects of industrial agriculture are effective examples. Lastly, Vandana Shiva's *Stolen Harvest: The Hijacking of the Global Food Supply* (2000), criticizing the agribusiness companies since they put food security of the third world countries at risk, showcases the devastating effects of industrial food production on local people and local economy. These literary and scientific works are just a few examples of the local food movement and they are basically written to change the eating habits of modern people by turning them into food activists.

Given the burgeoning number of books on the topic of food, this dissertation aims to delve into the literary world and explore how nature writers have responded to this recent topic. The writers under focus will be Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver. Berry's *Bringing it to the Table* (2009) and *The Art of the Commonplace: The Agrarian Essays of Wendell Berry* (2003), Nabhan's *Coming Home to Eat* (2009) and *Where Our Food Comes From* (2012), and Kingsolver's *Animal, Vegetable, Miracle* (2009) explore "the local food movement" and its various components. Even before the introduction of these works into environmental studies, food has always been an inseparable part of literature, culture, social, and political life in America since the first American settlements. Thus, one can find a connection between the representations of farming and food in the old literary works and modern ones. Thinking about this connection will be helpful in this study after discussing the importance of seed.

Studies on food are also based on the modernization of the world as a result of industrialization. This situation has led to the modernization of agricultural practices, too.

Food writers criticize modern people since they rarely ask where their foods come from and as a result they do not know the origins of their foods. Besides, as Desrochers and Shimizu reveal “the immense majority of individuals living in advanced economies are food consumers rather than producers” (15). Thus, they have no idea about how important the seeds are for sustainability and diversity. Similar to these individuals, farmers and their families have started to undermine the importance of seeds when they have been forced to leave their lands by big agribusiness corporations which are “determined to control the world’s food supply” by controlling the seed supply (Smith, *Seeds of Deception* 1).

Gary Paul Nabhan, an agricultural ecologist, ethnobotanist, and a pioneer in the heirloom seed saving movement asks “where our food comes from” and his very answer is that our food comes from seeds. The seed keeps the core of diversity in its center and this core is priceless for the future of the world since “agricultural biodiversity is the cornerstone for building greater food security for humankind; without it, our food system will be crippled by pestilence and plague, drought and flood, global warming, and the economic or environmental side effects of globalization” as stated by Nabhan (*Where Our Food Comes From* 15).

Nabhan's first chapter in *Where Our Food Comes From* is titled “The Art Museum and the Seed Bank” in which Nabhan introduces his idol, Vavilov,¹ to the readers. In this first chapter, Nabhan compares the world's two priceless heritages: the Hermitage Museum and the seed bank in Leningrad. Nabhan refers to the Russian soldiers who emptied the museum and carried each piece of art work to a secret place only known to a few Soviet officials while Hitler's forces were getting ready to attack during WW II. On the other hand, nobody was aware of the importance of the seed bank located next to the Hermitage; even Stalin considered the seed bank as a “bourgeois science” in which “most of the seeds were priceless, in the sense that they could not easily be re-collected or replaced” (4). Despite the destructive attacks, the priceless seed bank survived in Leningrad. Unlike Stalin, Hitler was aware of the importance of the seed bank and its occupation was one of his targets for the future of his own nation as Nabhan states in “The Art Museum and the Seed Bank.”

However, Vavilov's coworkers were watching over the seed bank despite starvation and cold, while Vavilov was under custody for “building his own empire of seeds” (10). In this book, Nabhan asks the following question:

How was it that the art collections at the Hermitage could be so clearly seen as an important element in the common heritage of humankind, not an equally large and representative collections of seeds—of the very food we require for our physical survival—has been so blatantly undervalued by society at large? (12)

Nabhan's question reveals how important it is to save seeds for future generations and protect them as a common heritage. Nabhan wants his readers to be a part of the local food movement by collecting seeds for a healthy future. He advocates keeping the seeds of hope for future generations in *Where Our Food Comes From* and he emphasizes that it is the producers' responsibility to hand down the importance of farming to next generations by collecting heirloom seeds.

0.1. THE IDEA OF FARMING IN AMERICAN HISTORY AND FARM-RAISED INTELLECTUALS

In American cultural history, the food issue has become popular for the past thirty years. Nevertheless, when looking back at American history, it becomes clear that the food issue and farming activities were significant components of the American cultural history in the early days of the colonial period. Much importance was given to agriculture and farmers by the first transcendental thinkers who made effective deductions about the future of farming. As history books reveal, there was the belief that America was the chosen land for the chosen people of Europe. This New World was the land of abundance where there would be enough land for everyone. This belief was taken for granted until the emergence of the Industrial Revolution. Before facing the results of the Industrial Revolution, the first colonists lived in harmony with nature and themselves as a result of their agrarian policies and Jeffersonian regionalism. The agrarian policy was very important during the Jeffersonian era. In “The Agrarian Standard,” Wendell Berry refers to Jefferson’s words: “It is not too soon to provide by every possible means that as few as possible shall be without a

little portion of land. The small landholders are the most precious part of a state” (20).

Jefferson valued the farmers as the most valuable citizens because he believed that they were the symbols of self-confidence and improvement. Jefferson claimed that “those who labor in the earth are the chosen people of God” (quoted in Conlogue, “Managing the Farm” 3), and he described the independent farmer “as custodian of the land” within “self-sustaining entities” (46). Conlogue states that Jeffersonian agrarianism “originally defended the national economy as agricultural, centered on the small family farms” (3). On the other hand, family farms started to disappear by industrial agricultural activities and agricultural economy turned into the business-driven capitalist economy as a consequence of the Industrial Revolution. As a result, Jeffersonian agrarian values could not be sustained in industrial farming.

Jeffersonian agrarian values affected the agricultural practices in American history as Linda Malone states in “Reflections on the Jeffersonian.” Once, Jefferson’s ideas depended on an ethical relationship with the land. However, he could not foresee the future of American agriculture which would soon rely on agribusiness corporations and become economically dependent. Malone states, “Jefferson envisioned the United States as a nation of small farmer-landowners, each economically and politically independent and he believed that agriculture would be the heart and soul of American democracy” (3). Besides, farming, for Jefferson, was “a noble pursuit because of its close relationship with the land and nature itself” in the agrarian period (Malone 4). Today, however, agriculture has become one of the causes of environmental problems due to the application of industrial farming techniques. Some critics may question whether Jefferson was a real conservationist or not, since he invited all Americans to have farmlands. However, in his time, farming tools and methods did not give harm to the land and the diversity of the crops was at the center of farming. As a farmer, Jefferson himself valued the land and he discovered what was environmentally friendly for the land.

The colonists started to live off as farmers and the characteristics that make a man farmer became the characteristics of the first European settlers. In his essay “What is an American?” St. Jean de Crevecoeur made many references to the importance of being a farmer and he emphasized that leading one's life as a farmer was an indispensable part of being an American. Crevecoeur called the new men cultivators of the land “scattered over an immense territory” which was full of “respectable farmers and their wives.” For all the immigrants, the new motto was “where there [was] bread, there [was] one’s fatherland.” He added that whoever came to the New World as an immigrant would find “pleasant farms” and “he may purchase what he wants, and thereby becomes an American farmer” (154-162). All these statements show that being a farmer and the cultivator of one’s own land were the prominent characteristics of being an American in the early years of American settlement. Moreover, these characteristics were also valid to found communal societies based on agricultural practices. Brook Farm was one of the first examples of a society which encouraged the local food movement in America in the 1840s. This utopian society was founded for a sustainable lifestyle in which people could have free time for intellectual activities. Brook Farmers believed that they could share the workload, and therefore they would have time for leisure activities and intellectual pursuits. Farming and agriculture were at the heart of this community and its practices were the first examples of the local and community supported agriculture. As a result, there was the sense of community, and working for others was not seen as drudgery. The dinner tables of this community were the centers of social and intellectual activities and even Nathaniel Hawthorne was one of the members.ⁱⁱ

0.2. EMERSON AS A SUPPORTER OF THE FARMER AND THOREAU AS A FARMER

The first American settlers were mostly farm-raised intellectuals and they wrote about how farming was an indispensable part of American identity. Henry David Thoreau and Ralph Waldo Emerson were the most prominent writers who could foresee the devastating future of industrial agriculture in the nineteenth century. Predicting the future of farmers, they

tried to warn people against the decline in environmentally friendly agricultural practices as a result of industrial agriculture. Long after Thoreau and Emerson, new environmental writers emerged such as Berry, Nabhan, and Kingsolver, and began writing about food; the bulk of their writing is proof that Thoreau and Emerson were right in their stance against industrial agriculture.

Emerson believed that farmers had great importance for the society. As a matter of fact, for Emerson, the farmer was just like a prophet. He described the farmer as “the mediating figure; standing nearest to God, the first cause” (*Complete Works* 1455). Emerson named the farmer as the “first man” (1455). He is the first man in two different aspects: he is the first man just like Adam, the farmer. Second, he is the first man because life starts with what he cultivates; he has the first seed which is necessary for all human beings to survive. A farmer also works for others; he shares what he produces with others. He is “the first cause” in the production and consumption process. Formerly, the farmer was the first man since he was the real owner of the land and had the ability to live in accordance with natural order by representing “uncorrupted behavior” (McMurry 549). Eventually, Emerson claimed that the farmer clung “to his land as the rocks do” (McMurry 551) to emphasize how he was connected to his local land.

The farmer once called as the *first man* and praised for his *uncorrupted behavior* by Emerson, has become the *last man* in modern society as a result of drastic changes in food production systems. In his work titled “First and Last Man,” Andrew McMurry argues that “the farmer is vanishing: moving off the land, retiring without heirs, selling out to agribusiness, committing suicide” (550). He is becoming the last man since industrial companies which “get along so well without him” are taking away all his power and “the universal workman” is being replaced by the machines which devastate the sacredness of a place (551).

Thoreau was another significant name to accept the farmer as *the first man* on the condition that he did not become a slave for industrial agriculture. Thoreau himself was a farmer who

took care of his ‘bean field’ on his marginal land in Concord. He believed that farming had to be done on small scale so that farmlands which were the centers for biodiversity could be protected. He was the pioneer to illuminate and warn the modern people against the devastating effects of agribusiness. Thoreau was just like a prophet in “The Bean Field” and “Baker Farm” chapters of *Walden* since he knew the fate of farmers, [“serfs”], who would lose their local lands due to industrial agriculture. The new farmer of industrial agriculture has become the “serf,” in Thoreauvian terms, of agricultural companies in recent years. Thoreau warned farmers about this predictable fact many years ago. He offered the following assessment about this foresight: “Enjoy the land, but own it not. Through want of enterprise and faith men are where they are; buying and selling and spending their lives like serfs” (*Walden* 166).

Thoreau called in *Walden*, for simplicity because he believed that one must “live simply and eat only the crop which he raised” (44). He foresaw that simplicity would be the only solution for the future of the world and he called for simplicity in farming practices, too. He criticized the ones who were “tied to an oxen, or horse, or cow” (44). He made this remark because he envisioned the future of cattle raising in industrial agriculture which would force local farmers to allocate the most productive lands to cultivate grains as animal feed. Thus, Thoreau stated that “for the most the farmer gives to his cattle and hogs the grain of his own producing” (51).

Thoreau experienced nature “deliberately” (*Walden* 87) by becoming a part of the natural world and he felt that his bean field attached him to the earth. He believed that he could get strength from the bean field. For Thoreau, time lost its limiting concept while working in the field and this created intimacy that was directly related to the therapeutic effect of farming. While working, Thoreau was “much slower, and became much more intimate with his beans than usual” (125). Unlike the farmers of agribusiness, Thoreau wanted to know what he could grow in his “half-cultivated” field (124). He believed that there was a need for wilderness in fields and he was proud of having a *half-cultivated* field full of herbs and weeds. He could make a bean-field on his land to show the readers that land was full of

abundance. He could not understand why people found a specific kind of crop valuable while calling others as weeds. Thoreau questioned: “And, by the way, who estimates the value of the crop which nature yields in the still wilder fields unimproved by man?” Wilderness is necessary for the diversification since it is the place where “grows a rich and various crop only unreaped by man” (126).ⁱⁱⁱ

Thoreau thought about these ideas back in the mid-nineteenth century, whereas industrial agriculture has been destroying wilderness areas for many decades now just as it has been devastating the diversity of seeds. Thoreau was aware of the fact that the essence of life lied in the seeds, in diversity, and in wilderness when he said: “I have great faith in a seed. Convince me that you have a seed there, and I am prepared to expect wonders” (*Faith* xvii). Despite his great faith in seed, Thoreau was aware of the fact that the future of seed and agriculture would be threatened due to industrial agriculture. Ultimately, Thoreau emphasized this upcoming pitfall in agriculture:

Husbandry was once a sacred art; but it is pursued with irreverent haste and heedlessness by us, our object being to have large farms and large crops merely . . . the landscape is deformed, husbandry is degraded with us, and the farmer leads the meanest of lives. He knows nature but as a robber. (*Walden* 132)

When farmers act like *robbers*, the diversity of the land or its beauty has no value for them since their only aim is economic benefit. Thoreau, totally different from these modern farmers, had diversity on his marginal farm. His crops grew together with all the other surrounding plants and trees. Thoreau implied that diversity also meant freedom of choice and the meaning of freedom was complete when individuals decided on what to grow and eventually what to eat.

0.3. THE IDEA OF FREEDOM, THE COMPONENTS OF FOOD WRITING, AND ETHICAL EATING

It may seem obvious that the food sector has many options for the consumers in their choices of food consumptions. However, there is scarcity in the fake image of abundance

since mostly the same kinds of ingredients are being used for processed foods. The difference is not the food but the brand names and packages. As a result, consumers do not have many options while choosing what to consume despite the fact that aisles of supermarkets are full of different packages. Consumers will eat whatever the food industry offers them in beautiful, shiny, and colorful packages. They do not have the right to choose and know what they eat in the illusionary world of food industry. It is very ironic that they are not independent even if they can choose what to eat since what they can choose is determined by agribusiness corporations. As a result, freedom is not about choosing the packages containing the most loved flavor or choosing the cheapest package; the freedom is to have the control of food and to know what is inside the food. Berry questions this freedom dilemma in *Bringing it to the Table*:

There is a politics of food that, like any politics, involves our freedom. But we have neglected to understand that we cannot be free if our food and its sources are controlled by someone else. One reason to eat responsibly is to live free. (229)

Apart from freedom issue, the local food movement can be analyzed in terms of economic/political, biological, and social/cultural components. The economic/political components refer to industrial agriculture and local issues, and they are the first and third chapters of this study. Biological components including the issues of food security, GMOs, and heirloom seeds are the main topics of the second chapter. The third component, social/cultural components of the food system, is brought up in the fourth chapter. In addition to these main components, the local food movement is a kind of conservation movement and it has a romantic discourse. Food movement also includes experiencing farming, taking notes, writing journals and having knowledge of some terms related to the local food movement such as “food miles.”

American nature writers are mostly known for their concerns about the wilderness; and “it's not at all surprising that [they] got better at conserving wilderness than at farming and gardening” (Pollan, “Wendell Berry’s Wisdom” 11). However, writing about food and agriculture has become popular as local communities have begun to realize how important it is to take control of one's own food. As a result, books related to agriculture and foods are

on the rise. These works can be regarded as the examples of romantic ecology because they celebrate rural life and have “the traditions of anti-industrial argument, deploying concepts of ‘nature’ as a moral and psychic norm” (Clark 18). As the food crisis is rising, food issue has become more prominent in literary works and the authors of these works have romantic discourses. A number of writers use the power of romantic discourse which, at times, has an alarming tone. Through this alarming tone, readers realize how important the local food movement is to create a social change against the capitalist system. Besides, food movement is a kind of social movement including political dimensions, and those who have always questioned politics are now questioning the food politics. The local food movement authors inevitably write about the politics since food choices and politics are intertwined. As a result, the food and food choices influence both the society and the environment in a political context. As Walsh states “As the food movement matures and grows, it could end up being the best vehicle available for achieving environmental goals” (“Foodies Can Eclipse” 8).

In “The Politics of The Table,” Zita Grover calls the books related to the local eating movement “I-ate-locally-for-an-entire-year books” (10). The authors analyzed in this thesis have their own farms and they spend their time by growing their own foods. Nabhan's opening sentence for *Coming Home to Eat* reflects this fact. He says: “This book is about a year of eating locally, a year that also happened to be a watershed in the history of global food politics” (13). The main issue that these authors have in common is the importance of being a local consumer. As Nabhan clarifies, they believe in the significance of note-taking and practicing. Nabhan elucidates: “I decided that I couldn't really write about food and farming anymore unless I practiced it on a daily and weekly level” (quoted in Goetzman, “Mother Nature's Foodie” 7). Moreover, Nabhan believes that he should grow his own food if he really wants to understand where his food comes from and he adds: “One important point I'd like to make is that it's very important for food activists at every point of their lives to be food producers as well, on whatever scale” (quoted in Bahnson, “Maintaining Food” 18). All in all, “to be interested in food but not in food production is clearly absurd” (*Bringing it to the Table* xiv).

Taking notes and observing the changes can lead the writers to have knowledge about the local places as the ecocritic Scott Slovic emphasizes in “Nature Writing and Environmental Psychology.” These notes can be used to observe changes in climate and crop diversity. In line with this thought, Berry, Nabhan, and Kingsolver take notes and they observe changes in their farms so that they can reach sound research results. Slovic describes nature writing as a way to get close to nature. According to Slovic, in order to feel as a part of nature, one should write. Moreover, “most nature writers walk a fine line between rhapsody and detachment between aesthetic celebration and scientific explanation” (Slovic 353). As a result, the choice of words is very crucial to create the effect of being there and get the aimed result. Verbalization of what is seen gives the chance to remember the experiences while writing. For instance, Kingsolver says that she has kept journals while she has been gardening. She calls herself “a habitual scribbler” in *Animal, Vegetable, Miracle* (196). By reviewing her notes and records, she can make plans for the upcoming seasons or she may refrain from doing the same mistakes again. Besides, works related to the local food movement are just like *how-to* books guiding the consumers in terms of being a local consumer.

In the local food movement, one of the most important components is to prefer locally grown foods if it seems not practical enough to grow one’s own food. The term “food miles” can be analyzed to understand what is acceptable as locally produced at this point. “Food miles” is about “the distance food travels from the location where it is grown to the location where it is consumed, or in other words, the distance food travels from farm to plate” (Hill 1). As the distance between the food source and the place where it is consumed shortens, less energy is used for transportation, storage, and distribution to protect the environment. Besides, preferring to eat local foods within food miles can support local farmers and their local economy by eliminating unfair competitions of agribusiness companies. Therefore, “eating local foods is no longer a pleasure—it is a moral obligation” (Bailey 1). Being aware of this moral obligation, consumers can choose local foods and this can make a big difference in how the energy is used. Ultimately, food writers believe that it can be a good option to be a local consumer in order to be an environmentally friendly

person who has moral concerns.

It has now become clear that food choices are related to ethical issues thanks to food writing. As McGregor reveals “our food choices have been characterized as significant moral choices in recent years” (123). Thus, choosing to eat only locally grown products is what the local food movement requires. The local food movement asserts this choice as a moral one for the environment. At this point, the vitality of this drastic and strict choice can be questioned while it is possible to have any kind of foods in modern times. It is a known fact that “as urban populations grew and became wealthier, so did the demand for fresh fruits and vegetables” (Desrochers 5). Most people have had the purchasing power to buy whatever they want since the production and consumption of food have changed. Moreover, it is clear that “the global trade in fresh fruits and vegetables is demand-driven” (6). As long as consumers want to eat these fresh fruits and vegetables, by undermining “food miles,” they will be produced. If consumers do not prefer to eat them, then the opposite will happen: they will not be produced and transported between long distances. Consequently, local farmers can produce what they want on their lands and they can survive the unfair competition by not allocating and contaminating their fertile lands for crops that will be exported.

Berry, Nabhan, and Kingsolver emphasize that it is a moral choice to consume only local products within “food miles” to protect the environment and they state that it is hard to be oblivious to the results of their choices in this global world. They want to prove that people can lead their lives only by consuming local products and they believe that if people do not accept “this style of eating as deprivation” by having moral choices in food consumption, then a big step can be taken to protect the environment (*Animal, Vegetable, Miracle* 65). Being aware of the local foodshed and realizing how diversified it is can help consumers not to long for exotic foods as Nabhan shares in *Coming Home to Eat*. Nabhan cannot understand why people still want to eat exotic foods while huge amount of energy is used for the transportation of these foods putting local people’s food security at risk. He criticizes this situation, with humor, saying: “Food traveled in order to have the honor of

being eaten by an American” (45). Ironically, while local farmers of the poor countries have the honor of their foods being eaten by an American, their families suffer from famine.

One may ask how it is possible to talk about freedom by “eating only some kinds of foods from only certain places produced by only certain types of people” (McGregor 124). When the question of freedom is taken into consideration, it is important to remember that eating local products is a moral choice and it is not a deprivation that limits freedom. Elizabeth Millard puts emphasis on the questions of environmental impacts of what one eats, who grows and picks it, and who gets the real profit from that product in “The Ethics of Eating.” These are some questions that can be asked to have ethical eating habits. However, Millard wants to make it clear that it may be impossible “for most people to make ethical choices in everything they eat, but some are better than none and more are better than less” (18). Still, one can be free by consuming local products to know the origin of the foods. Knowing history of one’s food and where it comes from can give the real freedom as Berry emphasizes because taking control of foods “involves our freedom” (*Bringing it to the Table* 229). Consumers can eat whatever they want or have moral choices in their food consumptions for a healthy environment and healthy generations by knowing and taking control of food sources, which is the freedom itself.

This thesis will focus on the importance of the local food movement as an alternative against the binding enforcements and destructive results of industrial agriculture in the works of Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver. The main target of this thesis, in line with the aims of Berry, Nabhan, and Kingsolver, is to induce a radical change through individual choices in food production and consumption within local concerns. The ultimate aim is to create a more desirable world with healthy land, healthy environment, and healthy communities by showcasing how devastating industrial agriculture can be.

In the first chapter of this thesis, industrial agriculture and its harmful effects both on land and people will be discussed by criticizing agribusiness companies which regard nature only as a commodity. Industrial agriculture and its costs in terms of the environmental problems, lost agrarian values, the emergence of the new farmer, and pathetic condition of livestock farming will be under focus. The Green Revolution, which creates a fake image of abundance under the motto of food sufficiency for everybody, as the biggest weapon of industrial agriculture and the legitimization of this revolution by agribusiness corporations will be criticized.

In the second chapter of this thesis, food security, GMO foods, and heirloom seeds will be analyzed. Food security will be studied in three different aspects and these are the issues of health, sufficiency, and sustainability. The local foods will be promoted as alternatives against “industrial organics” by Berry, Nabhan, and Kingsolver. Besides, patent problems, labeling issues, and bio-tech companies will be discussed. Heirloom seeds, seed banks, and seasonal foods will be presented as alternatives against hybrid seeds and GM foods by referring to Kingsolver’s *Animal, Vegetable, Miracle* and Nabhan's *Coming Home to Eat* and *Where Our Food Comes From*.

In the third chapter of this thesis, the importance of being a local producer and a consumer as a solution for the environmental problems will be discussed. Berry's book *The Art of the Commonplace* and his other essays will be studied to highlight how important it is to be a local consumer. In the introductory pages, Berry’s methods of local farming such as small scale farming, family farms, gardening, and agrarian values to fight against industrial agriculture will be emphasized. The topic will be the local environment and local economy in the second part—information will be given about Nabhan’s “desert oasis” (Schueller 11) as well as community supported agriculture. In this chapter, Thomashow's essay “Place-Based Perceptual Ecology” will shed light on the link among a local place, individuals, and nature.

In the fourth chapter of this thesis, the relationship between food and culture will be the main topic. Accordingly, Americans' food culture, the connection between cultural diversity and food diversity, and a critique of modern people with regards to food consumption will be studied. Firstly, Americans' food culture will be criticized with reference to issues such as mobility, consumerism, depending on specialists, and fast food. Secondly, Nabhan's *Where Our Food Comes From* will be analyzed to emphasize the link between food diversity and cultural diversity; there will be examples of Native American and Mexican American tribes and their choices of foods for ceremonial and religious celebrations. Lastly, the Slow Food Movement, agrarian values, and kitchen as a hearth will be examined in Berry's *Bringing it to the Table*, Nabhan's *Coming Home to Eat* and Kingsolver's *Animal, Vegetable, Miracle*.

This thesis will reveal the agricultural problems which result in environmental problems by sharing the destructive truth of industrial agriculture, agribusiness, and the Green Revolution of the capitalist system. Following the discussion of these devastating facts in the first pages of the thesis, the solutions will be underlined through the works of Berry, Nabhan, and Kingsolver. Finally, a study of the local food movement will reveal the link between agricultural problems and environmental problems as well as the importance of sustainable food networks for the future generations.

Notes:

ⁱ Vavilov was a Soviet scientist who was basically interested in plant genetics and to study genetics he traveled all around the World to spot the places of biodiversity that would be later known as “Vavilovian Centers of Diversity” (*Where Our Food Comes From* xiii).

ⁱⁱ However, the farmland turned out to be not suitable for farming no matter how hard the members worked. “The landscape could not support the agrarian dreams of the founder, who had no experience of farming” (Herlighy 74). Consequently, the community disappeared leaving the dream of a green world full of harmony behind.

ⁱⁱⁱ Like Thoreau, Aldo Leopold is another prominent nature writer who is aware of how important diversity is. Leopold states that diversity can be easily lost if it is not sustained within the wilderness. He wants to celebrate the diversity of prairies in *A Sand County Almanac* (1949), but this diversity disappears day by day as a result of mechanization which aims to make everything *neat and clean*. Moreover, “the shrinkage in the flora is due to a combination of clean-farming, woodlot grazing and good roads” is a serious problem giving harm to diversification (51). Leopold tries to save Silphium seeds because he knows that they are disappearing as a result of “continued grazing, mowing, or plowing” of farming activities of the new farmers (53). While Silphium is disappearing, natural history of a place is disappearing as well since this specific kind of plant witnesses what happens or changes in its local place as growing. Seed disappears, diversity disappears, and lastly natural history disappears inevitably. The ones who know the seed and plant will grieve for the diversity lost as Leopold says: “We grieve only for what we know” (52).

CHAPTER I

MECHANIZATION OF FOOD PRODUCTION AND ITS COSTS

*The whole problem of health in soil, plant,
animal and man is one great subject.*

Sir Albert Howard, *The Soil and Health:
A Study of Organic Agriculture* 17

The world population is growing at an incredible rate and natural resources are declining while the technological developments are directly affecting the global food production. The Green Revolution, which emerged as a new era in the agricultural arena after World War II, was initiated to provide healthy and enough food for everybody. Studies and experiments on the industrial agriculture have been conducted to find probable solutions for food sufficiency for everybody by ending famine. Although these solutions sound reasonable, the real aims and enforcements of industrial agriculture are totally different from the picture of cornucopia.^{iv} In this part of the study, it is shown that agricultural configuration is incited with solely one target that is economic profit. Hence, it becomes a known fact that industrial food production is “a food system structured for short term profit instead of the long term health of people and the planet” (Nabhan, “The Food Movement” 7).

