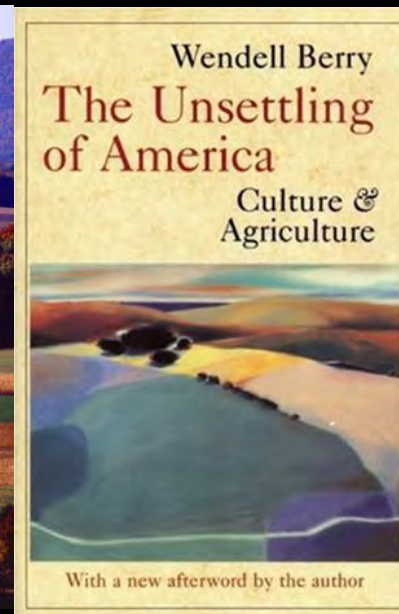
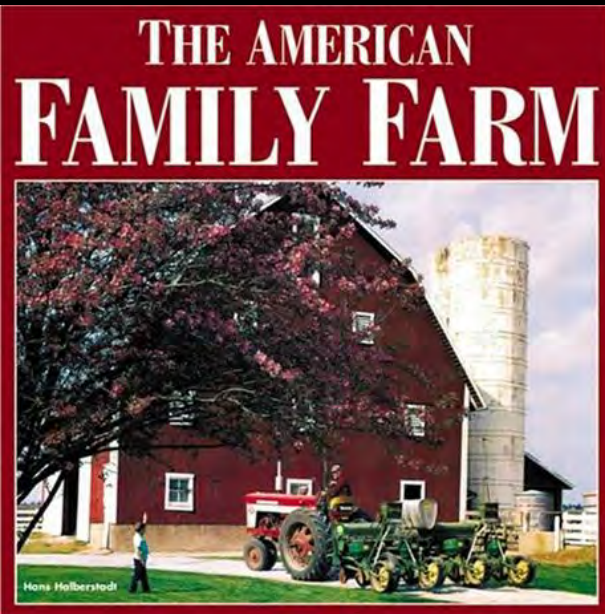




Pastoral Nature: Agrarianism and Rural America

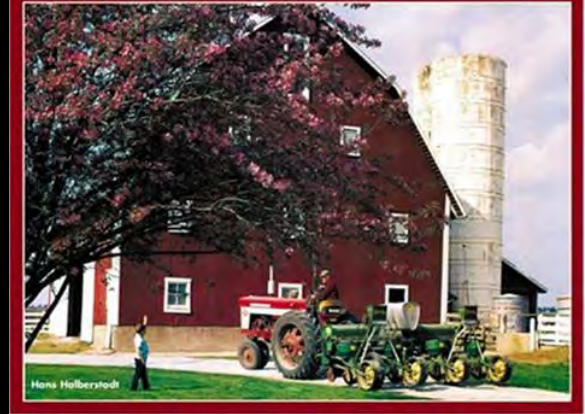
Kevin M. Anderson Ph.D.

Austin Water Center for Environmental Research





THE AMERICAN FAMILY FARM



Pastoral nature is, also, a matter of perception and part of the geography of the American mind



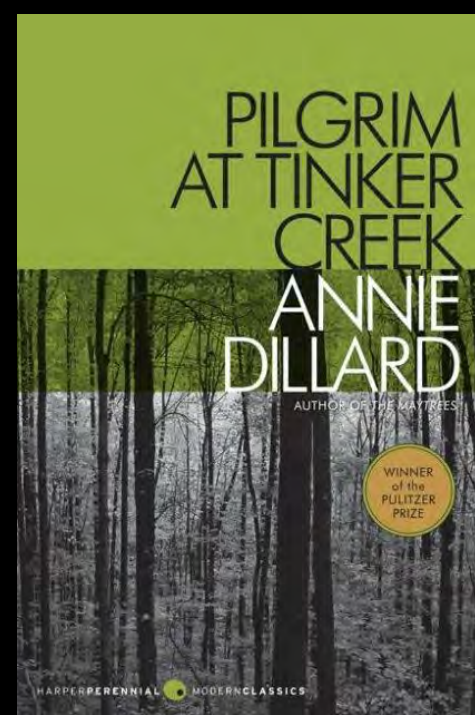
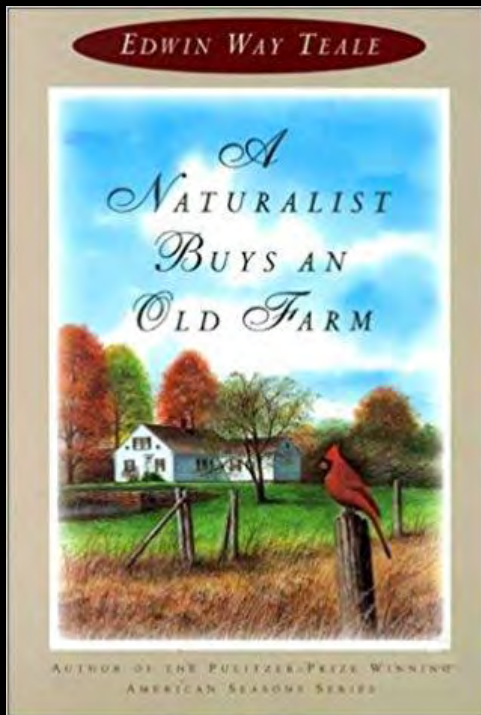
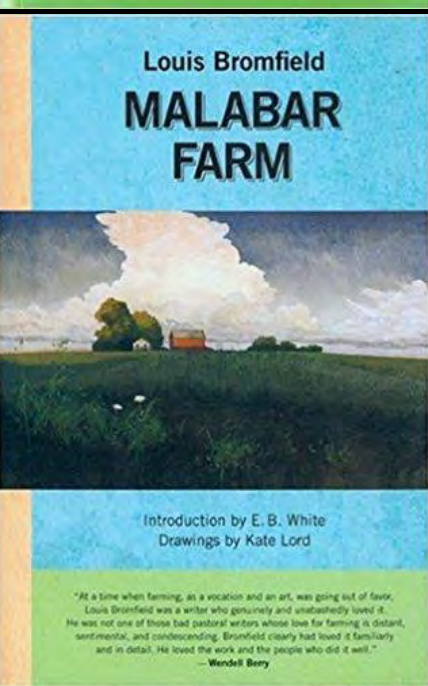
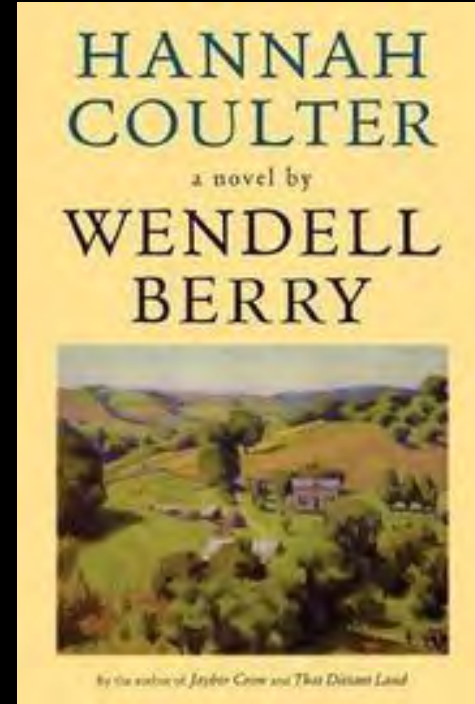
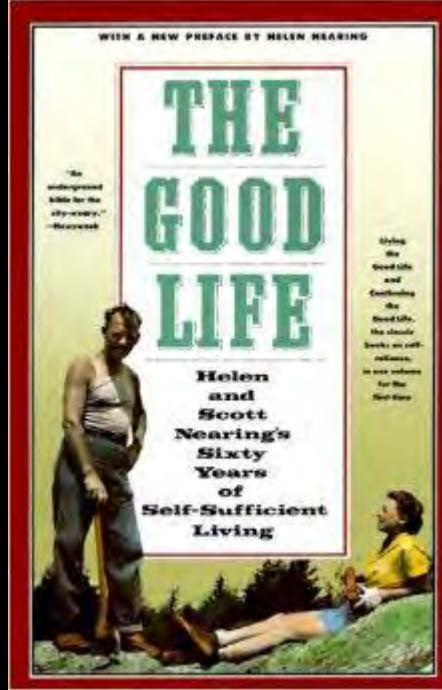
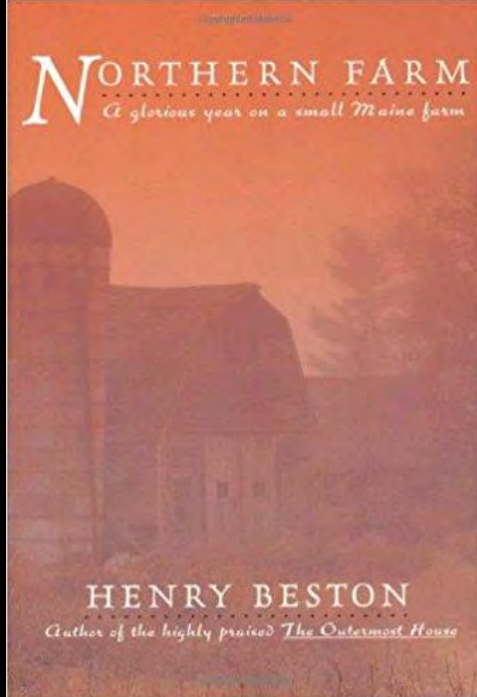
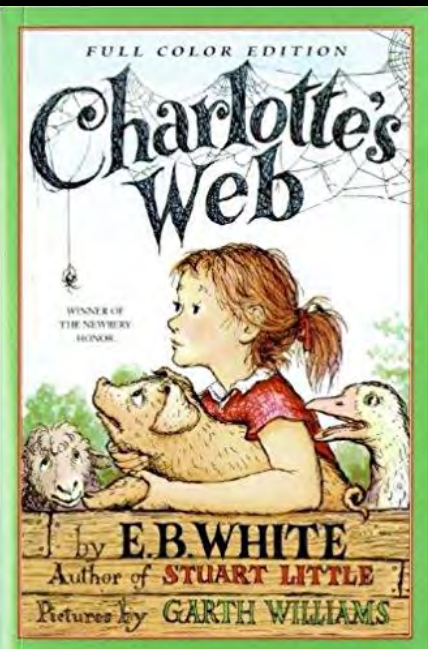




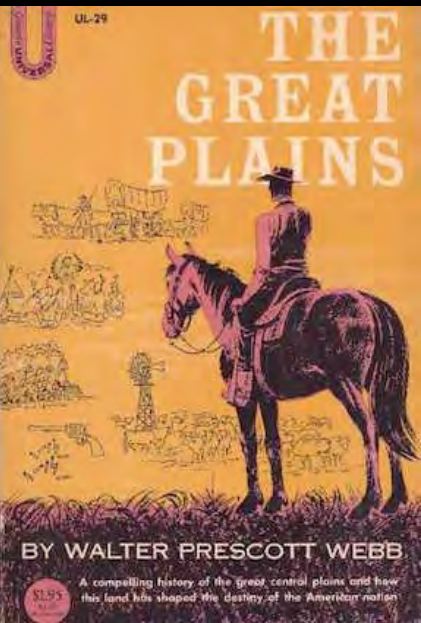




Pastoral East



Pastoral West

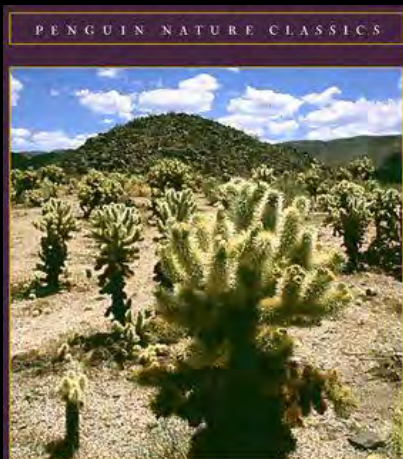
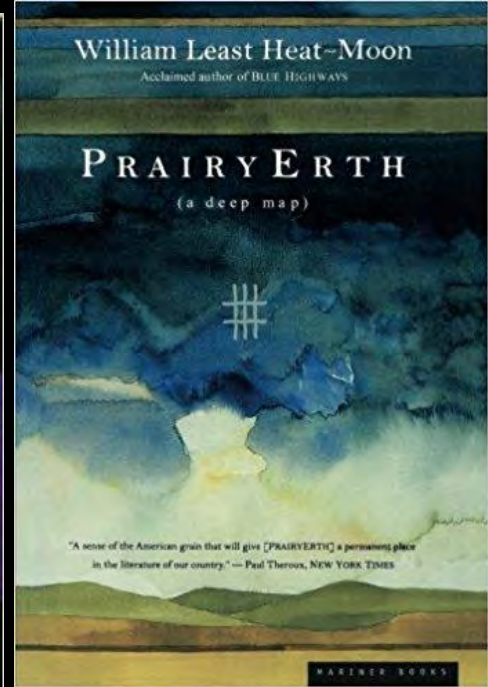
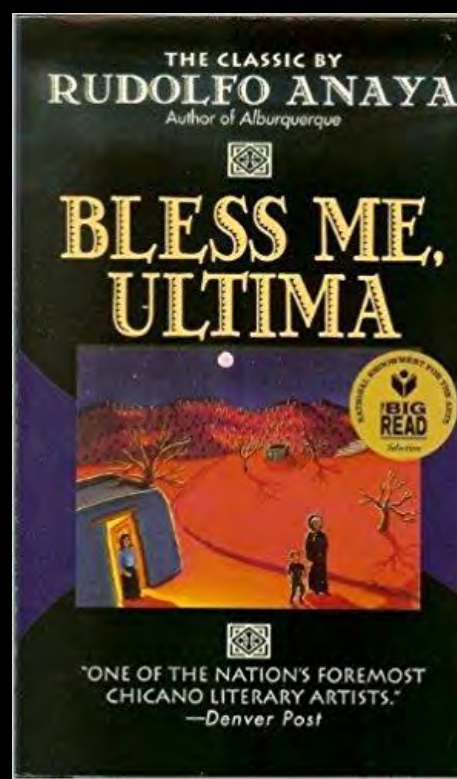


THE PRAIRIE TRILOGY

O PIONEERS!
THE SONG OF THE LARK
MY ANTONIÁ



WILLA CATHER

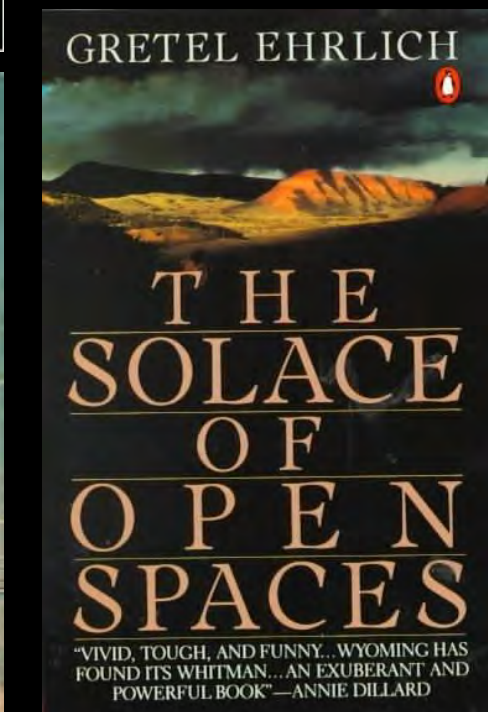
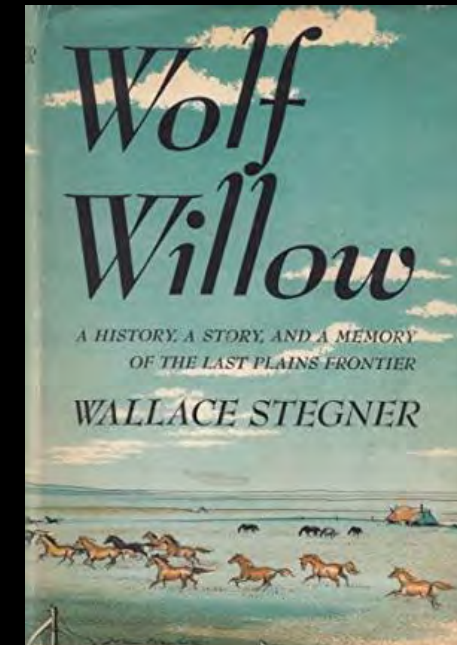


The Land of Little Rain



Mary Austin

Introduction by Terry Tempest Williams



The Pastoral Impulse in Western Culture

Rural vs Urban

Literary Roots

RAYMOND WILLIAMS

The Country & the City



Jean-Honoré Fragonard

Pastoral Landscape with a Shepherd and Shepherdess at Rest 1761

Old World Iterative Ideas of Nature

Cicero (d. 43BC) and the Iterative Natures

First nature - wilderness - is the realm of the gods, wild animals, and it is also the raw material for second nature.

