

The Unsettling
of America:
*Culture &
Agriculture*

by Wendell Berry

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*Only thin smoke without flame
From the heaps of couch-grass;
Yet this will go onward the same
Though Dynasties pass.*

Today most of our people are so conditioned that they do not wish to harrow clods either with an old horse or with a new tractor. Yet Hardy's vision has come to be more urgently true than ever. The great difference these sixty years have made is that, though we feel that this work must go onward, we are not so certain that it will. But 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.

The Unsettling of America

*Who so hath his minde on taking,
hath it no more on what he hath taken.*

MONTAIGNE, III. VI

ambition of thousands of immigrants; it is formulated eloquently in some of the letters of Thomas Jefferson; it was the dream of the freed slaves; it was written into law in the Homestead Act of 1862. There are few of us whose families have not at some time been moved to see its vision and to attempt to enact its possibility. I am talking about the idea that as many as possible should share in the ownership of the land and thus be bound to it by economic interest, by the investment of love and work, by family loyalty, by memory and tradition. How much land this should be is a question, and the answer will vary with geography. The Homestead Act said 160 acres. The freedmen of the 1860s hoped for forty. We know that, particularly in other countries, families have lived decently on far fewer acres than that.

The old idea is still full of promise. It is potent with healing and with health. It has the power to turn each person away from the big-time promising and planning of the government, to confront in himself, in the immediacy of his own circumstances and whereabouts, the question of what methods and ways are best. It proposes an economy of necessities rather than an economy based upon anxiety, fantasy, luxury, and idle wishing. It proposes the independent, free-standing citizenry that Jefferson thought to be the surest safeguard of democratic liberty. And perhaps most important of all, it proposes an agriculture based upon intensive work, local energies, care, and long-living communities—that is, to state the matter from a consumer's point of view: a dependable, long-term food supply.

This is a possibility that is obviously imperiled—by antipathy in high places, by adverse public fashions and attitudes, by the deterioration of our present farm communities and traditions, by the flawed education and the inexperience of our young people. Yet it alone can promise us the continuity of attention and devotion without which the human life of the earth is impossible.

Sixty years ago, in another time of crisis, Thomas Hardy wrote these stanzas:

*Only a man harrowing clouds
In a slow silent walk
With an old horse that stumbles and nods
Half asleep as they stalk.*

the ancient wisdom that has come down to us counsels otherwise. It 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; that shoddy or dishonest or self-serving work is our curse and our doom. We have tried to escape the sweat and sorrow promised in Genesis—only to find that, in order to do so, we must forswear love and excellence, health and joy.

Thus we can see growing out of our history a condition that is physically dangerous, morally repugnant, ugly. Contrary to the blandishments of the salesmen, it is not particularly comfortable or happy. It is not even affluent in any meaningful sense, because its abundance is dependent on sources that are being rapidly exhausted by its methods. To see these things is to come up against the question: Then what *is* desirable?

One possibility is just to tag along with the fantasists in government and industry who would have us believe that we can pursue our ideals of affluence, comfort, mobility, and leisure indefinitely. This curious faith is predicated on the notion that we will soon develop unlimited new sources of energy: domestic oil fields, shale oil, gasified coal, nuclear power, solar energy, and so on. This is fantastical because the basic cause of the energy crisis is not scarcity; it is moral ignorance and weakness of character. We don't know *how* to use energy, or what to use it *for*. And we cannot restrain ourselves. Our time is characterized as much by the abuse and waste of human energy as it is by the abuse and waste of fossil fuel energy. Nuclear power, if we are to believe its advocates, is presumably going to be well used by the same mentality that has egregiously devalued and misapplied man- and womanpower. If we had an unlimited supply of solar or wind power, we would use that destructively, too, for the same reasons.

Perhaps all of those sources of energy are going to be developed. Perhaps all of them can sooner or later be developed without threatening our survival. But not all of them together can guarantee our survival, and they cannot define what is desirable. We will not find those answers in Washington, D.C., or in the laboratories of oil companies. In order to find them, we will have to look closer to ourselves.

I believe that the answers are to be found in our history: in its until now subordinate tendency of settlement, of domestic permanence. This was the

So many goodly cities ransacked and razed; so many nations destroyed and made desolate; so infinite millions of harmeless people of all sexes, states and ages, massacred, ravaged and put to the sword; and the richest, the fairest and the best part of the world topsiturnied, ruined and defaced for the traffick of Pearles and Pepper: Oh mechanicall victories, oh base conquest.