Food writers promote the fact that industrial agriculture has many unfavorable effects both on the environment and people. Thus, the big question for this chapter is: Why has industrial agriculture had devastating effects on land and people? Industrial food production of the Green Revolution is a destructive one for the environment since it gives harm to the unity of land and biodiversity. Especially, livestock are accepted only as meat rather than living beings in industrial food production and feedlots are just the right places for the contamination of epidemic diseases. Apart from its health risks and environmental problems, destructiveness of industrial agriculture is also valid in working areas because it leads to an unfair competition between local farmers and agribusiness corporations. Industrial agriculture forces local farmers to leave their lands or to become the workers of

agribusiness companies. Sir Albert Howard^v summarizes in *Farming and Gardening for Health and Disease* that the negative results of the industrial agriculture can be analyzed in six main topics such as nitrogen fertilizers, rise in grain production and livestock numbers, surplus of food, soil depletion, large scale farming resulted in monoculture^{vi} and waste, and gas emission. These topics are the steps of destructive food production regulated by the Green Revolution. Wendell Berry is mostly critical of the environmental costs of industrial food production and he analyzes these problems from a religious perspective. While Berry is critical of the environmental costs, Gary Paul Nabhan is mainly concerned with social costs of industrial agriculture in relation to farmers' situation. He makes his analysis of the new farmer with a linguistic discourse. Lastly, Barbara Kingsolver's main criticism is about livestock production of industrial agriculture and her analysis of livestock production is based on scientific truths provided by her husband, Steven L. Hopp. Discussing what these three authors support, it can be seen how all the costs of industrial agriculture are integrated to destroy the environment and to harm human beings inevitably.

1. 1. INDUSTRIAL AGRICULTURE: DESTRUCTIVE “FOOD” PRODUCTION

Industrial agriculture helps agribusiness companies to have economic gain in the production process and agribusiness companies get this economic gain through new farming techniques that ultimately give harm to the environment. Firstly, industrial agriculture supports the use of chemical fertilizers and this is a disadvantage since chemical fertilizers are harmful for the health of the soil. The agribusiness leaders make the propaganda of *miracles* of the Green Revolution and try to have benefits of conventional food production by using nitrogen which has no value, except for the economic one after WW II.^{vii} When Nabhan discusses the fertilizers in *Coming Home to Eat* (2002), one of his friends remembers:

When our generation came home from the war, the military chiefs had all this stockpiled nitrogen for bombs, and at first they did not know what to do with it. Then someone suggested that they take all the nitrogen they had contracted companies for and turn it into fertilizer to boost grain production in the U.S. (72)

The nitrogen usage as manure has been initiated by the agribusiness companies so that they can have profit and agricultural chemicals have become means of new economic gains just like any other means of industrial agriculture.

The nitrogen surplus is an *inheritance* of World War II for industrial agriculture, and the rise in grain production is a consequence of the rise in nitrogen fertilizers. This rise in the production of specific crops is the second topic that can be handled as the negative results of industrial food production. There have been a surplus of specific grains and crops such as corn and soy as a result of nitrogen surplus and they have been used as animal feed as it is emphasized by Berry. As Wendell Berry reminds his readers “in the decades following World War II, cheap energy and cheap grain allowed interest to shift the larger breeds of sheep and larger slaughter lambs that must be grain-fed” (*Bringing it to the Table* 144). As a result, many farmers have started to produce grains for the livestock by allocating large parts of their lands for grain production rather than raising crops for themselves. Ever since, fertile lands have been used for the production of animal feed mostly. However, the need for grain consumption increases due to the population growth worldwide, but the grains which can be used to feed human beings have been reserved for livestock consumption and the people of poor countries have remained chronically undernourished. Besides, trying to obtain grain as feed for the livestock has become another duty to be fulfilled resulting in extra economic and energy cost.

Berry specifies in *Bringing it to the Table* (2009) that the victory is surplus of food for the Green Revolution, but this surplus is the third disadvantage of industrial food production. When there is surplus, quality is not important since the main aim is economic gain. “The yield became everything; quality was sacrificed for quantity” in industrial agriculture and the result is surplus of food (*Farming and Gardening* 18). Surplus of food may sound as a wonder of the Green Revolution, but it can be questioned why some people still suffer from undernourishment. “The overproduction became defined as ‘feeding the world’” (Flora 122) while this overproduction relies on the production of same crops resulting in monoculture. Monoculture gives harm to diversification, leads to a decrease in farmers’ income, and it sometimes leaves them jobless. The Green Revolution ironically feeds the wealthy

countries, not the poor ones who are in need of help because the local lands of these poor people are used for the production of specific kinds of crops demanded by the rich countries. Eventually, food security of these people is threatened.

Another disadvantage of industrial farming is soil depletion as a result of mechanized farming since there is always need for enormous farming equipment as well as fatal chemicals to be able to farm on large scales. Large scale farming causes farmers to be dependent on agribusiness companies. For example, “when the problem of soil compaction is 'solved' by a bigger tractor, [this] further compacts the soil, which makes a need for a still bigger tractor, and so on and on” (*The Art of the Commonplace* 268). An enormous amount of fossil fuel is used for the agricultural machines; besides, the chemicals used for the ultimate yield give irrevocable harm to the land in the long term by destroying the biodiversity and natural productivity of the land. Unlimited applications of fertilizers and pesticides give harm to farmlands and the productive capacity of the land decreases year after year.

There is a need for large scale farmlands on which the same type of crops can be produced for industrial consumption since industrial agriculture focuses on quantity, not on quality. A huge tract of land which is totally allocated for the industrial production of a single crop is the image of the industrial agriculture while the image of the local farming is a small scale land which is a center of biodiversity. In case of any attack of pests, farmers of the large scale farmlands are destined to lose their crops as a result of industrial production based on monoculture. On the other hand, if farmers have the diversity, they will also have the chance to survive a disaster now that they have other crops if they lose one type of crop. As Nabhan states in *Where Our Food Comes From* “plagues devastate same mono-cropped fields while barely damaging fields of mixed crops” (23). Consequently, as economic gain is accepted as the primary aim of industrial agriculture, the scale of farmlands gets bigger dramatically and this results in monoculture. Mechanical agriculture with its fertilizers and chemicals can only take care of one type of crop on large scale farmlands. Therefore, “as scale increases diversity declines; as diversity declines so does health; as health declines, the dependence on drugs and chemicals necessarily increases” (*The Art of the*

Commonplace 324). On the other hand, pests get used to chemicals and farmers need to use more and more of pesticides to cope with pests. This application destroys both the health of the land and the health of the people, and this cycle can be called the cycle of “ill-practiced mistreatment” (*The Art of the Commonplace* 324).

Industrial agriculture is just like a machine which constantly produces waste in each step of production and distribution. Wasteful practices of large scale farming are doubled in the distribution process. There is a close link between industrial agricultural practices and supermarkets; supermarkets are just the right places for the continuation of devastating industrial production. Being totally different from local food suppliers and markets, supermarkets are the places where industrial agriculture can offer its *miracles* for the ones who think that they can have the best at the lowest price. Supermarkets are full of glittering packages arranged neatly, colorful bottles of drinks, and “fresh” same-sized fruits and vegetables. However, the waste started on the land and production process continues in the distribution part, as well. Kingsolver underlines in *Animal, Vegetable, Miracle* (2007),

Supermarkets only accept properly packaged, coded, and labeled produce that conforms to certain standards of color, size, and shape. Melons can have no stem attached; cucumbers must be no less than six inches long, no more than eight. Crooked eggplants need not apply. Every crop yields a significant proportion of perfectly edible but small or oddly shaped vegetables that are “trash” by market standards. (205)

No matter how tasty and edible the foods are, they are still accepted as trash in the supermarkets if they have different shapes or their colors are withered. Thus, the loss of industrial agriculture is doubled in the distribution process as well. Crops are separated according to their shapes, colors, and length and the ones which cannot provide markets' standards are thrown away as waste. However, “it takes as much work to grow a crooked vegetable as a straight one, and the nutritional properties are identical” (205).

Apart from the wasted foods that cannot meet the market standards, industrial agriculture also leads to the problem of gas emission and this problem is the sixth devastating effect of industrial agriculture. Using fossil fuels for the production and the transportation of food, manure turned into waste, chemical fertilizers, etc. These are the main results of gas emission problem which is one of the biggest reasons of global warming. Nabhan states

that the problem of gas emission is a result of industrial farming practices in *Where Our Food Comes From*:

The integration of food production and energy use highlights climate change. The use of fossil fuels to simplify, fertilize, and control ecosystems for crops and to produce crop-fed, methane-generating livestock makes industrial agriculture a leading cause of greenhouse gas emission. (xvii)

All the topics mentioned above provide a general idea about the disadvantages of industrial agriculture. It is seen that industrial agriculture has neither been able to end famine nor increase yield. It has only turned out to be the destructive food production of the Green Revolution.

1.2. A CRITIQUE OF AGRIBUSINESS IN BERRY'S WORKS

The effects of industrial agriculture on land, people, culture, society, and the environment can be analyzed from various perspectives and Berry's perspective is a religious one. He makes a connection between nature and how its resources are used by making references to the teachings of Christianity. He claims that the industrial practices of agribusiness companies are totally at odds with the teachings of the Bible. By choosing a religious approach in his analyses of industrial agriculture, he wants to create awareness among *good* Christians by informing them about the costs of industrial agriculture. He believes that how the land is treated is a reflection of moral values that can be taught by the help of religion. He states that good Christians should change their lifestyles by realizing the connection between humans and the land that gives food. Therefore, the analysis of his religious approach can be very helpful for the readers to follow his critique of industrial agriculture.

Berry argues that “the industrial agriculture cannot use the land without abusing it” (“The Agrarian Standard” 6) and he claims that “a human has no right to destroy what he did not create” (*The Art of the Commonplace* 95). He believes that everything on earth is a part of creation and human beings have no right to abuse anything created by God. He remarks that the way we treat nature is a reflection of how we treat ourselves. According to him, “[o]ur bodies are part of the Creation, and they involve in us all the issues of mystery” and “there

should be resemblances between our treatment of our bodies and our treatment of the earth” (93). Briefly, he wants to make it clear that people cannot take care of the environment since they cannot take care of their bodies, either.

Calling agribusiness promoters “the pornographers of farming,” in *The Art of the Commonplace*, Berry criticizes the people supporting industrial agriculture since they do not see how valuable the land is for its own sake. The promoters’ only aim is to earn more and more by destroying the land. The sacred land which is the source of all creation is accepted only as a commodity by promoters. On the other hand, Berry believes that “we have an obligation to preserve God's pleasure in all things,” in other words, it is our responsibility to protect nature for God's sake (*The Art of the Commonplace* 214). The land and its miracles are taken for granted by agribusiness promoters who believe that land completely belongs to them for human needs, but Berry questions the needs of other creatures and the whole universe. These creatures can sustain their lives within the diversity of nature, but mono-cultural practices of the industrial agriculture give harm to the diversity in the world. At this point, Berry is totally against the ones who abuse the land irresponsibly since it is not ethical to believe that one can own the land and one can have the right to violate it. Moreover, many deep ecologists^{viii} support the same idea although they do not use Berry's theological language which warns people against “the most horrid blasphemy.”

Earth belongs to God and that destructive and abusive possession of the land is a violation of the biblical principle that humanity is a temporary sojourner on the land, which is divinely created. Destruction of nature is not just bad stewardship or stupid economics . . . but the most horrid blasphemy. (Taylor 169)

Berry continues to criticize unlimited power of industrial agriculture by describing the industrial farmer as an “exploiter” (7) due to his abusive power in *The Unsettling of America* (1977). He describes traditional farmer as a “nurturer” against the industrial one that is an “exploiter” and he makes a comparison between the two:

The exploiter is a specialist, an expert; the nurturer is not. The standard of the exploiter is efficiency; the standard of the nurturer is care. The exploiter's goal is money, profit; the nurturer's goal is health—his land's health, his own, his families, his communities, his country's.
(7)

The main effects of industrial agriculture on the environment which are carefully studied by Berry are the negative results of monoculture, wasted by-products, neglected natural order, specialists and their industrial language, and lost agrarian values. Berry shares his mentor Sir Albert Howard's ideas on the first pages of *Bringing it to the Table*. Howard believes that “farming should model itself on natural systems such as forests and fairies” (xi). However, mechanization of agriculture destroys these natural systems and causes diversity to disappear. Prairies and forests are the centers for biodiversity and different kinds of animals and plants can live harmoniously in these places by sustaining their diversified universe that is adaptable to natural changes.

Berry believes that wilderness is necessary for the continuity of diversity and for him, “[t]he farm can exist only within the wilderness of mystery and natural force . . . wilderness must survive within the farm” (*The Art of the Commonplace* 125). Wilderness is the place for biodiversity and the destruction of it by the destruction of local lands results in biodiversity loss. Great amount of wild places and forests are being used to make farmlands for agribusiness corporations. Nevertheless, a farm needs wilderness in order not to lose its connection to natural cycle and to have the strong yield potential against pest risk. Thus “strategy of minimizing risk by planting several species and varieties of crops stabilizes yields over the long term, promotes diet diversity, and maximizes returns even with low levels of technology and limited resources” (Altieri 110). However, the very first thing that industrial agriculture destroys is the diversity itself while “genetic diversity, in domestic populations as well as wild ones, is nature's sole insurance policy” (“A Fist in the Eye” 9).

In his short essay “The Making of a Marginal Farm,” (2008) Berry shares his experience of the restoration of a small tract of land that is a sacred piece of wilderness for him. On his small scale farmland, he is not a slave of mechanical farming. This marginal farmland of Berry is not suitable for large scale farming since it is accepted as useless by agribusiness companies. Industrial agriculture claims that these lands are worthless because they are not suitable for the single crop farming that needs enormous machinery of industrial agriculture. However, many food activists who are in favor of diversity on land and diversity on table assert that biodiversity on farmland has many beneficial functions. It is

clear that different kinds of plant species are not used only as food; they can also be used as different things such as “construction materials, firewood, tools, medicine, livestock feed” (Altieri 110). Despite all these different kinds of benefits, marginal lands are thought to be barren by industrial companies. On the other hand, Berry claims that “land is not unfit, but we are unfit to use it” (“The Making of a Marginal Land” 511). Agribusiness companies insist on cultivating only a few specific kinds of crops on large scale farmlands by claiming that lands are not fit to produce other crops, but agribusiness companies are unfit to use these lands due to their unbelievable economic targets. However, there are still some places for local people to produce whatever they really need and want, but local lands are disappearing day by day and the local people are not informed about apocalyptic future destined by agribusiness companies. While these companies are getting bigger and bigger, their plan is this: “Well, if we use this up, we'll do something else. If we ruin this place, we'll go to another place . . . [b]ut now there is no place else to go. The other places are gone” (“Field Observations” 76).

One of the most important points Berry emphasizes is the healthy standards of farming that can be settled by the law of nature that is “time oriented,” not by the law of agribusiness companies which is “space oriented” (*Bringing it to the Table* 63). Hence, he is also concerned with neglected natural order in industrial farming techniques and he believes in the old farming techniques that depend on time rather than space. Taking advantage of solar energy is one of these old farming techniques. For him, what farmers really need should be solar energy which is free. In *time oriented* agriculture, farmers have free time after they work to take their harvest and store it. They do not have to work after the sun sets in *time oriented* agriculture. On the other hand, *space oriented* agriculture requires hard working all the time since keeping the land uncultivated is regarded as a kind of waste in industrial food production. Besides, farmers should have more machines to take control of the land in *space oriented* agriculture.

Natural order has its everlasting power in the cycle of production and decay. If this power of order is manipulated by the mechanical power, nature restores its order in the end by devastating each order constructed by humans. Industrial agriculture's only fact relies on

the economic gain of relentless production, and agribusiness companies are ready to underestimate how important this natural order is in farming techniques. Hence, it is very clear,

[T]he almost exclusive emphasis on production permits the way of working to be determined not by the nature and the character of the farm in its ecosystems and in its human community, but rather by the national or the global economy and the available or affordable technology. (“Renewing Husbandry” 11)

Modern agricultural methods which regard by-products of agriculture as waste depend on an oversimplifying vision since they reduce agricultural problems into mechanical problems. These methods define agriculture as an efficient food factory to feed all; and they have the order of a machine. Thus, there can be wastefulness and oversimplification in this mechanical order. On the other hand, “in nature death and decay are as necessary as life; nothing is wasted in natural production and there is only reproduction” (*Bringing it to the Table* 22). Agricultural pollution has become an important part of environmental problems as a result of unusable by-products, especially manures. However, these unusable by-products of industrial agriculture are useful resources for the ones who know how to use them. While specialists are unaware of the usefulness of these by-products, local farmers have the knowledge of how to turn them into useful materials for agricultural production. Agricultural specialists do not see the cyclic and regenerating process in the production and they led these by-products to be wasted. Berry articulated this fact in *The Art of the Commonplace*: “Industrial economy values only what it can use . . . what it cannot use, it characteristically describes as “useless” and “worthless” (227). Industrial agriculture is a failure for Berry because of its wastefulness. However, all the unusable by-products such as weeds or animal manure mean fertility in sustainable farming. In *Bringing it to the Table*, Berry remarks,

[I]f the farm is to last-if it is to be “sustainable,” as we say now-then it must waste nothing. It must obey in all its process what Howard called “the law of return.” Under this law, agriculture produces no waste; what is taken from the soil is returned to it. Growth must be balanced by decay. (165)

As stated above, industrial agriculture isolates and oversimplifies the problems since the land cannot be seen as a whole in industrial agriculture; and *food specialists* believe that

they can solve any problem easily by using their industrial language. This language is designed to control anything that it cannot limit. Since industrial agriculture cannot limit usage of farmlands, it tries to control how these farmlands are used. Berry states that “one of the favorite words of the industrial economy is control” and industrial system wants to control “the forces of nature” (*The Art of the Commonplace* 230). Besides, the language of industrial agriculture is always about the problems, not the solutions. Its language has negative connotations for most of the time and it has technical terminology which local farmers cannot understand. Thus, another disadvantage of industrial agriculture emphasized by Berry is its terminology which makes farmers alienated from their own lands; and agribusiness companies use this industrial terminology to gain “agridollars” or “petrodollars” (*Bringing it to the Table* 65). As a result of industrial terminology “a radical change occurred in farmers’ minds. Once focused on biology, the life and health of living things, their thinking now began to focus on technology and economics” (*Bringing It to the Table* 62). Changes in the agricultural terminology have altered farmers’ perceptions of land and nature as well. Formerly, the texts and works about agriculture had a kind of language related to nature, but now all their context and words are about economy and profit due the texts created by a capitalist discourse.

Berry criticizes all these changes in agricultural arena by making references to the Bible and reminding his readers of the teachings of Christianity. He supports that the main reason for this shift from nature-based agriculture to economy-based one is the problem of greed which is one of the seven deadly sins. In *Bringing it to the Table*, Berry shares William Safire's ideas that are about the link between greed and economy. Safire declares that “our economy is driven by greed and that greed, therefore, should no longer count as one of the seven deadly sins. Greed is finally being recognized as a [an agricultural] virtue” (38). Berry’s comments on these words show that he agrees with Safire; Berry states: “Short term economics is the economics of self-interest and greed” (13) and “as a nation, then, we are not very religious . . . condemned to failure . . . as children of God” (39).

Rapacious economy is at the center of industrial agriculture and agricultural specialists contribute to this economy by creating new problems rather than solutions. For Berry,

agricultural specialists are the ones who cannot see the land as a whole and these specialists focus only on a single problem rather than environmentally friendly solutions. Fighting against pests can be handled and analyzed as an example for this situation. Specialists who work for industrial agriculture try to destroy any kinds of pests by the help of pesticides rather than focusing on what causes pests to emerge and what the underlying reason is. On the other hand, a farmer should be able to question this situation as Berry emphasizes. Berry believes that if a certain disease attacks farmers' crops, farmers should have done something wrong and they should realize that the disease can teach them to "understand agriculture" (*Bringing it to the Table* 167). Questioning the real reasons and accepting the problems as they are sound more nature friendly in the long run. Pest problem cannot be solved "except by studying the whole plant in its whole context" (168) by direct observation and it is not possible to have this detailed observation on large-scale farmlands.

The last problem of industrial agriculture that concerns Berry is the lost agrarian values which cause unfair competition between wealthy farmers and small ones. There is always need for petroleum to sustain the demands of the Green Revolution in agriculture. Thus, only the large scale land owners, rather than local farmers, can maintain their profits in farming. As a result of the *get big or get out* rule of industrial agriculture, farmers who once had their own fertile lands have become the workers of big agricultural companies by losing their lands. As farmers and farm life have started to lose importance day by day due to the demands of industrial agriculture, the agrarian values have disappeared, too. It is very clear for Berry that industrial agriculture "has people, money, lobbyists and lots of power; it does not have morals or ethics or human compassion" (Adams 17).

In the fourth part of *The Art of the Commonplace*, Berry criticizes the capitalist system and its effects on farming that categorize the farmers as "losers" and "winners" (210) by making them more competitive. Berry is against this competition that causes small farmers to lose their farmlands and he reminds a Christian teaching again that calls the real believers to love their neighbors as themselves. Competition created by agribusiness companies leads to the exploitation of the land and farmers. As a result of competition, farmers can manipulate the land easily forgetting that it was a sacred part of their lives once

upon a time when they were aware of agrarian values. Berry calls the ones who participate in farming competition “neo-farmers” and “the academic servants of agriculture” (210). These *neo-farmers* can be named as the new farmers. While Berry is critical of the results of industrial agriculture in terms of environmental problems, Nabhan focuses on *the new farmers* who are “the academic servants of agriculture” and Nabhan’s perception of them indicates how the situation of traditional farmers has changed as a result of the mechanization of food production.

1.3. NABHAN’S ANALYSIS OF THE NEW FARMER

Farming, cultivation of the land, requires a real farmer who can observe the needs of the land and has a specific knowledge of the local place. However, industrial agriculture has created the new farmer to reach its economic aims both by destroying the land and the small farmer. By the giant steps of industrial agriculture that give irrecoverable harm to the landscape, the role of the farmer starts to change in two ways. Firstly, the farmer becomes a businessman whose main concern is having profit rather than taking care of the land; and secondly he becomes a worker on the farm. When he becomes a worker on the farm, he cannot make any connections between what he works for and what he gets as a server of the capitalist system. The new farmer feels no responsibility either for the health of the land or the health of the people. He does not know anything about what is unique to the local land which he farms and there cannot be any tie between the new farmer of industrial agriculture and the local land.

As discussed in the beginning of this chapter, Berry makes use of a religious discourse to build awareness among consumers to change their food preferences. As for Nabhan, he has a linguistic discourse in his analysis of industrial agriculture and the new farmers. He is an expert on making up new vocabularies that sound impressive. He uses language effectively by coining new terms for industrial agriculture. For example, Nabhan asserts in *Coming Home to Eat* that as the demands of large scale farming increased, “farmhouses were replaced by larger cornfields, more extensive hog yards, and highly mechanized dairies and

unpeopled farms are growing inevitably” (158). He prefers to call large scale and mechanized farmlands “unpeopled farms” which do not need a farmer figure who knows the land truly. These “unpeopled farms” need the new farmer, the specialist, who has no direct relationship with the land. Calling the farmlands of industrial agriculture “unpeopled farms” is such an effective strategy that one can easily visualize these lands without people and the visual of “unpeopled farms” reflects the terrible result of mechanization. Moreover, the new farmers of industrial agriculture are totally at odds with the old ones; these new farmers are the ones whose main concern is economic gain and mostly they do not work on the land. They are criticized by food writers such as Howard, Berry’s mentor, who blames the profit-centered new farmers by asking: “Is profit to be the master? Is it to direct and tyrannize over the aims of the farmer?” (*Farming and Gardening* 60). The answer for these questions can be seen in the declining numbers of farmers who cannot make profit.

The new farmer is dependent on agribusiness companies in terms of large scale farming of mechanization. This dependence on agribusiness companies results in alienation, pesticide, and herbicide usage, categorization of foods as “functional” and “dysfunctional” foods^{ix}, and hybrid seed usage. Nabhan analyzes the new farmer in terms of alienation and he finds a resemblance between Henry Ford’s assembly line and the industrialized food production. Most farmers have become farm workers for food factories as a result of industrialized agriculture. In the production process, they are alienated from what they produce in food factories. Berry shares almost the same ideas with Nabhan and he believes that the new agricultural studies have become “an industry known as 'agribusiness' which looks upon a farm as factory, and upon farmers, plants, animals, and the land itself as interchangeable parts or units of production” (*Bringing it to the Table* 20). Being only interchangeable parts of the production system, farmers work without any concern for the land since they know that they do not work for either their lands or their families.

Both Berry and Nabhan make it clear that industrial giants of agriculture have the machines and everything is done by the machines separating the farmer from land. They state that the enormous fields of industrial agriculture do not have a farmer figure. Real farmers use experiential knowledge attained by direct observation of the land and they use locally

available resources. Real farmers should talk to their lands and there should be a link between them and the lands. In agricultural studies, talking to the land and having a direct observation of the land, weather, and crops are crucial for the yield. It is not possible to have a conversation with the machines—they cannot give you signs about what to do next because they are not suitable for the observation. One just coordinates the machines and they keep on doing the same thing until they are broken. Unlike a farmer; a machine does not have sense, memory, history, foresight, and feelings. As Berry reveals, “a machine, therefore, cannot be a mind or be like a mind; it can only replace a mind” (*The Art of the Commonplace* 142). Besides, if the mind controlling the machine is a dangerous one it becomes a tool of destruction. Therefore, industrial agriculture stands ready with its machines to have whatever it wants, i.e. economic gain acquired by environmental destruction. As a result, the new farmers of industrial agriculture are always at odds with the natural order and there is a constant war between nature and them. In this war, the new farmers have the pesticides, herbicides, GM crops, enormous machines, and antibiotics as weapons of destruction. Nevertheless, “our war against nature destroys the health of water and soil, and thus inevitably the health of agriculture and our own health” (*Bringing it to the Table* 177).

The new farmers are in need of more money and more credits to get the equipment, fertilizer, and pesticide for large scale farming. Moreover, surplus of the food amount, one of the results of industrial agriculture, affects the prices and the farmers' income directly because marketing prices of the products decline as a result of the capitalist system. Farmers become more dependent on agribusiness companies and they have to work hard to gain more. Their incomes do not meet the energy and expenses that they are spending to get more yields gradually. Thus, “the industrial farmer consumes more than he produces . . . this kind of farmer exists only to provide cheap food and to enrich the agribusiness corporations at his own expense” (*Bringing it to the Table* 127). Consequently, he has just become a consumer rather than a producer; and ironically when he produces, he does not produce for himself.

Industrial practices of agriculture cause farmers to produce what is demanded by consumers and what has economic value—not what a farmer wants to or needs to grow. In that sense, industrial agriculture categorizes foods as “functional” and “dysfunctional” (87) foods as Nabhan emphasizes in *Coming Home to Eat*. If a specific kind of food has an economic value and it has popularity among consumers, then it becomes a “functional food.” On the other hand, if a food has no economic value or it is not accepted as *edible* by consumers, then it becomes a “dysfunctional food.” By acquainting the readers with these terms in a linguistic way, Nabhan wants them to realize how categorization of foods made by agribusiness corporations can be very persuasive in consumers' choices. While genetically modified, “mineral-enhanced' and cholesterol-lowering functional foods” are promoted by agribusiness companies, local tastes such as apples or cactus can become “dysfunctional foods” according to the demands of consumers (87). On the lands of agribusiness companies that develop within the capitalist system, farmers are allowed to cultivate only these demanded “functional foods.” Moreover, this results in the decrease in biodiversity of crops and increase in the number of dependent farmers who do not have the choice to produce whatever they want. Thus, Nabhan believes that categorizing foods as functional and dysfunctional is not a moral act. Besides, it is necessary to have “diversity in the sizes of farms, diversity in the kinds of farmers we have, diversity in the scales of agricultural production” (Bahnsen 4). Despite this fact, industrial agriculture forces the farmers to be dependent and same just like “functional foods” that they are producing. Nabhan remarks,

[T]he French had encouraged Lebanon's . . . highland and valleys to abandon their subsistence crops in favor of growing mulberry trees for silk production . . . thereby displacing the traditional food farming systems, with the result that wheat and other foods had to be imported and were sold to the very farmers who had once grown them as staples. (*Where Our Food Comes From* 78)

Farmers cannot produce their own foods due to economic concerns. As a result, this new farmer can neither take care of his land nor his family because of the profit-driven targets. Profit-driven farmers sell the best products of their lands to the others and they consume the cheapest products with their families. Thus, in the words of Howard, “the pursuit of profit invades not only his [farmer's] farming methods but his way of life and even encroaches on the health and well-being of his family” (*Farming and Gardening* 63).