Second nature – Improving First Nature –
In *De natura deorum* Cicero wrote,

"We sow corn, we plant trees, we fertilize the soil by irrigation, we dam the rivers and direct them where we want. In short, by means of our hands we try to create as it were a second nature within the natural world." (Cultivation, Culture)

Third nature - Jacopo Bonfadio 1541 - formal gardens make a "third nature, which I would not know how to name."

A distant mountain (first nature)
then cultivated agricultural land (second nature)
then a formal garden (third nature).

Frontispiece to l'Abbé de Vallemont's
Curiositez de la nature et de l'art
(1705)



CURIOSITEZ
DE LA NATURE ET DE L'ART



Theocritus
Idylls

A new translation by Anthony Verity

OXFORD WORLD'S CLASSICS



Old World Pastoral Nature

Greek Sentimental Pastoral Arcadia - *Theocritus*

The original pastoral poet.

Born on the island of Sicily in the year 315 BC

His *Idylls* reflected idealized 3rd Century BC life in Greece –

a land of roaming flocks of sheep and the shepherds that tended them, and the fishermen who made their living in little boats

Virgil's Classical Myth – The Aesthetic of Roman Pastoral Arcadia

Virgil (70BC-19BC) is credited in the *Eclogues* (40BC) with establishing Arcadia as a poetic ideal that still resonates in Western literature and visual arts

*Fortunate old man, here you'll find the cooling shade,
among familiar streams and sacred springs.
Here, as always, on your neighbor's boundary, the hedge,
its willow blossoms sipped by Hybla's bees,
will often lull you into sleep with the low buzzing:
there, under the high cliff, the woodsman sings to the breeze:
while the loud wood-pigeons, and the doves,
your delight, will not cease their moaning from the tall elm.*



Virgil's Eclogues

Translated by Len Krisak
Introduction by Gregson Davis



Abrahamic Religions

Arcadia as The Garden - Harmony and Innocence before the Fall



Sentimental Pastoral Arcadia

William Shakespeare (1564-1616)

Midsummer Night's Dream (1595/96)

*I know a bank where the wild thyme blows,
Where oxlips and the nodding violet grows,
Quite overcanopied with luscious woodbine,
With sweet musk roses, with eglantine.
There sleeps Titania sometime of the night,
Lulled in these flowers with dances and delight*



As You Like It (1599)

They say he is already in the Forest of Arden, and a many merry men with him; and there they live like the old Robin Hood of England.

The Forest of Arden functions as another Arcadia. The name “Arden” combines Arcadia, the classical earthly paradise, with Eden, the Biblical paradise.



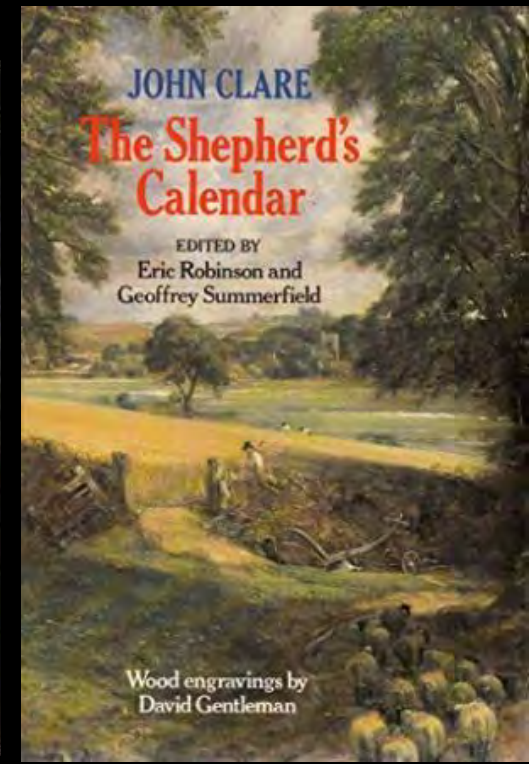
19th Century English Pastoral Poetry

Pastoral Realism

John Clare 1793-1864

Sweet it is to wind the rill,
Sweet with thee to climb the hill,
On whose lap the bullock free
Chews his cud most placidly;
Or o'er fallows bare and brown
Beaten sheep-tracks wander down,
Where the mole unwearied still
Roots up many a crumbling hill,
And the little chumbling mouse
Gnarls the dead weed for her house,
While the plough's unfeeling share
Lays full many a dwelling bare;
Where the lark with russet breast
'Hind the big clod hides her nest,
And the black snail's founder'd pace
Finds from noon a hiding-place,
Breaking off the scorching sun
Where the matted twitches run.

John Constable, The Hay Wain (1821)



Pastoral Religion- Gerard Manley Hopkins

“Pied Beauty” 1877

*Glory be to God for dappled things—
For skies of couple-colour as a brinded cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches’ wings;
Landscape plotted and pieced—fold, fallow, and plough;
And áll trádes, their gear and tackle and trim.*

*All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.*



1844-1889



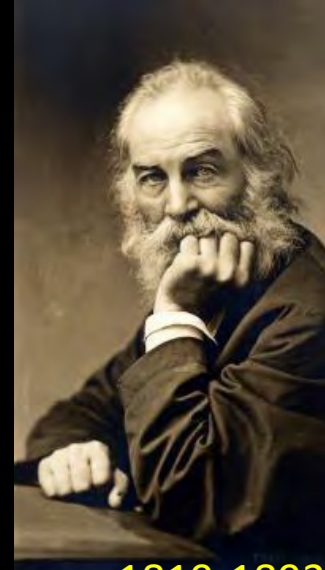
Creating a New World Pastoral Realism

Walt Whitman

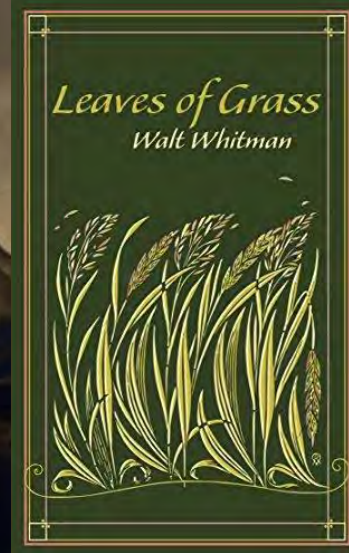
*A song of the good green grass!
A song of the soil of the fields,
A song with the smell of sun-dried hay,
A song tasting of new wheat, and of fresh-husk'd maize,
The chant of joy and power for boundless fertility:*

*O the gleesome saunter over fields and hillsides,
The measureless pasturages, the placid pastoral plains,
The broad muscular fields, the grass-fields of the world,
Grazing lands sweet and free as savannah or upland or prairie.
I thought my eyes had never looked on scenes of greater pastoral beauty—
How freeing, soothing, nourishing they are to the soul.*

*What most impress'd me, and will longest remain with me, are these prairies,
These limitless and beautiful landscapes indeed fill me best and most—
Land of sweet-air'd interminable plateaus, the table-lands notched with ravines,
Land of the wild ravine, the lonesome stretch, the silence,
The clear, pure, cool, rarefied nutriment for the lungs.
Sun-down shadows lengthen over the limitless and lonesome prairie,
The peculiar sentiment of moonlight and stars over the great plains,
The receding perspective, and the far circle-line of the horizon all times of day.*



1819-1892



1855

New World Pastoral Realism - An American Aesthetic

O space boundless!

*One wants new words in writing about these plains
—the terms, far, large, vast, etc., are insufficient.*

*To my eyes, to all my senses—the esthetic one most of all
—they silently and broadly unfolded,*

*Around all the indescribable chiaroscuro and sentiment, (profounder than anything
at sea,) athwart these endless wilds,*

A calm, pensive, boundless landscape,

That vast something, stretching out on its own unbounded scale, unconfined,

Combining the real and ideal, and beautiful as dreams.

Others may praise what they like,

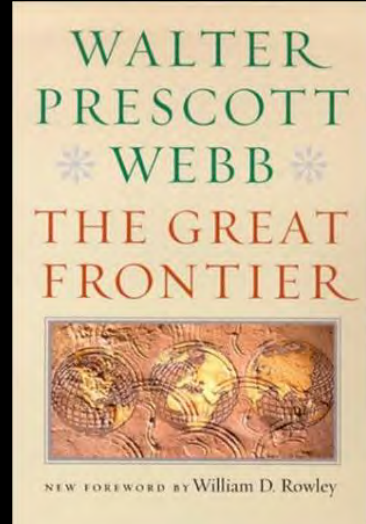
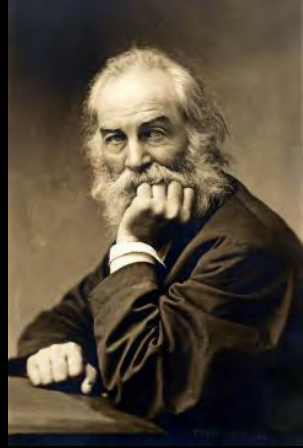
But I praise nothing in art or aught else,

Till it has well inhaled the western prairie-scent,

And exudes it all again—

Smelling the earth's smells,

The prairie-grass dividing, its special odor breathing.



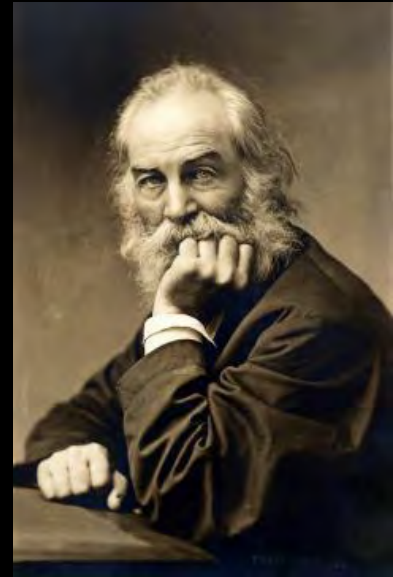
New World Pastoral Realism – An American Pastoral Nature

I wonder if the people of the prairies know how much art, original and all their own, they have in those rolling and grassy plains—what a profound cast and bearing they will have on their coming populations and races, broader, newer, more patriotic, more heroic than ever before—better comrades than ever before.

*Give me a field where the unmow'd grass grows,
This is the grass that grows wherever the land is and the water is,
Plenty of fair pasture for the cattle, (the plains were own'd by the towns, and this was the use of them in common.)
Long and long has the grass been growing,
The emerald green of the grass spreading everywhere, yellow dotted with dandelions,
The liliput countless armies of the manifold grass, the rich coverlet of the eternal grass.*

*A child said What is the grass? fetching it to me with full hands;
How could I answer the child?
I do not know what it is any more than he.*

*I guess it must be the flag of my disposition,
out of hopeful green stuff woven.
The deathless grass, so noiseless soft and green.*



INDIGENOUS PEOPLES OF THE NORTH AMERICAN PLAINS



Native American Pastoral

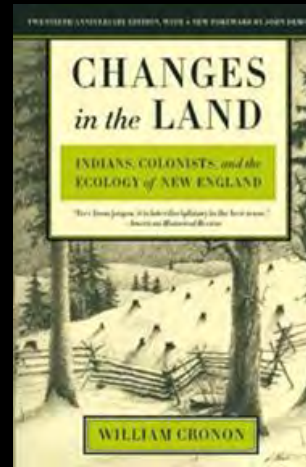
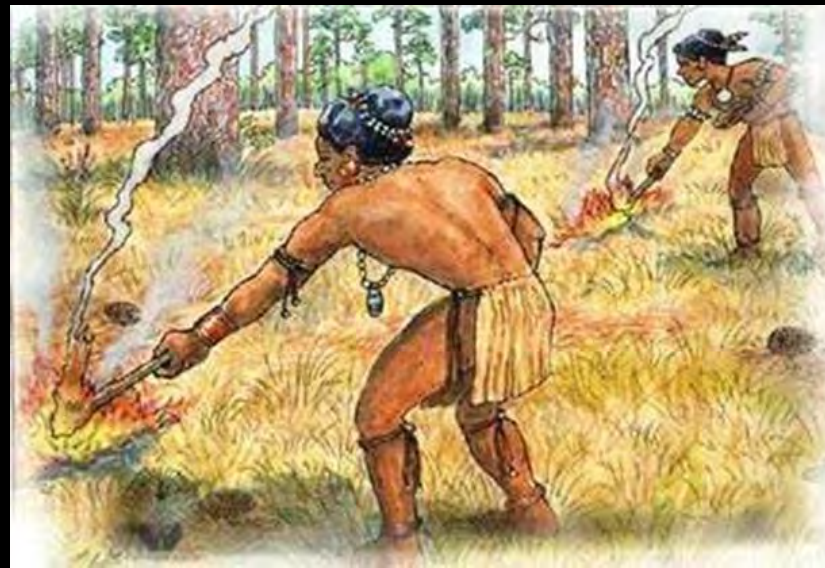
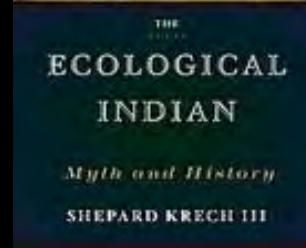


Native American Pastoral The Cultivation of Nature



The Cultivation of Nature - Native American Cultivation

“In the first millennium A.D., the Indians who had burned undergrowth to facilitate grazing began systematically replanting large belts of woodland, transforming them into orchards for fruit and mast (the general name for hickory nuts, bechnuts, acorns, butternuts, hazelnuts, pecans, walnuts, and chestnuts)...In Colonial times, one out of every four trees in between southeastern Canada and Georgia was a chestnut...Within a few centuries, the Indians of the eastern forest reconfigured much of their landscape from a patchwork game park to a mix of farmland and orchards. Enough forest was left to allow for hunting, but agriculture was an increasing presence. The result was a new balance of nature.” Mann, 1491



Eastern Agricultural Landscapes

Three Sisters Agriculture - Indian Corn-Hills in Massachusetts

“The next day [July 9, 1605] Sieur de Monts and I landed to observe their tillage on the bank of the river [Saco River]. We saw their Indian corn, which they raise in gardens.

