

A CULTURE OF AGRICULTURE FOR SUSTAINABLE PROSPERITY: A Prophetic Voice of Wendell Berry

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Abstract: This paper casts light on Wendell Berry's holistic approach to establishing sustainable societies worldwide by promoting a culture of agriculture and fostering prosperity. Sustainable prosperity becomes apprehensive in contemporary society, marked by inequalities and wars within and among nations, and sustainable development appears ambiguous. Berry believes humans should recognize their role as guardians of the earth and live in partnership and solidarity with all living beings. He critiques the modern era's dominant principles of acquisitiveness, self-centeredness, and short-sightedness, as well as the destructive aspects of prosperity, justice, and peace. His arguments have an essential role in this society when we envision the Planetary Management mission primarily through the SDGs – Responsible Consumption and Production (SDG 12) and Climate Action (SDG13) according to SDG 2030 agenda. This paper analyses the possibility of maintaining sustainable prosperity through a culture of agriculture, where one does not denigrate human labour, lose family farms, and destroy nature for economic development. The ethical interface of this paper emphasizes that everyone should consider it imperative to safeguard natural harmony, food security, and people's wellbeing; without which sustainability becomes questionable and impossible.

Keywords: Boomers and Stickers, Culture of Agriculture, Ecological Interconnectedness, Exploiter and Nurturer, Linear and Cyclical Vision, Local Community, Sustainable Development.

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1. Introduction

Wendell Berry, an American poet, essayist, cultural critic, and environmental activist who considers himself a farmer-poet, has become a remarkable voice in the current field of environmentalism due to his illuminating concepts regarding land, culture, and peace. Berry advocates the 'cyclical' mode of progress associated with traditional farming that embraces sustainability against the 'linear' concepts of progress introduced by modern agribusiness, which is discordant to sustainability (Grubbs 11). He reminds his fellow beings that human connectedness to the environment is an essential element that influences the wellbeing of both the ecosystem and human beings. According to him, sustainability refers to preserving the quality of the soil, the health of the animals, the purity of the air, water on the land, and the quality of the food produced in the system (Steele 3). Sustainable prosperity is a term that refers to a community's overall, long-term vision. It symbolises a broader emphasis for good change aimed at increasing actual communal prosperity. All his writings advocate a return to simplicity and living in harmony with nature, ensuring wildlife protection and sustainable prosperity. In the essay "The Loss of the Future" Berry writes,

We have reached a point at which we must either consciously desire and choose and determine the earth's future or submit to such involvement in our destructiveness that the earth, and ourselves with it, must certainly be destroyed. And we have come to this at a time when it is hard, if not impossible, to foresee a future that is not terrifying (46).

Berry attempts to reintegrate human beings into the web of communal harmony that emerges from perceiving progress qualitatively in terms of ecological health rather than quantitatively in complicated organisational systems. In his conversation with Roger Cohn, Berry reveals his considerations thus:

I am more and more concerned with the economic values of such intangibles as affection, knowledge, and memory. A deep familiarity between a local community and the local landscape is a dear thing, just in human terms. It's also down the line money in the bank because it helps you to preserve the working capital of the place" ("Wendell Berry").

His concepts elucidate the 2030 agenda for sustainable development to end poverty and hunger and protect the planet from

degradation through sustainable consumption and production. One can ensure the land's prosperity by sustainable management of the natural resources and taking urgent actions on climate change. Here, one can enjoy economic, social, and technological progress in harmony with nature. It will foster peaceful, just, and inclusive societies free from fear and violence (A/69/L85- 2/35). It demands changes in the attitudes of the conflicting parties and the transformation of the systemic and structural elements that form part of the tensions present in every society that spill over and become violent.