Local farmers are forced to obey the requirements of large scale farming by leaving aside their traditional knowledge of farming. When they forget their traditional farming techniques, their traditional foods become “dysfunctional foods.” On the other hand, foods that are produced for export become “functional foods.” For this very reason, as Nabhan reminds in *Coming Home to Eat*, “many of the farmers shifted from sowing wheat to growing vegetables for export” (284). In this case, small scale farmers cannot sustain the production of traditional foods and they start to use their own lands to feed the rich countries. Although these traditional foods are crucial for the local people in terms of health, economy, and sustainability, “the value of everything is reduced to its market price and a thing not marketable has no value” (Berry, *The Art of the Commonplace* 58).

Nabhan gives information about Arizona farmers who suffer from the unaffordable energy bills. He questions “[h]ow could farmers blessed with so much solar energy at their disposal go bankrupt because of soaring energy bills?” The reason for this bankruptcy is that, “a full two-thirds of an Arizona farmer's monthly energy bill goes paying the price of running his pumps, enabling him to draw fossil groundwater up to his ditches and laterally transfer it to the field of his dreams” (*Coming Home to Eat* 213). Industrial agriculture forces the farmers to have big scale farmlands and to grow only the crops which have economic value since they are mostly consumed. On the other hand, if farmers continue local farming according to the needs of the local land without depending on companies, they will get more yields with less energy. In this case, Arizona farmers may choose to cultivate the crops which are adaptable to the features of the local land and can be raised with less water without using up the groundwater or without being an economic burden. Consequently, it is obvious that farmers cannot benefit from technologies that are not appropriate to the local features of their lands without giving harm to nature. Thus, by growing the crops demanded by agribusiness companies, farmers are taking immeasurable risks. On the other hand, “rather than focus on what is not being utilized, it is better to focus on what is most important to increase food output, labor, knowledge and management” and the most important thing is nothing more than the locally adaptable farming techniques for the ones who support the local food movement (Toledo 381).

Another issue which forces the farmers to be dependent on agribusiness companies is the problem of hybrid seeds. The so-called food leaders have the patents of hybrid seeds which can be used only for one year. These hybrid seeds make farmers slaves for the companies since they have to buy new seeds each year to be able to get more yields. Terminator genes of these hybrid seeds “cause a crop to commit suicide after one generation” (*Animal, Vegetable, Miracle* 47). Despite this known fact, farmers cannot collect and store their own seeds anymore under the new enforcements of agribusiness companies depending on patent rights. Many of the third world countries are now dependent on these agribusiness giants and these poor countries have given the control of their food supplies to agribusiness companies. They are not aware of the fact that the ones who control the food can have unlimited power to control the world population. As a result, the main aim of agribusiness companies is to control the farmers of the poor countries and to transfer “crop control from farmers to agribusiness” (50).

It is clear that the problems caused by industrial agriculture do not only affect the farmer's economic situation, industrial agriculture also causes many problems for the farm workers. “Farm workers are unnecessarily exposed to pesticide and other dangers in a system producing cheap food where workers’ have little say in the conditions under which they work” (McGregor 123). Many workers have to work for long hours to gain small amount of money while they have to face the health problems caused by industrial chemicals. As Nabhan underlines in *Coming Home to Eat*, some Native Americans are suffering from “respiratory problems caused by aerial pesticide spraying” (86). It may seem incredible but it is also a fact that “farm workers drink and bathe in the ditches used for chemical storage” (287). Since details have no value in large scale farming, industrial agriculture pays no attention to the living areas of local communities, working conditions of the farm workers or to the diversity on farmlands while using huge amount of pesticide and herbicide. Both local people and farm workers are made to suffer from the careless practice of agribusiness companies because everything which is small has no physical or moral value for them and everything should be conducted on large scales.

Hence, industrial agriculture puts the farmer in such a situation that he becomes either an exploiter by becoming an *agri-businessman* or a sufferer by becoming a farm worker in the end. As Howard states, “the agricultural expert still holds out the ideal of quantity as the highest aim. Helpless under this leadership, the farmer has first himself been exploited and has then almost automatically become an exploiter” (*Farming and Gardening* 65). The “exploiter” becomes another word to define the new farmer.

1.4. KINGSOLVER AND LIVESTOCK FACT

It is important for writers to ground their works on scientific facts in environmental studies. Thus, Kingsolver's husband, Steven L. Hopp as a biology professor, contributes immensely to the authenticity effect of *Animal, Vegetable, Miracle* with his scientific sidebars in each chapter. Hopp's sidebars support Kingsolver's ideas with a scientific base and this renders Kingsolver's work more persuasive for the readers. Hopp wants to prove how reliable Kingsolver's words are by sharing the results of experiments or news with the readers especially when he wants to warn them about the unhealthy conditions of feedlots.

In *Animal, Vegetable, Miracle*, Kingsolver studies the condition of the animals in terms of the relationship between industrial agriculture and livestock production. Kingsolver analyzes the livestock production problem in two ways: One is the health of the environment and people, and the other one is the treatment of stock animals in feedlots. This book is an effective critique of both problems claiming that agribusiness corporations have the ultimate power and they accept animals only as cheaply produced meat. Besides, they undermine the real costs related to the health of the environment, animals, and people.

As stated above, the first problem of livestock farming is the environmental pollution affecting both land's and people's health. It is underlined in the article “Livestock Impacts on the Environment” (2006) of Food and Agriculture Organization of the United Nation's (FAO) that environmental problems such as land degradation, greenhouse gas emission, water pollution, and biodiversity loss are the disruptive results of livestock farming. A critical amount of farmlands and water supplies are used for feed crops. One of the

important reasons for deforestation is allocating massive amount of lands for feed crops such as corn and other grains. Moreover, it is underlined in FAO's analysis that feedlots are thought to be “the largest sectorial source of water pollutants, principally animal wastes, antibiotics, hormones, chemicals from tanneries, fertilizers and pesticides used for feed crops, and sediments from eroded pastures” (6). Besides, feed crop production and animal waste are also the main reasons for greenhouse gas emission.

Apart from the environmental problems, industrial meat production is also harmful to human health. Slaughterhouses and stock farms are the locations where food related illnesses among animals are observed. The problem of scale can be seen best in livestock production and it is not possible to keep all the animals healthy and treat them as living creatures in the current system of stock farming. Kingsolver's daughter, Camille, remembers one of their family trips to Tuscon and how she feels terrible because of all the animals which are waiting to be slaughtered in feedlots. She explains,

The odor was horrifying . . . , and the sight of the animals was haunting: cows standing on mountains of their own excrement, packed so tightly together they had no room to walk. All they could do was wearily moo and munch on grain mixed with the cow pies under their feet. (Animal, Vegetable, Miracle 238)

When cows are raised for food in such a place, dead cows or the carcasses of other animals are used to feed them and “cannibalism is imposed” (230) on their lifestyle by feedlots. This results in contagious diseases such as mad cow disease. Kingsolver's husband Hopp emphasizes that animals get this disease from “apparently eating other cows. Dead cow meat gets mixes into their feed . . . and it is a way to get a little more mileage from the byproducts of the slaughterhouse” (230). Besides, mad cows’ meat is used as feed for the other cows and the wastes from the chickens are fed back to the cows and this results in contamination of people with mad cow disease. In order to prove the credibility of his claim in his article “Really, We're Not Mad,” Steven Hopp states,

After the first detected case of U.S. mad cow disease, fifty-two countries banned U.S. Beef. The USDA^x decided then required 2 percent of all the downer cows to be tested and 1 percent of all cows that were slaughtered. (231)

Hopp wants to show how this contamination is crucial by giving these percentages and by making his wife's work to depend on numeric data. Kingsolver believes that brutal treatment of these animals and being oblivious to human health cannot be acceptable in terms of morality. She makes use of her husband's scientific analysis in *Animal, Vegetable, Miracle* to display how industrial food producers are indifferent to moral issues.

There are other alternatives such as crop residues to be used as animal feed instead of the animal carcasses. As a matter of fact, crop residues are not the alternatives, but the original feed for animals. Thus, animals should be “fed crop residues and weeds with little negative impact on crop productivity, and this serves to turn otherwise unusable biomass into animal protein. Animals also recycle the nutrient content of plants by transforming them into manure” (Altieri 114). As a result, weeds are used as feed supply and there is no need to use herbicide against them, which is both harmful for land and for the agricultural product. Furthermore, “although most people think of chickens and turkeys [livestock, too] as grain-eaters (and for CAFO birds, grain is the best of what they eat), they consume a lot of grass and leaves when they are allowed to forage” (*Animal, Vegetable, Miracle* 185).

How farming techniques and methods have changed after World War II as a consequence of nitrogen surplus has been stated in the beginning of this chapter. Kingsolver emphasizes this fact, once again, by remarking that “nitrate surpluses are turned into chemical fertilizers instead of explosives.” Kingsolver further states,

The new industry made piles of corn and soybeans into high-fructose corn syrup hydrogenated oils, and thousands of other starch- or oil-based chemicals. Cattle and chickens were brought in off the pasture into intensively crowded and mechanized CAFOs [concentrated animal feeding operations] where corn—which is no part of a cow's natural diet, by the way—could be turned cheaply and quickly into animal flesh. (*Animal, Vegetable, Miracle* 14)

As a result, the consumers of industrialist system buy this “cheaply and quickly” produced animal flesh injected with antibiotics and fed by GM crops without questioning the source of their foods. Nabhan emphasizes that meat of livestock is full of chemical additives and “the meat ends up tasting like a drugstore” (*Coming Home to Eat* 114). However, these chemicals are sometimes not enough to prevent contamination since animals become

resistant to illnesses. Depending on his scientific researches, Steven Hopp emphasizes in “The Price of Life,” that “the Consumers Union reported that over 70 percent of supermarket chickens harbored salmonella bacteria. The antibiotic-resistant strains of bacteria that grow in these conditions are a significant new threat to humans.” Since “industrial animal food production has one goal [and that is] to convert creatures into meat,” it disregards contamination of illnesses by undermining human health (*Animal, Vegetable, Miracle* 91).

Criticizing the stock animal production in terms of public and environmental health, another concern is the ethical question of animal treatment. Animals are locked within tiny places and they are forced to live in darkness as if they were in internment camps. They are forced to live in their own excrements since there are not enough places for all the animals. Kingsolver shares this fact frankly and she clarifies that she does not “want to cause any creature misery” so she “won't knowingly eat anything that has stood belly up in its own poop wishing it was dead until *bam*, one day it was” (*Animal, Vegetable, Miracle* 225). Moreover, antibiotics are needed to be applied to protect these animals from illnesses and as a result protecting the consumers from contamination.

Kingsolver believes slaughterhouses in America are the best places to observe how brutal capitalist system can be in food production. Kingsolver shares Michael Pollan's ideas who asserts,

The industrialization—and dehumanization—of American animal farming is a relatively new, evitable, and local phenomenon: no other country raises and slaughters its food animals quite as intensively or as brutal as we do.... here, in these places, life itself is redefined—as protein production—and with it, suffering. (*Animal, Vegetable, Miracle* 228)

Quickly is the key word for industrial-scale production that violates animal rights. The concentrated animals are forced to grow at such a short time that they cannot even stand on their legs. It is the same for the chickens and they are raised to get as many eggs as possible through artificial insemination. “Large-scale egg operations keep artificial lights on their hens to extend the laying period, and they don't keep roosters at all” (181). On the other hand, Kingsolver finding all these treatments brutal chooses a rooster that can be a

“husband” with its “Pavarotti” (319) voice for her daughter Lilly's chickens. Hence, each step can follow its natural order, not artificial insemination in the egg production. Moreover, free-range animal farming is an effective and natural way to have animals' manures free as organic fertilizers. Besides, it is a known fact that some seeds can germinate best in the stomach of animals, and their manures can be the best fertilizer without giving harm to farmlands.

Kingsolver is very selective about what her family members eat; she wants her family to eat free range meat and not the meat of the animals living on antibiotics. On their farm, Kingsolver family is determined to have their own livestock which can live under healthy conditions on small scale. They raise heirloom chickens and turkeys, and they buy free-range beef and lamb. Totally being aware of the animals' conditions in livestock farms and trying to know where their food comes from, Kingsolver raises turkeys, which are heritage livestock, for her family. The whole family is obsessed with the idea of raising the animals so that they can have the right to consume them. Kingsolver's daughter Lily wants to have her own “egg business” while her sister Camille prefers to eat only “free-range-meat” (97) because she believes that poor animals can live their lives freely, not within the cages, until the time they will be sacrificed. Kingsolver starts her “poultry project” (88) with fifteen baby turkeys when Lily is looking after her chicks to get their eggs. However, “these babies were not pets” for Kingsolver and she adds: “I know that is a controversial point, but in our family we'd decided if we meant to eat anything, meat included, we'd be more responsible tenants of our food chain if we could participate in the steps that bring it to the table” (89).

Kingsolver takes Berry's words as her gospel when the issue is including meat in her diet or not. Berry remarks that he dislikes “the thought that some animal has been made miserable in order to feed” him. He continues: “If I am going to eat meat, I want it to be from an animal that has lived a pleasant life outdoors, on bountiful pasture, with good water nearby and trees for shade” (*Animal, Vegetable, Miracle* 222). Similarly, Kingsolver clarifies in an interview by Krista Tippett titled “The Ethics of Eating:”

I really enjoy seeing my turkeys out on pasture, foraging, you know, living under the sunshine, living lives of essential turkeyness. If I'm going to eat an animal, I want its life to have had some dignity, some, you know, poultry joy. (n.pag.)

However, as it is mentioned above, stock farming leaves no place for pasture, trees, and sunshine. Animals are really lucky creatures if they can have the chance to leave their cages once in their lives since the picture in feedlots is just like this as Valerie shares in her blog posting, "Barbara Kingsolver: Talking About Animals":

In large windowless sheds with wood shavings on the floor that are never cleaned of wastes. There are usually 10,000 or so birds to a shed with about 3 square feet per bird. Lighting is kept low to reduce aggression between the closely packed birds. Foot ulcerations that cause lameness often develop because the birds constantly stand in the wet, dirty litter. (n.pag)

The suffering of animals continues in harvest time as well in slaughterhouses. From birth to death, they are only treated as food not as living creatures of the universe. Kingsolver states that if people know a little about where their food comes from, then they "understand that every bite put into our mouths since infancy was formerly alive" (*Animal, Vegetable, Miracle* 221). Kingsolver believes harvest should imply "planning, respect, and effort" (220). Therefore, harvesting animals should have a ritual and respect should be shown for stock animals. All in all, Kingsolver emphasizes the birth and death as the cycles of natural order and killing the animals as feed is a part of this order. In harvest time, she always reminds herself of Kahlil Gibran's words:

When you kill a beast, say to him in your heart: By the same power that slays you, I too am slain, and I too shall be consumed. For the law that delivers you into my hand shall deliver me into a mightier hand. Your blood and my blood is naught but the sap that feeds the tree of heaven. (*Animal, Vegetable, Miracle* 224)

Livestock farming knows no rituals totally being at odds with these words. What the mechanization knows is the numbers not how valuable a living creature is. Let alone the proper harvest of stock animals, they even cannot have a decent life under feedlot conditions.

Kingsolver is highly aware of the fact that vegetarians cannot accept her thoughts and call her a butcher. Nevertheless, she explains that uncountable vegetal foods and other animals such as worms, bees, and butterflies die due to the pesticide and herbicide usage. Consequently, she finds being vegetarian as a kind of *luxury* since vegetables have to travel

for long miles and “many of the world's poor live in marginal lands that can't support plant-based agriculture” (*Animal, Vegetable, Miracle* 225). Hence, Kingsolver claims that to be a vegetarian is a choice just like choosing to be a carnivore. She chooses to be a carnivore and eats meat, but she fights “for humane treatment of animals raised for meat and rally against factory-farming practices” (Millard 20). She is aware of the fact that rejecting to eat stock animals is a moral decision.

In conclusion, Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver enlighten readers about the disruptive results of industrial agriculture both for the human beings and the environment. As Howard says, they are an integral unit. By employing religious, linguistic, and scientific discourses, they try to raise awareness among readers about industrial farming and its costs. Berry basically analyzes the environmental costs of industrial farming systems led by agribusiness corporations and he tries to persuade readers by the help of his religious rhetoric. As for Nabhan, he is mainly concerned with the new farmer created by agribusiness corporations and he makes a comparison between the old farmers who know the features of local land and agribusiness specialists who accept land only as a commodity. While doing this, Nabhan coins new terms such as “unpeopled lands” or “functional and dysfunctional foods” to describe industrial agriculture. Lastly, Kingsolver reveals the conditions of livestock farms and she criticizes them bitterly by the help of her husband, Hopp, who brings a scientific perspective to Kingsolver's work.

Notes:

^{iv} Cornucopia is a symbol used for abundance. It is a horn-shaped container full of fruits and vegetables.

^v Sir Albert Howard is Wendell Berry's idol and Berry generally makes criticism of industrial agriculture by referring to Howard's works. Howard is a prominent name of the early organic food movement and he is in favour of local farming techniques.

^{vi} Monoculture is raising single type of crop on farmlands and large scale farming techniques need single crops which are annual both for standardized farming and economic gain. In *New Roots for Agriculture*, Wes Jackson states that "the agricultural humans pull historically has been toward the monoculture of annuals. Nature's pull is toward the polyculture of perennials" (93). Nature is the center for diversified crops which can bear fruit each year again and again. So, it will not be wrong to say that perennial crops can be used against annual crops of monocultural farming.

^{vii} After World War II, nitrogen surplus was used as fertilizers, and farmers were forced to take benefit of this new "miracle" of industrial agriculture although they did not need nitrogen fertilizers on their small scale farmlands where they could use manure. As a consequence, farm scales started to enlarge in along with nitrogen usage. Gary Paul Nabhan states in *Coming Home to Eat* that "what began as a means to use up all the wartime nitrogen production in the United States resulted in a tenfold increase in world fertilizer use between 1950 and 1990" (72).

^{viii} Deep ecology is a term mostly concerned with the ethics of human behaviors in terms of their relation to environment. As Timothy Clark elucidates in *The Cambridge Introduction to Literature and the Environment* (2011), deep ecology was firstly termed by a Norwegian philosopher Arne Naess in 1972 and it is basically about the importance of a "revolution in human attitudes." "Deep ecology affirms an understanding of life in which the thinking of the self must already include other organisms and all that supports them, as part of one's own identity" (23). Moreover, Naess makes it clear that "modern people treat the natural world with such brutality because their culture is based on the view that humanity is separate from and superior it" (23). Although Wendell Berry shares almost the same ideas with deep ecologists and makes his analysis by questioning the ethics of human behavior on the environment, Berry has a religious approach and he uses a theological language.

^{ix} Calling foods "functional" or "dysfunctional" is the categorization of the foods according to their economic value rather than traditional or nutritious values (*Coming Home to Eat* 87).

^x USDA is the abbreviation for United States Department of Agriculture and "it aims to meet the needs of farmers and ranchers, promote agricultural trade and production, work to assure food safety, protect natural resources, foster rural communities and end hunger in the United States and internationally."
< http://en.wikipedia.org/wiki/United_States_Department_of_Agriculture>.

CHAPTER II

HOW TO SUSTAIN FOOD SECURITY: GMO VS.

HEIRLOOM SEEDS

*Seed? That's literally the future of
humanity. Patents? Corporations?
Those are just inventions on paper.*

Todd Leake, "Breadbasket of Democracy" 38

What the local food movement conveys is the importance of food security that can be achieved by controlling healthy and adequate food resources for everybody. Food security is mainly about having healthy and enough food for everybody who lives in healthy environments. Since public health and environmental health are inextricably connected and can be affected from one another's quality, security of the environment means the security of food and this connection directly affects public health. Moreover, as it is indicated in the former chapter, the Green Revolution has emerged under the name of food security and it has claimed to provide *enough* food for everybody. As the world population is increasing day by day, the problem of feeding the whole world becomes more crucial. Industrial capitalist system has started the Green Revolution at this point to feed the world by introducing the old farmers with new inputs and new farming techniques to make their lands more productive. However, the Green Revolution has remained as a paradox. It is supposed to end hunger, but malnutrition and famine have continued in the developing nations as emphasized in "Eat Right: Eating Local or Global?" Thus, the real story of the Green Revolution is totally different from the aim of feeding everybody: The Green Revolution could not feed the world despite its high-yield crops and other innovations in agriculture. "Malnourishment and starvation remain rampant in less developed nations where wholesale loss of cultural food practices have occurred due to increases in agricultural trade" which has put the food security of these developing nations at risk (McGregor 124). Consequently, the aim of the Green Revolution has become to have the

fertile lands of third world countries for the economic gain of agribusiness companies which have used these lands to “grow food for export” while the people of third world countries have become “food insecure themselves” (124). These food insecure countries have to import basic grains while their lands are allocated for the cultivation of foods that can be exported. Moreover, the Green Revolution is designed to create convenient arenas for bio-technological improvements by making food companies the giants of economy. “Initiatives focusing on the subsidization of high-yielding seeds and fertilizers are supported by key international organizations, governments and stakeholders” (Flora, “Food Security” 122). All these resources are “external inputs” for farmers and they make farmers dependent due to “seeds, fertilizers, pesticides, machinery and fuel . . . and the cost of transportation” (119). While doing this, the Green Revolution does not only hazard food security but also it gives irrevocable harm to the environment because of its production methods that depend on chemicals and bio-engineering.

Food security can be mainly defined as the access to healthy food at any time and there are also other descriptions related to sustainability and ability to buy. Food security can be defined as the case in which “all people, at all times, have access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life” (Flora 121). Moreover, for some *experts*, food security also means the ability to purchase food as Flora emphasizes. Thus, it is obvious that “hunger, in most cases, is caused by lack of money rather than a shortage of food production” (McGregor 125). In view of these definitions, food writers defend that the most efficient way to have food security and sustainable ways of food production is to support local farming practices rather than believing in the short term and illusionary benefits of industrial agriculture. Thinking about the scarcity of natural resources, it seems wiser to offer local solutions rather than the industrial ones.

Industrial solutions such as GM foods, hybrid seeds or conventional food production are not efficient to sustain food security as many food writers put emphasis on. It has been proved that GM crops which have their own pesticides inside can lead to many health problems. Besides, there is a need for more herbicide and pesticide usage to protect crops

against mutant pests which emerge due to GM crops. While these GM foods include toxins, the meaning of healthy food has become the processed-GM foods within plastic packages, which is threatening the reliability of local products. Another issue which decreases local production is organic food production. However, the supporters of the local food movement state that trustworthiness of organic food should be questioned and it can be a better option to choose local products rather than organic ones for food security and sustainability. Moreover, hybrid seeds have made local farmers dependent on agribusiness companies which have the patent rights of many seeds. As a result, these farmers have to buy new seeds each year. Berry, Nabhan, and Kingsolver emphasize the significance of heirloom seeds, seed banks, and seasonal foods to regain food security on their own lands and in developing countries. While analyzing the components of food security such as health, sufficiency and hybrid seeds, their ideas on these issues help the readers to understand how important the food security is to restore the balance between food production, health, and the environment.

2.1. FOOD SECURITY: HEALTH, SUFFICIENCY, AND SUSTAINABILITY

The term “food security” can be analyzed under three main topics: health, sufficiency and sustainability (Butler “Food Security in the Context” 1). Health is about the sanitation of food, sufficiency is about the availability of food for the people of a local place, and sustainability is about hybrid seeds. Hygiene and health issues are connected to the large scale production sustained by agribusiness companies. Care and niceness are the last things to be seen on the large scale production while small scale production can be handled more easily in terms of hygiene. Unhealthy conditions of the cultivation and production process are hidden behind the glamorous world of marketing and advertisement. Under the name of *healthy* and *clean* foods, big companies are putting everything into packages and labeling them with brand names. Small producers who do not have enough finance for glittering packages and suggestive advertisements are forced to lose the game of “getting big or getting out” (*Animal, Vegetable, Miracle* 169). Unpacked foods of local farmers are accepted as unhealthy even if they are directly taken from the land without any

modification. As Pollan asks, “why is the government putting its resources into shutting down raw-milk producers, a teeny-tiny “industry,” when there are many more serious threats to food safety on factory farms? (“Michael Pollan Answers” 26) In *Seeds of Deception* (2005), Jeffrey M. Smith criticizes the governments putting these small producers in danger because most governments are in favor of agribusiness companies. The governments ignore the real and small farmers since they can get taxes for almost everything from these agribusiness companies. Besides, governments express “support for the [sanitation] plans” of agribusiness companies (Smith 198). While governments are supporting the companies, the small farmers are suffering from problems such as packaging and other kinds of sanitation laws. However, Smith conveys that in order to cope with the problem of food security, it is important for governments to be responsible for food security by having economic power over foods. Smith believes that healthy foods should be provided by governments for their citizens without depending on agribusiness companies and governments should be able to protect their citizens from food shortage.

According to Berry these sanitation laws are tactics of agribusiness companies to eliminate the small land owners from the production race. Therefore, many small scale producers are forced to make alterations on their production systems or give up farming totally because they cannot cope with sanitation laws. The sanitation laws force many local farmers to spend a lot of money on packages and labeling as long as they can endure. Berry raises a few questions about this issue:

Why have new sanitation laws always required more and more expensive equipment? Why have they always worked against the survival of small producer? Is it impossible to be inexpensively healthful and clean? (*Bringing it to the Table* 83)

The sanitation laws require farmers to spend large amount of money to keep their factory farms clean. However, it is easier to take control of small scale farms, paying attention to the processes of production and taking action in case of a health crisis. Moreover, health crisis can be more than the contamination by germs: “Protecting food from contamination by germs, how much have we increased the possibility of its contamination by antibiotics, preservatives, and various industrial poisons?” (*Bringing it to the Table* 85) Packaging

foods do not make them clean or healthy while thousands of antibiotics and chemicals are used for food production in agribusiness companies which have “germ-free” products. On the other hand, as Berry questions in *The Art of the Commonplace*, “why do we so strongly prefer a fat-free or a germ-free diet to a chemical-free diet? . . . How much longer can it cling to the superstition of bodily health in a polluted world?” (152) The connection between healthy environment and healthy body can be questioned once more by criticizing the so-called clean and healthy foods of industrial agriculture which is “germ-free.”