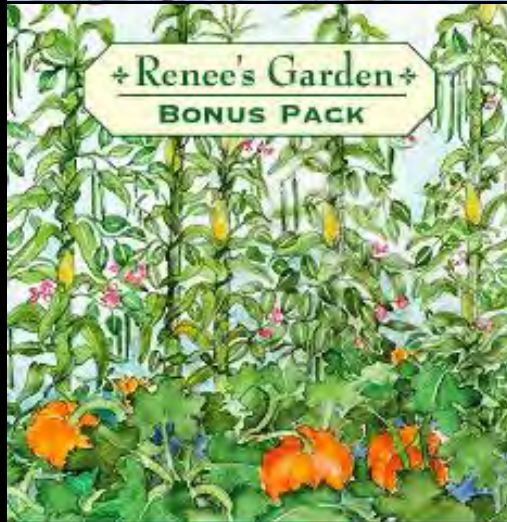
Planting three or four kernels in one place, they then heap about it a quantity of earth with shells of the horseshoe crab.

Then three feet distant they plant as much more, and thus in succession. With this corn they put in each hill three or four the kidney beans, which are of different colors.

When they grow up, they interlace with the corn, which reaches to the height of from five to six feet; and they keep the ground very free from weeds. We saw there many squashes, and pumpkins, and tobacco, which they likewise cultivate.

The Indian corn which we saw was at that time about two feet high, some of it as high as three. The beans were beginning to flower, as also the pumpkins and squashes. They plant their corn in May, and gather it in September.”

From *American Anthropologist* "Indian Corn-Hills in Massachusetts,"
Delabarre and Wilder, July 1920.

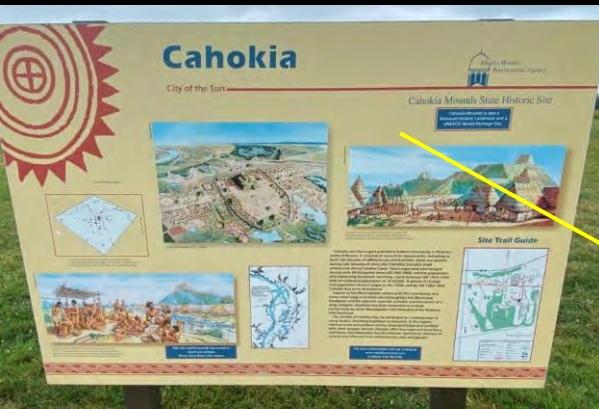


Native American
Three Sisters Garden

Grow a living history garden: gorgeous multicolored Indian Corn, bright Scarlet Runner Beans to twine up the corn stalks and sweet Sugar Pie Pumpkins to cover the ground. Net wt. 50 gm.

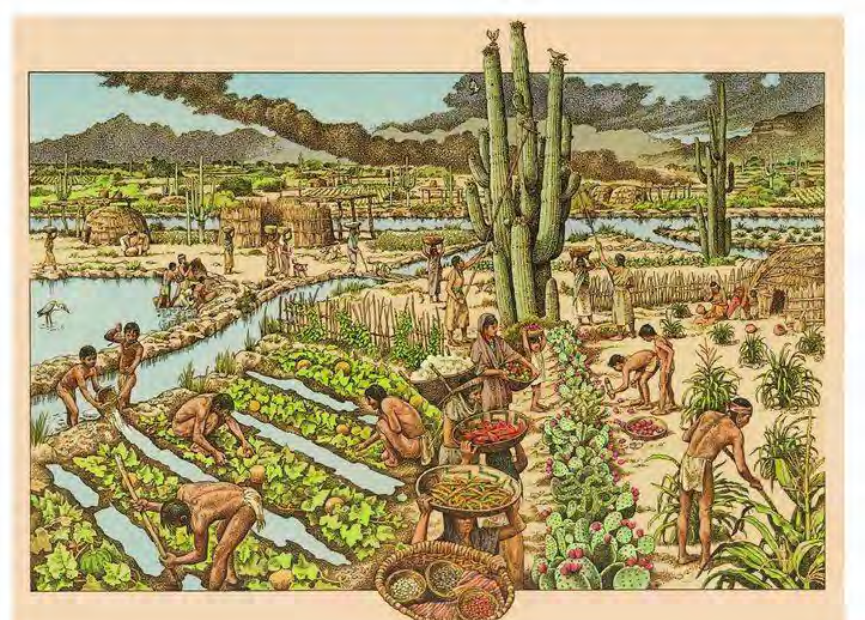
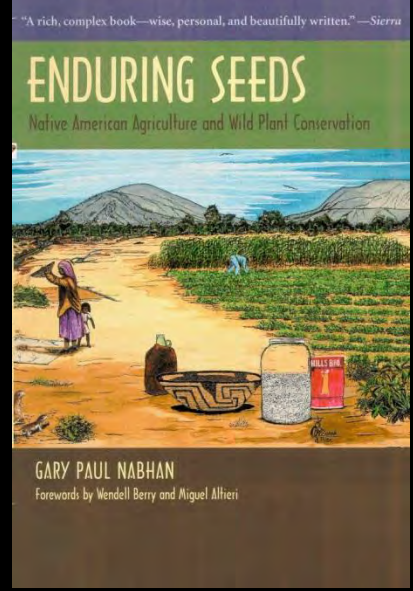
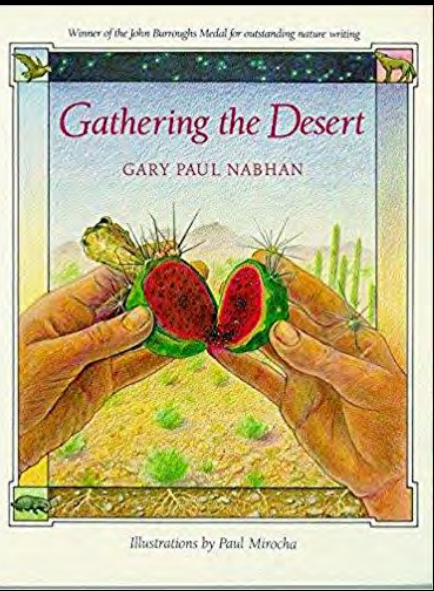
Eastern Agricultural Complex

The Mississippian Culture reached its climax about 1500 A.D.



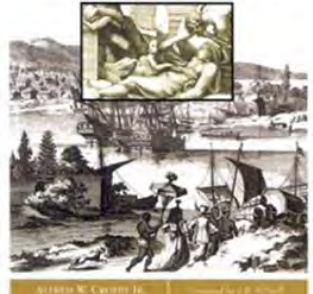
Western Agricultural Landscapes

Irrigation

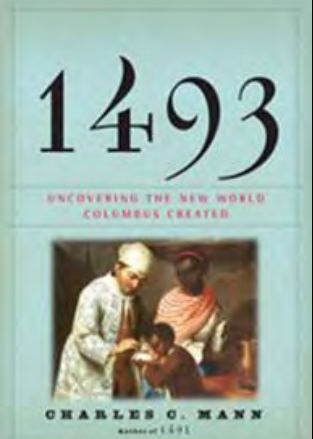
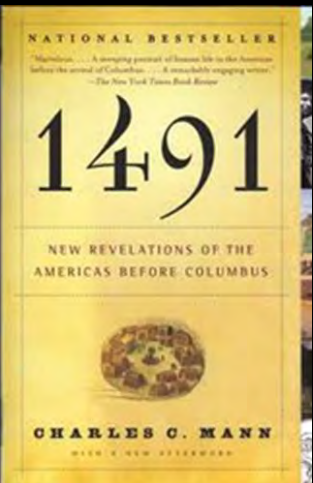


The Columbian Exchange

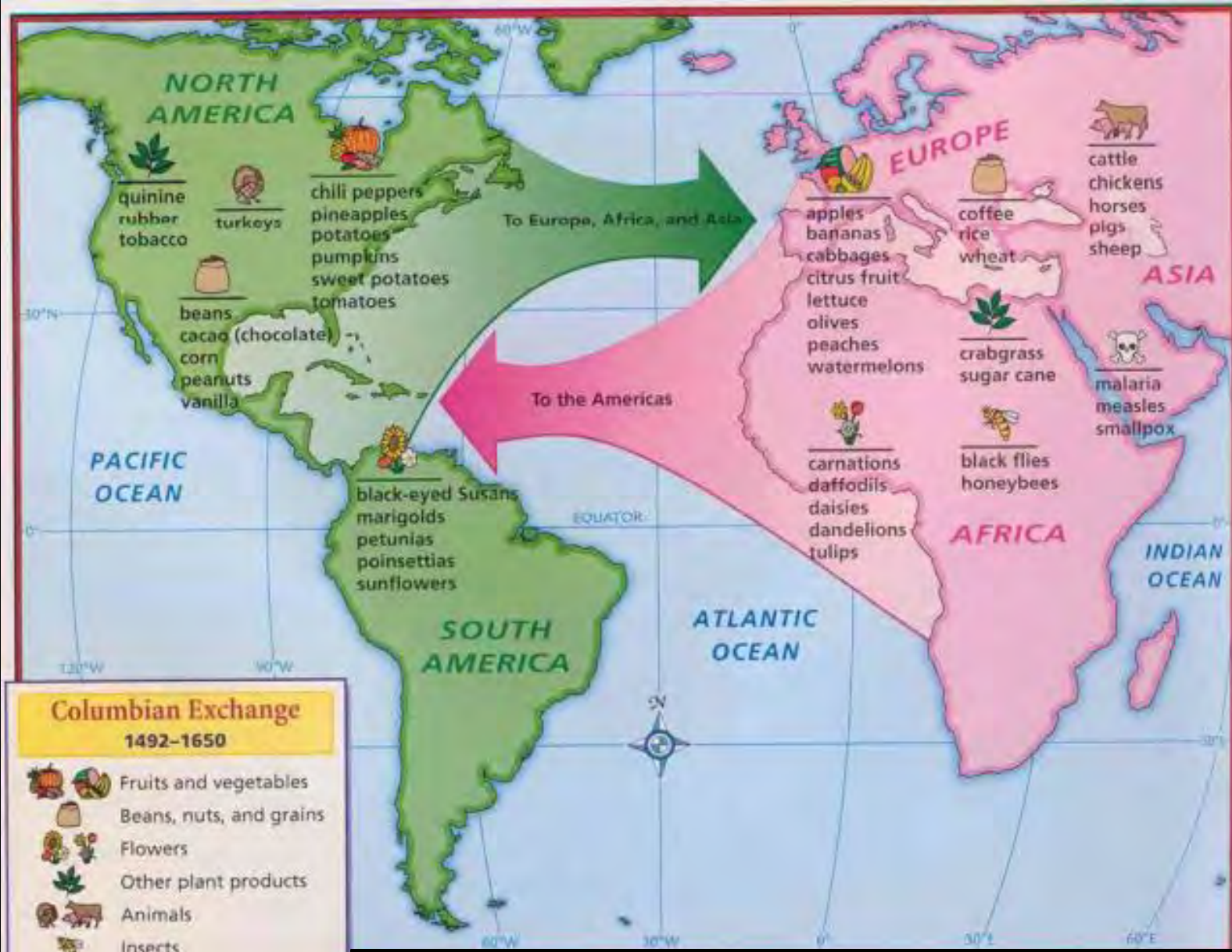
Biological and Cultural Consequences of 1492



ALFRED W. CROWLEY, JR. Illustrated by J.R. SPOFFORD



The Cultivation of Nature – Agricultural Exchange



Columbian Exchange
1492–1650

- Fruits and vegetables
- Beans, nuts, and grains
- Flowers
- Other plant products
- Animals
- Insects
- Diseases

Colors show hemisphere of origin.

Pastoral Nature and the Cultivated (Humanized) Landscapes of America



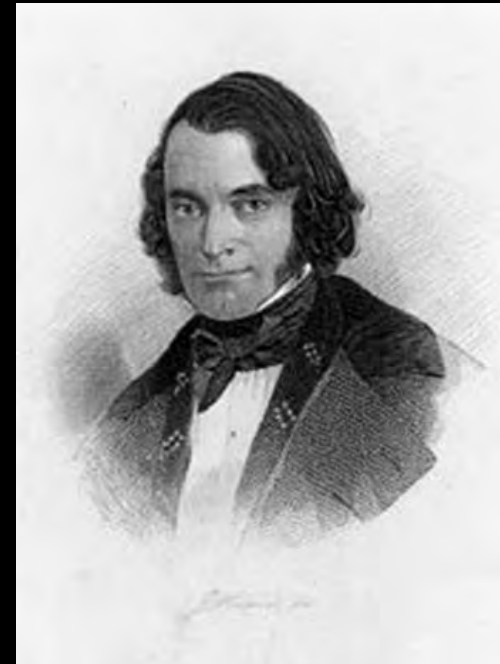
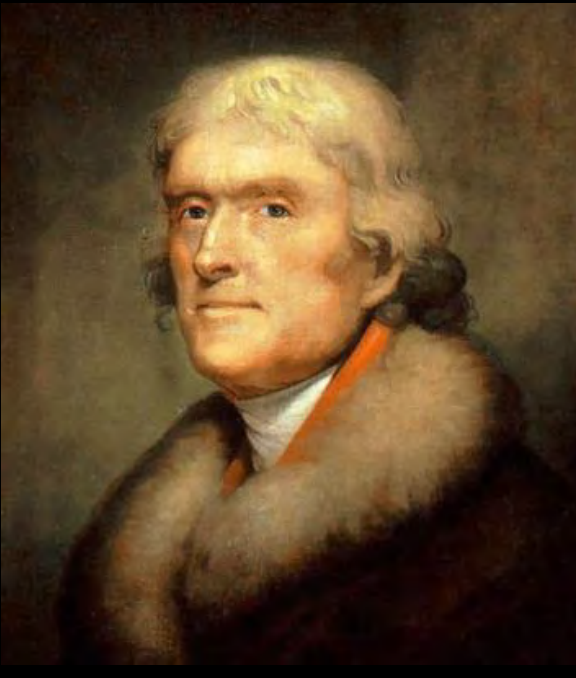
1491