The SDGs 12 and 13 aim to "ensure sustainable consumption and production patterns and take urgent action to combat climate change and its impacts respectively" (3). As a land steward, he has raised his voice against urbanisation, mechanization, industrial agriculture, and belligerence for human consumption of the planet's resources, as well as the discarding of anthropogenic wastes exceeding ecosystem capacities. This is not only a scientific or economic issue; it is also a moral one involving intra-generational, inter-generational, and intra-species injustice. Humans, as moral beings, must take innovative steps towards the vision and mission of planetary ethics that considers the wellbeing of all humans, all living beings, and future generations (Nandhikkara 123).

The present study analyses Berry's idea of the connection between sustainable prosperity and peace by examining his observations on the topic scattered in his works and comparing them with the received concepts on sustainable agriculture. The primary focus of this paper is to elucidate Berry's comprehensive approach to establishing sustainable societies around the world by promoting agro-culture and fostering peace and prosperity among nations. The essay proceeds in three sections. The first section differentiates between sustainable agriculture and industrial agriculture. The second section discusses the significance of protecting agriculture for sustainable development and explains the importance of ecological interconnectedness. It explores specifically the concepts of exploiter and nurturer, linear and cyclic visions of agriculture, and the attitude of boomers and stickers. The third section focuses on Berry's ideas about how agriculture-oriented and peaceful societies promote sustainable prosperity and studies why our attempts to maintain peace and justice in communities often become unsuccessful.

2. Sustainable Agriculture vs. Industrial Agriculture

Agriculture is the art or science of cultivating the ground, including crop harvesting and livestock breeding and management. In sustainable agriculture, farmers know the interrelationship of the soil, water, grasses, and trees, and they cultivate without compromising the needs of future generations. They understand the necessity of working with nature to generate sufficiency or abundance and avoid shortage without depleting the earth's resources or polluting its environment (Gold). Agribusiness or industrial agriculture is a significant enterprise associated with agriculture, either owning or operating large-scale farms or serving those who do. In other words, "Agribusiness is a dynamic and systemic endeavour that serves consumers globally and locally through innovation and management of multiple value chains that deliver valued goods and services derived from the sustainable orchestration of food, fibre, and natural resources" (Edwards and Schultz 11). Sustainable agriculture gives importance to the ecological health of the farm and the economic health of the farmer.

Berry is a strong supporter of sustainable agriculture and local farmers who maintain a genetic and economic link to their land. In his view, corporations and machines do not protect the land because they represent a mechanical attitude to existence in which efficiency and productivity replace care and affection. For him, sustainable agriculture preserves the cultural and economic components of the agricultural landscape and the ecosystem services within the landscape matrix. Berry derives his ideas and arguments from his genuine experiences and commitment to careful and responsible land stewardship as a traditional farmer connected to his family and farm. He writes, "the true measure of agriculture is not the sophistication of its equipment, the size of its income or even the statistics of its productivity, but the good health of the land" (*Unsettling of America*, 188). Again, in *Sex, Economy, Freedom and Community*, Berry observes that nowadays there is no connection between food and health: "People are fed by the food industry which pays no attention to health, and are healed by the health industry, which pays no attention to food" (xvi). In this deadly situation, sustainable agriculture has become an alternative to industrial agribusiness. Rather than depleting the ecosystem, it contributes to soil fertility, clean water systems, biodiversity, and other ecosystem services. The farmers who

promote sustainable farming do not use chemical pesticides, fertilisers, and genetically modified seeds, nor do they spread untreated manure in toxic quantities on cropland to increase harvest and profit. Many sustainable farmers consider farming in the context of their local ecosystem, analysing how they can support the complex natural interplay of plants, insects, predators, and microbes on their farms to protect their crops from pests and diseases.

Industrial agriculture focuses explicitly only on maximum production and profit, and it rests upon maximum economic growth and consumption. It is exploitative, an extractive industry whose long-term production goals surpass land maintenance and care. The extensive use of chemicals on the farm has inevitably spilled over into the wider environment, increasing pollution and depletion of natural resources. The industrialization of agriculture includes specialization of farms to the production of single crops, chemical fertilizer, pesticides, herbicides, and oversized mechanical equipment for tilling. Industrial agriculture looks for a single standard of productivity and never waits to hear the response of nature. And this attitude of greed leads the nature to exhaustion and inevitable destruction.