Food sufficiency, as being another issue related to food security, has become one of the most important problems of third world countries as Nabhan points out in *Where Our Food Comes From*. Nabhan states that farming activities of these countries are controlled by agribusiness companies and their diversified lands are ruined for single crop cultivations. The yield taken from these lands makes the people of other countries happy, not the real producers since the great amount of production is sent to other countries which have the high economic potential to import whatever they *need*. As a result, the crops raised on the local lands of the poor people do not belong to the local producers who need to be the real owners. If they cannot have what they cultivate on their own lands, then they become dependent on the products of agribusiness companies which put the food sufficiency of these poor countries at risk. Kingsolver's husband, Hopp, reminds in his scientific article “Hungry World” that “800 million people are chronically underfed” and the reason for this fact is “not because food is unavailable in their countries” (*Animal, Vegetable, Miracle* 18). The main reason is that these poor people are forced to produce for others and they sacrifice their local and healthy lands for industrial agriculture. At this point, giving value to local products is very important to sustain the food security that basically depends on the local knowledge of local lands. However, many local producers are forced to “specialize in production for export of the few commodities or the single commodity that can be most cheaply produced” (Berry, *The Art of the Commonplace* 255). As a result, local production, local diversity, and local economy are being destroyed leaving the local communities with the problem of food sufficiency. On the other hand, diversity as a part of local production is very important for food sufficiency, local farmers, and food security. Likewise, if a

traditional crop becomes popular, then high amount of its production will be beneficial for the local economy and for the protection of traditional crops.

Hybrid seeds are introduced as another miracle of the Green Revolution, and they are related to food security issue as well in terms of sustainability. It has been indicated in the first chapter of this study that farmers have become dependent on industrial farming giants who have the patents of almost each seed. Their patented, hybrid seeds generally give yield only for a year and farmers have to buy seeds from them each year. Kingsolver calls this cycle “terminator technology which causes plants to kill their own embryos; no viable seeds will survive for a farmer to replant in the next generation” (“A Fist in The Eye of God” 29). Thus, farmers have to buy new seeds each year. As a result, this dependence decreases the amount of production that causes the food sufficiency problem. Berry underlines how dependent the farmers are by making the readers to question farmers’ situation. He states: “If you are dependent on people who do not know you, who control the value of your necessities, you are not free, and you are not safe” (*The Art of the Commonplace* 166). Thus, farmers are not safe because they have to rely on agribusiness corporations; so are consumers since GMOs are harmful to human health.

2.2. THE PROBLEMS OF GMOs, PATENT, AND ORGANIC FOODS

The story of GM foods has begun with the claim of feeding the whole world by agribusiness corporations, but food critic Frances Moore Lappé asks the readers: “Why hunger amidst plenty?” and she adds: “The GMO debate jumps over this question entirely, as self-interested corporations deliberately reinforce the myth that our planet's problem is scarcity from which only their products can save us” (quoted in Smith, *Seeds of Deception* iv). As Jeffery Smith claims in *Seeds of Deception* (2005), GM food is an agricultural project designed by Anglo Americans as a global plan that creates the myth of scarcity. According to agribusiness companies, this problem can only be solved through the new genes and GM crops that will grow quickly. Agribusiness corporations seek “to make the world dependent on their engineered seeds” and they make the governments believe that

there is a need for “their technology to feed the hungry” (quoted in Smith, *Seeds of Deception* iv). It seems very reasonable for most farmers to have more yield at a low cost thanks to modified and hybrid seeds of agribusiness corporations. Besides, the improvements in biotechnological areas enable farmers to raise any kinds of crops under any kinds of weather conditions so that consumers can eat anything whenever they want. However, some studies on GM foods note “that the bright future promised by the makers of GM foods has turned into a disaster that threatens human health and the environment” (*Natural News* 1). In the end, the story has changed dramatically leaving the farmers dependent and lands ruined since manipulating natural order and trying to reshape it have always left people with irrevocable destruction. While GMO tests are trying to find new genes, they are destroying the old and sound genes of the specific crops which have survived until today.

One of the reasons to justify GMO usage is the idea that pesticide and herbicide application are supposed to be used less since GM crops have “their own built in pesticide” (Huff, “Genetically Modified” 7). Hence, “when you consider that simple logic [it] will tell you it's probably not wise to consume a plant designed to produce its own pesticide” (Mercola, “Decade- Long” 9). Moreover, some analyses and experiments have proved that GM foods can have allergic effects and fields of GM crops can contaminate the others through pollination. Most of the food experts believe that GM foods are at the center of an unknown biological experiment held by giant food companies who take control of genes and seeds. “The genetically engineered crops now being grown represent a massive uncontrolled experiment whose outcome is inherently unpredictable” (*Seeds of Deception* 75). So-called improvements of this experiment are the solutions of agribusiness companies for any kind of agricultural problems in the process of manipulation of the natural order. At this point, Berry's religious perspective can be followed in his works once again since he believes manipulation of the natural order, which he calls the manipulation of “Great Economy,” will lead to a disaster for human beings both in this world and in the next world. Berry asserts that there is an order that we cannot explain and “severe penalties are in store for us if we presume upon it or violate it” (*The Art of the Commonplace* 220). He believes that

we, as human beings, have no right to violate this order and violation of this order results in irreversible changes both for us and for the environment. “Once a genetically modified organism is released into the environment, it can never be recalled. Genes remain in the gene pool of a species, or pass between species for countless generations” (*Seeds of Deception* 259). Thus, “the horror of so-called 'Frankenstein' foods” (Clark 66) continues because “some modern technical and scientific developments no longer merely aim to dominate nature, but actually to supplant it” (Clark 63).

In *Seeds of Deception*, Smith reveals that no matter how often bio-engineering companies claim that GM foods are safe and healthy; they may be harmful in the long run. He makes it clear that the harmful effects of GM foods on health such as digestion problems, food allergies, changes in intestines, diabetes, immune system problems, and obesity can be seen if GM foods are consumed for long periods of time. Furthermore, many experiments on animals show that the modified genes are left in the blood and they are harmful. Despite these experiments, bio-tech companies “have gone far beyond the assumption of older agricultural production and instead have begun developing plant and animal species uniquely suited to a capitalist economy” (Schneider 393).

According to the results of some experiments which Smith shares, if a new gene is inserted into the old one, toxins can appear and determined gene can become undetermined when it is inserted to the living organism. Besides, real chemical features of DNA can be different from the ones in the test tubes. As a result, as Smith emphasizes “DNA instability is a common feature of genetic engineering [and] in a survey of at least thirty companies developing GM crops, all had observed it” (*Seeds of Deception* 58). All of these uncontrollable results can cause many diet related illnesses and many experts “warned that such food and crops might have a cumulative and irreversible effect on the environment and the food chain” in the long run (30).

Despite the possible negative results of GMOs, agribusiness companies claim that they are in the service of healthy communities since biotechnology has the power to create flawless crops for them. Nabhan criticizes the agribusiness companies which ironically say that they

“would be helping all of us lead healthier lives by genetically engineering “functional foods” that would reduce our vulnerability to cancer and heart disease” (*Coming Home to Eat* 88). Thus, despite the claims of agribusiness companies about *flawless* crops, there are still ongoing experiments showing that the GM crops are making people ill as it is emphasized in *Seeds of Deception*.

Going to a supermarket, consumers see that *flawless* foods are waiting for them on the aisles with their labels indicating that they have the new taste with this or that vitamin or nutritious content. “Food technologists can readily re-engineer processed foods to be low-fat or low-carb or high in omega-3’s, whatever the current nutritional wisdom requires” (Pollan, “Our National” 12). Nabhan calls these foods “magic foods” that are modified according to consumers’ need. Coining this term in an effective way by employing a linguistic discourse, Nabhan wants the readers to question the reality of these “magic foods” (91) in *Coming Home to Eat*. Therefore, it can be questioned how people have survived and suffered from less illnesses without these vitamin bomb foods, how diversified crops have survived for millions of years without the modification of biotechnology companies. The critics of the GM foods invite the readers to ask these questions before preferring GM foods.

These “taste-free” (*Coming Home to Eat* 93) and “magic foods” containing GMOs can be very harmful for health, as stated earlier, and the side effects of GM foods can also be observed in Native Americans' eating habits. For instance, the native people are accustomed to eat their native foods, and changes in their diets can result in health problems ranging from allergies to digestion problems. Nabhan makes it clear that “over the decades . . . native crops have been replaced in the diet by simple carbohydrates, and therefore more and more Hopi and Navajo have been afflicted with adult-onset diabetes, obesity, cancer, and heart disease”(Where Our Food Comes From 138). Thus, industrial companies and government enforcements on food management harm both their bodies and their lands. Nabhan underlines this fact in *Coming Home to Eat* by criticizing the government because “nearly all the foods the government issue to the tribes were less

nutritious and more fattening than their native foods” and they were mostly genetically modified (247).

While GM crops are dangerous for human health, it is very ominous not to have their names on the packages. In *Seeds of Deception*, Smiths states that labeling issue is accepted as “unnecessary regulation” and “the government would not require any safety tests or any special labels identifying the foods as genetically engineered” (130). The foods which include GMOs are corn, soy, and canola mostly and their names or their extracts' names can be seen on almost every package, but there are no GMO labels on these packages. Ironically, “thousands of ingredients must be listed on food labels, and yet genetically engineered ingredients, which have never been proven safe, do not need to be certificated” (Mercola, “How Can” 12). Moreover, “USDA does not require that the fields or their products be labeled” (Nabhan, *Coming Home to Eat* 174). On the other hand, Berry makes religious references again on this topic while he claims that it is consumers' right to know what they eat and he encourages readers to claim their rights by touching upon Jesus's words. Berry reminds: “[F]reedom has long been understood as the consequence of knowing the truth [and] Jesus said to his followers, 'Ye shall know the truth, and the truth shall make you free”” (*The Art of the Commonplace* 160). Berry believes that only by knowing the truth one can be free in food consumption. Accordingly, new social communities are emerging against the rapid acceleration of GM foods nowadays; people are more aware of the probable devastating effects of this kind of manipulation in the food sector and they demand GM foods to be labeled. They realize that it is their right to know what they eat and what the ingredient of the food is. On the other hand, biotech companies do not want to share this knowledge with consumers and they claim that “consumers should not have the right to know whether or not the foods that they buy come from traditionally bred or genetically engineered sources” (Huff 1). Hence, biotech companies refrain from labeling responsibility since it is very clear that labeling of the GM ingredients on the packages will cause a decline in GM food consumption. Nabhan indicates that these companies “regarded labeling as an admission that some foods might not be safe for

humans or for wildlife, and were not about to see the economy disrupted by consumer boycotts of genetically engineered foods” (*Coming Home to Eat* 236).

Another important issue related to GMO is the question of seeds' real owners; this brings out the patent problem into light. There are three options while pondering on the real owners of the seeds: Are the real owners the ones who find a specific kind of seed on their lands and use it for years? Are they the ones who come from any other place and have no idea about how this seed can be used? Or is Mother Nature the only owner? The authors analyzed in this study believe that production of GM crops is a kind of violation of natural law and it is not ethical to “patent things created by Mother Nature.”^{xi} Similarly, Berry criticizes this patent issue by referring to the key concepts of the Old Testament such as “land cannot be 'owned' by humans, but only borrowed” from a religious perspective (Gould, “Encyclopedia” 170). In that case, the word “land” can be replaced with the word “seed” since Berry believes that both of them are created by God, and that human beings have no right to abuse or to own them.

GM foods can also affect the lives and psychology of the farmers suffering from agribusiness companies as these companies do not believe that “saving seed is a basic human right” (Nace 34). As Vandana Shiva reveals farmers are committing suicides because they cannot handle the credits of hybrid seeds and they cannot use their own seeds because of the patent problems. She states that “nearly 400 cotton farmers committed suicide due to crop failure in 1997” in India (*Stolen Harvest* 10). As a result of pollination, their crops are accidentally contaminated with the GM seeds. Consequently, they are arrested as robbers and sued since it is claimed by the patent owners that they are using the GM seeds without paying anything for the patent right. Kingsolver’s husband, Hopp, shares a real event with the readers in *Animal, Vegetable, Miracle* in order to highlight how local farmers suffer from patent problem. By making references to scientific facts and analyses, he gives the example of the strange case of Percy Schmeiser who was accused of using Monsanto's patented seeds and having patented gene in his canola plants in 1999. As Hopp reveals “Monsanto [one of the biggest agribusiness corporations] was suing [Schmeiser] for possession of intellectual property that had drifted onto his plants” (50). Hopp adds that

since six agribusiness corporations “now control 98 percent of the world's seed sales,” heirloom seeds cannot be protected from the GM seeds of these giant companies (51). Moreover, as another study shows, “by owning the rights to seed, using patents, companies have the ability to create a variety of foods--but also legally disallow anyone else to grow them” (Whitney 4). Farmers are forced to quit their jobs if they refuse to plant GM seeds of this variety of foods. These farmers refuse to plant GM seeds since they know that “high-yielding variety might cost them more than it is worth when they abandoned the time-tried seeds of their local varieties” (Nabhan, *Where Our Food Comes From* 110).

Similar to Nabhan, Kingsolver wants her readers to realize that the system designed by industrial agriculture makes the farmers dependent on agribusiness corporations and leaves them in economic crisis. She calls the competition started by agribusiness companies “get big or get out” (*Animal, Vegetable, Miracle* 169) game and she thinks this game is an evil one since it leaves no place for the local and small farmers to improve due to patent problem. She shares the rules of this popular game which has “magic” crops shortly by displaying farmers' miserable situation in “A Fist in the Eye of God.” She explains,

The Magic Wheat grows well the first year, but its rapid, overly green growth attracts a startling number of pests. You see insects on this crop that never ate wheat before, in the whole of your family's history. You watch, you worry. You realize that you're going to have to spray a pesticide to get this crop through to harvest. You're not so surprised to learn that by special arrangement with the government, the same company that gave you the seed for free can sell you the pesticide you need. It's a good pesticide, they use it all the time in America, but it costs money you don't have, so you'll have to borrow against next year's crop. (17)

GMO, which is a total disaster for human health and farmers' situation as food critics lay stress on, is also harmful to nature because individual, public, and environmental health cannot be separated from one another. For example, Nabhan makes an analysis on monarch butterflies which are disappearing drastically after the introduction of GM seeds on farmlands. These GM seeds of the cornfields can be highly toxic to monarch butterflies because it is found in a field study that “monarch caterpillars ranging within a few yards of Bt (*Bacillus thuringiensis* bacteria) cornrows were indeed exposed to toxic pollen” (*Coming Home to Eat* 175). As Nabhan explains, these monarch butterflies need milkweeds to survive, but GM corns with Bt insertion kill milkweeds and leave no chance for the

monarch butterflies to exist. Nabhan knows the importance of having local knowledge and he does not hesitate to take notes and do research on the relationship among monarch butterflies, milkweeds, and Bt corns. On the other hand, engineers and farm workers of the agribusiness companies do not pay attention to local knowledge since they do not live in that local place while Nabhan is worried about the monarch butterflies. Likewise, Berry and Kingsolver, having an ecocentric view of the land, support Nabhan's ideas and they cannot stand animals being killed during the usage of GMOs on farmlands.

In view of the problems of health, sufficiency, hybrid seeds, and GMOs in food security, the only way to be sure that one is not consuming GM foods is to buy organic foods for most of the people. Berry defines an organic farm as “not a one that uses certain methods and substances and avoids others; it is a farm whose structure is formed in imitation of the structure of a natural system; it has the integrity, the independence, and the benign dependence of an organism” (*The Art of the Commonplace* 274). However, he believes that the reliability of organic foods and organic labels can be questioned. In case of any kind of contamination, “unless their buyers ask for it, many organic producers do not test for GMOs. Thus, organic products may contain undetected contamination” (*Seeds of Deception* 244). Besides, there are many regulations to get organic label and it can be very difficult and expensive to follow these regulations to produce organic food. On the other hand, the foods sealed with an organic stamp do not have to be fresh and trusted as the locally grown foods since sometimes money talks to get the license rather than the moral principles. Moreover, organic producers may have to deal with the package and label issues, not with the process of the production since it is believed that “it cannot be genuine unless signed” as Nabhan points out in *Coming Home to Eat* (90). It can be better to replace organic certification with the guarantee of local farmers since cheating in organic foods is more probable while “cheating is embarrassing when you work with and sell to people you know. You want to give them your best” in community supported agriculture. Local customers know the producers and trust them and this “is what food security is all about” (Levaux 21).

Apart from the trust problem, organic farming can also be questioned for being environmentally friendly or not. “Organic farms are not necessarily small, nor do they only

sell to nearby consumers” (Berlin 268). Therefore, organic foods do not have to be locally produced and by buying only organic may not provide consumers with the local products. Besides, choosing to consume organic foods may be just a step to follow the rules of mainstream consumption by contributing to the economy of agribusiness corporations. Thus, it is better to question the reliability of organic foods by asking some questions such as: What is the difference between organic companies or the other agribusiness companies? Are there any differences? Do the organic ones really care about the public and environmental health or is the main target the same, which is economic gain? These questions can be helpful for the consumers when they have hesitations in buying organic foods. Berry states that promoting the organic consumption can be only a tactic of organic companies since they sometimes do not,

connect farming with its ecological and social context [and] under the current and now official definition of organic farming, it is possible to have a huge “organic” farm that grows only one or two crops, has no animals or pastures, is entirely dependent on industrial technology and economics, and imports all its fertility and energy. (*Bringing it to the Table* 163)

Berry wants his readers to ask a few more questions while they are supporting organic farming: Is getting the “organic” label the only difference between processed foods and other “organic” ones? How can a farm be organic while the practices of industrial farming are applied in so called organic farms? Is it enough not to use pesticides or herbicides to have organic food? Lastly, how ecocentric can these organic farms be? With all these questions, it seems clear that there is a difference between organic food and organic farm; and it is better to trust an organic farm that is local rather than the organic label of the food.

Kingsolver is in favor of local foods rather than organic ones just like Berry. She believes that locally grown food cannot be questioned for being reliable while the only drive for some “industrial organics” is economic profit. She contends that consumers should be aware of the possible tricks done by “industrial organics” because “if their only motive is profit, they will find ways to follow the letter of organic regulations while violating their spirit” (*Animal, Vegetable, Miracle* 123). On the other hand, Kingsolver believes that local farming systems have *the open-door policy* since local farmers have to show up with their family names in the farmers' markets. Besides, consumers have the chance to connect with

the producer if they are not content with what they buy. Moreover, getting an organic license can be a very demanding process for a small farmer and sometimes “labels can lie” (202). Kingsolver calls the steps of this process “an obsessive compulsive's to do list” (202). Government's rules are too strict to get a license to produce organic food and it seems that they are serving for the wealthy corporations rather than the small farmers. One of the farmers that Kingsolver visits expresses this fact and she says: “We're not licensed, and we never will be. The standards are impossible for a small dairy” (134). Under these circumstances, the first rule of agribusiness companies that is getting big or getting out is highly valid.

2.3. SEED BANKS, HEIRLOOM SEEDS, AND “VEGETANNUAL”

Seed stands at the center of life, sustainability, diversity, and food security and it is important to have control over seeds to be free in food production and consumption. Seed banks, an awareness of the importance of heirloom seeds, and making reasonable choices such as consuming only seasonal foods are the important steps to know where one's foods come from and to protect the origins of seeds.

As mentioned earlier in the introduction, Nabhan shares the efforts of Vavilov, who was conscious of how valuable the seeds were, to protect the seed bank against Nazi soldiers in the siege of Leningrad in *Where Our Food Comes From*. “The Art Museum and the Seed Bank” is the title of the first chapter in this book and it makes a comparison between the two. In the siege, “although much of the art was smuggled to safety, there was no official effort to protect the seed collection, which was also a significant part of the country's cultural heritage” (Auer 436). The safety of Hermitage Museum was more crucial for Stalin than the protection of Vavilov's seed bank where “more than 380.000 living, breathing samples of seeds, roots, and fruits of some 2.500 species of food crops that had been collected by Russia's world-class cadre of plant explorers” were kept as Nabhan states (3). Thankfully, many seeds survived by the help of Vavilov's friends and coworkers. It took years for Vavilov to found such a diversified seed bank for the food security of future

generations and “in his travels through sixty-four countries between 1916 and 1940, Vavilov saw more crop diversity than anyone had known existed, and founded the world's largest seed collection” (“A Fist in The Eye of God” 12). However, people were not aware of how valuable his contribution to “agricultural biodiversity” was and Stalin was one of them, naming Vavilov as an “elitist” (*Where Our Food Comes From* 178). Now, people are more aware of the seed banks owing to the recent food movement. Besides, they realize that collecting seeds and tracing the sources of their foods do not make them “elitists” in their quest for food security. People even want to keep their ancestors' seeds for future generations so that they can enjoy healthy and diversified foods. For this very reason, the subtitle for *Where Our Food Comes From* is “Retracing Nikolay Vavilov's Quest to End Famine” which refers to the importance of supporting seed saving and the protection of the heirloom seeds. Seeds will not be cross pollinated with the GM ones by means of seed banks and heirloom seeds which also guarantee food security. Nabhan underlines the importance of genetic diversity for food security once again: “Vavilov was sincere in his belief that genetic diversity was the best means to ensure food security and nutritional well-being for his-indeed, for all-people” (165).

Consumers supporting the local food movement are getting more aware of the importance of seed banks that are the centers of heirloom seeds. These seeds are protected to guarantee the sustainability of heirloom seeds in these seed banks. Seed banks are crucial since they are the places to protect seeds against seed contamination through pollination. Farmers can have more durable seeds from these seed banks in case of any food crises as a result of environmental disasters. Basically, “the seeds are collected and stored in these seed banks and made available to the community. Some seeds are sold to the public, while others are distributed free to seed bank members on the condition that they will grow, save, and return to the bank double the amount of seed taken.”(Shelton 3) Moreover, diversity of seeds can be sustained through seed banks. For Vavilov seed diversity is the best tool for a farmer to deal with farming problems such as pests and diseases. Vavilov named the places of certain seeds as “the centers of origin” and he believed that these places were the best places “to find additional genes for resistance” (43). Specific kinds of seeds can merely survive in

these centers of origin and trying to cultivate them in any other place is nothing more than the waste of time and energy.

The most important fact about the seed banks is that collecting seeds and keeping them in the banks are not effective ways and it is better to plant seeds for the yield as Kingsolver clarifies,

Seed banks, even if they're eleven thousand years old, can't survive for more than a few years on the shelf. If they aren't grown out as crops year after year, they die – or else get ground into flour and baked and eaten – and then this product of a thousand hands and careful selection is just gone, once and for all. (“A Fist in the Eye” 19)

As a result, if seeds are not planted, they are destined to become extinct. Thus, Kingsolver puts emphasis on how important it is to plant the seeds and get products each year since seeds lose their productivity if they are not planted regularly once again. Kingsolver underlines the fact that “seeds are living units, not museum pieces; in jars on a shelf their viability declines with age” (*Animal, Vegetable, Miracle* 55).

Aside from his interest in seed banks, Nabhan is also interested in heirloom seeds. Following Vavilov’s trail, he has realized that the origins of many seeds actually come from developing countries. He states that “three-quarters of the plants grown in the United States today had their origins in Africa, Asia, and Europe” (*Where Our Food Comes From* 127). Nabhan wants small and poor farmers of developing countries to realize that their own diversified heirloom seeds have crucial importance to feed their people and the whole world since he has an ardent belief in the fact that seed diversity is necessary for food security. Nabhan is especially interested in the seeds that are rarely found and about to go extinct. Nabhan explains that after founding Native Seeds Organization in 1982 he “rescued dozens of Native American vegetable varieties from extinction, had multiplied their seeds, and distributed them free to more than one hundred Indian communities in [their] region” together with his friends (*Coming Home to Eat* 58). Nabhan and his friends are aware of the fact that heirloom seeds are in danger. He emphasizes how important it is to collect heirloom seeds and he says: “It was only when generation after generation can string their

homelands' seeds together in an unbroken chain—a necklace of living tradition—that the seeds themselves can be considered safe” (164).

Most farmers rely on heirloom seeds against drought and famine and Nabhan calls these local farmers “seed people.” They are aware of the fact that these heirloom seeds have survived until their time and they have been the best of other seeds. As Nabhan states heirloom seeds' “yields through time have been found to be higher and more stable than those of any single so-called high-yielding variety” (*Where Our Food Comes From* 111). He also finds another term to define these heirloom seeds and calls them “time-tried” (110). Nabhan wants these two terms “seed people” of “time-tried” seeds to remain in his readers' minds by employing a linguistic discourse. Besides, he emphasizes once again how heirloom seeds are crucial for food diversity as he points out “seeds from . . . gene pools, whether put directly in the soil or used in plant breeding, are our best means of dealing with pests, droughts, diseases, soil nutrient deficiencies, salinity, and short growing seasons” (16).

Coming back from his trip to Lebanon, Nabhan brings some heirloom seeds to America because he wants to enjoy the traditional food wherever he goes. Nonetheless, he realizes these heirloom seeds are unique to their local lands and they cannot grow in any other place. Hence, it is not possible to eat or grow everything considering the features of the local land. As the features of the heirloom seeds are unique to that local place, the yield of a crop can be at the maximum level within that local place. The perfect places to find and follow the history of heirloom seeds are no other places than the small local villages for Nabhan who is tracing the same ways which Vavilov passed before and he calls this trip as a “geographical hopscotch” (*Where Our Food Comes From* 105). Depending on his observations and researches on Native Americans, Nabhan reveals that “what buffered the Hopi and Navajo from famine during drought was a mixed subsistence strategy that drew on a diverse set of crops adapted to different agricultural habitats” (132). Hence, what saves Natives is their own heirloom seeds used under the light of their local farming traditions and knowledge. For instance, “they had crop ecotypes finely adapted to the soil moisture conditions” prevalent in the desert's weather conditions (132). Nevertheless, as the time

passes, “government policies have encouraged the Navajo and Hopi to become so dependent on cheap, surplus food resources grown elsewhere that it has undermined their own cultural motivations to remain food self-sufficient” (137). Besides, “between Vavilov's visit and the present day, the Hopi have lost not only much of the wellspring of their life, but also more than half of their traditional agricultural biodiversity and most of their capacity for local food security”(136). As a consequence of all these disappointing situations, seed saving that is accepted as one of the basic human rights by food activists is named as robbery. On the other hand, as Nabhan states, seed saving should not be seen as “plundering the botanical treasures,” but it should be seen as “conserving the future possibilities for humankind” (147).

When Nabhan is with his friends in Arizona, they decide to plant some heirloom seeds of pepper. While doing this, he feels as if he is in a ceremonial act. He remembers and shares heirloom seeds' specific names in “Farming in the Time of a Climate Catastrophe,”

It is planting day, and as we place each variety of pepper plant into the moistened earth, we say its name aloud, as if reciting a prayer in the face of uncertainty: Chiltepin, Chile del Arbol, Tabasco, Jimmy Nardello, Datil, Beaver Dam, Yellow Hot Banana, Chimayó, Sweet Chocolate, and Sheepsnose. (1)

Knowing all these names and being familiar with all these diversified pepper species allow Nabhan to understand the history which makes them heirloom seeds. Nabhan believes knowing the traditional name of a crop is very important to make a connection between this crop and its “center of origins” (*Where Our Food Comes From* 43). He supports the linguistic studies of heirloom seeds on crop diversification. After sharing these names with the readers, he adds that the history of these seeds is basically related to water scarcity of the desert. Additionally, food security also depends on water security and being aware of this fact, Nabhan “reduces the potential effects of drought by increasing the soil's moisture-holding capacity a dozen different ways” on his farm. For instance, he grows “drought-and heat-tolerant heirlooms—most of them perennials—which sequester more carbon in the soil” (*Where Our Food Comes From* 10).