NEW REVELATIONS OF THE AMERICAS
BEFORE COLUMBUS

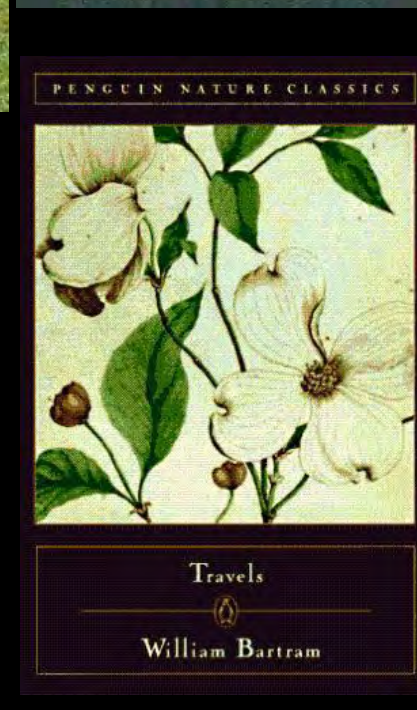
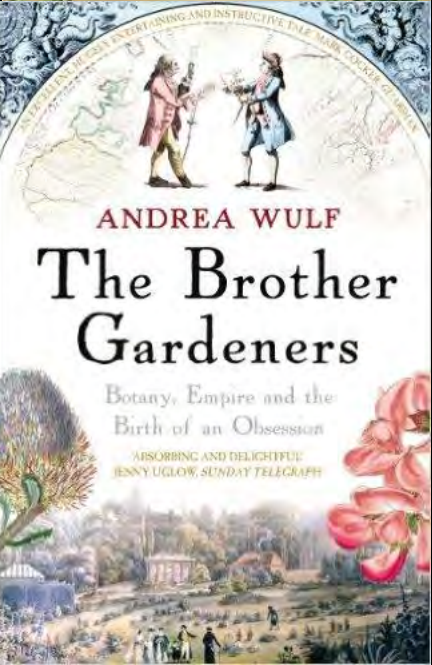
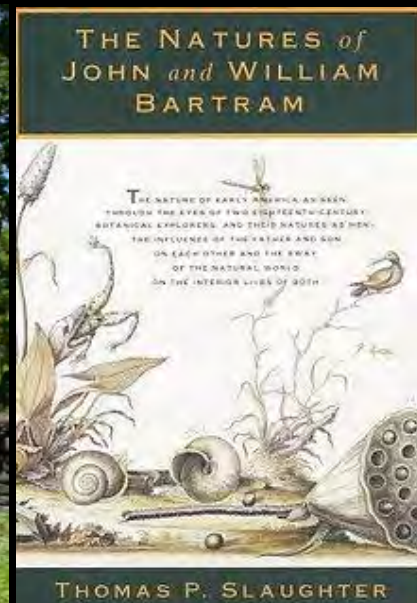
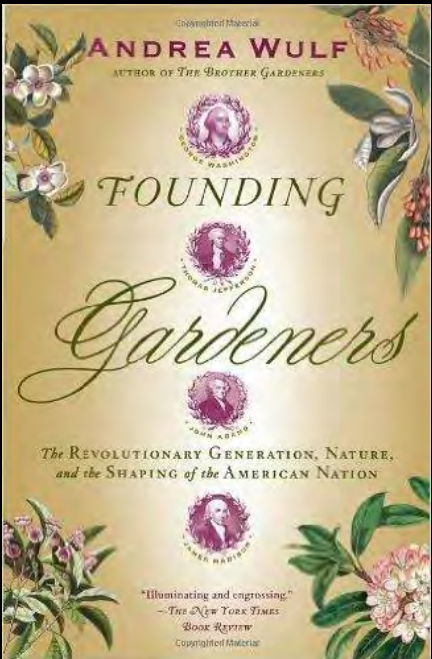


CHARLES C. MANN

A New American Pastoral Nature



The Cultivation of American Nature – The Founding Gardeners



American Agrarianism vs. the City

Agrarianism refers to a social philosophy or political philosophy which values rural society as superior to urban society, the independent farmer as superior to the paid worker, and sees farming as a way of life that can shape the ideal social values.

It stresses the superiority of a simpler rural life as opposed to the complexity of city life, with its banks and factories.



The Cultivation of the American Agrarian Myth

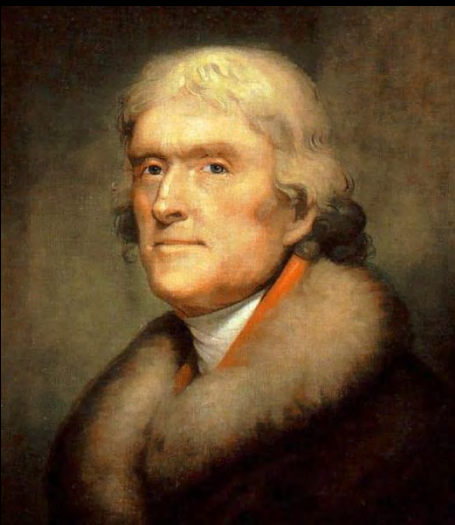
Thomas Jefferson 1743-1826

“Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country & wedded to its liberty and interests by the most lasting bands.”

1785 Letter to John Jay

The yeoman farmer was portrayed as a self-reliant individual, the bedrock of democracy.

He owned a small farm and worked it with the help of his family and was seen as simple, honest, healthy because he lived close to nature.



Pastoral Politics - American Agrarianism, the Countryside and Power

The Federalist and Agrarian forces in government were divided in opinion about the future of America just following the Revolution.

The Federalists, led by John Adams (Alexander Hamilton), were in favor of a strong central government with most power in the hands the landed few, and looked to commercial and industrial expansion.

The Republican-Democrats, led by Thomas Jefferson, believed in the primacy of local government and a mainly agrarian national economy, based on small independent farmers. Jefferson's Republicans favored the agrarian economy because farming was a noble profession as it kept people out of the corrupt cities and close to the soil and God.

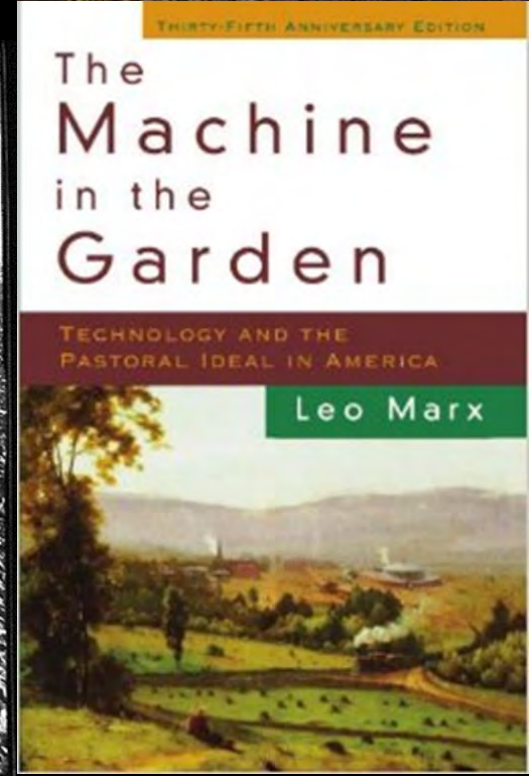
The Federalists Win?

The Election of 1800

John Adams and the Federalists	Thomas Jefferson and the Democratic-Republicans
<ul style="list-style-type: none">• Rule by wealthy class• Strong federal government• Emphasis on manufacturing• Loose interpretation of the Constitution• British alliance	<ul style="list-style-type: none">• Rule by the people• Strong state governments• Emphasis on agriculture• Strict interpretation of the Constitution• French alliance

The American Pastoral Impulse – Agrarianism

- The Countryside - Rural America – Cultivation of Nature
- Tension between the impulse (sentimental pastoral arcadia) and the realities of rural agrarian life (slavery, poverty)
- Tension between the politics/power of rural vs. urban
- Tension between the Industrial Revolution and rural life



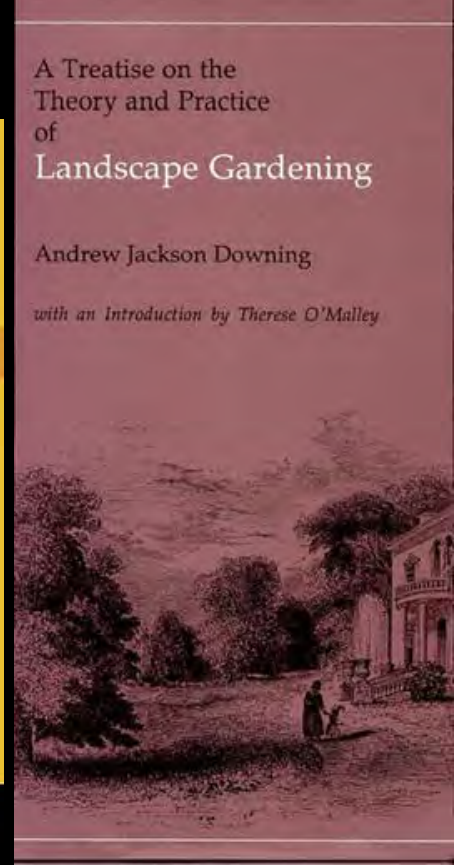
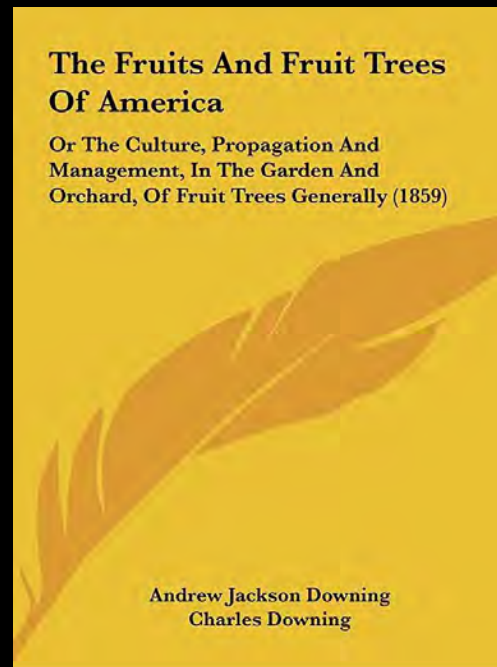
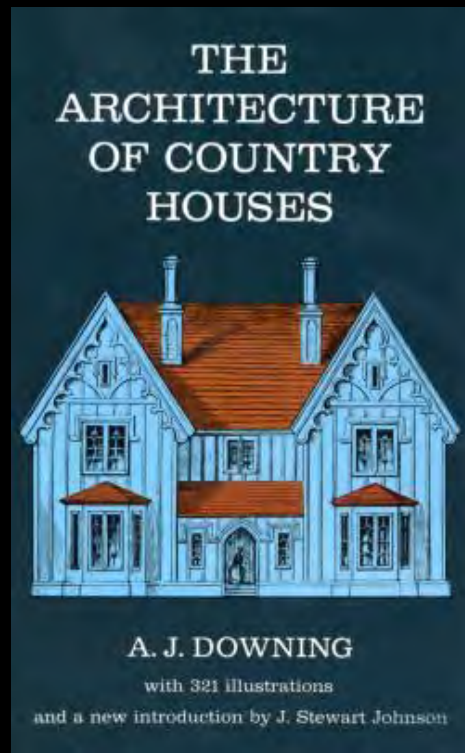
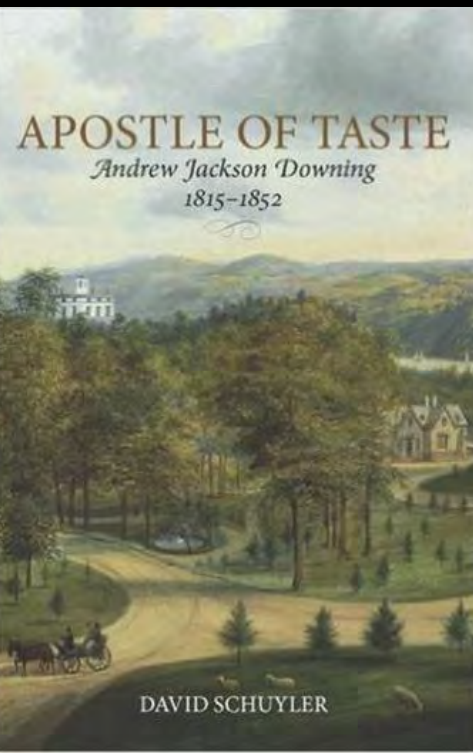
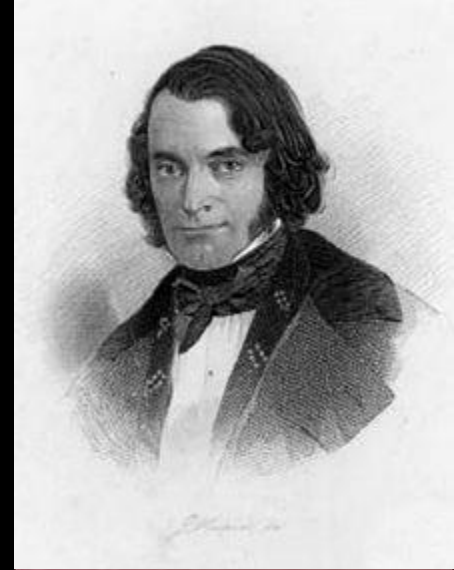
Creating the American Pastoral Aesthetic

The Apostle of Taste

Andrew Jackson Downing 1815-1852

A Treatise on the Theory and Practice of Landscape Gardening, Adapted to North America (1841) it was the first book of its kind published in the United States.

Editor of *The Horticulturist* magazine (1846–52)



Democracy of Taste – American Landscape Garden

- Presents “leading principles” and “practicable methods” by which land owners could embellish their residences.
- **Democracy of Taste** – “Regardless of one’s wealth or social standing, American republicanism offers equal and unlimited access to intellectual and artistic growth and the development of good taste, all of which accompany moral improvement.”
- **Citizenship and Nature** - “The love of country is inseparably connected with the love of home. Whatever, therefore, leads man to assemble the comforts and elegancies of life around his habitation, tends to increase local attachments, and render domestic life more delightful; thus not only augmenting his own enjoyment, but strengthening his patriotism and making him a better citizen.”
- **Mental Health** - “There is no employment or recreation which affords the mind greater or more permanent satisfaction, than that of cultivating the earth and adorning our property.”



A Treatise on the
Theory and Practice
of
Landscape Gardening

Andrew Jackson Downing

with an Introduction by Therese O'Malley



Classical Western Ideas of Nature - Iterative Natures

Third nature – Rejects Renaissance geometrical gardens

- A champion of landscapes in the **Natural style** or **Picturesque mode** helping to steer American popular taste away from the more geometric modes that dominated throughout the 18th and early 19th centuries.



The Natural Style/Picturesque Mode

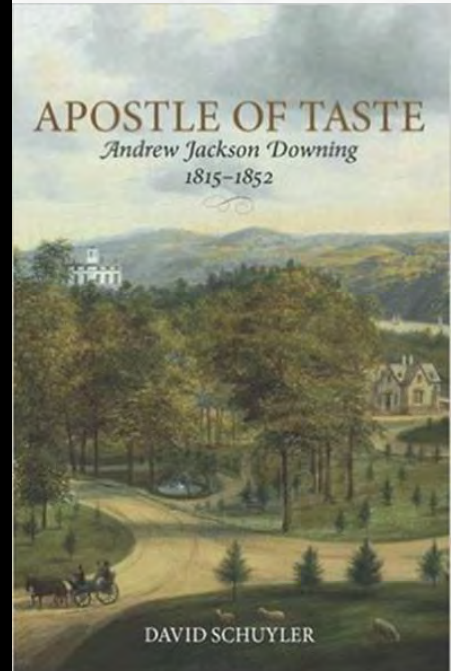
Downing embraced the use of local landscape features—especially “the raw materials of wood, water, and surface”—in picturesque landscape design.

“The raw materials of wood, water, and surface, by the margin of many of our rivers and brooks, are at once appropriated with so much effect, and so little art, in the picturesque mode; the annual tax on the purse too, is so comparatively little, and the charm so great!” (Contemporary Wildscaping/Anti-Lawn Movement?)