Politicians and journalists want to know more about agriculture and food production. They are probably talking to academic and bureaucratic experts related to industrial agriculture. They are not likely to speak to rural farmers and observe family farms and local communities. We are morally obliged to solve soil erosion, the pollution of water sources, various ecological damages, the eradication of small farms, and the abolition of the farming culture and the ruin of local communities. We need self-employed, self-supporting, and self-respecting family farms to protect our environment and maintain economic development globally. Undoubtedly, scientific methods in agriculture are necessary in today's world. Still, the question remains whether it will be a total success or only a fragmented way of attaining real prosperity and development. Now farmers encourage their children to leave farming because of economic adversity. All financial aid supports wealthy agribusiness and factory farms, cutting funds for vital conservation and stewardship programmes and offering little to beginning farmers and local food promotion. The actual development is a holistic and integral process in its approach to life and nature and constructive and equitable in its political dimensions. We need to strike a balance

between industrial agriculture and human survival for the prosperity of the planet.

3. Protecting Agriculture and Ensuring Sustainability

Berry is one of the proponents of fostering sustainability by protecting agriculture, proposing a renewed relationship with the land. To appreciate and adopt Berry's ideas and arguments, one should understand the meaning of the terms like exploiter and nurturer, linear and cyclical visions, and boomers and stickers profoundly.

3.1 Exploiter and Nurturer

In one of his most revolutionary books, *The Unsettling of America: Culture and Agriculture*, Berry writes: "To understand our own time and predicament and the work that is to be done, we would do well to shift the terms and say that we are divided between exploitation and nurture" (7). To some extent, human beings now experience the consequences of this exploitative society. According to Berry, the root cause of many of our cultural and environmental maladies is our attitude towards the land, especially in our modern agricultural system. As agriculture was transformed into agribusiness, a new way of considering the land emerged: the land as a sort of factory producing without nature's law of replenishment. Using the terms 'exploiter' and 'nurturer,' Berry explains that attitudinal change has conquered society. He observes:

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 family's, his community's, his country's (7).

Berry writes that the exploiter "thinks in terms of numbers, quantities, hard facts" while the nurturer "thinks in terms of character, condition, quality, kind" (8). Thus, in the culture of agriculture, the farmer who is a husband, half mother, and nurturer to their land serves the household, community and the world at large. Nature and humans work together to create food: "neither nature nor people alone can produce human sustenance, but only the two together, culturally wedded" (9). On the contrary, the exploiters' over-emphasis on production and profit will accelerate the mechanization and chemicalization of farming, leading to the exhaustion of the farmland

and farm culture. Thus, Berry argues that "the care of the earth is our most ancient and most worthy and, after all, our most pleasing responsibility. To cherish what remains of it and to foster its renewal is our only legitimate hope" (14).

Berry's argument gains prime importance when we find that SDGs focus on economic, social, and environmentally sustainable development. We are obliged to reaffirm our commitments regarding protecting nature when we envisage a world where every person enjoys sustainable development. According to Berry, "a deep dread has entered into this place" (*The Long-Legged House* 26), and it is high time to act against the more devastated and more hopeless condition of this world. He explains this critical condition thus in "The Loss of the Future": "We have lost the hopeful and disciplining sense that we are preparing a place to live in, and for our children to live in" (46). One understands that Berry's lament on the violence done upon land and people by agribusiness and corporate organisations is perfectly reasonable when one sees how people have acquired power through mechanical skill and machines and destroyed the place to live in. A strange assumption which says, "What was good for us would be good for the world" (*The Long-Legged House* 196) seems to have developed in society, and this notion has darkened our understanding of the land and turned it into an uninhabited place. The human interactions in the environment like agribusiness and deforestation have disturbed and strained it. And this environmental degradation has caused negative impacts in several ways, such as global warming, acidification, fossil and resource depletion, photochemical oxidation, human toxicology, and freshwater aquatic pollution (Akampurira 5). In this situation, the focus of SDGs 13 on strengthening "resilience and adaptive capacity to climate-related hazards and natural disasters in all countries" become relevant. According to the IPCC Third Assessment Report, climate change is already occurring and will continue to do so even if global greenhouse gas emissions are reduced. Many studies have documented the effects of climate change on agriculture, raising the legitimate concern that climate change poses a threat to prosperity and long-term development. It is difficult to ignore the enormous impact of climate change caused by the widespread influence of industrial agriculture. The damages of present agriculture will cause the damages of future generations if people are not willing to change the attitude of annihilation.