In order to follow Vavilov's trail in seed protection, Nabhan founded Native Seeds/SEARCH organization which “is a nonprofit group working to preserve crop biodiversity in the desert Southwest” (Auer 436). This organization is founded to conserve heirloom seeds as a result of Nabhan’s researches on seed banks and heirloom seeds. As Schueller states “[Nabhan] helped establish a native seed bank in Tucson. It now houses nearly 2,000 varieties of corn, chilies, beans, melons, and other heirloom crops, and distributes them to Native American farmers free of charge” (“Eating Locally” 21).

As for Kingsolver, she is also interested in heirloom seeds and she wants to start her farm from seeds not from plants since plants come originally from the seeds. While choosing the seeds to plant, it is very important to have a knowledge about where the seeds come from and whether they are hybrid or heirloom ones. Kingsolver finds the heirloom seeds irresistible “not just for the poetry in their names but because these titles stand for real stories [and] vegetables acquire histories when they are saved as seeds for many generations, carefully maintained and passed by hand from one gardener to another” (*Animal, Vegetable, Miracle* 46). Only by knowing the history of a seed, one can know where the food comes from and being aware of this fact; real gardeners “collect seeds like family jewels” (47). Heirloom seeds are owned by local people who know what is best for their lands as the experts of local land and local history while the patented ones, the modified ones, are owned by agribusiness companies who are the experts of money. If the seed is controlled by a few international food companies, then the end for local producers who are the keepers of heirloom seeds for future generations is really close.

Being totally different from the hybrid seeds which are “the unnatural products of genetic engineering” heirloom seeds are “the products of natural selection” and they are the best options to get the maximum yield (*Animal, Vegetable, Miracle* 47). As Nabhan states before, Kingsolver also emphasizes that “within each crop type, the generations of selection would also yield a breadth of resistance to all types of pest and weather problems encountered through the years” (“A Fist in The Eye” 13). Kingsolver describes each kind of foods in *Animal, Vegetable, Miracle* as the things that “ate and drank sunshine, grass, mud and rain.” Seeds of these foods create the magic again and again in an endless cycle and

this is “the absolute sacrifice that still holds back seeds: a germ of promise to do the whole thing again, another time” (284). Therefore, nature has its own magic to continue the sustainability in a flawless natural order of selection, and there is no need for the modification of bio-tech companies.

Choosing to consume seasonal foods is as important as seed banks and heirloom seeds for food security as Nabhan and Kingsolver discuss in their works. Heirloom seed means healthy food and healthy food means seasonal food. One of the prominent reasons of GMO experiments is to be able to have any kind of food at any time. However, it is obvious that the taste of any specific kind of food is the best when it is eaten in season. In industrial agricultural practices, most of the crops can be produced in green houses to make any kind of food available for consumers in any season. This greenhouse “success helped the U.S. government gloss over the loss of centuries of traditional agricultural knowledge, and thousands of years of cultural selection of regionally adopted seeds” (283). On the other hand, consumers still have options and they can choose what to eat or what to preserve as seasonal foods by becoming a supporter of the local food movement.

Nabhan’s book *Coming Home to Eat* has four chapters; they have the titles of each season because Nabhan emphasizes that it is only possible to eat healthy foods in seasons. These four chapters include the information about specific kinds of foods according to season titles. Nabhan refers to summer as “fertile month” when different kinds of fruit and vegetables can be eaten and autumn as “feasting month” since autumn is the harvest time. Similarly, he names winter as the “reflective month” because what people will eat in winter depends on what they have produced and preserved in summer time. He calls the spring “the cruelest month” because it is time to plant and the crops cannot be much diversified. This is one of the reasons why people want to eat out of season foods. On the other hand, if they are patient enough, they can get the abundance of nature at the harvest time and they can get prepared for the winter. They can eat whatever they want at its best quality and flavor. Nabhan summarizes this fact in *Coming Home to Eat* by reminding Henry David Thoreau’s words to his readers: “Live in each season as it passes, breathe the air, drink the drink ,taste the fruit, and resign [themselves] to the influences of each” (95).

One of the main concerns of Kingsolver in her book, *Animal, Vegetable, Miracle*, is to help the readers to acquire the habit of eating seasonally. Kingsolver introduces the readers with the word “vegetannual.” She writes about the picture showing the foods as “a single imaginary plant” that is full of fruit and vegetable that can be eaten seasonally. It is a cornucopia of different plants. When the readers open the cover of the book, this picture of “vegetannual” is the first thing that they see after the contents page.

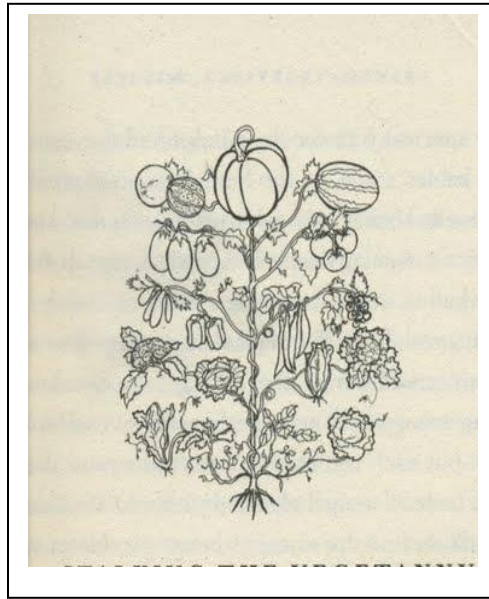


Fig. 1. A Vegetannual. Kingsolver, Barbara. *Animal, Vegetable, Miracle: A Year of Food Life*. New York: Harper Collins Publishers, 2007. Print.

She chooses to use this effective picture so that people can understand the importance of eating seasonal foods. They can believe that if they want they can have many options for each season by looking at the “vegetannual.” Moreover, she names the chapters after each season just like Nabhan does to give information about when specific kinds of foods can grow and to warn people not to eat out of season foods. As Nabhan renames the seasons as “reflective” or “cruellest” ones, Kingsolver describes spring as “the emerald season” with its all green vegetables to share a feeling of refreshment with the readers. Besides, she adds if people eat out of season foods, then they will have to consume “tasteless [foods] all winter to satisfy a craving for everything now” (31). Eating seasonal foods can be thought as a moral choice. If consumers do not accept “this style of eating as deprivation,” (65) they will

realize that it is not too difficult to prefer seasonal foods.

Preservation and the preparation of the foods are mentioned in both Nabhan's and Kingsolver's works. They state that if consumers still want to have out of season foods despite their all warnings, then they can have them in a healthier way by drying, canning or pickling. These options give the consumers the chance to have healthy, cheap foods, and to know the origins of their foods because they will prepare these foods. Besides, they are environmentally friendly ways since not much energy is used while preparing them and all one needs is sunshine and jars. Kingsolver would "rather have them on the shelf than using up electricity to stay frozen" (*Animal, Vegetable, Miracle* 201). Even if consumers want to have foods frozen, it is still more economic and innocent when compared with the energy that is spent for the transportation and distribution of the out of season foods.

To sum up, refraining from GM foods, preferring local products to organic ones, protecting seed banks so that heirloom seeds can be protected, and eating seasonal foods are some of the ways to sustain food security. Moreover, it is obvious that food security can be achieved by supporting the local food movement and local farmers who are the keepers of heirloom seeds. "There is no question that small farmers located in marginal environments in the developing world can produce much of their needed food" (Toledo 383). Small farmers provide "food security at the household, national, and regional levels" by the application of right farming techniques (383). Thus, being a local consumer by becoming a conscious consumer is important not to lose the food security in local levels and then inevitably in global levels.

Notes:

^{xi} “You cannot patent things created by Mother Nature” (Adams 4). Genes were created long before the experiments of genetic companies, and they managed to survive to our day through natural selection by adopting the new, ongoing conditions of our world. People could survive and were contended with what they had without the manipulation of the food genes. What has changed so quickly under these circumstances? As food writers question has it been only the problem of increasing population, or the agribusiness companies which do not value either public health or environmental health? “The greed of the corporation which knows no bounds” is the reason for this big change in food production. Agribusiness corporations “believe that they alone have the right to monopolize your genes, your seeds, your food and your medicine . . . These corporations want to own the world and control everyone and everything in it” (Adams 13).

CHAPTER III

THE LOCAL FOOD MOVEMENT FOR SUSTAINABILITY

Eaters must understand that eating takes place inescapably in the world, that is an inescapably is an agricultural act, and that how we eat determines to a considerable extent, how the world is used.

Wendell Berry, The Art of the Commonplace 324

The main motto of the local food movement is “think globally, act locally” (*Animal, Vegetable, Miracle* 150), thus food writers promote that local precautions of the individuals can be effective against environmental problems to protect the whole world. Basically, the “think globally, act locally” slogan “involves work on at least two scales. It says, in effect: try to understand ecological systems on the largest possible scale and then take action locally in accordance with that understanding” (Clark 136). Hence, what thinking globally requires is “local actions” (*Animal, Vegetable, Miracle* 150). It may seem impossible, for many people, to change the world through individual choices and personal precautions, but they undermine the fact that small changes can have big results. That is to say, one can protect nature by choosing to eat locally produced foods, and supporting the local food movement. A significant change can be achieved for the future of the universe by changing eating habits on the local level. As Hopp emphasizes, “small changes in buying habits can make big differences” (5).

Wendell Berry shows that what local food writers are trying to do is not in vain since they are creating awareness among consumers. In *The Art of the Commonplace*, he questions if he really believes in the power of the local food movement. He asks himself: “Do I think that there is a hope that such a revolt [the local food movement] can survive and succeed, and that it can have a significant influence upon our lives and our world?” He unmistakably answers: “Yes, I do” (245). Thus, trying to be a local food consumer by supporting the

local food movement can make a big difference in the food production systems, food economies and inevitably in the whole world since the local food movement is “a revolt of local small producers and local consumers against the global industrialism of the corporations” (*The Art of the Commonplace* 245).

The local food movement cannot be separated from local agricultural techniques. Thus, as Flora reveals “adaptive management in agricultural practices is very important in local farming systems” (121). Interplanting,^{xii} crop rotation, soil management, no tillage technique, using cover crops, and compost are just a few examples for these adaptive agricultural practices. Miguel Altieri calls these practices “ecologically informed and environmentally sound techniques” (“Agriculture, Traditional” 117). Apart from the consumption of foods produced via these practices, Flora describes local food movement as,

minimizing use of non-renewable inputs that cause harm to the environment or to the health of farmers and consumers; and making productive use of the knowledge and skills of farmers and their collective capacities to work together to solve common problems. (118)

It is very obvious that farmers' skills and renewable inputs are the key points in local farming, and as Toledo explains, “the emphasis lies on improving whole farming performance and productivity rather than the yield of specific commodities” (366).

The literary works of Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver are the examples of the “locavore movement” which can be understood as eating only the foods that one grows or the foods produced locally. The word “locavore” is “coined by Jessica Prentice to describe and promote having a diet consisting of food harvested from within an area most commonly bound by a 100 miles radius” (*Good Harvest Market* 2). This definition also introduces the readers with another term “food miles” which is about the distance between the production place of the food and where it is consumed (Hill 1). A great amount of fossil fuel is used in industrial agriculture for the transportation of food. Similarly, enormous amount of energy should be consumed to keep these products fresh in refrigerators during transportation. In order to reveal the amount of oil used for transportation and storage, Kingsolver's husband, Steven Hopp, clarifies in *The Animal*,

Vegetable, Miracle that “each food item in a typical U.S. meal has traveled an average of 1,500 miles and we’re consuming about 400 gallons of oil a year per citizen” (5). While these are the facts about food miles, it is clear that being aware of food miles makes people responsible for public health and the environment. One can argue that Nabhan is quite right when he says: “I want to reduce the distance that my food travels before it reaches my mouth and my mind, so that I can reduce the ignorance” (*Coming Home to Eat* 34). Besides, as Schueller reveals it should be taken into consideration that “a typical morsel of food journeys 1,400 miles before it reaches a mouth— 50 times farther than it did 20 years ago— changing hands at least six times along the way” (3). All in all, these two terms, “locavore” and “food miles” are important while studying the local food movement and they are directly connected to the philosophy of local consumption and its effects on the environment in terms of ethical eating.

Berry makes a comparison between local farming and industrial farming in this chapter. He promotes local production and local consumption against industrial agriculture by giving an extensive analysis of probable solutions of the local food movement. He writes as a guide for city dwellers and basically he calls them to have small gardens even if they cannot produce everything. On the other hand, the main focus of Nabhan is to show the diversity in local places by introducing his “desert oasis” to the readers. Nabhan highlights the importance of community supported agriculture and he invites the readers to buy their foods from farmers’ markets. Advocating community supported agriculture and buying from farmers’ market enable consumers to realize the connection between their foods and local places where these foods are produced. Thus, Thomashow’s “Place-Based Perceptual Ecology” is an effective resource to understand how local places are important to realize where foods come from and to see the world as a whole by thinking globally and acting locally.

3.1. BERRY'S METHODS AGAINST ENVIRONMENTAL PROBLEMS

In his works, *The Art of the Commonplace* and *Bringing it to The Table*, Berry puts emphasis on the importance of the local food movement against the environmental problems that affect both human beings and nature. He suggests various methods such as small-scale farming as a reflection of natural order in contrast to standard production of industrial agriculture, adaptive agricultural practices, family farms, the real-local farmers, gardening, agrarian values, and conservationism to fight against the environmental problems. In his works, thinking about these components of the local food movement, one realizes that there are still ways to save nature.

Berry believes that sustainability in farming can be achieved through local farming and local consumption both of which are related to local production. He describes local farming in *Bringing it to the Table* “as a way of farming that can be continued indefinitely because it conforms to terms imposed upon it by the nature of places and the nature of people” (15). Therefore, the knowledge of local farmers is as much important as the features of a local land to sustain local production. How effective and mutually dependent these two participants of sustainable farming are can be seen only in the practices of small scale farming.

Small scale farming has a direct relation to locality which results in intimacy. Farmers can know a place through intimacy and if they know the features of a place and how to make it suitable for farming, and then they can manage to farm the “unfarmable” lands (*Bringing it to the Table* 60). Hence, knowing the land and understanding its needs are the key points in agriculture to know the history of food. On the other hand, industrial agriculture undermines how important this local knowledge of food history is for agriculture. Only by knowing the history of food and food production conducted on small scales, one can have the intimacy with the local land and protect it. Nevertheless, Berry states,

Industrial farming forces all agricultural localities to conform to economic conditions imposed from afar by a few large corporations (and this) has caused problems of the largest possible scale, such as soil loss, genetic impoverishment, and groundwater pollution, which are

correctable only by an agriculture of locally adopted, solar-powered, diversified small farms.
 (“The Agrarian Standard” 10)

The indifference of standard productivity can be changed with the familiarity of a local place. Big companies have neglected the necessity of local adaptation and they have subjected the farms to a radical oversimplification that is the “unnatural linearity of the production line” (“Renewing Husbandry” 23). Berry claims that farming should be done with the measure of nature not with the standardized measure of industrial agriculture that ignores local features.

Farming by the measure of nature, which is to say the measure of the particular place, means that farmers must tend farms that they know and love, farms small enough to know and love, using tools and methods that they know and love, in the company of neighbors that they know and love.” (*Bringing it to The Table* 9)

According to Berry agricultural practices should be the reflections of natural order and changes. If agricultural practices are forced to be done under the control, order, and the desire of agribusiness leaders, then these practices are obliged to be in vain because no power can change or alter the power of nature in the end. As a result, to have a harmony between nature and farming process, farmers can rely on natural order and it is better to have farms which are “constructed as an analogue of the organic world . . . rather than being an analogue of an industrial system” (*Bringing it to the Table* 164).

The local food advocates convey that small farms are important participants of “diversity support systems” for agriculture. Berry claims that food diversity cannot be sustained within the standards of mechanical productivity and “standard of nature is not as simple as the standard of productivity” (“Nature as Measure” 207). On the other hand, industrial agriculture has the simple standard of productivity which leaves no room for nature to thrive. Berry wants the readers to realize that “farming cannot take place except in nature; therefore, if nature does not thrive, farming does not thrive, and as a result we cannot thrive” (207). Standard productivity of industrial agriculture cannot take place in natural order and it is clear that farming should be done within this natural order to support the diversity systems on small scale farms.

Adaptive agricultural practices such as interplanting, crop rotation, soil management, no tillage technique, using cover crops, and compost can be used on small scale farmlands by local farmers. Nabhan promotes these “adaptive managements” of local farming techniques against the “maximizing models” of industrial agriculture as Ken Wilson remarks in the foreword of *Where Our Food Comes From* (2009). Including new terms such as “techno-gardens” for large scale farmlands based on “maximizing models” of industrial agriculture and “adaptive mosaics” for the local farmlands based on “adaptive management” techniques in his works; Nabhan makes a comparison between industrial farming techniques and local farming techniques in a linguistic discourse (xviii). These adaptive agricultural practices rely on the imitation of nature and local farmers are aware of the fact that imitating nature by using adaptive agricultural practices will never lead them to do wrong. Similar to Nabhan, Berry also claims that a farm should imitate nature in adaptive management system of local farming. Hence, it will be meaningful to make references to Wes Jackson's and Masanobu Fukuoka's works since their works are mainly about those adaptive local farming techniques. These two authors describe a healthy farm as a pasture; they believe there should be fields beside the native prairies because diversity in these prairies can control pests and diseases.

Analyzing Wes Jackson's studies, Berry concludes that nothing can be more suitable for local farming rather than the imitation of nature as it is stated above. In a way, imitating nature is almost the same with “farming by the measure of nature” (*Bringing it to the Table* 9). For instance, diversified and perennial^{xiii} crops can be cultivated within the prairies as this will be useful for agricultural practices without energy and economic loss. “The prairie's loss of soil to erosion is minimal; it is highly efficient in its ability to absorb, store, and use water; it makes the maximum use of every year's sunlight; it builds and preserves its own fertility; and it protects itself against pests and diseases” (179). Turning this kind of land into large scale farmlands by destroying prairies; the aim of industrial agriculture is to have a dependent land on agribusiness system. However, the imitation of nature according to the feature and needs of the land can be a better option for the land, farmers, and public health.

Jackson proposes the use of perennial seeds to have polyculture^{xiv} and he recommends crop rotation against crop and soil loss just like Fukuoka does. Fukuoka is in favor of “do-nothing-technique” in farming and he recommends five major principles for this technique: no tillage, no fertilizer, no pesticide, no weeding, and no pruning. He believes that diversity can be sustained and farmers can get the same amount of yield and sometimes more from their fields by using these techniques. He says that cover crops are necessary to provide protection from erosion; besides, natural weeds can be used to fight against pests. On the other hand, industrial agriculture makes farmers accept the coexistence between the plants as competition to sell the fertilizers that have special brand names. Fukuoka questions in *The One-Straw Revolution* if it is “right to destroy the natural state, to pick out certain plants living in harmony among many plants and call these crops and to uproot all the others as weeds?” (93) In contrast to this separation between plants, local farming accepts weeds as “sponsor” since “they may have positive effects on soil and crops, or that serve as food, medicines, ceremonial items, teas, soil improvers, or pest repellents” (Altieri 111). However, industrial agriculture accepts weeds as the problems to be solved immediately through mechanical solutions. Howard, in support of Fukuoka’s ideas, has another question for the weed problem. In his work *Farming and Gardening for Health and Disease* (1945), Howard asks the readers: “Is it not obvious that Nature refuses to grow on any one spot the same crop without other intermixtures?” (61) Furthermore, Fukuoka recommends the farmers to have animals together with the crops and having suitable places for compost to mix crop residues or weeds with animal manure so that they can be used as natural fertilizers.

Having discussed small scale farming and adaptive management systems in the local food production, now family farms can be studied. Family farms have a crucial importance in the local food movement; the continuity of family farms is very important for the continuity of local production. These family farms connect the local farmers to the local lands so that they can take good care of these particular places by protecting the local natural resources and the environment. “When people see themselves as custodian of heritage they have received from their parent and will pass on to their children, they are more likely to cherish

the land and farm it sustainability” (McGregor 129). Thus, knowing everything from the start, i.e. how the food grows etc., makes farmers familiar with the production process and they feel responsible for the results of their actions. Besides, there will be dependence on family members and neighbors rather than on agribusiness corporations because the sustainability of family farms relies on the dependence between family members and neighbors.

Berry defends family farms because these farms are just the right places for local farming. He clarifies that farmers work for their own lands on family farms and they know what is necessary for their lands since the lands are small enough to be cared by the family members, or by a few helpers. Furthermore, “the term 'family farm' implies longevity in the connection between family and farm” (*Bringing it to the Table* 32). This long term connection between family members and the land makes the land more valuable since a lot of efforts, depending on experience and hard work, are made for the land for long years. Family members know their responsibilities and this creates the feeling of connection to the land which is totally different from alienation caused by industrial food production. The agribusiness system forcing family farms to *get big or get out* incites a competition between small family farms and big farms. As a result of this competition, small farms disappear one by one bringing an end to the local knowledge, local diversity and cultural exchange. As small farms disappear local farmers disappear, too despite the fact that they “belonged by an intricate awareness to the earth they lived on and by, which meant that they respected it, which meant that they practiced strict economies in the use of it” (*The Art of the Commonplace* 10).

As Berry states, in agricultural practices there are some questions that can be asked to the land before farming. Asking questions is at odds with what industrial agriculture requires from *food specialists*. Different from *food specialists*, real farmers of the family farms have always questions in their minds and they always ask questions to the local place to know its needs, pros and cons. For Berry the first question is “What is the nature of this place? And then: What will nature permit me to do here? And lastly: How can I make my work harmonize with the nature of the place?” (“Field Observations” 71) These are the vital

questions of local farmers who are taking care of nature and doing their jobs with love. If farmers do their jobs with love by asking questions for the health of their lands, then they will have an intimacy with their lands and they will know what is necessary for these lands. On the other hand, industrial agriculture has the answers which have no questions and these answers are not found by farmers themselves, but they are imposed by agribusiness corporations for their own benefits. In short, industrial agriculture sees everything as a problem to be solved rather than seeing the potential of natural power of the local land.

The speed of production and consumption are increasing simultaneously in the industrial agriculture. While speed is increasing, quality and intimacy are declining in the food production systems. As Berry argues industrial food producers ignore the fact that “land cannot be properly cared for by the people who do not know it intimately, who do not know how to care for it, who are not strongly motivated to care for it” (*The Art of the Commonplace* 195). He is a real critic of food specialists who work for agribusiness companies; he claims that these specialists cannot know the real needs of local lands as these local lands are not the places where they live. Since food specialists do not live in these local places, they cannot create a connection between land and human health. As a result, they cannot foresee the results of waste produced by industrial agriculture and they do not question their actions on environmental basis. As opposed to the specialists of agribusiness companies, real farmers are aware of “the basic ecological principle: nothing lives in isolation” (*The Art of the Commonplace* xiv). Besides, these real farmers try to sustain cultural and traditional food production system against “consumptive” and “profit-driven” companies which constantly serve for the never ending needs of consumers (xiv).

For sustainable farming methods, one needs local knowledge and local skills rather than the superficial knowledge of specialists who know almost nothing about the needs and features of a local place. Specialists can have common or general solutions for agricultural problems, but these solutions may not be appropriate for the local land and they can be harmful applications rather than useful solutions. While the local farmers are informed about agricultural solutions for agricultural problems, the specialists of industrial agriculture can only think of mechanical solutions without knowing the fact that

“agricultural problems should receive solutions that are agricultural, not technological or economic”(*The Art of the Commonplace* 272). As Berry states agricultural solutions should be taken into consideration in farming practices as local farmers do and he recommends farmers to pay attention to Howard's ideas in *Bringing it to The Table* where Howard states,

Neither farming nor experimentation should usurp the tolerances or violate the nature of the place where the work is done . . . the work must respect and preserve the livelihoods of the local community. Before going to work, agricultural scientists are obliged to know both the place where their work is to be done and the people for whom they are working. (169)

It is obvious that industrial agriculture lacks this closed observation related to local land and people. Berry asserts local farmers as the guides in food production, not the *food specialists*. He defends that the “farmer should take his own advice, and his advice comes from his experience and the experience of farmers like him, not from experts who are not farmers” (128). Thus, experience can be attained only through an awareness of the needs of local lands by offering agricultural solutions for the agricultural problems.

The knowledge related to the land and sustainable farming can be transferred to younger generations by elderly people who are true to the local land; these elderly people, indigenous farmers, are the bearers of both cultural and agricultural knowledge. Besides, “ecological sustainability requires a complex local culture as the preserver of the necessary knowledge and skill” (*Bringing it to the Table* 16). On the other hand, being totally at odds with this requirement industrial agriculture that depends on mechanization cannot have any alternative solutions according to the needs of local lands. Industrial agriculture is weak since it lacks the local experience to reflect the knowledge acquired by trial and error. This experience ensures the local knowledge about the features of a land to be lifelong and it can be transferred only by local farmers who are “great experimenters, great promoters of diversity” as Nabhan states in *Where Our Food Comes From*. He adds: “[t]o understand how this diversity arose, we must take into account that the farmers' very methods of crop selection enhance landrace diversity because they have so many criteria that they are selecting for . . .” (102). These farmers always ask questions and learn which questions to ask from elderly, indigenous farmers while food specialists promote general answers without paying attention to how valuable the questions are to know the local land

intimately. Moreover, Nabhan claims that farming cannot be learned from textbooks since they are not prepared according to the needs of local lands. He values the real farmers of the past who rely on their experiments gained from fields. In an interview titled “Maintaining Food Crop Diversity: An Interview with Gary Paul Nabhan” he elucidates,

I think we need *a lot* more farmers. We've broken the chain of orally transmitted traditional knowledge that's been passed down for 8,000 years among farmers. You can't learn to farm just from textbooks. Some of the mistakes I've made raising sheep are due to my not having access to my grandfather's knowledge of raising sheep. Had I had him teaching me, I probably wouldn't have made those mistakes. (quoted in Bahnson 22)

By going back in time and remembering his memories, Nabhan emphasizes how important the knowledge of the elderly farmers is to know the land as a whole and apply the practices of local farming.

Berry is aware of the fact that everybody cannot be a farmer, but he believes that everybody can have a little interest in gardening. Thus, he tries to create an individual awareness that can be helpful for public awareness. Being aware of the environmental damages of industrial agriculture, refraining from processed foods or trying to have a small garden are some of the practical points for the communal and environmental change. In *The Art of the Commonplace*, Berry remarks that he “can think of no better form of a personal involvement in the cure of the environment than that of gardening. A person who is growing a garden, if he is doing it organically, is improving a piece of the world” (88). Thus, being an owner of a small garden is a kind of local precaution against environmental problems and gardening is an important part of the local food movement supporting the idea that each individual can contribute to the local production even on a small scale. It is also more economic and easy to have a small garden for the ones who still wants to be a part of urban life. One has the right to eat healthy foods no matter where he or she lives and it becomes quite clear that the most trustworthy way to consume healthy foods is to grow one's own food as much as possible. Besides, gardening gives the chance to feel the sacred connection between land and people and they can experience the therapeutic power as a reflection of this link. From a religious perspective, Berry reveals this connection between land and people and he claims that “growing one's food is — in addition to being the

appropriate fulfillment of a practical need — a sacrament, as eating is also, by which we enact and understand our oneness with the Creation” (132). Moreover, he dwells on the importance of gardening for its therapeutic effect and he states that “in gardening, one works with the body to feed the body . . . the work thus makes eating both nourishing and joyful, not consumptive . . . this is health, wholeness, a source of delight” (132). So, growing food by taking care of the local land generates the feeling of intimacy and people can feel more connected to the land that feeds them. Similar to Berry, Kingsolver emphasizes the merits of gardening, too. In *Animal, Vegetable, Miracle*, after harvesting the tomatoes and canning them for the next winter Kingsolver can realize the feeling of connection and says: “[B]ut right now, looking at all these jars in the pantry gave me a happy, connected feeling, as if I had roots growing right through the soles of my shoes into the dirt of our farm” (303). As a result, the local food movement organizations try to make people realize that growing, preparing, and eating food can be seen as a therapy in the act of gardening. Kingsolver believes in the power of this effect and says that “nothing is more therapeutic than to walk up there and disappear into the yellow-green smell of the tomato rows for an hour” (177). Even the ones who have the smallest gardens can feel this therapeutic effect while they take care of their small amount of lands. It is just like an escape to ponder on the beauty, harmony, and timelessness of nature. Having a garden and taking care of it are challenging works, but it is very satisfactory at the same time. In addition to all these ideas, in his article “Agriculture, Traditional” Altieri argues that gardens are necessary for diversified and small scale farming practices. He claims that “home gardens are a highly efficient form of land use, incorporating a variety of crops with different growth habits” (110). He believes that gardens are important places to have locally produced foods in simple ways and the number of gardens gives the readers an idea about the number of different plants.