“A More Refined Kind of Nature”

- **Town vs. Country** - “In the United States, nature and domestic life are better than society and the manners of towns. Hence all sensible men gladly escape, earlier or later, and partially or wholly, from the turmoil of the cities. Hence the dignity and value of country life is every day augmenting. And hence the enjoyment of landscape or ornamental gardening – which, when in pure taste, may properly be called *a more refined kind of nature*, - is every day becoming more and more widely diffused.”
- **Second Nature** - “A facsimile imitation of nature in gardening, that is, a scene like wild nature, in which only wild trees, shrubs, and plants, are employed, and which is precisely like wild nature, produces pleasure only as it deceives us, and appears to be nature itself.”
- David Schuyler, “*Downing interpreted this progression from classic to romantic not simply as a change in stylistic preference but as a reflection of the nation’s evolution from a pioneer condition to a more advanced state of civilization.*”

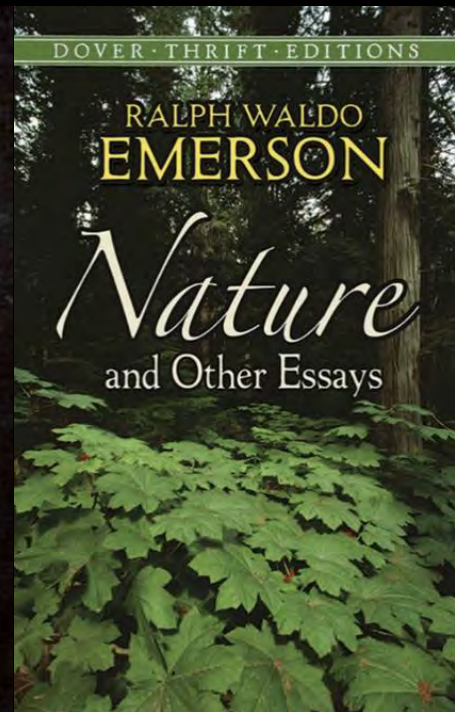
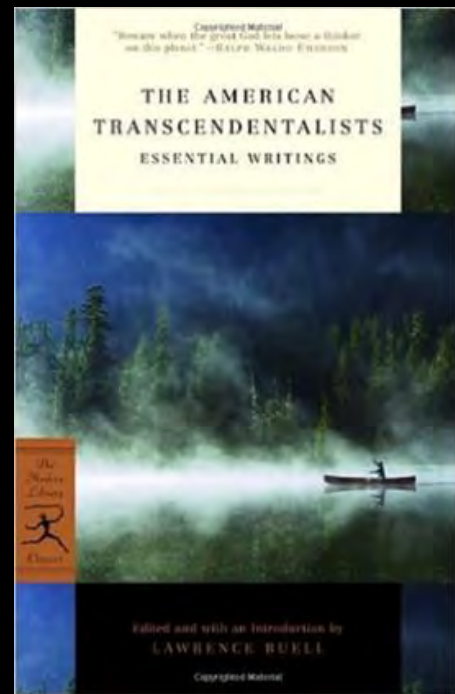


Transcendentalism – The American Concept of Nature

The Romantic idea of Nature transformed into the American Transcendentalist idea of Nature in Ralph Waldo Emerson's essay, "Nature" (1844).

Nature contact as therapy for a diseased, over-civilized heart.

- Nature is a source of sensations--healthy feelings.
- Humans can discover emotional health in nature.
- Such health leads to moral and spiritual clarity.



Creating the American Pastoral Visual Aesthetic

19th Century Pastoral Landscapes - Hudson River School

The Hudson River School was a mid-19th-century American art movement started by Thomas Cole whose aesthetic vision was influenced by Romanticism



American Aesthetics of Nature – the Wild and the Pastoral

Thomas Cole (1801 – 1848)

The Course of Empire is a five-part series of paintings Cole in the years 1833–36



The Savage State



The Arcadian or Pastoral State



The Consummation of Empire



Destruction



Desolation



Wilderness and Pastoral Arcadia

View from Mount Holyoke, Northampton, Massachusetts, after a
Thunderstorm—The Oxbow – Thomas Cole 1836



Pastoral Prose - Susan Fenimore Cooper 1813-1894

Rural Hours (1850)

- The eldest daughter of James Fenimore Cooper
- Her nature diary covering two years in Cooperstown, New York. "the simple record of those little events which make up the course of the seasons in rural life."
- Through 1870, it went through 10 editions, but it was largely forgotten until republished in the 1990s.

Focus on process, interconnectedness, and change

"While observing, this afternoon, the smooth fields about us, it was easy, within the few miles of country in sight at the moment, to pick out parcels of land in widely different conditions, and we amused ourselves by following upon the hill-sides the steps of the husbandman, from the first rude clearing, through every successive stage of tillage, all within range of the eye at the same instant."



SUSAN FENIMORE COOPER

RURAL HOURS



INTRODUCTION BY
DAVID JONES



Pastoral Prose and American Transcendentalism

Rural Hours (1850)



Walden (1854)



WALDEN;
OR,
LIFE IN THE WOODS.

By HENRY D. THOREAU,
AUTHOR OF "A WEEK ON THE CONCORD AND MERRIMACK RIVERS"



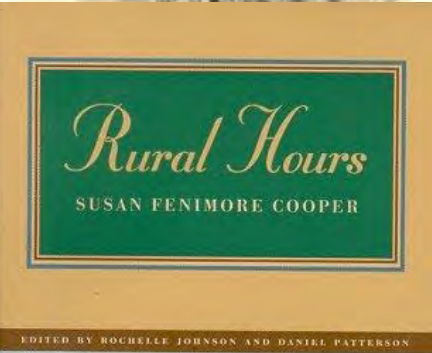
I do not propose to write an ode to dejection, but to lay as fully as I can in the sun, standing on the roof, if only to wake my neighbor up. — Page 55.

BOSTON:
TICKNOR AND FIELDS.
W DCCC LXX.

Nature contact as therapy for a diseased, over-civilized heart.

Nature is a refuge from the artificial constructs of civilization – the Town and City.

Trying to find a balance between culture (change) and nature



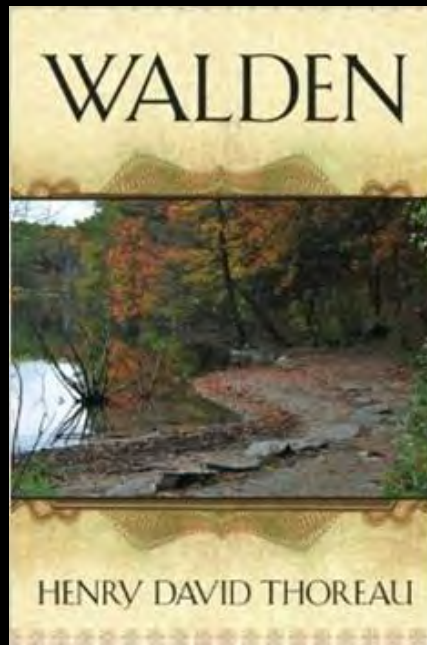
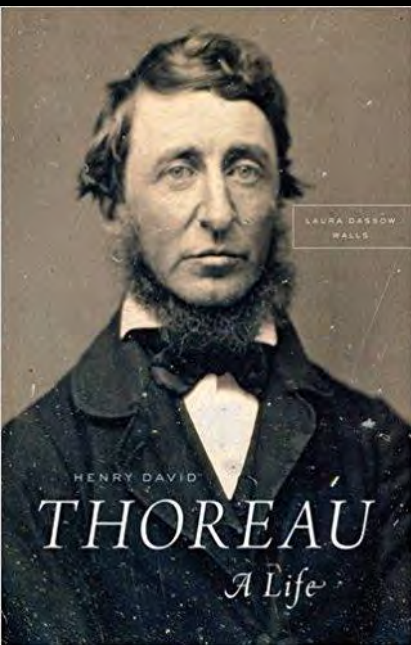
Henry David Thoreau - Wildness and Cultivation (The Bean Field)

Trying to find a balance between culture (change) and nature

"I would not have every man nor every part of a man cultivated, any more than I would have every acre of earth cultivated: part will be tillage, but the greater part will be meadow and forest"

The Wild and The Cultivated Connected

"We are wont to forget that the sun looks on our cultivated fields and on the prairies and forests without distinction. They all reflect and absorb his rays alike, and the former make but a small part of the glorious picture which he beholds in his daily course. In his view *the earth is all equally cultivated like a garden.*"



Pastoral Realism - Thoreau and American Pastoral Nature

Henry David Thoreau and the Bean Field

“Meanwhile my beans, the length of whose rows, added together, was seven miles already planted, were impatient to be hoed, for the earliest had grown considerably before the latest were in the ground; indeed they were not easily to be put off. What was the meaning of this so steady and self-respecting, this small Herculean labor, I knew not.

I came to love my rows, my beans, though so many more than I wanted. They attached me to the earth, and so I got strength like Antæus.

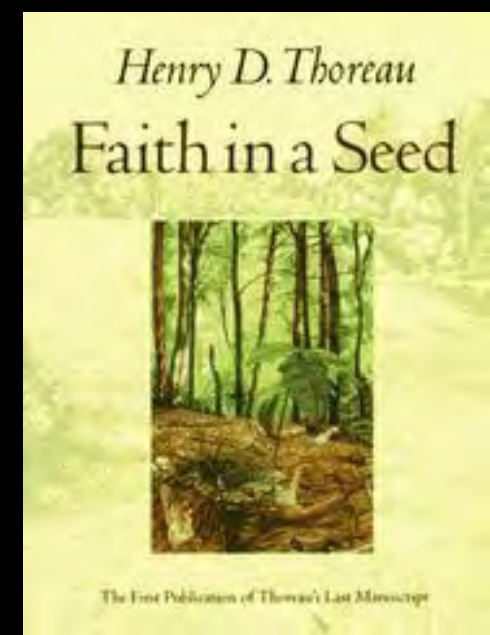
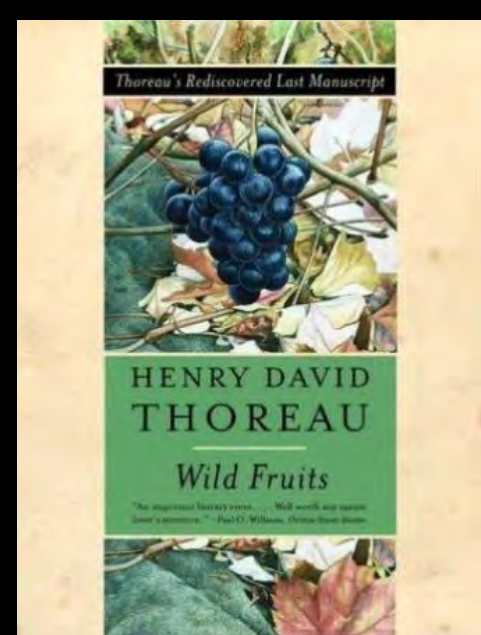
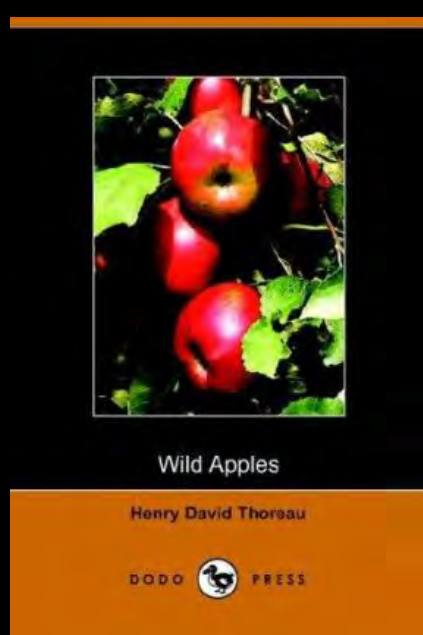
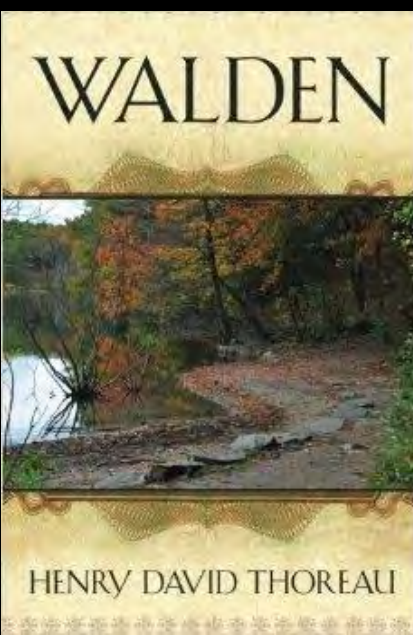
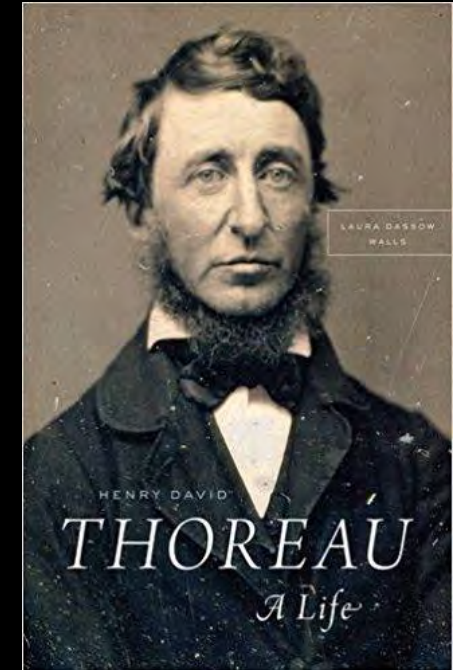
But why should I raise them? Only Heaven knows. This was my curious labor all summer — to make this portion of the earth's surface, which had yielded only cinquefoil, blackberries, johnswort, and the like, before, sweet wild fruits and pleasant flowers, *produce instead this pulse.*”



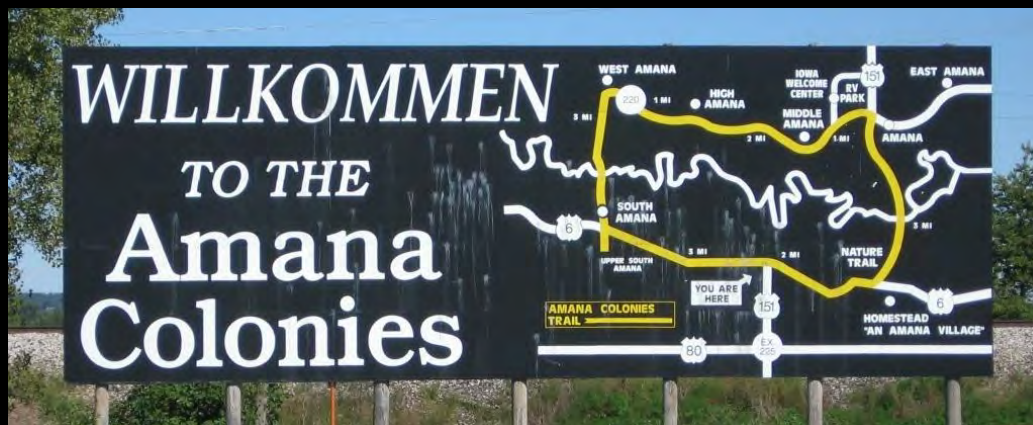
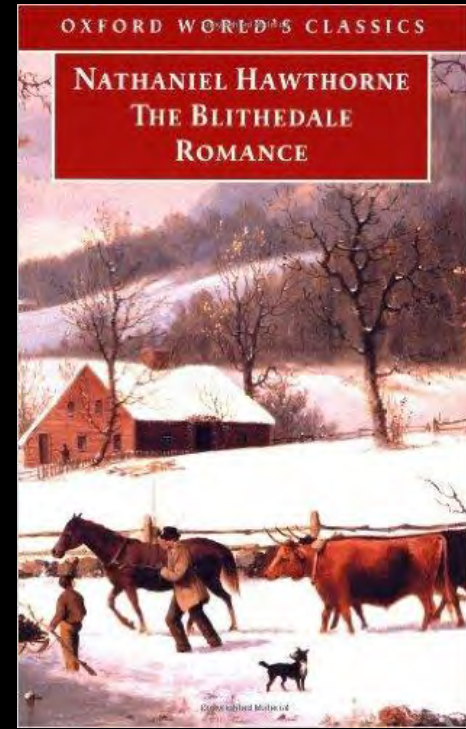
Rural Life and Agricultural Knowledge

“I was determined to know beans. When they were growing, I used to hoe from five o'clock in the morning till noon, and commonly spent the rest of the day about other affairs.