3.2 Linear and Cyclical Visions of Agriculture

In his essay titled, "Wendell Berry's Cyclic Vision: Traditional Farming as Metaphor," Morris Allen Grubbs observed:

Arguing that the health of a culture is linked to the health of its land, Berry focuses on agriculture, particularly the growing conflict between traditional farming (which espouses a harmonious cyclic vision) and modern agribusiness (which espouses a discordant linear vision). As a traditional farmer wedded to the land, Berry derives his ideas and images largely from his practical experiences and from his devotion to careful and responsible land stewardship (viii).

One of the cruxes of the agricultural dilemma, according to Berry, is that whereas traditional farming seeks a natural balance between growth and decay, modern industrial agriculture emphasizes only development, which wears out the land and inevitably leads to infertility. In the view of Grubbs,

The power of Nature's cycle is at once destructive and restorative; Berry teaches that by allying our human economy more with natural cyclic processes rather than with man-made linear – and ultimately destructive – ones, we and future generations can live with hope and assurance through the possibility of renewal (ix).

Traditional farming based on cyclical vision and the small land owner's faithful care for the land is fast vanishing in the wake of industrial agriculture, giving the prime position to profit based on a linear vision. Olmstead comments thus on Berry's views in *The New York Times*:

Mr Berry argues that healthy forms of agriculture require intentional cultivation on the part of both consumers and farmers. Americans presume that there will always be enough – money, clean soil, healthy water to fulfil our desires. But our famished economic disposition goes against the very nature of our world and its finite resources (2).

Advocates of sustainable agriculture argue that we ought to recognise the restrictions of our world and "Live in it on its terms, not ours" (Olmstead 2). The cyclic vision leading to sustainable agriculture can grow only from understanding the stewardship involved in the right kind of farming.

Industrial agriculture that supports linear vision is the result of technological progress and globalisation. In industrial agriculture,

where people look for-profit and more production, they neglect sustainable prosperity and ruin living and non-living things on this planet. Human beings will be in a broken state of relationship, both of person to persons and persons to nature. In his essay on the consequences of industrial agriculture, Matt Wanat warns that it will be a "massive techno consumerist fantasy where all space and flesh is modified, colonised, dismembered, disposed of and sold" (8). The small-scale farmers are trapped and exploited by political representatives and agribusiness corporations. One must recognise the fact that global sustainability depends upon the ecological health of small local communities. But many farms are taken away from small-scale farmers and run by large agricultural organizations. Therefore, it is high time to think about protecting land through some sustainable programmes like organic farming. While discussing sustainability, Berry focuses on the steps taken for protecting the land through organic farming in recent times and addresses the issues meaningfully. In *Bringing it to the Table*, he wrote:

Farmers farm for the love of farming. They love to watch and nurture the growth of plants. They love to live in the presence of animals. They love to work outdoors. They love the weather, maybe even when it is making them miserable. They love to live where they work and to work where they live. If the scale of their farming is small enough, they like to work in the company of their children and with the help of their children. They love the measure of independence that farm life can still provide (73).

According to Christine Casson, "several current concerns – the merits and methods of organic farming, the prevention of soil erosion, the importance of minimising our carbon footprint, the advantages of developing a local economy that is independent of global corporations – were addressed by Berry" (1-2). The linear and cyclic vision of agriculture dramatically depends on our attitude towards land and agriculture. Berry describes this with two terms, 'boomers' and 'stickers.'