The importance of an agrarian way of life in relation to the local food movement can be discussed after the means of local farming have been explored. Similar to Jefferson, Berry is an agrarian believer supporting the agrarian values in his writings on farming and the local food movement. He puts a clear line between industrialism and agrarianism. For him,

agrarianism is a culture and it is connected to the land's health while industrialism is based on technology and capitalism. In order to have a feeling of responsibility, it is crucial to have knowledge about the ecology of one's homeland and this requires "an agrarian mind." As Berry states, "the agrarian mind is not regional or national, let alone global, but local . . . It depends and insists on knowing very particular local histories and biographies" (*The Art of the Commonplace* 239). The idea of getting people's needs from their own farms lies underneath of agrarian thought. While local farming supports the family farms, industrial farming puts family farms at risk in terms of economic sustainability. The local farmers are forced to leave their lands and get settled in urban places despite the fact that agrarian way of life requires "the practice of neighborhood" (*Bringing it to the Table* 116). In order to have a local community that can sustain its needs, Berry believes in the "practice of neighborhood." As it is not possible to acquire all one's needs from a small farm; having strong connections with neighbors can be very helpful. Division of labor and cooperation may support the local economy if the community members have the awareness of interdependence.

Just like Berry, Kingsolver also puts emphasis on the link between agrarian values and the local food movement. She shares with her readers the ideas of her friend who has a restaurant which only services the foods cooked by local farmers' products. Her friend believes that "Thomas Jefferson presumed on the basis of colonial experience that farming and democracy are intimately connected. Cultivation of land meets the needs of the farmer, the neighbors, and the community, and keeps people independent from domineering centralized powers" (*Animal, Vegetable, Miracle* 150).

Discussing the agrarian values, conservationism that is also a part of the local food movement can be studied. In *The Art of the Commonplace*, Berry states that it is not possible to be an environmental conservationist without being a local food consumer and a producer. To him, it is not possible to talk about protecting the wilderness if no precautions are taken against the damages of industrial agriculture. In the end, local preferences and local eating habits can be very effective in fighting against the devastating facts of industrial agriculture because as Pollen states "buying local is an act of conservation"

(McGregor 126). Similarly, as he emphasizes in *Bringing it to The Table*, Berry takes readers from the passive observation of wilderness to being an active participant of farms and gardens so that they can protect the environment because gardening is also an act of conservation just as buying local. Pollan states that Berry “marked out a path that led us back into nature, no longer as spectators but as full-fledged participants” (xiii). Consequently, being a conservationist also requires being an active participant of growing food or questioning industrial food production. On the other hand, the link between consumption and production is weakened due to industrial food production. As a result, by “dividing consumption from production [farmers] have lost the function of conserving,” too (Howard, *Farming and Gardening* 246).

Berry makes it clear, throughout *The Art of the Commonplace*, that eating is an agricultural act and it is important to eat responsibly to form a link between production and consumption. Eating responsibly can determine the value that one assigns to nature. Berry helps city dwellers who want to eat responsibly and he shares his ideas about how to become a nature friendly consumer for the local food movement. Firstly, consumers can grow their own foods as much as possible to know the cycle of growing while they are getting acquainted with the local species. Secondly, Berry believes that they should know the origins of the foods to get the most secure and the cheapest foods that they can buy. Thirdly, they should have a direct connection with their local farmers to eliminate the destructive link between transporters, processors, advertisers, and packagers. Finally, they can prepare their own foods and be direct observers of the industrial food production. If they are careful about these ideals, then they can be real protectors of nature. They start to realize that they should protect the local places at first hand if their concern is to change the world through an environmentalist aspect. Moreover, trying to be a local consumer rather than an industrial one is crucial. Consumers can start seeing their real needs not the ones presented by agribusiness companies thanks to the local food movement. Moreover, Berry underlines,

[t]he way we farm affects the local community, and that the economy of the local community affects the way we farm; that the way we farm affects the health and integrity of the local ecosystem; and that the farm is intricately dependent, even economically, upon the health of

local ecosystem. We can no longer pretend that agriculture is a sort of economic machine with interchangeable parts. (“Renewing Husbandry” 6)

To sum up, devastating effects of industrial agriculture can be eased through local agricultural practices and the local food movement. Small scale farming, using adaptive farming techniques, family farms, avoiding reliance on only specialists, gardening, and retaining agrarian values are the ways to make agriculture environmentally friendly and sustainable. Besides, it becomes obvious that saving each local tradition in agriculture can be an important way to save the whole universe in terms of food consumption and production.

3.2. NABHAN’S LOCAL MARKET, FOOD MILES, AND COMMUNITY SUPPORTED AGRICULTURE

The main focus of Nabhan's works is the diversity of local crops that are cultivated on marginal lands. Living in a desert farm in Arizona, he is mostly concerned with the desert foods and he can make direct references from his daily farming activities in his works. In his writings, he tries to show that even a place like a desert can be a center of abundance if one knows how to cultivate the land. Depending on local resources and making an analysis of seasonal foods, it is not too difficult to sustain one's life even in a desert. Nabhan believes that diversified desert foods show how the desert is a place of fruitfulness. These desert foods are so important for him that there are brilliant drawings of them in his studies. For instance, in *Coming Home to Eat*, Nabhan uses the drawings of traditional foods such as prickly pear, saguaro fruit, roasted mescal which are unique to Arizona. He confesses that a few people can find these foods edible since “more people than ever before in history have absolutely no involvement in producing the foods that sustain them” (26). Besides, Native people had only these foods unique to their lands before the introduction of large-scale-factory-farming. It is a fact that they did not starve to death and even they were healthier because of natural foods before the introduction of industrial processed foods. O'adham and Seri people are just two examples who value their traditional desert foods;

they share many of their experiences in finding and preparing desert foods with Nabhan to prove that the desert is an oasis full of abundance.

Studying on desert foods, Nabhan has a “desert oasis” in Arizona. His “desert oasis” is

covered with prickly pears, heirloom grapes and pomegranates, mesquite trees, wild beans, a pollinator garden, and a peach tree. He added tomatillos and several varieties of squash, peppers, herbs, onions, and native shallots. He installed a drip irrigation system and planted under shade trees, lowering his water needs—even in a desert—to less than what a typical grocery uses to mist vegetables. (Schueller 11)

Nabhan changes his eating habits and can sustain his life by what his garden gives. It may seem impossible to lead such a life for some people, but Nabhan turns the desert into a market of gourmet and eccentric tastes by the right water management techniques and by choosing the right heirloom seeds which are suitable for desert climate. Moreover, preferring to eat seasonal foods and trying to have this habit are very crucial to realize how abundant the desert is. For example; Nabhan knows that “spring brought cactus buds, which he could eat dried, pit-baked, or pickled, and squash blossoms that could be stuffed. Summer meant gathering wild desert greens, berries, and saguaro fruit” and “as it turned out, Nabhan's diet became remarkably similar to what local Native Americans once ate” (Schuller 17).

Nabhan knows the local features of the land where he lives and he introduces the readers with almost any kinds of desert foods by giving examples of how native people make use of them. As he starts to spend more time in Arizona, he confesses in *Coming Home to Eat* that his worldview became “cactocentric” (109) since wherever he looks he sees cactuses and he starts to learn how to sustain his life with these kinds of local foods by the help of local people. Nabhan is always in connection with the local producers and he loves spending time with elderly people while getting traditional recipes such as mesquite tortillas from them. His friends and mentors, being connected to the land by heart, are true to their lands and traditions. He feels deep respect for elderly people and longs for their traditional values. It is a fact that a large amount of the plant species in the deserts has been domesticated by these elderly local people since the ancient times as Nabhan notes. These

ancient and native crops were strong enough to exist till the modern age without any manipulation.

Having a sense of awareness on the diversity of desert foods is crucial to Nabhan. He makes it clear for the ones who have no idea about desert climate and land that they can actually raise variety of desert foods thanks to local agricultural techniques. He also emphasizes that it is possible to sustain one's life by eating desert foods if they know how to make them edible. However, Nabhan makes it clear that each place has different kinds of foods even they have the same desert climate. For instance; Mexicans have prickly pears and Siwans of Egypt have dates. Although both Mexico and Egypt are located in the desert and their landscapes are almost same, different fruits of biodiversity can be seen on these lands and the varieties of wild species may change. Moreover, local farmers of these dry lands are very talented at getting the maximum yield. They choose the crops "which grow quickly enough to avoid mortality due to prolonged drought" (Toledo 370). These local farmers are aware of the fact that the amount of the land is not important in the desert; the crucial thing is having dependable heirloom seeds which are unique to the local place. Thus, as Vavilov makes it clear, Nabhan states that it is high time to rediscover America. Vavilov says that "America was not discovered fully since Americans' diversified crops on their lands were unrecognized and undervalued" (*Where Our Foods Come From* 137). If these diversified crops can be rediscovered again, then more native tribes will sustain food security on their local lands.

As Nabhan explains, the local lands of unique tastes are in danger as the water amount and resources are diminishing day by day. There is a risk of drought since the practices of industrial agriculture are not suitable for the local features of the land. Industrial agriculture consumes almost all resources to produce crops that have neither traditional nor nutritious value. Nabhan stresses that most people want to eat anything regardless of the features of their local lands and they do not know how to sustain their lives by consuming traditional and local foods. For instance, if a person lives in a drought place and wants to have foods which can only be grown in a wetland; then extra energy should be used to get water for this area. Nabhan reminds in *Coming Home to Eat* that "today more than four out of every

five gallons of fresh water found on this planet are pumped out of riverbeds and consumed by agricultural crops” (84). Moreover, since the new farmers of the South can easily find hybrid seeds of agribusiness corporations, they pretend they “don't need drought-adapted corn in the deserts of the Southwest anymore”(84). Besides, they know that they can “take federally subsidized water from the Colorado River, divert it 200 miles to a place that has no water, and then give that crop as much water as we give it in the Midwest” (quoted in Schueller 8). Therefore, the new agricultural methods applied by agribusiness companies are mostly not locally adaptable. Mexico is one of the countries where new methods are used and small scale farming is destroyed by the big steps of the Green Revolution. Water pumps working with petroleum are used in the dry places rather than the suitable seeds for desert climate and this makes local farmers dependent on petroleum and seed companies. However, producing local foods and consuming mostly locally produced crops are both economic and nature friendly.

Taking the information about the Arizona farmers into account, eating only local products as the main aim of the local food movement can be reevaluated. The significance of the term “food miles” comes into the minds as much as the importance of locally adaptable seeds in the habit of eating local products. The “food miles” is generally about the distance between the place where food is produced and where it is consumed as stated earlier. Eating only local products is an environmentally friendly choice if the amount of energy that is used for the production, transportation, and storage of foods is considered. For many food activists, this choice should not be perceived as deprivation; they lay stress on the ethics of eating that is about the moral choices in food consumption. After analyzing the works of food writers, it becomes obvious that capitalist economy helps agribusiness companies so that they can get unfair profit. While agribusiness companies are after unfair profit, local people suffer from malnourishment since their lands are used for the production of exotic foods to satisfy wealthy people. For instance, Indians, who earn a living from fishery, harvest shrimps by mechanized trawlers through non-sustainable aquaculture so that people of developed countries can consume shrimps whenever they want. These huge trawlers are very harmful for sea ecosystem since while collecting shrimps they also collect non-target

animals together with shrimps. In *Stolen Harvest* (2000), Indian food activist Vandana Shiva states that “worldwide, the shrimp and prawn trawler fisheries are reported to have the highest level of discards of any fishery: about 16 million tons a year” (40) and she adds “if all the costs of shrimp farming are taken into account, it is clear that this farming is not suitable” (49). In this case, shrimps taken from Indian coasts are the “functional foods” as Nabhan calls them earlier and they have economic value. Thus, capitalist system forces Indian aqua farmers to continue shrimp farming no matter how devastating it can be for sea animals and for their coasts. It is clear that while shrimp farming causes ecosystem damage in Indian coasts, the people of other countries take advantage of shrimp farming and Indians themselves have to fight against famine since their coasts are allocated for the cultivation of “functional foods.” Taking all these facts into account, it may not sound meaningless to consider how important the “food miles” term is for the local food movement which promotes ethical eating. It is not possible to talk about ethical eating while Indians suffer from famine due to capitalist food production. While eating shrimps, it is better to question what the cost of eating shrimp will be to Indian farmers and to their coasts and not to forget that one’s perception of foods and farming can change through ethical questions. Hence, choosing to eat only local products even if they are “dysfunctional foods” by minding the food miles becomes a moral choice.

Similar to the Indian farmers, Seri people of Native American tribes have suffered from the same problem of trawlers. Sea turtles are very important for their community and their diet depends on these sea animals. However trawlers enter their waters illegally and non-target marine animals such as sea turtles are being killed for shrimp hunting. “The Seri [gain] less than one-fiftieth of the retail value of the shrimp taken from their waters, and yes they [are] the ones who [have] to absorb all the ecological and social consequences in the trawlers’ wake” (*Coming Home to Eat* 221). As a result, apart from the distance problem between the production place and consumption place, it is also important to question in which conditions imported foods are produced. The working conditions of the farmers, safety of ecosystems, and the sustainability of the farming techniques are also some other topics that can be considered within the “food miles” term. While contributing to the economy of the

lands of exported foods, local economy of the country that imports food may be underestimated. Capitalist system of industrial agriculture that divides foods as “functional” and “dysfunctional” foods as Nabhan emphasizes forces the farmers to produce only “functional” foods which have economic value no matter what the needs of local people and local land are.

Discussing the problems of “food miles” and “functional foods,” *Coming Home to Eat* can be analyzed to inform the readers about community supported agriculture [CSA]. The local food movement has its own contents such as the trust between producer and consumer, contribution to local economy, and consumers as the co-producers. Nabhan believes that all of these contents can make a global change as long as modern people start to come home to eat and find the pleasures of traditional foods by becoming a part of community supported agriculture. Nabhan wants to make a connection between traditional foods and modern consumers by making food politics well known and he believes in the effective power of exchange networks for foods. He states that “one of the good parts of CSAs, over and above the fact that they may be cheaper, is that you have a greater variety of foods, and they enable you to understand the plight of people growing your food” (quoted in Schueller 26). Likewise, in a research titled, “Purchasing Foods Produced on Organic, Small and Local Farms: A Mixed Method Analysis of New England Consumers” the participants of the local food movement state that they believe “safety and familiarity are the valuable attributes of “local” and “local is safer.” Besides, one of the respondents expresses her trust in local by these words: “I’d probably go with the small farmer. I probably wouldn’t even ask him if he was organic. See, I don’t even ask them” (271). Hence, feeling of trust plays an important role in the local food movement. On the other hand, Jeffery Smith claims that “the American people want to know what is happening to their food, our government [American Government] just continues serving the interest of industry rather than the rights of its people” (*Seeds of Deception* 218). As a result, rather than believing in the government policies on food without questioning and accepting the supermarkets as only choice, consumers may realize that there are alternatives to the supermarkets and this is what the local food movement is trying to lay stress on.

Community supported agriculture and farmers' market systems are the main alternatives against agribusiness companies and the local food movement establishes a strong relationship based on economic and health trust between the consumers and these systems. Moreover, buying local food can directly increase a farmer's income while consumers can have healthy and locally produced foods. Basically, systems of community supported agriculture are

[p]remised on a direct, ongoing partnership between the producer and local consumers in the immediate area. Consumer participants support the producer by paying for their shares of the yearly production in advance of the season, while the producer then commits to providing participants a weekly basket of high quality, local farm foods. (Hinrichs 39)

Local consumption and production are not only environmental issues due to their social, political, and ethical aspects. These movements also have economic facts. Spending money for the local products makes a community more independent in food economy and if a community is economically free, then it has the right to make choice and decide on what to produce, buy, and consume. The real improvements in the food economy can be obtained only through the efforts of local communities. Local production and consumption can unite local economies with local ecosystems as Berry clarifies in *The Art of the Commonplace*. Similarly, “Strengthening local economies shortens the separation between cause and effect, allowing business owners and customers to comprehend the environmental and social impacts of their behavior more immediately” (Harkinson 11). Moreover, if the economy can be directed by the needs and demands of the consumers through the local food movement, then it turns into a political movement as well. Thus, “community supported agriculture can be seen as bearing the seeds of a political struggle to re-define consumer-producer relationships that may succeed in creating a broader farmer-consumer alliance” (DuPuis 17).

Community supported agriculture and the farmers' markets have emerged within the belief that consumers should be the direct participations of food production and they should realize the fact that buying food can be a social and political activity, too. Pollan states this fact in “The Food Movement, Rising” (2010) and he underlines that “someone buying food here may be acting not just as a consumer but also as a neighbor, a citizen, a parent, a cook”

(23). So, one of the aims of this new food movement is to change the traditional role of the consumers by turning them into co-producers. These co-producers “are supporting a regional food system, securing the agricultural integrity of their region, and participating in the community-building experience by getting to know their neighbors and who grows their food . . . ” (*Coming Home to Eat* 127). Moreover, the new consumers of the local food movement are aware of the fact that “ethical consumption of food centers on localism, as a means of promoting environmental sustainability and social justice through reducing 'food miles' and the creation of alternate food networks” (Henderson 348).

Despite all the advantages of community supported agriculture, some people may claim that this practice cannot go beyond being an elitist activity which depends on gourmet experiences. However, apart from creating the chance to grow one's own food through gardening, local food movement has many options for the people who have low income. For this reason, Nabhan criticizes the ones who are against CSA since they believe that this practice works only for the high-income members in *Coming Home to Eat*. Nabhan says that food stamps can be used, deferred payment options can be created for the low-income members and farmers can donate their surpluses to food banks. Moreover, consumers can work on the farms and get foods in return if they cannot afford to buy and if they cannot find the chance to grow their own foods. However, rather than working on others' farms, it is a good option to own a small garden.

Kingsolver argues that buying organic or local foods can be problematic since they cannot be bought by large numbers of people due to their high prices. However, it is forgotten that “the main barrier standing between us and a local-food culture is not the price, but attitude; the most difficult requirements are patience and a pinch of restraint-virtues that are hardly the property of the wealthy” (*Animal, Vegetable, Miracle* 31). According to Kingsolver, if consumers are patient enough to wait for their plants while they are growing and if they really believe that they can raise their own foods in their gardens or on their balconies, then they do not have to rely on organic food producers. Only a small amount of land, even on balcony, can be turned into a small farm which is full of diversified crops.

Another idea which is against the practices of farmers' markets, apart from calling them as elitists, is that supermarket chains can be more effective in terms of energy saving. As it is debated in "Local Food-the Key to Sustainable Communities" some activists believe that "the supermarket supply chain can do better in terms of food miles and fuel consumption compared to farmers markets. Selling local foods through supermarkets may be more economically viable and sustainable than through farmers' markets" (10). In that case it is better to have a trustful relationship between supermarket owners and farmers and they can get more benefit from this mutual dependence when it is compared to their dependence on agribusiness companies. It is very clear that neither farmers nor supermarket owners want to try hard if there is no economic benefit. For the ones who do not care about the health of the land and who do not realize the importance of sustainable agriculture, these kinds of economic benefits can be persuasive. However, if the only factor to be persuaded is economic benefit, then the aims and ethics of community supported agriculture are neglected. So, creating a trustworthy link between markets and local producers is not quite possible since money talks, not ethics, in the case of trade that depends on industrial marketing system. All in all, if the market system is a local and traditional one rather than the industrial one, the local farm movement can have a chance to improve.

After discussing all these ideas, still there is a question to be answered: What about the products that cannot be taken from local farmers because the local land's features are not suitable to get these products. In that case, Kingsolver and her husband want their readers to choose "fair trade" products which are environmentally and producer friendly. For instance, Kingsolver remarks in *Animal, Vegetable, Miracle* that, "coffee is an example of how fair trade can work to the advantage of the grower, consumer and environment" (262). Kingsolver and her family cannot resist against coffee and it is in their list to be obtained as non-local product. The most important point in this situation is that if they "really" need to have coffee which cannot be found in their local farmers' market. If the answer is "yes" and if they are really persuaded by the idea that they really need it, and then they can choose fair trade products since in a way they continue to help the small and local farmers of other

countries without giving harm to nature. By purchasing fair trade products, they take a step to improve local economies and local places.

In conclusion, the local food movement requires consumers to be co-producers who do not accept growing food as a challenging job. They believe that inability to grow food does not prevent the consumers from becoming a part of this movement since community supported agriculture and farmers' markets can serve them. Community supported agriculture helps the readers to be aware of the biodiversity within the local lands so that they can become more conscious and environmentally friendly consumers. In the end, the consumers will find out that there are many local places full of different traditional tastes that can be found in farmers' markets.

3.3. “PLACE-BASED PERCEPTUAL ECOLOGY” AND THE LOCAL FOOD MOVEMENT

The ideals of the local food movement can be understood better by analyzing Thomashow's essay, “Place-Based Perceptual Ecology”^{xv} which mainly promotes the belief that in order to be conservationists, people need to be aware of the place where they live. Thomashow underlines the importance of the local knowledge in this essay. His ideas can be utilized to clarify works related to the local food movement for there are many parallel points and references between these works and Thomashow's study. Thomashow claims that local observation can be transferred into global issues and global problems can become more personal through local observations. If people are trying to change their eating habits or if they want to grow their own foods, this will also affect their ideas on food production and consumption on the global scale. Moreover, it is very clear that there cannot be anything as personal or local problem in the globalized world where everything is connected to each other. In order to have awareness about the importance of environmental protection and natural connections people need to know where they come from. “The more familiar you become with the place where you live, the more you will come to recognize the importance of the relationship between other places and your own” (“Place- Based” 11). Thus, it

becomes easier to realize that trying to save local places means trying to save the whole world in a broad sense.

Intimate relationship with nature needs attentiveness and producing one's own food creates intimacy resulting in protection of local places. Consequently, if all the local places are protected, then it means that the world will be protected, too. Firstly, a local place can only be protected if it is known and a place can be known if it is studied attentively. "Achieving a sense of place allows people to identify with the place where they live, to take responsibility for its quality of life to become familiar and intimate with their local surroundings" (3). That is the same in local farming techniques since there is an intimacy between producer and land. Nonetheless, agribusiness and biotechnology companies cannot give much value for the local lands and cultures since they do not know them well. For this very reason, it is so easy for these giant companies to give harm or manipulate the things that they do not know. Since they cannot identify themselves with the local places they find conservationists' concerns as "nonsense" and "ridiculous" (*Coming Home to Eat* 175). Besides, they do not evaluate the ethical, social or environmental aspects of their conducts because they are not familiar with the local lands.

Thomashow proposes to know the natural history of a place to create intimate familiarity with that place and expand one's awareness of the link between local places and the whole world by the help of community elders. Restoring the knowledge of natural history with the teachings of community elders will be helpful to detect what is missing now in that local place. It is the same with the teachings and experiences of the local farmers who are the real community elders having traditional knowledge. Besides, the ecological past can only be attained through having conversations with community members. This heritage of sharing and feelings of belonging are very important since the view of world also depends on the environment one grows up.

Berry remarks that "the place and the history, for [him], have been inseparable (*The Art of the Commonplace* 4) and to know a place as a whole, one should know the natural history of that place. Knowing the history of a local place will enable one to care for that land as

Berry cares for his family lands in Henry County of Kentucky. Leaving these lands for a period of time, Berry comes back to his native lands and he starts to see this place from a new perspective. He can compare present and past since he is familiar with the natural history of that local place. He sees that everything has changed and nothing remains the same and he questions himself by saying: “What will I leave behind?” He can ask this question because he goes back in time through his memories and he questions if such a big difference happens in such a local place, then what is the extent of change in the worldwide? It is clear that by focusing on the changes in small places and knowing the natural history of those places, one can make a deduction about the larger places. So, knowing the history of a place may enable a person to make connections between other places and inevitably the whole universe as Thomashow points out in “Place-Based Perceptual Ecology.” “The more intimately familiar I become with this bioregion, the more questions I have about its past and future, about its relations to other places . . . its inextricable interconnections with complex spheres of ecological and biogeochemical patterns” (Thomashow 14)

Past and history are highly connected to memories and the memories are connected to local places. People sometimes remember past through the taste or a smell of a certain local food and this is about the very direct relationship between history, place, and food. Some details can be defined by the help of taste and smell and memory is connected to the taste of that specific local food. Creating and not losing a connection between all these feelings can help people to understand how valuable local places and traditional tastes are for them to define themselves and doing something good for the whole universe by protecting the local lands and local tastes. For instance, Nabhan talks about his trip to Lebanon in *Coming Home to Eat* and he says: “There are moments in life that I recall not as visual snapshots but as tastes and fragrances” (17). This sentence is the first sentence of his work and his memory is deeply linked to the tastes and fragrances of the local place. The tastes and fragrances of his hometown, Lebanon, remind him of some memories of the past such as how some local food is cooked and shared. These tastes and fragrances do not let him forget the history of his local food. Nonetheless, consumers can lose the link between food and history easily as

becoming consumers of industrial agriculture because “one of the primary results of industrialism is the separation of people and places and products from their histories” (*The Art of the Commonplace* 236).

In an interview titled as “Field Observations,” Berry emphasizes his local perspective with these words: “Let's say you were from somewhere else, seeing this Earth from space for the first time. I don't know about you, but I wouldn't be satisfied with that view; I'd want to get closer, walk around on it, and even get down on my hands and knees. That's how I prefer to see the Earth” (13). It will not be wrong to find a strong relationship between these words and “place-based” local ecology that arouse curiosity. Thus, the feeling of curiosity makes people to get closer to their local environment and while getting closer to the local environment they feel urge to protect it by time.

Just like Berry, Kingsolver also wants her readers to understand that they should study the land meticulously if they want to be a part of the local food movement by becoming co-producers who only depend on local sources. Kingsolver and her family move to the Appalachian and try to have a local farm that can feed them. She explains their plan in *Animal, Vegetable, Miracle* as “to spend one whole year in genuine acquaintance with their food sources” (24). Kingsolver knows that to have an acquaintance with the food sources, they have to study the land, its features, possibilities, needs, and natural history. For instance, Kingsolver gives historical information about asparagus that is one of her food sources. While doing this, she makes use of historical facts and she says that “the earliest recipes for this vegetable are about 2.500 years old, written in ancient Greek and Egyptian hieroglyphics, suggesting the Mediterranean as the plant's home” (27). By knowing the natural history of a local product within a local place, Kingsolver feels obliged to protect it. Looking from Thomashow's perspective, it becomes obvious that studying local places in detail can reshape one's mind to see everything as a whole and see how valuable these local places are. In this sense, Kingsolver is aware of the fact that Mediterranean needs to be protected for the continuity of asparagus production. Kingsolver knows that consumption of her family should be within the limits of local foodshed and she tries to show the readers that they can sustain their lives by only depending on the local land's capacity and this can

be merely learned through analyzing and protecting the local features of the land and knowing the natural history. Thus, if something is needed to be protected, it is vital to know its natural history and its place in the world as Thomashow emphasizes.