Consider the intimate and curious acquaintance one makes with *various kinds of weeds* — it will bear some iteration in the account, for there was no little iteration in the labor — disturbing their delicate organizations so ruthlessly, and *making such invidious distinctions with his hoe, levelling whole ranks of one species, and sedulously cultivating another.*”



Making Sentimental Pastoral Arcadia 19th Century Agricultural Utopian Communities



American Sentimental Pastoral Arcadia

The Pastoral Cemetery

Sleepy Hollow Cemetery was designed in 1855.

Ralph Waldo Emerson gave a dedication speech and would be buried there decades later. Emerson noted that the cemetery's designers had fitted the walks and drives into the site's natural amphitheater. They also left much of the original natural vegetation in place.



Arcadian America

The Death and Life of an Environmental Tradition

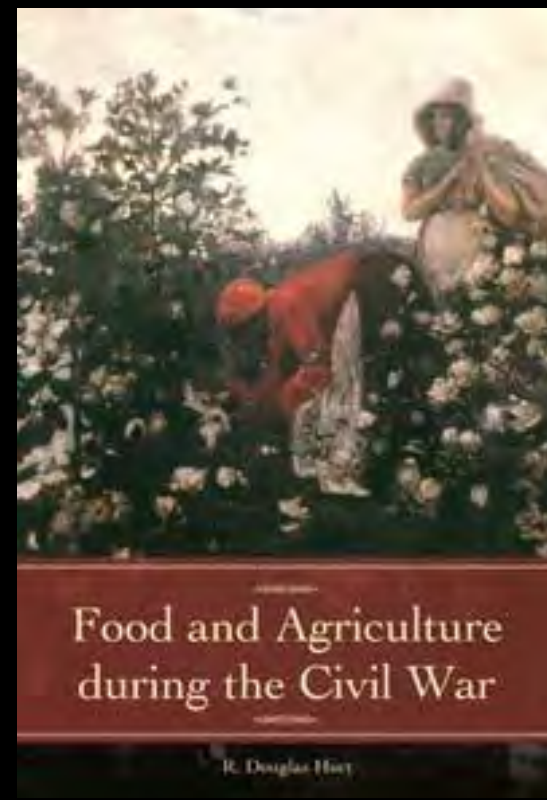
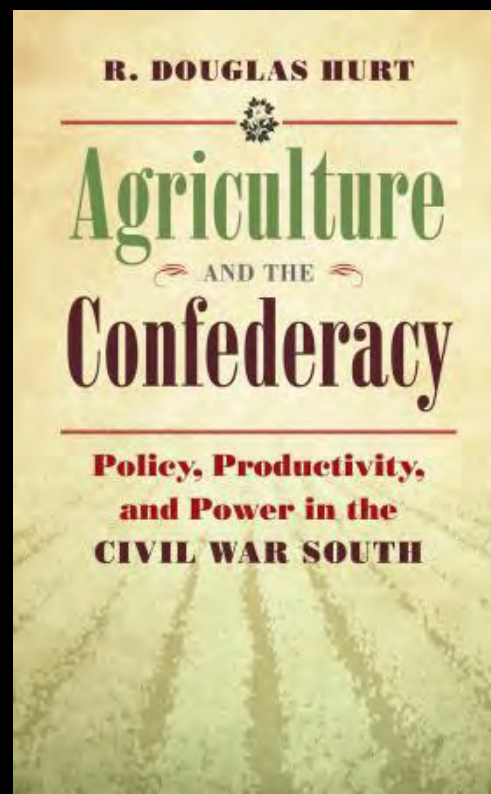
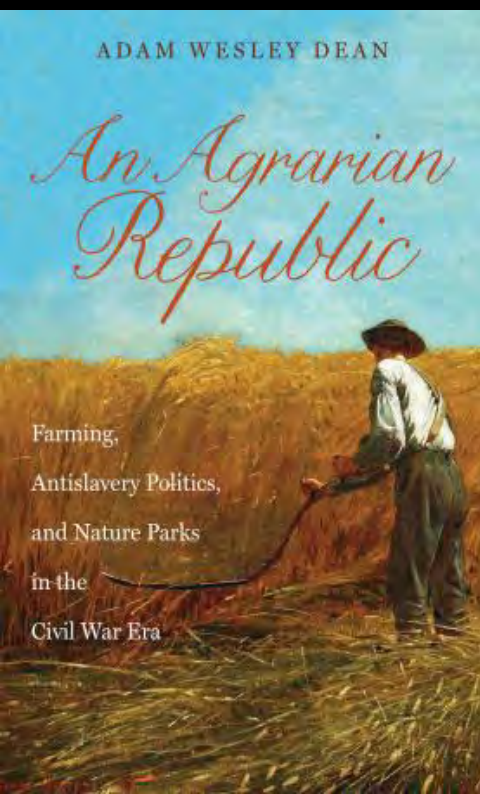
A A R O N S A C H S



Pastoral Realism

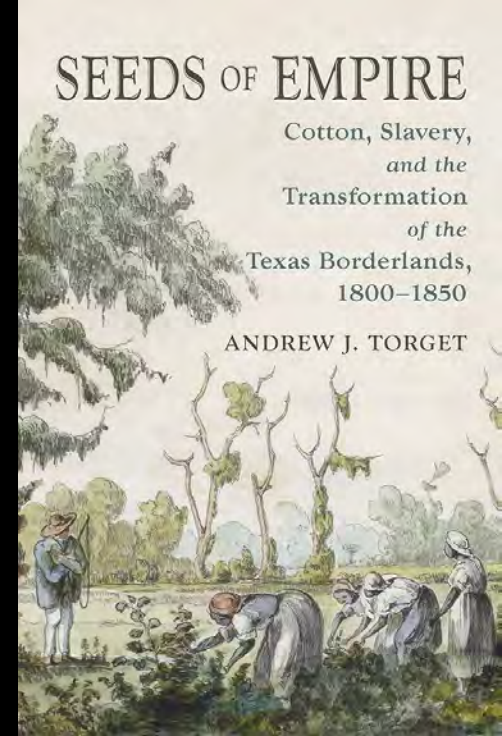
The Civil War and The Agrarian Republic

After a dismal harvest in late 1864, Southerners faced with hunger and privation throughout the region--ransacked farms in the Shenandoah Valley and pillaged plantations in the Carolinas and the Mississippi Delta, they finally realized that their agricultural power, and their government itself, had failed.



Cotton and Slavery

“For the cultivation of cotton, plantations were established primarily using African slaves as labor. Battles over slavery and American colonization thus became entangled in larger fights within Mexico over federalism, battles which led to the 1836 Texas revolution. *By 1837, these struggles had produced a weak, but committed, slaveholding society in the borderlands between the United States and Mexico, when Texas emerged as the most unlikely creation: an independent republic of American slaveholders built beyond the borders of the United States. After the Civil War, the plantation system was replaced with tenant farms and sharecropping.*” Torget 2018



Reconstruction and Freedom Colonies

- Freedom Colonies are “historically significant communities” that were settled by formerly enslaved people during the Reconstruction and Jim Crow eras in Texas following Emancipation. *From 1865-1930, African Americans accumulated land and founded 557 historic black settlements.*
- Freedom Colonies provided safe spaces where Black Texans could better avoid the perils of debt bondage, sharecropping, and racialized violence from white communities by *living self-sustaining and independent lives on their own property.*
- Similar post-Civil War black “Freedmen” communities emerged across the South.



Reconstruction and Post Civil War American Agrarianism

National Grange of the Order of Patrons of Husbandry founded 1867

The Grange, officially referred to as The National Grange of the Order of Patrons of Husbandry, is a fraternal organization in the United States that encourages families to band together to promote the economic and political well-being of the community and agriculture.



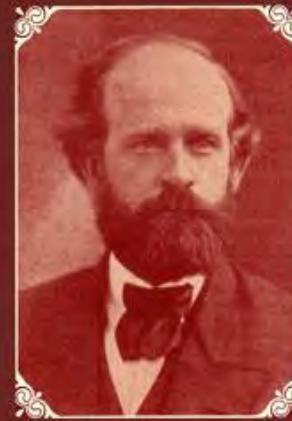
Rural America and Pastoral Rebellion 1879 – 1920s

The Progressive Era and The Rural Populist Revolt - An economic depression between 1893 and 1897 caused poverty and unemployment

Henry George 1838-1897

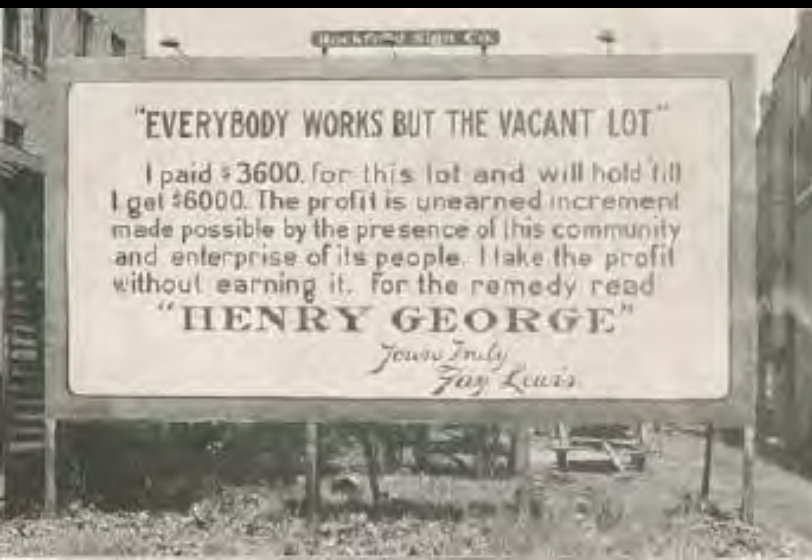


*PROGRESS
and
POVERTY*



Henry George

LAWRENCE GOODWYN
A
Short
History
of the
Agrarian Revolt
in
America
**The
Populist
Moment**



20th Century African-American Rural Life

Dorothea Lange and
Russell Lee 1930s



25th Anniversary Edition



DUST

The Southern Plains in the 1930s

BOWL

DONALD WORSTER
Author of The Dusty Mirror

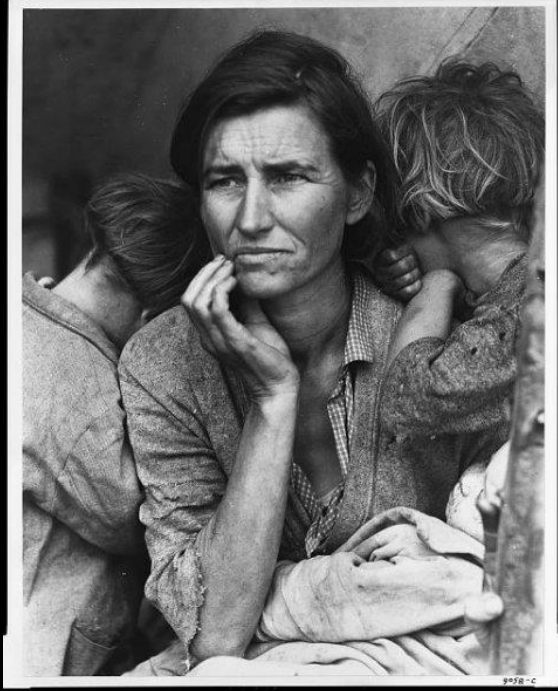


**Agrarian Arcadian
vs.
Environmental Reality**



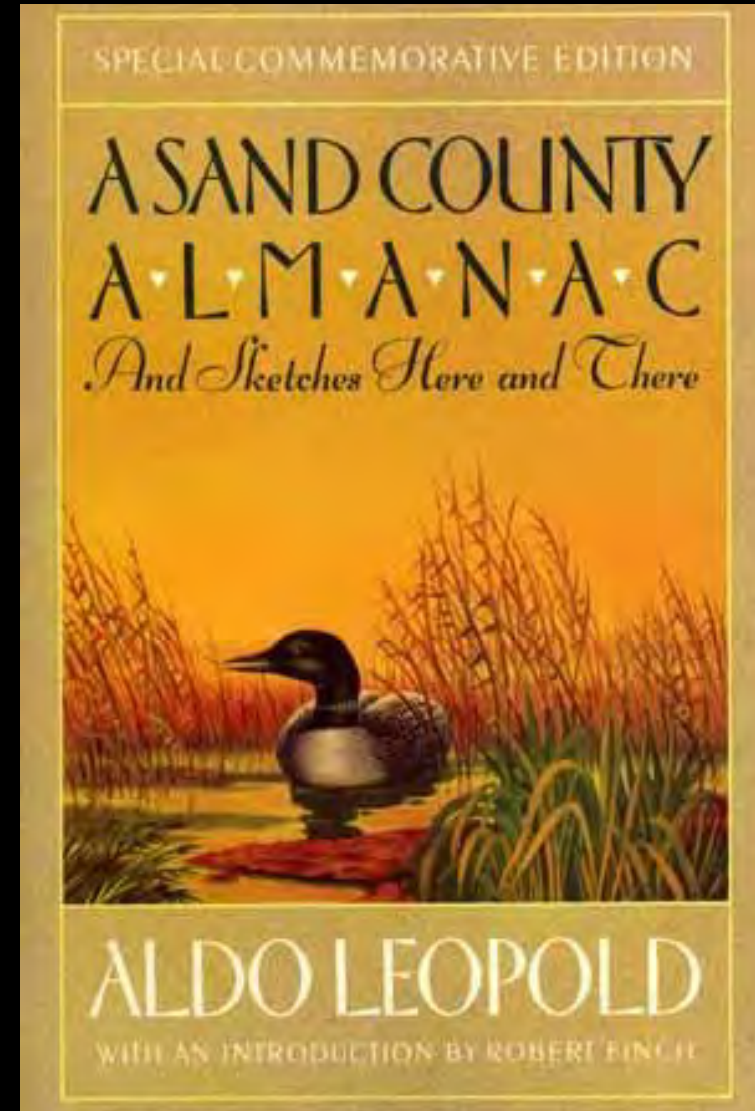


20th Century Farm Workers and Rural Life



The Cultivation of Nature – Ecology, Conservation, Restoring Rural Land

A Sand County Almanac (1949) – Aldo Leopold 1887-1948



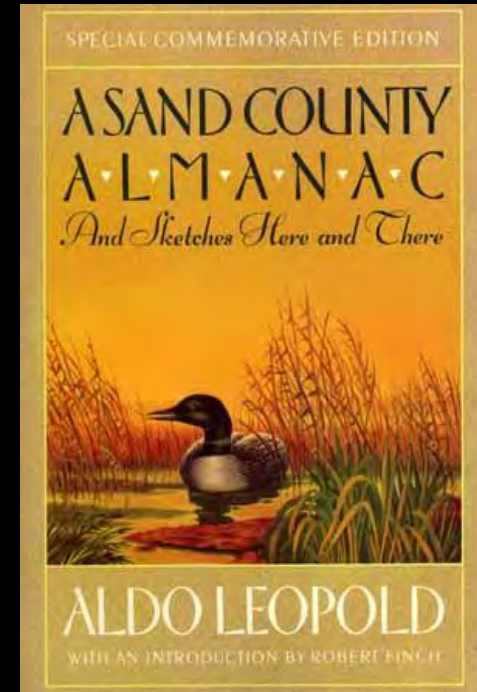
The Cultivation of Nature – Ecology, Nature Conservation, and Rural Land

A Sand County Almanac (1949) – Aldo Leopold

- “What more delightful avocation than to take a piece of land and by cautious experimentation to prove how it works. What more substantial service to conservation than to practice it on one's own land?”
- The Land Ethic: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise."