3.3 Boomers and Stickers

Ed Roberson writes in his essay titled, "Lessons from an Anti-Boomer,"

The great western author Wallace Stegner believed that Americans generally fit into one of two categories — 'Boomers' or 'Stickers.'

Boomers are those who pillage and run and want to make a killing and end up on Easy Street. Stickers are just the opposite; they are motivated by affection, by such a love for place and its life that they want to preserve it and remain in it (1).

For Berry, the 'boomers' are motivated by greed, the desire for money, property, and power; 'stickers,' on the contrary, are based on care for the land and its people, which they want to conserve and maintain. The one who loves the land and considers it a family member, and is eager to protect it, will keep a healthy attitude towards the environment. Berry remembers his family as stickers and writes:

So I grew up under the tutelage of my father's passion for farming and also his commitment to doing something for the small farmers. I've continued that, and my brother has, and my children are continuing it. My brother also is a lawyer. He lives in the home place where my dad was raised. And he too served as president of the Burley Tobacco Growers Cooperative Association (*Jefferson Lecture* 2012).

The boomers look for maximum profit and encourage linear vision that destroys the land's sustainability. In contrast, the attitude of stickers greatly considers the cyclical vision, and it leads to sustainable prosperity. In a nutshell, long-term prosperity means a healthier, happier, and more prosperous future. Knowing our kinship with the earth encourages us to recognize the importance of ecological interconnectedness – how species within an ecosystem relate to each other – and reorganize our attempts to nurture the land. There is a tendency to neglect stickers' attitude – the intimate and concrete interdependency between humans and nonhumans – when farmlands are taken over by agribusiness and other cooperative sectors. On the other hand, the traditional agriculture that fosters an attitude of stickers asks what nature would permit them to do, and they do it with the least harm to the place and their natural and human neighbours. Berry urges everyone to nurture the attitude of stickers and attain sustainable prosperity. The earth is exceptionally valued for all beings in the world – human, living, and non-living – since it is our only common home; nevertheless, human beings, as custodians of the earth, have the extra responsibility of ensuring the peace and prosperity of this uniquely fragile and beautiful home (Nandhikkara 125). And it is our moral duty to protect peace and promote prosperity in this modern technological era.

4. Promoting Prosperity and Preserving Peace

The 2030 Agenda for sustainable development reads, "We are determined to ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature" (1). The prosperity of the land is highly connected with the peaceful living of its inhabitants, and the 2030 agenda for sustainable development envisions making the world a better place.

When we live in an era of ecological crisis, there is a tendency to focus on extensive abuses like global warming, species extinction, oil and chemical spills, pollution, and acidification of oceans. But one conveniently neglects that the earth is suffering equally from many minor cases of abuse and the few large ones. Our land is suffering from the abuse and violence of natural resources, use of chemicals, out-of-season food production by earth-destroying machines and chemicals, and the greed of the rich and powerful. Berry reminds us that "nothing now exists anywhere on earth that is not under threat of human destruction. Poisons are everywhere. Junk is everywhere" (*Sex, Economy, Freedom and Community* 31). An ethical understanding of the environment will lead us to responsible caring for the earth and sustainable prosperity. In Berry's view:

The word 'environment' came into use because of the pretentiousness of learned experts who were embarrassed by the religious associations of 'Creation' and thought 'world' too mundane. But 'environment' means that which surrounds or encircles us; it means a world separate from ourselves, outside us. Of course, the actual state of things is far more complex and intimate and exciting than that. The world that environs us, that is around us, is also within us. We are made of it; we eat, drink, and breathe it; it is bone of our bone and flesh of our flesh. It is also Creation, a holy mystery . . . that we leave it undiminished not just to our children but to all the creatures that will live in it after us. None of this intimacy and responsibility is conveyed by the word 'environment' (34).

Therefore, understanding the relationship with the environment will lead one to constructive ecological actions. SDG 12 ensures sustainable consumption, and it is defined as the use of material goods, energy, and immaterial services to minimise their impact on the environment, ensuring that human needs are addressed now and in the future.