In short, the ideas in “Place-Based Perceptual Ecology” can be re-evaluated in terms of the local food movement to know how important it is to be acquainted with the local land and the natural history of this local land. Being aware of the natural history of the local place and features of that place can be useful to sustain the local food movement till the aimed result is reached: A world in harmony which can sustain its food sources without giving harm to the natural balance of the universe. To achieve this aim, consumers need to be a part of the local food movement by questioning their food choices in terms of ethical eating.

Notes:

^{xii} Interplanting means planting different kind of crops together to make maximum use of land. A fast growing plant and a slow growing plant can be chosen for this practice. So, they can grow together by making use of each other.

^{xiii} perennial is a plant that lives more than a year.

^{xiv} Polyculture is the practice of using different kind of plants on the same land. Polyculture that is totally different from monoculture helps farmers to fight against pests, weeds and weather conditions for the sustainability of diversity.

^{xv} “Place-Based Perceptual Ecology” is the fourth chapter of *Bringing The Biosphere Home: Learning to Perceive Global Environmental Change*.

CHAPTER IV

THE RELATIONSHIP BETWEEN FOOD AND CULTURE

If we corrupt agriculture we corrupt culture.

Wendell Berry, *The Art of the Commonplace* 288

*Food is as fundamental to our cultural, social
and personal life as it is to our physical survival.*

Lauren Williams, “Devouring the Social Appetite” 23

Food may seem as an irrelevant topic for cultural studies, but it is not easy to study food without studying the culture because cultural differences are influential in food production and consumption. The local food movement aims to enlighten consumers about this fact and invites them to see the connection between food and culture. Raising crops, coming together for harvest time, and the act of cooking may sound as parts of a communal experience that belongs to past times for many people. This is so because industrial agriculture has turned consumers into machines that only consume food without questioning where it comes from as Kingsolver discusses in *Animal, Vegetable, Miracle*. She emphasizes that “eating has become the boring act of poking the thing in our mouths, with no feeling for any other stage in the process” (131). However, it is a known fact that agriculture has a long history, and the creators of this history are the people themselves. Hence, as there is a human factor in agricultural practices, it is not possible to separate food from culture.

Berry claims that industrial agriculture creates its own consumers who are “passive, uncritical, and dependent . . . The ideal industrial food consumer would be strapped to a table with a tube running from the food factory directly into his or her stomach” (*Bringing it to The Table* 228). Consequently, these kinds of consumers will be indifferent to the devastating results of industrial agriculture. They will be indifferent as they do not know where their foods come from. As Berry defends earlier eating should be an act of

responsibilities for the land, for the other creatures, for the environment, and for oneself. However, Berry makes it clear that agribusiness companies and industrial system of agriculture create such a flawless alienation between consumers and what they eat that they begin to see food merely as a fuel, “a form of energy that is usable only once” (*The Art of the Commonplace* 131). As long as the fuel is available, consumers do not question where it comes from because industrial agriculture “transforms the body into a consumptive machine” (131). Nonetheless, the roots of the foods should be questioned since “we are not farming in a specialist capsule or a professionalist department; we are farming in a world, in a webwork of dependences and influences probably more intricate than we will ever understand” (Berry, “Renewing Husbandry” 6). At this point, it is obvious that if there is a “webwork of dependences,” then farming, cooking, and eating activities cannot be separated from social context since the relationship with nature has a social aspect, as well.

Taking the connection between food and culture into consideration, the main issue of this last chapter is to create awareness among the readers to see how food and culture are overlapped. The chapter has three main divisions: The first is a criticism of Americans’ food culture. The next one is the relationship between food diversity and cultural diversity; in this section, cultural basis of the Slow Food Movement is also discussed. The last one is about the kitchen that is a sacred place for family gatherings. The idea presented in this chapter is that food problem is a cultural problem and it can be solved only by solutions that are based on cultural aspects. Therefore, it is not possible to separate food and culture from each other since as Berry elucidates the word agriculture is the ‘cultivation of land’ and cultivation is at the root of the sense both of culture and of cult” (*The Art of the Commonplace* 285). Moreover, according to him, agriculture is “such a complex and cultural endeavor that food is therefore a cultural product” (*The Art of the Commonplace* 285).

4.1. AMERICANS' "FOOD CULTURE"

Food culture is an accumulation of agricultural and gastronomic experiences and history is an important component of it. It needs the celebration and knowledge of how the food is produced and consumed in different local ways. When food culture is the concern, it is important to sustain the link between food and culture through generations to have a collective history of food culture. Kingsolver emphasizes that "food cultures concentrate a population's collective wisdom about the plants and animals that grow in a place" (*Animal, Vegetable, Miracle* 16). Thus, it becomes important to be aware of the local resources of a place. Moreover, she believes that food culture is also about being slow. However, Kingsolver claims that "American culture doesn't allow much room for slow reflection" (213). She criticizes Americans for their restlessness and impatience and believes that these are the reasons why they cannot have a food culture in a broad sense. For her, Americans want to do everything at once and all together, but while doing this they cannot spend quality time since they are separated in the haze of modern life just like any other people of other countries. They have to be fast to catch up with the demands of life. For most of the time, food critics state that Americans do not have a traditional food culture because there is a need for care and awareness to have a food culture. It can only be possible to have this culture through being slow. Hence, it is better to keep in mind that "as we run, and our food runs, so do the salmonella run, as do the E.coli. The only way we can beat them is slowing down and keeping our food in place" (*Coming Home to Eat* 143). As a result, being slow and being local are the most important aspects to have a food culture. On the other hand, Nabhan criticizes Americans since they "spent less time preparing meals, and more time buying precooked packaged foods" that are neither local nor slow (258).

Wendell Berry draws a parallelism between American cultural identity and their "food culture." Consumption, *abundance* taken for granted, mobility, depending on specialists, and lost agrarian values are a few reasons why Americans cannot have a food culture as he states in various chapters of *The Art of the Commonplace*. Berry believes that these features

are also the reflections of Americans' cultural identity. They can be seen as reasons why Americans become ignorant and fast in their food choices and cultural lives. As a result, it will not be wrong to make a connection between these features and food culture. American culture relies on consumption rather than production and this fact can be seen in the food industry as well. Many people prefer to go to restaurants rather than preparing their own meals at home because they believe that they do not have time. However, the pleasure of spending money can be the underlying reason for going out to eat. Spending money at expensive restaurants by ordering exotic foods can give more pleasure rather than the food itself since consumerism is indispensable for many Americans as Berry often states.

Consumption fever and pleasure industries, such as fast food industry, are connected to each other inseparably and "the pleasure industries can thrive and grow only upon our dissatisfaction with them" (*The Art of the Commonplace* 215). Food industry is also related to the pleasure industries; fast food companies know very well how to feed the feeling of satisfaction by offering new products although consumers do not really need them. There are always a rising number of big malls full of colorful, shiny, and characterized packages. Consumers can always find the new versions of their favorite foods within their favorite packages. If people are getting accustomed to the old taste, then they have the chance to try the new one with its *unequaled* flavor. In this case, the main point is not being hungry; it is having the favorite flavor inside the characterized packages.

The slogans of the fast food restaurants and advertisements are so catchy that it is highly possible to be mesmerized by them. They use just the right words for the consumer's appetite such as "satisfy that burning desire" (*Coming Home to Eat* 272). In this way, they make a direct link between consumers' emotions, personalities, and appetite. Consequently, "food is consumed both materially and symbolically" (DuPuis 10). For instance, consumers' preferences in food consumption also reflect their identities just like the places where they want to have meal. By being aware of this fact, advertisement companies know how to affect and persuade them to buy things that they do not need and these companies make the promotion of low prices. Kingsolver is surprised when the consumers believe in

the commercials so easily and she cannot understand “how successfully they convince us that cheap food will make us happy” (*Animal, Vegetable, Miracle* 116). Besides, her husband Steven L. Hopp warns the readers not to “pay the price of low prices” (117) by getting their attention to the *real costs* of processed foods with regards to environmental and individual health. A large amount of money is spent for the production and transportation of processed foods; and more than this amount can be spent while trying to recover from the illnesses related to fast food consumption. Despite all these facts, what makes advertisements so effective is the fever of conspicuous consumption which is reflected as a physiological therapy for the consumers who suffer from the capitalist system's demands. However, this situation can be reversed and consumers can be persuaded to buy only what they need. Eco-friendly advertisements can be created for the promotion of the local food movement by making local foods popular.

The *illusionary abundance*, another reason for consumption fever, is created by industrial agriculture and this abundance is taken for granted both by producers and consumers. Let alone producing their own foods or knowing the history of foods, conspicuous consumers are just like machines producing waste all the time as food critics define them. “When faced with abundance one should consume abundantly” (*The Art of the Commonplace* 11) is the idea behind consumption frenzy. Nonetheless, what consumers accept as abundance is nothing more than an illusion because nature has its limits and it is ready to regenerate when everything is used up, but this regeneration comes after the fatal destruction of the environment.

Mobility is another feature of American identity and most Americans accept it as a step for self-fulfillment while it causes them to leave local lands. Formerly, mobility was often interpreted “as a sign of greater fairness, or equality of opportunity, in a society” (Hertz i). However, mobility has made Americans’ lives unsettled and has resulted in the displacement of local lands. Being the owners of small tracts of lands may make people dependent on the local lands and it may not give them a chance to leave their lands. This feeling of being trapped may deter people from owning land and being a part of agricultural

activities. For instance, when Kingsolver and her family want to go on a vacation, they realize that it is not so easy to do so since they have a farm. However, she has a solution for this and she believes in the power of growing neighborhood trusts. Having a farm or a little garden can make a person feel like having a baby that needs to be cared for. As a result, farmers may have to limit their mobility for the maintenance of their land. In *Animal, Vegetable, Miracle*, Kingsolver and her “farming friends all agree that losing mobility is the most trying challenge of farming. It's nearly impossible to leave fields and animals for just one day, let alone a week” (111). In this situation, Kingsolver believes in the power of growing trusts and having trustworthy neighbors. While farmers are away from their farms for a short while, their neighbors can look after their lands. Hence, having a farm may not mean losing the freedom of mobility but, a farmer has to think twice before going on a trip. However, having strong ties with neighbors may be very important to find the chance for mobility.

Berry adds one more topic to the list of “why Americans cannot have a food culture” and this last topic is “the specialists” (*Bringing it to the Table* 172) of modern lifestyles. He focuses on the dilemma of modern people who always depend on the specialist and get no delight in whatever they do as it is stated in food specialist part in the third chapter. This learned habit of leaving everything to the specialists makes people dependent on them. This habit makes modern people alienated from any kind of basic works such as cooking, cleaning or repairing. For Berry, people tend to find other people, so-called *specialists*, to do their works so that they can have free time. They regard even the easiest works as drudgery; farming and cooking are good examples of these works. Working hard on a farm to cultivate one's own crop is seen as drudgery. However, Berry emphasizes that people should serve the earth so that it can serve them. He believes that serving should not be treated as a demanding activity. Moreover, he claims in *The Art of the Commonplace* in a religious discourse that people can take “Creator’s pleasure in the goodness of creation” while serving nature and doing farm work (xvii). Growing food, cooking, and preparing food are also good examples of creative works.

Hand work has become a symbol of poverty and it is identified with blue color occupations as Berry states. While people are becoming more urbanized, they tend to believe that “work is beneath human dignity, particularly any form of hand work” and escaping from work becomes “our overriding ambition” (*The Art of the Commonplace* 43). On the other hand, “all the ancient wisdom tells us that work is necessary to us, as much a part of our condition as mortality; that good work is our salvation and our joy,” but “we have tried to escape the sweat and sorrow promised in Genesis” (44). Moreover, Berry adds that “[t]he true lover of God must not be burdened with any care or respect for His works” (104). Berry’s emphasis on the importance of working is characterized by his religious references.

Trying to get away from the work affects the quality of work done by the others because people tend to spend less energy and they can be more careless for the things that do not belong to them. Hence, “specialization becomes an excuse to be ignorant” (*The Art of the Commonplace* xi); it results in a kind of isolation from the environment as well. On the other hand, Berry explains that while modern people can get delight in raising their own crops, cooking, and sharing them with the beloved ones, they give this delight to the specialists turning themselves into merely machines that need fuel rather than food. Furthermore, they have no idea about where their foods come from. Berry argues that once the idea of farming is accepted as a way of life, farming is no longer accepted as drudgery and people become aware of agrarian values.

Berry believes that cultural problems are “intimately connected to problems in agriculture” (*The Art of the Commonplace* 33) and one of these cultural problems is lost agrarian values. He describes agrarianism as “a way of thought based on land” (239). He is an enthusiastic supporter of agrarian principles and he believes that going back and analyzing these principles can help Americans to understand the link between food and culture. Moreover, agrarian values can heal the farmers and ultimately the environment. Agrarian way of life “sounds old-fashioned” for most of the modern people and they even accept leaving rural life behind “as the necessary prerequisite for human freedom and progress” (viii). Leaving rural life behind causes people to forget the link between them and the environment. As a

consequence, “once we have forgotten or denied our biological kinship with the earth and its inhabitants, it is hardly an accident that so much of human spiritual life is premised on an escape from rather than an affirmation of this life” (ix). Thus, the dichotomy created between nature and culture leads people to overlook the principles of natural way of life and to leave agrarian values behind. Inevitably, this escape from farmlands and agrarian values results in alienation leaving the consumers ignorant of the roots of their foods as well as the preparation of food from scratch.

Berry believes that it is high time to create a common place for nature and human beings and this can be achieved merely through changing our ethics and aims in life by adapting agrarian values again. For him, people should reshape their economic and social values in relation to the environment and all other creations through “adopting agrarian values and concerns” (xvii). How the environment, social and cultural life are perceived has a direct impact on our food production and consumption inevitably. Therefore, cultural and social changes will result in desired environmental changes for a better and healthy world against the capitalist economy which is “predicated on training us to be dissatisfied and ungrateful consumers” (xviii). Besides, cultivating a new cultural relationship with food may be the key point to have a new perception of the world.

Michael Pollan criticizes the eating habits of Americans in his well-known article “Our National Eating Disorder” (2004) and calls Americans’ eating habits as “eating by numbers” and “scientific eating” (2). Most Americans are on a diet and they are very careful about what they are eating in terms of calories while there is still a rise in the diet-related illnesses. Hence, this is a paradox as Pollan argues because “unhealthy people are obsessed by the idea of eating healthy” (4). This paradox is mainly a result of industrial agriculture because it undermines the importance of the local food culture and how healthy one can be by supporting this culture. Industrial agriculture directs people to understand food by numbers and the main concern of people becomes to count the calories rather than knowing what they really eat or the history of their foods. Besides, they cannot see that they suffer from illnesses created by certain and reliable numbers. Conversely, “some of the

cultures [such as Italian culture] that set their culinary course by the lights of pleasure and habit rather than nutritional science are actually healthier—that is, suffer a lower incidence of diet-related health troubles” (4). Nevertheless, “the researchers found Americans worry more about food and derive less pleasure from eating than people in any other nation they surveyed” (15). At this point, Nabhan divides American consumers as “food worriers” and “food savorers” to criticize them since they are preoccupied with the idea of eating healthy. He states: “We hardly know nothing about who grew our food and how, but we are fixated on folic acid, nutrition, toxic, antioxidants and so on . . . As conscientious consumers, we are told that we should be preoccupied with issues regarding the chemical composition” (*Where Our Foods Come From* 27). It is very clear that worrying about numbers does not help a nation to have a food culture, but focusing on the pleasures of eating does. Similar to Pollan and Nabhan, Berry also wants to underline that while paying attention to the numbers and ingredients of the packaged foods, Americans do not care about the process period and steps conducted by the food engineers and experts of biotechnology. The new consumers lose sight of the importance of foods' origins since they are obsessed with numbers and ingredients. For these new consumers, food is a kind of enemy because as Kingsolver's daughter Camille emphasizes “as far removed as most of us are from the process of growing and preparing our food, it makes a certain kind of sense to see food as the enemy. It is very natural to fear the unknown” (*Animal, Vegetable, Miracle* 292). As a result, becoming “food worriers” rather than “food savorers” does not help people to have a food culture that feeds both the soul and body.

In conclusion, it has become clear that some cultural features of Americans such as consumerism, taking *abundance* for granted, mobility, depending on specialists, and lost agrarian values are also traced in Americans' food culture in terms of food production and consumption. As Berry emphasizes Americans do not want to plant or cook because these works have become blue collar works and modern Americans have never enough time for these works. In Berry's terms, since “we make the growing of food a drudgery . . . then we also make a drudgery of eating and of living” (*The Art of the Commonplace* 132). Therefore, Americans have to go to fast food restaurants or they have to buy *magic* frozen

foods which are just right for microwaves as Nabhan states because they do not have enough time either for cooking or eating.

4.2. CULTURAL DIVERSITY, FOOD DIVERSITY, AND THE SLOW FOOD MOVEMENT

Throughout his studies, one of Nabhan's main concerns is to enlighten readers about the fact that there is a close relationship between cultural diversity and food diversity. According to him, as cultural diversity disappears local agriculture disappears, too. As it is clarified in the third chapter, family farms and their small scale farmlands are both the centers of food diversity and cultural diversity. Nabhan reveals in *Where Our Food Comes from* that “Vavilov seems to have been the first scientist to suggest that there were actually correlations between the cultural diversity in a landscape and the diversity of its agriculture and crop varieties” (xiv). Through his research on Vavilov, Nabhan argues that there is a close relationship between the diversification of crops and cultural diversification. Vavilov claimed that there was “a factor that fostered the diversification of crops . . . : human culture over thousands of years and adaptations of plants to that long story” (98). Culture emerged as a result of the relationships between people and nature. However, industrial agriculture eliminates the human factor during the production process and consequently, the cultural link between land and people disappears. As a result, it becomes impossible to see the link between cultural diversification and food diversification in the production process. However, it is clear that “crop biodiversity is the biodiversity that people made” (*Where Our Food Comes From* 143). Nabhan emphasizes that biodiversity can be sustained only through the maintenance of cultural diversity on the local lands as well as cultural knowledge of the local farming. He states that indigenous knowledge is a powerful resource for sustainable farming practices; he believes that “it is not possible to separate the study of agricultural biodiversity from the study of the culture that nurtures it” (quoted in Altieri 110). As a consequence, if local crops are wanted to be protected, local communities should be protected, too.

While cultural diversity should be protected for the food diversity, Nabhan emphasizes that the local languages should also be protected. He states that these diversified languages are necessary to define different kinds of crops. In *Where Our Food Comes From*, Nabhan claims that Vavilov believed in the power of linguistic diversity which foster crop diversity since local farmers name the new crops in reference to their own dialects. He underlines that “peasant farmers of various dialect groups find means to exchange their new discoveries and mix them into their broader ‘portfolio’ of seed stocks” and they coin their own terms of particular crop species selected from their own fields (53). Nabhan reveals,

Biodiverse regions harbored considerable cultural diversity. The individuals participating in those diverse cultures express themselves through many indigenous languages and dialects that encoded an enormous wealth of traditional ecological knowledge . . . Vavilov proposed that members of various dialect groups sometimes selected their crop varieties for different purposes and environments, and named them differently to encode those distinctions. (20)

Thus, Vavilov “first showed the possibility of applying linguistic analysis to botanical research. After Vavilov . . . this method was used by many other scientists” and Nabhan was one of them (39). To underline how important the link between linguistic diversity and crop diversity, Nabhan gives many examples of traditional names for local foods and he writes a paragraph full of different names to emphasize that “each different kind of [crops] has a different taste, a distinctive set of use” (148). Similarly, he continues to write the traditional names of the foods such as “camote de los medianos” for sand food in *Coming Home to Eat* (74).

Going to a farmers' market can tell the consumers many things about the culture of that place in terms of its food, climate, agriculture, and local economy. By looking at the food range in a marketplace, the consumers can get information about nature, climate conditions, and eating habits of local people. Nabhan remarks that “this kind of exhibition made it possible to survey within a short time what was cultivated in the country and what the rural inhabitants based their lives upon” (*Where Our Food Comes From* 107). Besides, the consumers can have a close relationship with the producers and get ideas about their daily lives based on food production in a farmers' market. They realize that as long as there is a cultural diversity, then there will be food diversity, too. As seed diversity is the source of

food diversity, different cultures of local places are the sites for different variety of seeds. Nabhan acknowledges that traditions such as seed collecting or local production by using the local farming techniques are the ways to sustain food diversity and cultural diversity. Moreover, Nabhan clarifies that there is a link between biological diversity and local traditions and he adds: “What struck me as I traveled from Ethiopia to Colombia to Kazakhstan to northern Italy to the Sierra Madre in Mexico is that people are active managers of biological diversity, and their traditions have helped maintain this diversity in place” (quoted in Bahnsen 8).

Another aspect that reflects the link between cultural diversity and food diversity is the ceremonial rituals and feasts in which a specific food is accepted as sacred. These traditional feasts or rituals related to food still survive thanks to native people. Beside its cultural and social aspects, food has also ceremonial value for these native people. Most of them use specific kinds of local foods for ceremonial events. In these rituals, only a specific kind of food can be used and the extinction of that food will inevitably result in the extinction of that cultural practice. In *Coming Home to Eat*, O'adham and Seri people and their rituals for foods are mentioned and some foods have cultural value for their lives and lands. For instance, one of the elderly Seri people calls a turtle by his song before he sacrifices it and a turtle can be only taken from its home for ceremonial purposes. Besides, these native people merely want to “eat their native foods in a way that honors their ancestors!” (234). All in all, food is an inseparable part of a culture and traditional usage of a food survives if that specific kind of food can be cultivated on the specific local lands. As the diversity of crops declines, rural people and their local cultures are accepted as endangered species just like the extinction of these specific kinds of crops.

Nabhan gives further examples of these ceremonial rituals in *Coming Home to Eat*. For Native people, food is sacred and necessary for their diversified rituals. One of the Seri elders says that “this food, these dances, they are sacred to our community, they are what we receive and give to the world. This salty, smoky salmon helps to round us out as a community, and that is why, before we eat, we form a circle of prayer around this circle of

fish and fire” (243). Another example for the importance of native foods for local people is the Day of the Death when Mexicans offer foods to the dead. “It is a long tradition in Mexican and U.S. Indian communities” to have food festivals for the dead (249). This tradition is called as Mexican Day of the Dead and “food is the center of this occasion, especially aromatic dishes that are felt to nourish spiritual presence” (289). Families gather around graves to remember their beloved ones by eating traditional foods and talking about the past. “Pan de muerto” (289) is an example of these kinds of foods as Kingsolver states in *Animal, Vegetable, Miracle*.

The connection between food diversity and cultural diversity is also related to the topic of the Slow Food Movement. The Slow Food Movement promotes local agricultural practices and creates a new type of consumer. It aims to protect local cultures by protecting the production of local foods and by valuing traditional tastes. Kingsolver defines the Slow Food Organization as “a gastronomic culture that conserves agricultural biodiversity and cultural identities tied to food production, and protects traditional foods that are at risk of extinction” (*Animal, Vegetable, Miracle* 56). The Slow Food Movement is basically based on the protection of traditional foods and cultures related to eating habits. The supporters of this movement believe that “everyone has a fundamental right to the pleasure of good food and consequently the responsibility to protect the heritage of food, tradition and culture that make this pleasure possible” as it is emphasized in *Slow Food Noosa Inc.* (3). Furthermore, Carlo Petrini, the founder of the Slow Food Movement, “has insisted for years on the role of pleasure and taste as a means of preserving distinctive local cultures from the homogenizing effects of industrialization and globalization” (Schneider 385).

The effectiveness of the Slow Food Movement “lies in creating a network of producers and consumers, so that consumers can be transformed into what is termed 'co-producers' of their own food” (Williams 169) and these co-producers become the new consumer activists as well. Therefore, there is a strong connection between the Slow Food Movement and the local food movement which also motivates consumers to produce their own foods as much as possible. The Slow Food Movement encourages consumers to sustain the connection

between producers and themselves and it tries to create a social network between them. These conscious consumers are aware of the fact that “the expansion of localized, differentiated, more 'natural' food production networks is attributed to “key trends now sweeping through agrofood sector,” namely, rising affluence and enhanced food safety concerns, resulting in the “growth of discerning food consumers” (DuPuis 8).

Carlo Petrini as the founder of the Slow Food Movement argues that people need to redefine their relationship with the natural world by accepting “the Noah Principle.” “The Noah Principle” is a term found by French sociologist Michel Lacroix and according to this term, “[m]ankind has done everything to make itself master of the world, [but] the myth of Prometheus no longer corresponds to the aspirations of contemporary man.” Contemporary people do not want to identify themselves with Prometheus, instead they identify themselves with the figure of Noah since “faced with the excesses of modernization, we are not trying to change the world anymore, just to save it” (Petrini 86). For Petrini, trying to save the world is what modern people need. He is highly aware of the fact that individual preference in food consumption is the first step to start the global change. Choosing to eat local, organic food or processed food can be a political decision and Nabhan claims that “a change had begun, and it was rippling out over the cornfield of this continent, reshaping everything in its wake” (*Coming Home to Eat* 187). Thus, a new culture has emerged by the help of the Slow and local food movements which are based on not only consumption but also co-production. The Slow Food Movement has led to “‘new trends in food consumption' and the rise of a new culture of consumption, centered upon the search for a healthier diet and the rediscovery of traditional cuisines” (DuPuis 8).

The Slow Food Movement emerged as a resistance against fast food culture which ignores the importance of the link between food and culture. From cultural and social perspectives, food also means enjoying meals together. Contrary to this fact, people preferring to consume fast food generally eat on their own, as if food were a type of fuel, without paying much attention to what they are eating. For this fast culture of eating, it is all right as long as the consumers are full in a very short time. Moreover, there is a parallelism between

table and farm and “the acceleration at the table is mirrored on the farm” (Schneider 394) and this acceleration is the thing that the Slow Food Movement rejects.

In conclusion, the Slow Food Movement helps people to realize that accepting food only as a fuel causes them to ignore the link between cultural diversity and food diversity. Both the Slow Food Movement and the local food movement indicate that the importance of local and traditional knowledge in food production is underestimated if the food is accepted merely as a fuel. Nevertheless, Kingsolver emphasizes that “food is not a product but a process” (*Animal, Vegetable, Miracle* 270). It is the process of seed collecting, sharing agricultural information, waiting for the plant to grow, harvesting, storing, preparing, setting a table, and having a meal with the beloved ones. All these processes are parts of the cultural aspects of food and food cannot be separated from the cultural and social concept. Moreover, as food has a social aspect; it has also a political aspect that starts consumer activism. Consumer activism may be very effective in food production systems because it “may never overturn the capitalist system, but as a political action it does wield power to shape the food system” (DuPuis 13). Consumers have some responsibilities as individuals and it is consumers’ duty to support food security systems for future generations. It is important for consumers to reevaluate and change their relation to food production and consumption to have a healthy community as the local food movement promotes.