Aldo Leopold 1887-1948

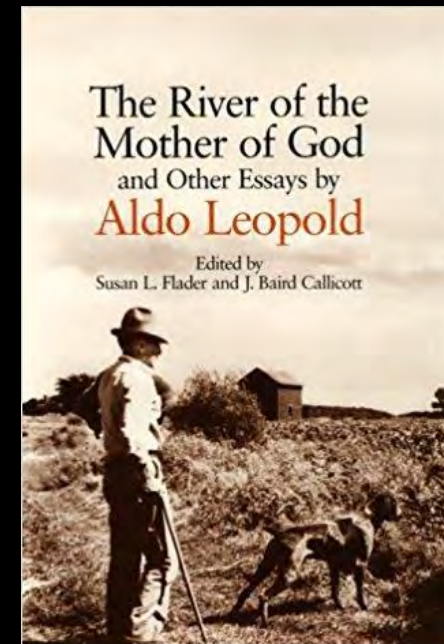
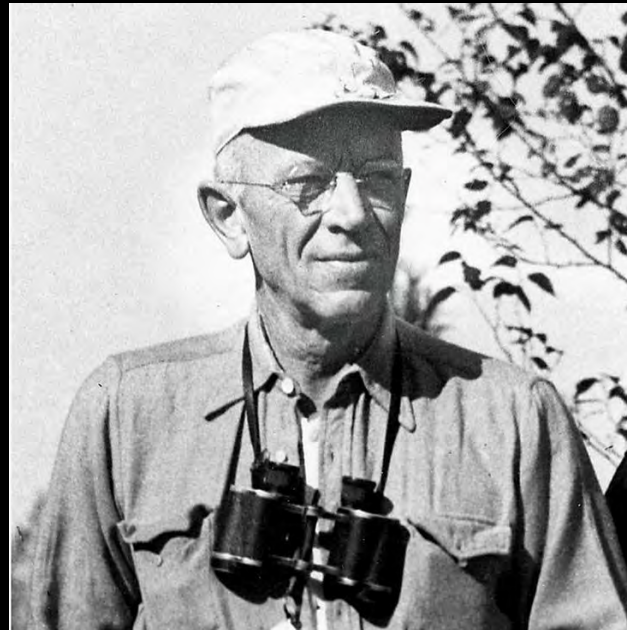
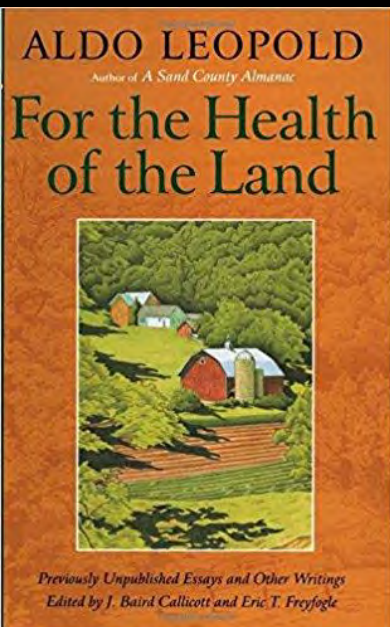


Cultivation as Conservation “*making such invidious distinctions with his hoe*”

“I have read many definitions of what is a conservationist, and written not a few myself, but I suspect that the best one is written not with a pen, but with an axe. It is a matter of what a man thinks about while chopping, *or while deciding what to chop*. A conservationist is one who is humbly aware that with each stroke he is writing his signature on the face of his land.”

The Farmer as a Conservationist

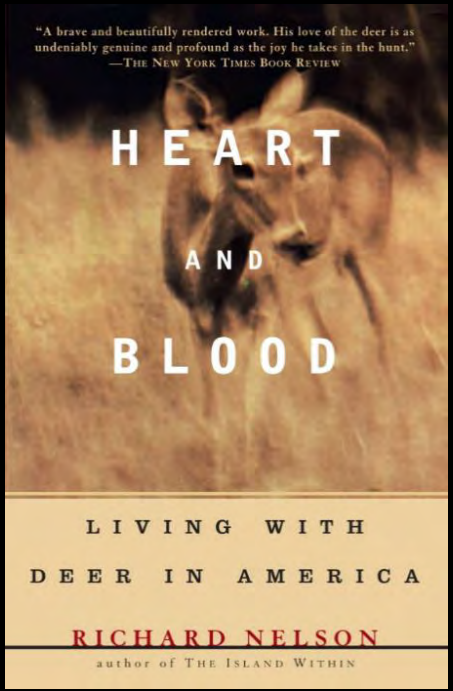
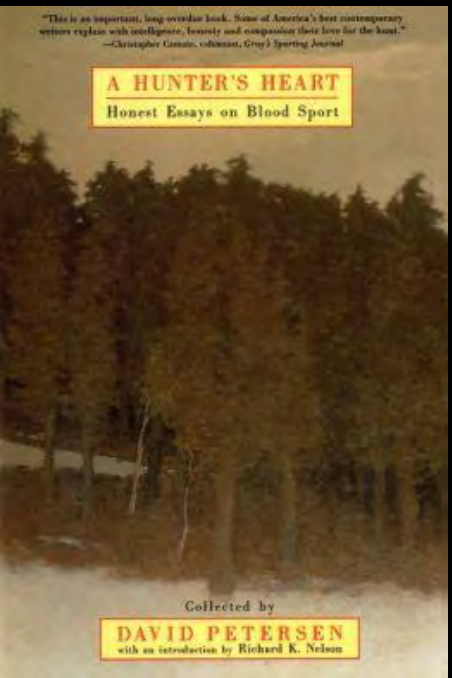
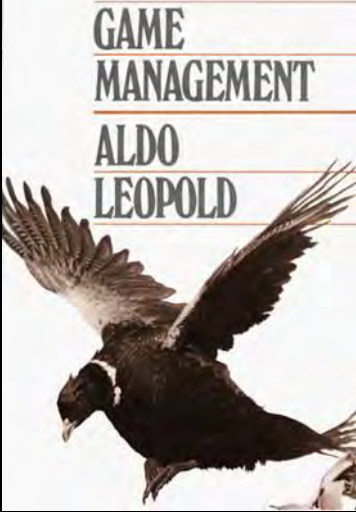
“Conservation means harmony between men and land. When land does well for its owner, and the owner does well by his land; when both end up better by reason of their partnership, we have conservation. When one or the other grows poorer, we do not.”



Pastoral Life - Sportsmanship – Hunting and Fishing

- “There is value in any experience that exercises those ethical restraints collectively called “sportsmanship.” Voluntary adherence to an ethical code elevates the self-respect of the sportsman, but it should not be forgotten that voluntary disregard of the code degenerates and depraves him.”

“One way to hunt partridge is to make a plan...another is to wander, quite aimlessly, from one red lantern to another. This will likely take you where the birds actually are. The lanterns are blackberry leaves, red in October sun...”





Dark Pastoral – Death on the Farm
Murder In The Red Barn – Tom Waits
There was a murder in the red barn
Murder in the red barn
'Cause there's nothin' strange
About an axe with bloodstains in the barn
There's always some killin'
You got to do around the farm

A murder in the red barn
Murder in the red barn...



Birth on the Farm

Calving Season



Rural Life – Chores and Pastoral Culture

Aldo Leopold – The Spiritual Dangers of Not Owning a Farm

“There are two spiritual dangers in not owning a farm. One is the danger of supposing that breakfast comes from the grocery, and the other that heat comes from the furnace.

To avoid the first danger, one should plant a garden, preferably where there is no grocer to confuse the issue.

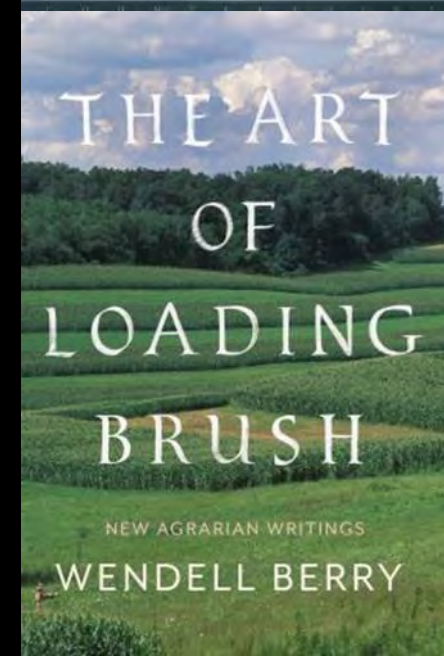
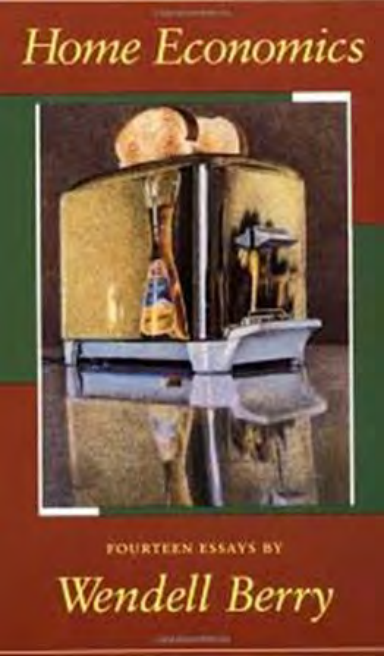
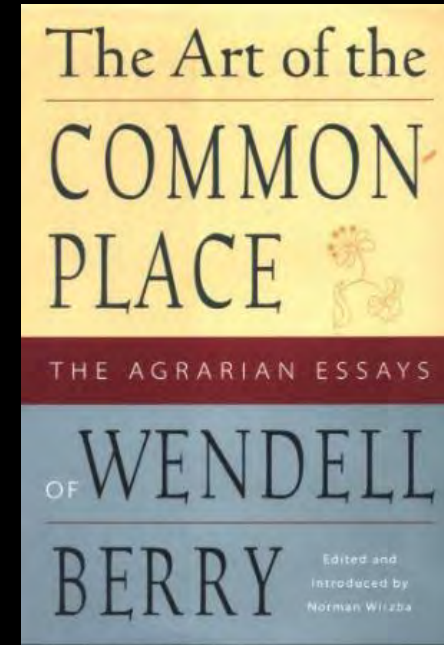
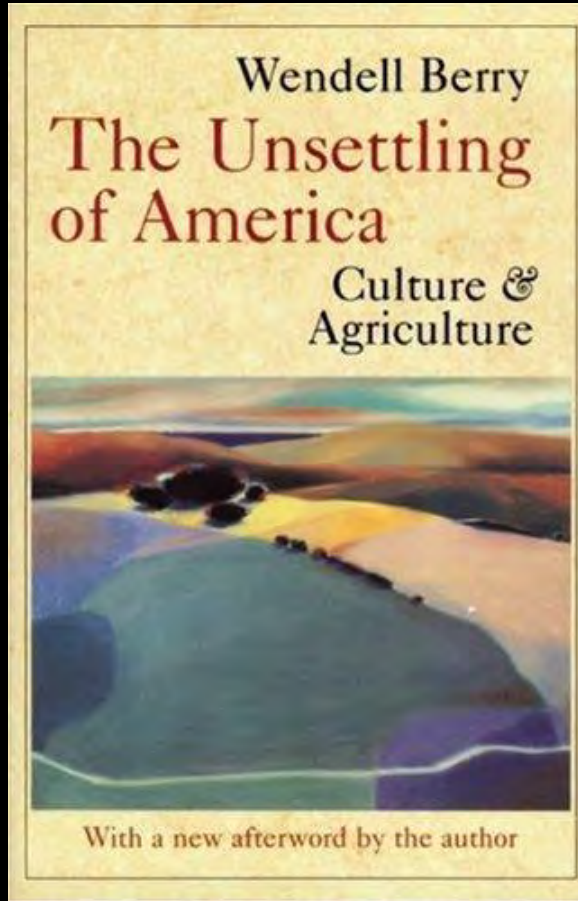
To avoid the second, he should lay a split of good oak on the andirons, preferably where there is no furnace, and let it warm his shins while a February blizzard tosses the trees outside. If one has cut, split, hauled, and piled his own good oak and let his mind work the while, he will remember much about where the heat comes from, and with a wealth of detail denied to those who spend the week end in town astride a radiator.”



Nature, Culture and Agriculture – Wendell Berry (b. 1938)



1977



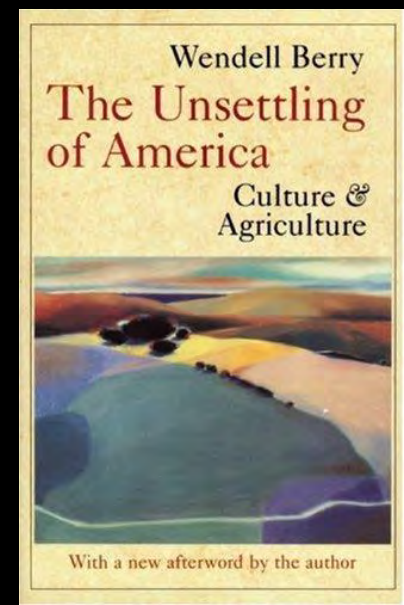
The Cultivation of Nature – *The Unsettling of America* Wendell Berry b. 1938

“But we cannot hope – for reasons practical and humane, we cannot even wish – to preserve more than a small portion of the land in wilderness. Most of it we will have to use.

The conservation movement swings from self-righteous outrage to self-deprecation because it has neglected this issue. Its self-contradictions can only be reconciled – and the conservation impulse made to function as ubiquitously and variously as it needs to – by understanding, imagining, and living out the possibility of “kindly use””

New Land Ethic – Kindly Use

Kindly use depends upon intimate knowledge, the most sensitive responsiveness and responsibility...the understanding of kindly use in agriculture must encompass both farm and household...