MONTAIGNE

people, we have lost sight of the profound communion—even the union—of the inner with the outer life. Confucius said: "If a man have not order within him / He can not spread order about him. . . ." Surrounded as we are by evidence of the disorders of our souls and our world, we feel the strong truth in those words as well as the possibility of healing that is in them. We see the likelihood that our surroundings, from our clothes to our countryside, are the products of our inward life—our spirit, our vision—as much as they are products of nature and work. If this is true, then we cannot live as we do and be as we would like to be. There is nothing more absurd, to give an example that is only apparently trivial, than the millions who wish to live in luxury and idleness and yet be slender and good-looking. We have millions, too, whose livelihoods, amusements, and comforts are all destructive, who nevertheless wish to live in a healthy environment; they want to run their recreational engines in clean, fresh air. There is now, in fact, no "benefit" that is not associated with disaster. That is because power can be disposed morally or harmlessly only by thoroughly unified characters and communities.

What caused these divisions? There are no doubt many causes, complex both in themselves and in their interaction. But pertinent to all of them, I think, is our attitude toward work. The growth of the exploiters' revolution on this continent has been accompanied by the growth of the idea that work is beneath human dignity, particularly any form of hand work. We have made it our overriding ambition to escape work, and as a consequence have debased work until it is only fit to escape from. We have debased the products of work and have been, in turn, debased by them. Out of this contempt for work arose the idea of a nigger: at first some person, and later some thing, to be used to relieve us of the burden of work. If we began by making niggers of people, we have ended by making a nigger of the world. We have taken the irreplaceable energies and materials of the world and turned them into jimcrack "labor-saving devices." We have made of the rivers and oceans and winds niggers to carry away our refuse, which we think we are too good to dispose of decently ourselves. And in doing this to the world that is our common heritage and bond, we have returned to making niggers of people: we have become each other's niggers. But is work something that we have a right to escape? And can we escape it with impunity? We are probably the first entire people ever to think so. All

CHAPTER ONE

The Unsettling of America

ONE OF THE peculiarities of the white race's presence in America is how little intention has been applied to it. As a people, wherever we have been, we have never really intended to be. The continent is said to have been discovered by an Italian who was on his way to India. The earliest explorers were looking for gold, which was, after an early streak of luck in Mexico, always somewhere farther on. Conquests and findings were incidental to this search—which did not, and could not, end until the continent was finally laid open in an orgy of goldseeking in the middle of the 19th century. Once the unknown of geography was mapped, the industrial marketplace became the new frontier, and we continued, with largely the same motives and with increasing haste and anxiety, to displace ourselves—no longer with unity of direction, like a migrant flock, but like the refugees from a broken ant hill. In our own time we have invaded foreign lands and the moon with the high-toned patriotism of the conquistadors, and with the same mixture of fantasy and avarice.

That is too simply put. It is substantially true, however, as a description of the dominant tendency in American history. The temptation, once that has been said, is to ascend altogether into rhetoric and inveigh equally against all our forebears and all present holders of office. To be just, however, it is necessary to remember that there has been another tendency: the tendency to stay

Meanwhile, the dust clouds rise again over Texas and Oklahoma. "Snirt" is falling in Kansas. Snow drifts in Iowa and the Dakotas are black with blown soil. The fields lose their humus and porosity, become less retentive of water, depend more on pesticides, herbicides, chemical fertilizers. Bigger tractors become necessary because the compacted soils are harder to work—and their greater weight further compacts the soil. More and bigger machines, more chemical and methodological shortcuts are needed because of the shortage of manpower on the farm—and the problems of overcrowding and unemployment increase in the cities. It is estimated that it now costs (by erosion) two bushels of Iowa topsoil to grow one bushel of corn. It is variously estimated that from five to twelve calories of fossil fuel energy are required to produce one calorie of hybrid corn energy. An official of the National Farmers Union says that "a farmer who earns \$10,000 to \$12,000 a year typically leaves an estate valued at about \$320,000"—which means that when that farm is financed again, either by a purchaser or by an heir (to pay the inheritance taxes), it simply cannot support its new owner and pay for itself. And the *Progressive Farmer* predicts the disappearance of 200,000 to 400,000 farms each year during the next twenty years if the present trend continues.