4.3. KITCHEN AS A HEARTH

The food writers accept kitchen as a sacred place that only has a meaning when food is prepared, cooked, and eaten with all family members; the writers believe that kitchen can be accepted as a shelter where both the body and soul are fed. For Berry, Nabhan, and Kingsolver, kitchen is a hearth where big families gather around a big table and find the warmth of just cooked dishes in their hearts. However, the sacredness of the kitchen and food disappears day by day since the effects of industrial agriculture are not only seen on farmlands but also seen on the tables in the kitchens. Industrial agriculture, making farmers alienated from their lands, also makes the family members alienated both from the history

of their foods and their beloved ones. Pollan underlines this fact in “The Food Movement, Rising” and he supports the Slow Food Movement activists since “part of the movement's critique of industrial food is that, with the rise of fast food and the collapse of everyday cooking, it has damaged family life and community by undermining the institution of the shared meal” (32).

Coming Home to Eat, Bringing it to Table or “Called home” . . . These titles of Nabhan, Berry, and Kingsolver demonstrate that eating, having big tables full of different kinds of foods, and being at home can be re-evaluated within a cultural perspective. These authors go back to their hometowns to restart their lives again by having farms where they can grow both foods and strong family ties. They can find the tastes of their lives nowhere than on their own native lands. For instance, while eating squash, Nabhan closes his eyes and he wants to see “if it tasted home” (*Coming Home* 50). He wants to find the same taste of homegrown squash. Besides, these three authors make it clear that real tastes of traditional foods can be found if they are shared with the family members; it is only possible to know where the food comes from if it is brought to the table from scratch. Another theme that can be explored in these books is going back to the roots by returning back to one's homeland. To know one's past, one's history, and analyzing the roots of the past have crucial importance in terms of knowing oneself. Besides, there is a parallelism between going back to historical roots and going back to the origins of foods. Hence, kitchen which is the hearth of a house is just the right place to follow these roots.

In *Coming Home to Eat*, Nabhan goes to Lebanon to visit his relatives and he is excited about tasting traditional foods again. He emphasizes the importance of family gatherings and he gives the title *Coming Home to Eat* for his book. He puts emphasis on the concepts of family and family gatherings around tables to celebrate what nature gives for them. Furthermore, he reminds his readers that “harvests as historically communal activities” are also the parts of a food culture (62). Hence, eating or preparing food is more than only being physical activities and for Lebanese “preparing a meal [is] as important as eating it.” (Schueller 21)

Kingsolver states that Americans do not eat “sociably” in their “fast lives” which are as fast as their foods. They are not aware of the fact that “a food culture is not something that gets sold to people (and) it arises out of a place, a soil, a climate, a history, a temperament, a collective sense of belonging” (*Animal, Vegetable, Miracle* 17). The first place to feel this sense of belonging is the family. Being aware of this, Kingsolver calls her work a “family project” (21). This book can be accepted as a family narrative since all family members contribute to its narration and Kingsolver emphasizes that family is the first place to become socialized. If people do not share their diversified, healthy, and well-prepared foods with their family members on their big tables, then they start to see the food only as a fuel to fill their stomachs rather than a sacred element of happy family gatherings as Kingsolver emphasizes.

Another reason why people cannot accept kitchens as hearths anymore is that people start to see cooking as drudgery and they feel that they lose their valuable and limited time in the kitchens. Because of these reasons, Kingsolver describes cooking “as a dying art” (126) since working women complain about not having enough time to prepare meals. On the other hand, Kingsolver promotes “approaching mealtimes as a creative opportunity, rather than a chore” (127). “Home-cooked” and “do-it-yourself” cuisine can be accepted as arts and sharing what is cooked with others can be a social event. Similarly, Camille [Kingsolver's daughter] explains how satisfactory it is to prepare a meal and have it all together with the family members. She states, “the time we spend making dinner is hugely important because it gets us together after all our separate agendas, and when we sit down to eat we have a sense that the food in front of us is special” (142). She adds that when she is away from the house for her education she misses the mealtimes rather than the food itself.

As Kingsolver and her daughter remind eating is a social activity including the cooking process and family gatherings. Kingsolver believes that it is necessary to be aware of the “kitchen-based family gatherings.” For them, what people need is sharing and being social

in these kinds of gatherings. While people are filling their stomachs they also feed their souls as Kingsolver clarifies: “Kitchen-based family gatherings are process-oriented, cooperative, and in the best worlds, nourishing and soulful.” Kingsolver remembers receiving the most important news with her “big oven-mitt potholders on both hands” (288). Like her mother, Camille has the same feeling about food that “turns events into celebrations” and she shares the fact that some of her “happiest family memories involve making and eating elaborate meals for special occasions” (292) such as Thanksgiving. Kingsolver and her family invite their friends for the Thanksgiving to “praise the harvest” and their “local food experiment” (281).

All in all, changing eating habits by giving importance to kitchen and family gatherings can be very helpful to have a food culture against industrial agriculture that has turned food merely into a “fuel” as Berry remarks (*The Art of the Commonplace* 131). Similar to the works of Kingsolver and Nabhan, Berry describes eating as an activity which can have a meaning if we are not alone on the table. He says: “A meal, according to my understanding anyhow, is a communal event, bringing together family members, neighbors, even strangers. At its most ordinary, it involves hospitality, giving, receiving and gratitude” (*Bringing it to the Table* 85). Similar to Berry, both Nabhan and Kingsolver also believe that these features are necessary to turn kitchens into hearths.

CONCLUSION

One of the most interesting social movements to emerge in the last few years is the food movement . . . since it is unified as yet by little more than the recognition that industrial food production is in need of reform because its social/ environmental/ public health/animal welfare/ gastronomic costs are too high.

Michael Pollan, "The Food Movement Rising" 9

The idea of ethical eating and the question of how to feed the world are two main issues that concern those who are in favor of the local food movement. As the number of works related to food movement has risen in recent years and consumers have become more aware of the connection between their food choices and how the world is used, it is now possible to claim that one can have ethical choices in food consumption to solve the problem of hunger. The supporters of the local food movement have propounded that food systems are morally complex systems and "no longer is what you eat seen as a morally neutral private affair without moral ramification" (McGregor 123). Thus, how one eats determines how the world is used to some extent and choosing to eat local products can be a way to live in a better world. It may not be possible to eat ethically all the time, but conscious consumers have realized that they can reshape the industrial food production systems through their individual choices and they know that the act of eating has also moral and political results. As Millard states, "Suddenly, the food on [their] plate is not just a way to keep from feeling hungry; it is a reflection of how [they] want the world to be—delicious, sustainable, and fair" (37). These new consumers are now aware of the fact that it is not possible to discard the act of eating from moral duties and political activities. Consequently, they try to have moral concerns in their food choices. The supporters of the local food movement believe that there should be some questions to be asked before deciding on what to consume. What

are the environmental impacts of food choices, who gets the real profit from the production of specific crops, are food factories or farms worker-friendly and cruelty-free? . . . These kinds of questions can be helpful for consumers to have ethical choices in food consumption.

Ethical eating is not only important in terms of food miles which is about the environmental impacts of conventional food production, transportation, storage, and distribution, but it is also important for the food security and local economy of developing countries. Processed foods make local farmers of these countries economically dependent. Rather than protecting the local farming techniques, which are suitable for the local features of the land, and traditional foods, depending on processed foods means that these countries give the control of their foods to agribusiness companies. Food security of these countries is threatened since they even have to import basic grains while allocating their local lands for the production of exotic foods in the demand-driven agricultural trade. As a result, specialization in the production and export of the same type of food makes local communities food insecure.

Taking into account all these facts, it becomes obvious that the hunger, in most cases, is a result of inability to buy rather than incapacity of food production. It is important to have economic power in food systems for the sustainability of food security. Apart from the production of “functional foods,” depending on external inputs of industrial food production system makes local communities economically dependent. It is a wide known fact that the Green Revolution has provided local farmers with new equipment for large scale food production. The large scale food production can be effective by means of external inputs such as petroleum, hybrid seeds, herbicide, and pesticide. Moreover, oversimplifying solutions of the Green Revolution cannot match up with the needs of local lands all the time. The same type of grains such as corn and exotic foods which have economic value can be produced in vast amount by means of the industrial techniques of the Green Revolution. This surplus of food is a capitalist fallacy. On the one hand, grains

are used for livestock feed and exotic foods are exported to healthy communities. On the other hand, local communities lose their food security that can be maintained through local farming practices. Thus, as Berry reveals, it is vital for local communities to “develop the local food economies that best suit local needs and local conditions” (*The Art of the Commonplace* 266).

The cultural aspects of food can be studied by referring to Americans’ eating habits. Berry, Nabhan, and Kingsolver claim that most Americans do not know where their foods come from. However, knowing can make them free as Wendell Berry emphasizes; he states, “the politics of food involves our freedom” (*Bringing it to the Table* 229). Besides, they make it clear that America is not the land of abundance anymore since agrarian values and traditional farming have faded away as a result of industrialized agriculture. The definition of progress has changed dramatically and now its meaning is almost equal to destruction; the effects of this *destructive progress* can also be seen in the food production and consumption. As a result, the conquest of nature by industrial agriculture is accepted as *progress* and this *progress* causes people to have a war against nature. What is worse is that human beings might eventually lose this war.

While eating habits and agricultural practices may sound as irrelevant topics for the environmental studies, consumers’ food choices are important in the local food movement, as food critics argue. As Millard states “these choices can be challenging, but ultimately, employing a few guiding principles for what you eat feels empowering. With some thought and practice, you can actually make a difference in the world” (39). Taking these facts into consideration, Berry, Nabhan, and Kingsolver bring a new perspective to the environmental studies by making the food a hot topic. They advocate the idea that simple, individual choices in the local food movement can have big results to protect the world against environmental destructions.

Wendell Berry, a luddist who is critical of technological improvements and a supporter of Amish traditions against the mechanization of agriculture, believes that farming should be

done on a small scale without using the giant machines of industrial agriculture. Berry claims that what modern people need is to re-acquire agrarian values and to stop relying on farm specialists who simplify the farming standards. Besides, if consumers want to become supporters of the local food movement to preserve nature, it is high time to change their eating habits. Supporting Jeffersonian agrarianism, Berry believes that “this country may never return to Jefferson's ideal of small, economically independent farmers, but his respect for farming and nature strikes a fundamental and immutable chord in the American spirit.” Besides, he remarks that a farmer's character should be “a character of independence, economic self-sufficiency, and appreciation of nature” (quoted. in Malone 49).

In *Bringing it to the Table*, Berry criticizes the ones who accept surplus of food as a victory of the Green Revolution while so many people suffer from famine. Many poor people face the risk of famine since the surplus of industrial agriculture which results in monoculture is nothing more than waste. Food factories of agribusiness companies designed to feed the world cannot have a natural order in production systems since these food factories have the order of a machine. As a result, something which is reused in natural order can be seen as a waste in the mechanical order of industrial agriculture. Berry invites his readers to support the local food movement and traditional farming techniques to break this mechanical order by eliminating transporters, manufacturers, packagers, and preparers. Berry emphasizes that if people define themselves as conservationists who are interested in environmental studies, they should not separate themselves from the local eating movement and they should stop eating what industrial agriculture provides. In the last part of the book, Berry explores the cultural aspect of food by focusing on the importance of family gatherings and how food turns simple events into celebrations.

In *The Art of the Commonplace*, Berry argues that leaving rural life behind is not necessary for human freedom and progress. He regrets the fact that the meaning of progress has become a loss of intimate and practical connection with the earth. Berry states that leaving rural lives and farms behind, people have begun to rely on specialists who make them ignorant. Therefore, even the simplest activities such as growing food or cooking are now

seen as a burden; modern people “have removed pleasure from [their] work in order to remove “drudgery” from [their] lives” (*The Art of the Commonplace* 216). Berry invites modern people to create a “commonplace” to change their ethics and aims in life and he emphasizes that having a new relationship with food can be a common point to have a new perception of the world. He advises modern people about being a *nurturer* of nature rather than an *exploiter* if a worldwide change for the better is expected to take place. He believes that in order to stop being an exploiter, people need to make a connection between food production and consumption. Berry uses a religious discourse while he is criticizing the industrial practices in agriculture and he claims that human beings and farmers have no right to abuse what they have not created. Besides, his new motto for American farmers who are accustomed to think big and forced to *getting big or getting out* in industrial agriculture is “thinking little” (81). He explains that thinking little will help the farmers and consumers to become local and ecological in agricultural practices.

In *Where Our Food Comes From*, Nabhan focuses on the origins of foods by retracing Russian botanist Nikolay Vavilov's trails in different countries around the world to end famine. He draws the readers' attention, with his effective prologue, to the importance of seed banks and heirloom seeds, once found priceless by Vavilov and his scientist friends. These scientist friends of Vavilov could save the seed bank in Leningrad while Vavilov was in prison, as a political prisoner, during WW II. Vavilov named some places on the earth as “the centers of diversity” where the domestication of some specific plants was started and now these places are mostly found in the developing countries of the third world. While tracing Vavilov's trails in these local places, Nabhan finds a parallelism between cultural diversity and food diversity as he finds a connection between linguistic diversity and biodiversity. Nabhan states that experiences of the old local farmers are the best methods to protect these diversities against pests and droughts. At this point, Nabhan emphasizes the importance of heirloom seeds that can be protected through local agricultural practices. Moreover, he criticizes the industrial agriculture that promotes GMOs despite the fact that heirloom seeds are high yielding varieties, and that they give the best results even in the most arid places. Apart from calling people to change their eating habits, Nabhan founds

native food organizations such as “Native Seeds/Search” to protect the heirloom seeds so that local and small scale farmlands, together with local cultures, can be protected from being dependent on agribusiness companies.

In the first pages of *Coming Home to Eat*, Nabhan goes back in time and remembers his visit to his homeland, Lebanon. He awakens the feeling of belonging to a place where all family members can gather and have a feast of traditional foods; this is in contrast to modern people insisting on consuming canned and fast foods rather than the fresh foods. When he comes back to Arizona, he is determined to eat only seasonal and local foods as much as possible even in the harsh conditions of desert climate; he believes that the desert is a place of abundance with its bountiful foods. For Nabhan, it is very important to have the ancient knowledge that can be transferred by elders of a community to see how fruitful the desert is. Nabhan connects with local food producers and he shares his experiences on the local food movement by proving that creating food exchange networks [such as farmers' markets] is not a tough work. Moreover, as in *Where Our Food Comes From*, he continues to criticize industrial agriculture because of its devastating effects on the environment; he investigates toxic corns and how they affect the natural habitat of monarch butterflies. After revealing the facts of industrial agriculture, he recommends local solutions for the environmental and public health.

Animal, Vegetable, Miracle, subtitled as “A Year of Food Life,” is Barbara Kingsolver's analysis of the local food movement in which she basically shares her experiences on her farm. She calls this local eating movement for one year a “family project.” In this family project, Kingsolver includes the scientific sidebars of her husband, Steven L.Hopp, to criticize industrial agriculture and recipes of her daughter, Camilla, which include local tastes. The most apparent topics which Kingsolver deals with are the importance of seasonal foods, the conditions of livestock, and cultural aspect of food that brings people together. Firstly, she draws an imaginary plant and names it as *vegetannual* which bears the seasonal foods in a single plant to make the readers realize that they have many choices in seasonal eating. Secondly, she is mainly concerned with the problem of livestock farming

which is harmful to human health and animal health. She reveals that the animals are forced to live in their excrements without seeing sunlight; besides, artificial insemination is used in industrial mass production that has no time for natural reproduction. Because of all these reasons, Kingsolver searches for heirloom breeds and she is determined not to consume the meat from the animals that she does not raise. Lastly, Kingsolver glorifies the kitchens that are still accepted to be as the hearths of families since she believes that raising, harvesting, cooking, and storing foods with family members are the things that make foods sacred. Besides, she thinks that a big table full of traditional and local tastes should be the place where all family members come together.

Environmental costs of industrial agriculture become evident in terms of the emergence of nitrogen fertilizers, surplus of food called as waste, soil exploitation, large scale farming, gas emission problems, and pathetic conditions of livestock farms. As for the social problems caused by industrial food production, the loss of agrarian values and the emergence of the profit-oriented new farmer come to the fore. Critical of agribusiness companies, Wendell Berry elaborates on these topics and he calls these companies *the pornographers of the land*. Another point which Berry focuses on is the lost agrarian values; Berry believes that if a radical change arises in the food production, this will be through regaining agrarian values. In this context, Nabhan states that the old farmers should be protected against the new ones who are either food specialists or farm workers. Besides, these new farmers are dependent on agribusiness companies and they are consumers rather than producers. They are the consumers in the sense that they have to buy the agricultural equipment and machinery of giant companies to carry on farming activities. As for Kingsolver, she demonstrates how current stock farming is at odds with local producing systems. In *Animal, Vegetable, Miracle*, Kingsolver emphasizes that the only way to avoid eating the meat from the animals which are forced to lead deficient lives is to realize the brutal facts of industrial meat production.

The new technologies in the industrial food production sector do not only give harm to nature, but they also put food security at risk. The problem of food security has three main

components and these are: health, sufficiency, and hybrid seeds. When the concern is healthy food, the real contents of processed foods—in the *clean* and *shiny* packages—gain importance. In industrial production systems, sanitation laws may seem very effective. On the other hand, what is presented as healthy may not be healthy at all owing to the antibiotics used for livestock and careless industrial production. Sufficiency is another factor in food security since agribusiness companies make the developing countries dependent by supplying them with hybrid seeds, fertilizers and other chemicals, such as pesticides. Developing countries go on losing their natural resources to meet the demands of other countries by giving the control of their foods to agribusiness corporations. While producing what is demanded most, local farmers of the poor countries lose their traditional foods, forgetting their local agricultural practices. GMOs designed to get more yield and all kinds of crops in any season put food security at risk, as well. Despite the persuasive discourse of bio-tech companies and governments about the reliability of GMOs, experiments show that residues of GMOs can remain in the body and lead to a range of illnesses. Refusing to label GM products, agribusiness companies want to patent their modified seeds leaving the farmers with the problem of patent right. Berry, Nabhan, and Kingsolver find the patent right unethical because they all believe that it is not right to patent what belongs to nature.

What food writers recommend to the problems of hybrid seeds and GM foods are local foods, seed banks which are the centers of heirloom seeds, and seasonal foods. Berry believes that consumers should prefer local rather than organic food since organic does not have to be local as a consequence of large scale production. Moreover, Nabhan, admiring Vavilov's studies, finds heirloom seeds priceless and he wants his readers to understand how important seed banks are for the preservation of these seeds. He holds that planting heirloom seeds is the best method for the farmers to prevent environmental problems since these seeds have survived till recent times through natural selection. So, it is not right to manipulate them by bioengineering and produce hybrid seeds which decrease yield performance. Rather than manipulating foods or growing crops in greenhouses, a better

option is to eat seasonal foods as Nabhan and Kingsolver emphasize. They state that it is important to wait for the right season to eat delicious foods rather than giving preference to eat GM foods in each season.

The most reliable way of avoiding GM foods is to choose locally produced foods or producing foods on a small scale. Berry makes a comparison between local farming and industrial farming in terms of scale, diversity, family farms, specialists, and agrarian way of life, also giving information about the local food movement. He writes as a guide for city dwellers and basically he invites them to have small gardens even if they cannot produce much. When the issue is the local food movement, the main focus of Nabhan is to show the diversity in local places by introducing his *desert oasis* to the readers. Being accustomed to live and to farm in the desert, he knows very well what is best for the local land because he spends a great amount of time with local as well as old farmers to learn local farming techniques. He criticizes the ones trying to raise crops which are not suitable for the desert by pumping up underground water while there are many other local tastes which can be found in the desert. In order to protect traditional crops and to be co-producers, he advises the readers to be the supporters of community supported agriculture by preferring the products of farmers' markets. If it sounds too difficult to produce one's own food, then going to farmers' markets can be an option for city dwellers; they can become food activists by changing their eating habits against conventional farming. To see the connection between the local food movement and the solutions for environmental problems, Thomashow's "Place-Based Perceptual Ecology" is a useful reference. Thomashow mainly expresses the importance of knowing the natural history of a local place to have an intimacy with that local place so that it can be protected. As reflected in his work, having an intimacy with the local land by knowing its natural history leads consumers to choose local products of farmers' markets. As a result, knowing where foods come from enables consumers to protect that local place and local economy.

As regards food writing, the connection between food and culture cannot be underestimated. This connection can be studied with reference to *Americans' food culture*,

cultural diversity that creates food diversity, the Slow Food Movement that protects diversified foods as well as diversified cultures, and kitchen as being a hearth. Food critics claim that it is difficult to talk about Americans' food culture and the reasons for this fact are shown as mobility, consumption, dependence on specialists, abundance, and the loss of agrarian values. Accordingly, Berry criticizes modern people who refrain from cooking their foods, let alone producing them. He believes that the reason for refraining from cooking as well producing food is the tendency to regard these works as drudgery; another reason is the presence of *specialists* for every work. Having lost agrarian values and having become conspicuous consumers, Americans cannot see that they have given the control of their foods to agribusiness companies; and these companies promote the lie of abundance. Another important point about the connection between food and culture is the link between diversified foods and diversified cultures. Nabhan finds out this connection after analyzing Vavilov's works and he claims that food diversity can be sustained only by protecting the diversified local communities. He gives the examples of some traditional usage of specific foods for ceremonial events by Natives and he tries to prove that loss of specific food will lead to the loss of ceremonial practice since this practice can be maintained only with that specific food. The Slow Food Movement emerges as the keeper of these diversified foods and one of the aims of this movement is to show that everybody should have the pleasures of eating on their local lands and in their kitchens. At some point, food writers believe in the healing power of delicious and local foods turning kitchens into hearths.

The individual decisions that we make have a tremendous impact on the world in both positive and negative ways. It is a naivete to assume that our decisions will not affect the environment in this global world where everything is interwoven. At this very point, the local food movement invites consumers to have ethical choices in their eating habits by knowing the history of their foods; it also invites producers to have sustainable farming methods. Knowing where our foods come from does not only help us to take the control of our foods but it also makes us free.

Supporting the local food movement and making ethical choices in food production and consumption will not change the world in one night, but a big journey can start with a single step. Our environmentally friendly choices on what to consume and produce will be important steps in finding solutions to the current environmental problems. Wendell Berry, Gary Paul Nabhan, and Barbara Kingsolver want their readers to take local decisions such as refraining from processed foods, eating seasonal foods, opting for local foods rather than organic products, and having a small garden. They lead their readers to criticize the current industrial food production, and to recognize the possible local solutions in farming. Berry, Nabhan, and Kingsolver, with their pioneering studies, convince their readers about the usefulness of these possible local solutions. Once taken up by the masses, one can expect a global revolution in the local food movement which will undoubtedly bring about fundamental societal change and prosperity.

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APPENDIX 1: ORIGINALITY REPORTS



HACETTEPE UNIVERSITY GRADUATE SCHOOL OF SOCIAL SCIENCES THESIS/DISSERTATION ORIGINALITY REPORT

HACETTEPE UNIVERSITY GRADUATE SCHOOL OF SOCIAL SCIENCES TO THE DEPARTMENT OF AMERICAN CULTURE AND LITERATURE

Date:

Thesis Title / Topic: THE LOCAL FOOD MOVEMENT IN THE WORKS OF THREE AMERICAN NATURE WRITERS: WENDELL BERRY, GARY PAUL NABHAN, AND BARBARA KINGSOLVER

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options stated below on 6/9/2015 for the total of 130 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 3 %.

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I respectfully submit this for approval.

Name Surname: HAZAN GENÇAY TONGA

Student No: N11126194

Department: AMERICAN CULTURE AND LITERATURE

Program: M.A.

Status: Masters Ph.D. Integrated Ph.D.

6/9/2015

ADVISOR APPROVAL

APPROVED.

Prof. Dr. Ufuk Özdağ
(Title, Name Surname, Signature)



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HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ

AMERİKAN KÜLTÜRÜ VE EDEBİYATI ANABİLİM DALI BAŞKANLIĞI'NA

Tez Başlığı / Konusu: THE LOCAL FOOD MOVEMENT IN THE WORKS OF THREE AMERICAN NATURE WRITERS: WENDELL BERRY, GARY PAUL NABHAN, AND BARBARA KINGSOLVER

Yukarıda başlığı/konusu gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 130 sayfalık kısmına ilişkin, 9./6./2015 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda belirtilen filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 3 'tür.

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- 1- Kabul/Onay ve Bildirim sayfaları hariç,
- 2- Kaynakça hariç
- 3- Alıntılar hariç/dâhil
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Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

9/6/2015
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Adı Soyadı: HAZAN GENÇAY TONGA
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DANIŞMAN ONAYI

UYGUNDUR.

[Signature]
Prof. Dr. Ufuk Özdağ
(Unvan, Ad Soyad, İmza)

APPENDIX 2: EXEMPTION REPORTS

**HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
TO THE DEPARTMENT OF AMERICAN CULTURE AND LITERATURE PRESIDENCY**

Date: 10.01.2015.
(1 October 2015)

Thesis Title / Topic: THE LOCAL FOOD MOVEMENT IN THE WORKS OF THREE AMERICAN NATURE WRITERS:
WENDELL BERRY, GARY PAUL NABHAN, AND BARBARA KINGSOLVER

My thesis work related to the title/topic above:

1. Does not perform experimentation on animals or people.
2. Does not necessitate the use of biological material (blood, urine, biological fluids and samples, etc.).
3. Does not involve any interference of the body's integrity.
4. Is not based on observational and descriptive research (survey, measures/scales, data scanning, system-model development).

I declare, I have carefully read Hacettepe University's Ethics Regulations and the Commission's Guidelines, and in order to proceed with my thesis according to these regulations I do not have to get permission from the Ethics Board for anything; in any infringement of the regulations I accept all legal responsibility and I declare that all the information I have provided is true.

I respectfully submit this for approval.

10.01.2015
[Signature]
Date and Signature

Name Surname: HAZAN GENÇAY TONGA

Student No: N11126194

Department: AMERICAN CULTURE AND LITERATURE

Program: M.A.

Status: Masters Ph.D. Integrated Ph.D.

ADVISER COMMENTS AND APPROVAL

[Signature]
Prof. Dr. Ufuk Özdağ
(Title, Name Surname, Signature)



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AMERİKAN KÜLTÜRÜ VE EDEBİYATI ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 01/10/2015

Tez Başlığı / Konusu: THE LOCAL FOOD MOVEMENT IN THE WORKS OF THREE AMERICAN NATURE WRITERS: WENDELL BERRY, GARY PAUL NABHAN, AND BARBARA KINGSOLVER

Yukarıda başlığı/konusu gösterilen tez çalışmam:

1. İnsan ve hayvan üzerinde deney niteliği taşımamaktadır,
2. Biyolojik materyal (kan, idrar vb. biyolojik sıvılar ve numuneler) kullanılmasını gerektirmemektedir.
3. Beden bütünlüğüne müdahale içermemektedir.
4. Gözlemsel ve betimsel araştırma (anket, ölçek/skala çalışmaları, dosya taramaları, veri kaynakları taraması, sistem-model geliştirme çalışmaları) niteliğinde değildir.

Hacettepe Üniversitesi Etik Kurullar ve Komisyonlarının Yönergelerini inceledim ve bunlara göre tez çalışmamın yürütülebilmesi için herhangi bir Etik Kuruldan izin alınmasına gerek olmadığını; aksi durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

01.10.2015

Tarih ve İmza

Adı Soyadı: HAZAN GENÇAY TONGA

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