1977

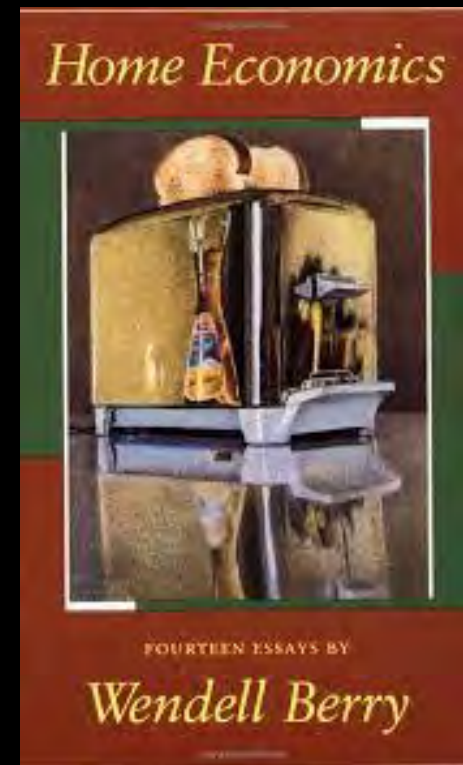
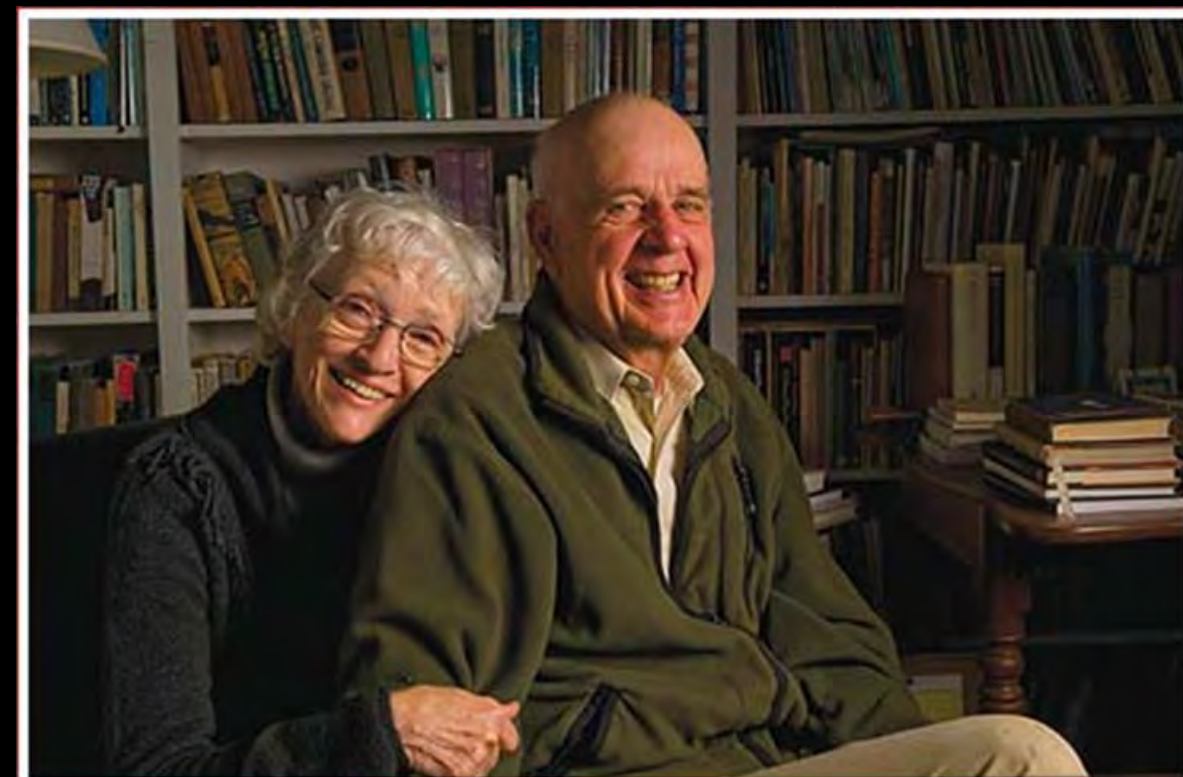
The Wild and the Cultivated Connected

“Getting Along with Nature” *Home Economics* 1987

“What I am aiming at – because a lot of evidence seems to point this way – is the probability that nature and human culture, wildness and domesticity, are not opposed but are interdependent.

Authentic experience of either will reveal the need of one for the other.

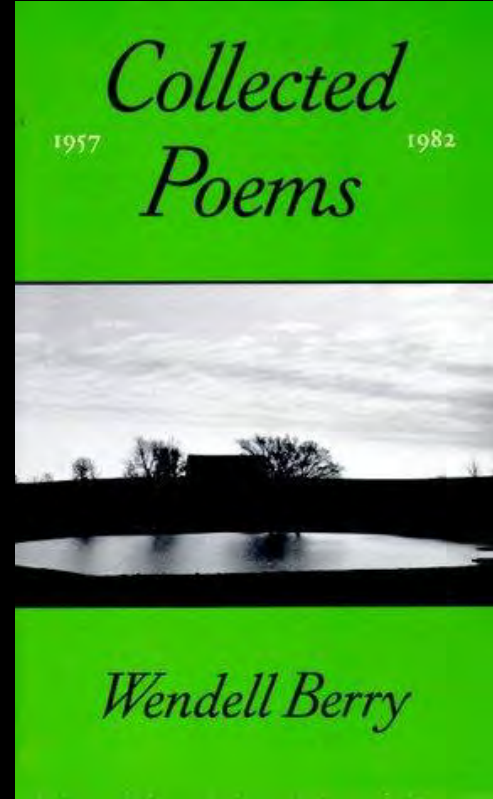
In fact, examples from both past and present prove that a human economy and wildness can exist together not only in compatibility but to their mutual benefit.”



The Pastoral Poet – Wendell Berry

“The Man Born to Farming”

The grower of trees, the gardener, the man born to farming, whose hands reach into the ground and sprout, to him the soil is a divine drug. He enters into death yearly, and comes back rejoicing. He has seen the light lie down in the dung heap, and rise again in the corn. His thought passes along the row ends like a mole. What miraculous seed has he swallowed that the unending sentence of his love flows out of his mouth like a vine clinging in the sunlight, and like water descending in the dark?



Nonhuman Pastoralists
Domesticated Animals





Nonhuman Pastoralists

I think I could turn and live with animals, they are so placid and self-contain'd;
I stand and look at them long and long.

They do not sweat and whine about their condition;
They do not lie awake in the dark and weep for their sins;
They do not make me sick discussing their duty to God;
Not one is dissatisfied—not one is demented with the mania of owning things;
Not one kneels to another, nor to his kind that lived thousands of years ago;
Not one is respectable or industrious over the whole earth.

Walt Whitman

Pastoral Nature



21st Century Pastoral Nature

BRAIDING SWEETGRASS

INDIGENOUS WISDOM, SCIENTIFIC KNOWLEDGE,
AND THE TEACHINGS OF PLANTS



ROBIN WALL KIMMERER

"A rich, complex book—wise, personal, and beautifully written." —Sierra

ENDURING SEEDS

Native American Agriculture and Wild Plant Conservation



GARY PAUL NABHAN

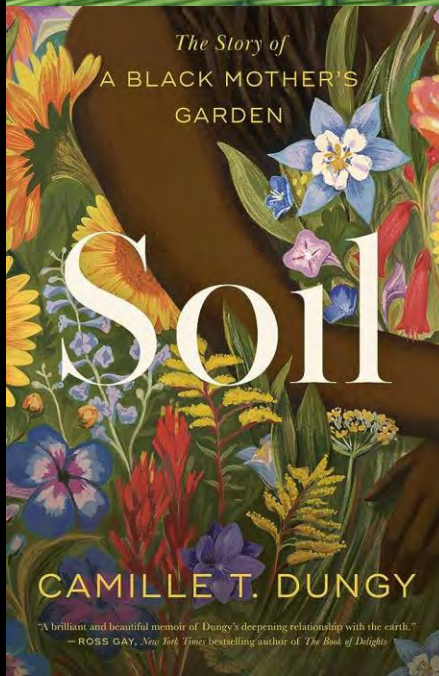
Forewords by Wendell Berry and Miguel Altieri

JAMAICA KINCAID



MY GARDEN (BOOK):

"One of the finest (garden) books I have read."
—GEORGIA TANKER, *THE NEW YORKER*



The Story of
A BLACK MOTHER'S
GARDEN

Soil

CAMILLE T. DUNGY

"A brilliant and beautiful memoir of Dungy's deepening relationship with the earth."
—ROSS GAY, *New York Times* bestselling author of *The Book of Delights*

SECOND NATURE

A GARDENER'S EDUCATION



MICHAEL POLLAN

AUTHOR OF THE BESTSELLING *THE BOTANY OF DESIRE*

"Second Nature is... an African, a meditation on one man's relationship
with the earth as any of you can so likely to come upon."
—*The New York Times Book Review*

NEW YORK TIMES BESTSELLER

"This book will change your life...
Perhaps never before has [food] been written about so passionately."
—Rick Bass, *Boston Sunday Globe*

ANIMAL, VEGETABLE, MIRACLE

A YEAR OF FOOD LIFE

BARBARA KINGSOLVER

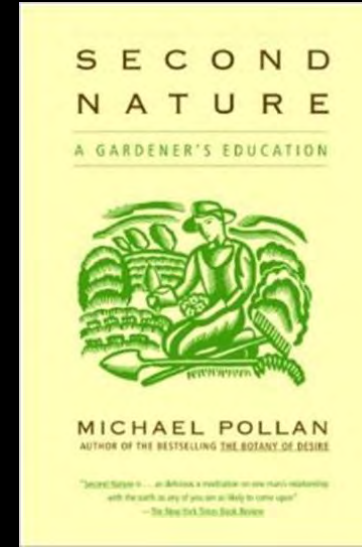
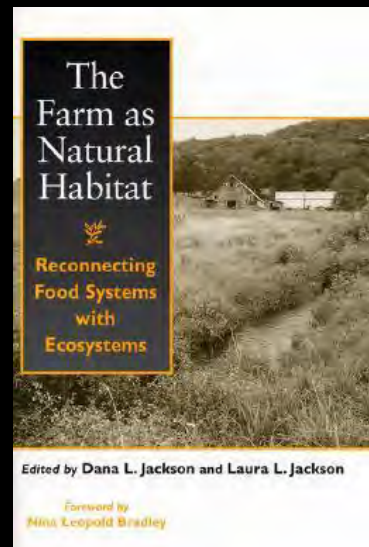
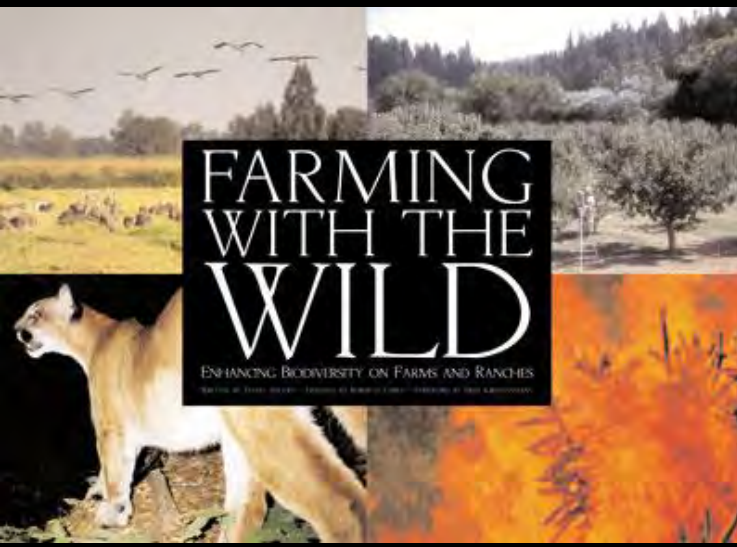
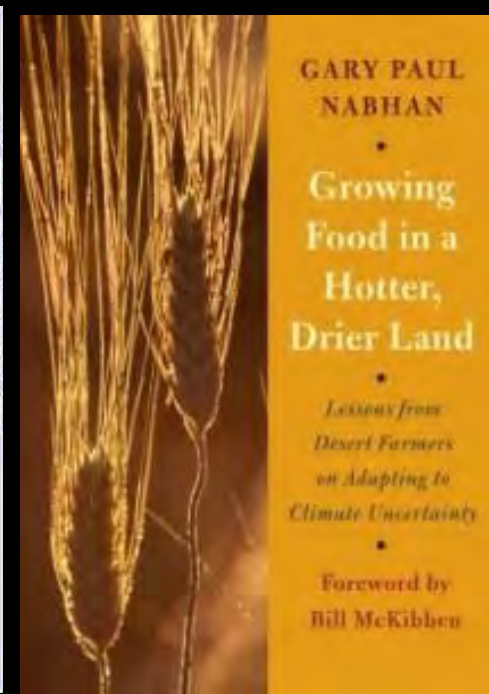
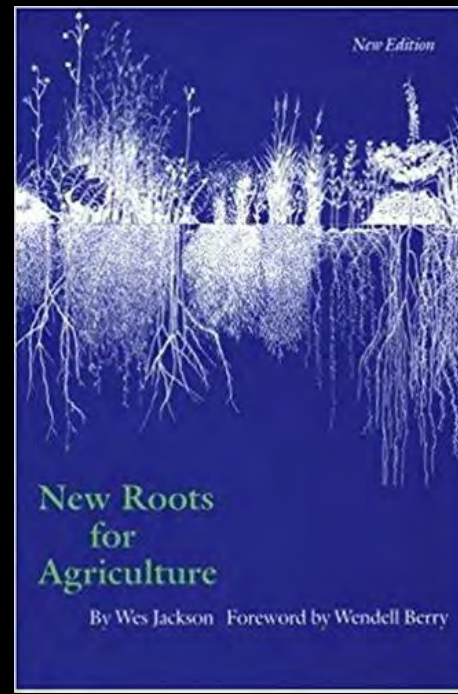
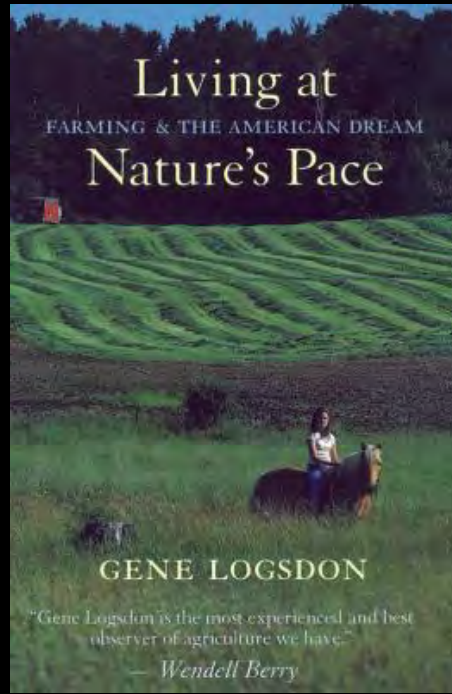
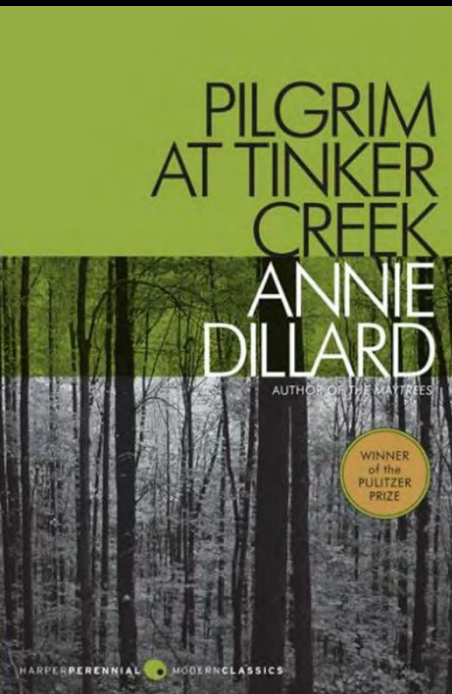
WITH STEVEN L. HOPP
AND CAMILLE KINGSOLVER



P.S.
RECIPIES,
WALKERS,
& MORE...

October Lecture

Farming with Nature: Sustainable Agriculture and the Pastoral Ideal



Applause



Questions?