Prosperity requires long-term, inclusive, and sustainable economic growth. Only if resources and products are shared, and inequality of income is addressed will this be possible. It is time to endeavour creative, dynamic, sustainable, inventive, and people-centred economies, focusing on youth employment and women's economic empowerment, as well as decent work for all. Emphasizing the human-nature relationship, target 8 of SDG 12 says: "By 2030, ensuring that people everywhere have the essential information and awareness for sustainable development and lifestyles" (12).

Our responsibility demands more vigilance and watchfulness towards nature and fellow beings when the 2030 Agenda for Sustainable Development persistently persuade us to enhance prosperity and promote peace. The agenda reads, "We are determined to foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development" (Preamble). One should recognize the relation between peace and prosperity to protect the planet from all harm. This is not merely an economic problem that can be tackled with science and technology, the market economy, or political power; it is essentially an ethical issue that requires a moral vision and action plan. Sustainable development frequently focuses on socioeconomic and environmental factors while ignoring ethical considerations, such as what is the 'just' thing to do. Because sustainable lifestyles cannot be realized without strong moral principles, the ethical dimension of a poverty-free society should include a redistributive mechanism to enable resource access to starving millions within the country and among countries. The world has reached a point where everyone should seriously think about its future and aim for a peaceful and prosperous world for our coming generations.

Industrial mobilization and technological advancement that enabled the production of new weapons and introduced new methods of warfare changed the nature of war. People were forced to leave behind their homes to join the war. It destroyed the relationship among nations and people, and the spread of nuclear weapons killed millions of people. More significantly, "Wars have never made peace or preserved it or fostered its ideals. To have peace, you must make peace with your enemy" (*The Long-Legged House* 69). No matter how righteous the cause, the attitude behind the war is one of bloodthirst,

rage, hubris, hatred, and cunning. As a result, when we fight a war, the result is not peace but the inevitable next conflict. After the World Wars, it was not peace but an attitude of rivalry and cold-war developed in the world. It also affected people's relationship with their land because transitory benefits appear to be more desirable than permanent values due to the urgencies of war. In *Sex, Economy, Freedom and Community*, Berry writes:

We are increasingly making this nation of peace, security, and freedom for the rich . . . We have almost done away with the private ownership of usable property and with small, private economic enterprises of all kinds. Our professions have become greedy, unscrupulous, and unaffordable. Our factory products are shoddy and overpriced (74).

According to Berry, children, older people, women, villagers, the poor, the unemployed, and the homeless suffer injustice and inequality due to the unhealthy policies adopted by the influential governing people and the affluent society. People fail in family responsibilities and marital bonds while the government focuses on selling equipment, developing nuclear weapons, and planning another attack. He explains:

Our children are ill-raised and ill-taught. We are trying – and predictably failing – to replace parenthood and home life with day care centres and schools. We are suffering many kinds of damage from sexual promiscuity. We are addicted to drugs, to technology, and to gasoline. Violence is literally everywhere. While we waged war abroad, an undeclared civil war was being fought every day in our streets, homes, workplaces, and classrooms. And none of these problems can be corrected merely by wealth, power, and technology. The world's most powerful military force cannot help at all (74).

Berry points out that even at the end of a century in which we have fought two wars and several more to prevent war and preserve peace, and in which scientific and technological progress has made war ever more terrible and less controllable, we still, by policy, do not consider nonviolent means for defence. We do indeed make much of diplomacy; we mean invariably ultimatums for peace backed by the threat of war. It is always understood that we stand ready to kill those with whom we are "peacefully negotiating" (The Failure of War 4).

The people and the land also suffer miserably from the negative impacts of wars; the disintegration of families and communities, destruction of the farmland, and degradation of the natural environment are some of the aftermaths of the war. Berry asks: "How can a man hope to promote peace in the world if he has not made it possible in his own life and his household? If he is a peaceable man, then he has assured a measure of peace in the world, though he may never utter a public word" (*The Long-Legged House* 85). Being a man of pacifism, his concept of peace is much more than the absence of war; for him peace means, "the whole way of life including reverence for our environment and harmony in our communities and with the rest of the world" (83). He has never encouraged the nations' attitude to achieve peace through armed force, and more than that, taking away youth forcefully to join the armed force. He wrote:

Why am I against war? I have two inescapable reasons. The first is that I am a teacher; and the second that I am a father. As a teacher, I try to suggest to my students the possibility of a life that is full and conscious and responsible, and I am no longer able to believe that such a life can either lead to war or serve the ends of war (75).

He values his children more than any national glory, and as a father, he is ready to abandon anything to protect his children. In one of his poems named, "To a Siberian Woodsman," Berry explains his love towards his children and the happiness he experiences when they are resting near him; this feeling is greater than the glory of his nation. He observes:

There is no government so worthy as your son who fishes with you in silence beside the forest pool.

There is no national glory as comely as your daughter whose hands has learned music and goes their way on the keys.

There is no national glory so comely as my daughter who dances and sings and is the brightness of my house.

There is no government so worthy as my son who laughs, as he comes up the path from the river in the evening, for joy (109).

Berry persuades today's society to avoid selfishness that inevitably destroys our enemies, ourselves, and the world. He wrote in *The Long-Legged House*,

To corrupt or destroy the natural environment is an act of violence not only against the earth but also against those who are dependent on it, including us. To waste the soil is to cause hunger,

as direct an aggression as an armed attack; it is an act of violence against the future of the human race (85).

The problems that we are concerned about are caused not only by others but also by ourselves. And this realization should take us straight to tackling these problems, which is the responsibility of so-called environmental groups and agencies and individuals, families, and local communities. The entire human society must be involved and dedicated to conserving the world. What is required is nothing less than a new style of life in our common home and more responsible and innovative management.

5. Conclusion

Wendell Berry's arguments about maintaining sustainable prosperity by protecting traditional agriculture and strengthening universal peace are relevant in this modern society. It is essential to consider the conventional way of agriculture – which enhances the ecological interconnectedness – to promote the sustainability of the land. Berry calls for an attitudinal change – an attitude of the nurturer – that enables us to think about character, condition, and quality and serve the land, household, community, and place. Another unique idea of Berry is about the cyclical vision of traditional agriculture, which sustains the fertility of the land. His arguments and observations are still significant when envisaging a world free of fear, violence, poverty, hunger, and diseases. The Vision of 2030 agenda says:

We envisage a world in which every country enjoys sustained, inclusive and sustainable economic growth and decent work for all. A world in which consumption and production patterns and use of all-natural resources – from air to land, from rivers, lakes and aquifers to oceans and seas – are sustainable. One in which democracy, good governance and the rule of law, and an enabling environment at national and international levels are essential for sustainable development, including sustained and inclusive economic growth, social development, environmental protection, and the eradication of poverty and hunger (9).

These are far away from our reach as of now.

The process of finding out a solution to these problems leads everyone to a deeper understanding that no one can exist in isolation. The connectedness with land and with other living and non-living things will lead to a sustainable society. Whereas the industrial

agriculture managers simply move on to another land or business once they currently use is depleted. Depletion and pollution of the farmland are increasing alarmingly and unpredictably high. Berry speaks eloquently about the destruction caused by industrial agriculture, and the importance of small-scale farming, traditional farming methods, and local communities resonates in his voice. As individuals turn away from their community, they conform to a “rootless and placeless monoculture of commercial expectations and products, buying into the very economic system that is destroying the earth, our communities, and all they represent” (*Sex, Economy, Freedom and Community* blurb).

Berry insists on a commitment to peace that comes before activism and enhances the essence of existence concerning community and the health of the environment. Berry’s conservative side is consequently less interested in governmental or public solutions to problems that he sees caused by wrong personal decisions based on selfish motives. Berry has consistently argued that development and security are useless in both practice and theory if they are separated from the more profound responsibilities of land stewardship.

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