The first principle of the exploitive mind is to divide and conquer. And surely there has never been a people more ominously and painfully divided than we are—both against each other and within ourselves. Once the revolution of exploitation is under way, statesmanship and craftsmanship are gradually replaced by salesmanship.* Its stock in trade in politics is to sell despotism and avarice as freedom and democracy. In business it sells sham and frustration as luxury and satisfaction. The "constantly expanding market" first opened in the New World by the fur traders is still expanding—no longer so much by expansions of territory or population, but by the calculated outdating, outmoding, and degradation of goods and by the hysterical self-dissatisfaction of consumers that is indigenous to an exploitive economy.

This gluttonous enterprise of ugliness, waste, and fraud thrives in the disastrous breach it has helped to make between our bodies and our souls. As a

*The craft of persuading people to buy what they do not need, and do not want, for more than it is worth.

put, to say, "No farther. This is the place." So far, this has been the weaker tendency, less glamorous, certainly less successful. It is also the older of these tendencies, having been the dominant one among the Indians.

The Indians did, of course, experience movements of population, but in general their relation to place was based upon old usage and association, upon inherited memory, tradition, veneration. The land was their homeland. The first and greatest American revolution, which has never been superseded, was the coming of people who did *not* look upon the land as a homeland. But there were always those among the newcomers who saw that they had come to a good place and who saw its domestic possibilities. Very early, for instance, there were men who wished to establish agricultural settlements rather than quest for gold or exploit the Indian trade. Later, we know that every advance of the frontier left behind families and communities who intended to remain and prosper where they were.

But we know also that these intentions have been almost systematically overthrown. Generation after generation, those who intended to remain and prosper where they were have been dispossessed and driven out, or subverted and exploited where they were, by those who were carrying out some version of the search for El Dorado. Time after time, in place after place, these conquerors have fragmented and demolished traditional communities, the beginnings of domestic cultures. They have always said that what they destroyed was outdated, provincial, and contemptible. And with alarming frequency they have been believed and trusted by their victims, especially when their victims were other white people.

If there is any law that has been consistently operative in American history, it is that the members of any *established* people or group or community sooner or later become "redskins"—that is, they become the designated victims of an utterly ruthless, officially sanctioned and subsidized exploitation. The colonists who drove off the Indians came to be intolerably exploited by their imperial governments. And that alien imperialism was thrown off only to be succeeded by a domestic version of the same thing; the class of independent small farmers who fought the war of independence has been exploited by, and recruited into, the industrial society until by now it is almost extinct. Today, the most numerous heirs of the farmers of Lexington and Concord are the little groups

scattered all over the country whose names begin with "Save": Save Our Land, Save the Valley, Save Our Mountains, Save Our Streams, Save Our Farmland. As so often before, these are *designated* victims—people without official sanction, often without official friends, who are struggling to preserve their places, their values, and their lives as they know them and prefer to live them against the agencies of their own government which are using their own tax moneys against them.

The only escape from this destiny of victimization has been to "succeed"—that is, to "make it" into the class of exploiters, and then to remain so specialized and so "mobile" as to be unconscious of the effects of one's livelihood. This escape is, of course, illusory, for one man's producer is another's consumer, and even the richest and most mobile will soon find it hard to escape the noxious effluents and fumes of the various public services.

Let me emphasize that I am not talking about an evil that is merely contemporary or "modern," but one that is as old in America as the white man's presence here. It is an intention that was *organized* here almost from the start. "The New World," Bernard DeVoto wrote in *The Course of Empire*, "was a constantly expanding market . . . Its value in gold was enormous but it had still greater value in that it expanded and integrated the industrial systems of Europe."

And he continues: "The first belt-knife given by a European to an Indian was a portent as great as the cloud that mushroomed over Hiroshima. . . . Instantly the man of 6000 B.C. was bound fast to a way of life that had developed seven and a half millennia beyond his own. He began to live better and he began to die."

The principal European trade goods were tools, cloth, weapons, ornaments, novelties, and alcohol. The sudden availability of these things produced a revolution that "affected every aspect of Indian life. The struggle for existence . . . became easier. Immemorial handicrafts grew obsolescent, then obsolete. Methods of hunting were transformed. So were methods—and the purposes—of war. As war became deadlier in purpose and armament a surplus of women developed, so that marriage customs changed and polygamy became common. The increased usefulness of women in the preparation of pelts worked to the same end . . . Standards of wealth, prestige, and honor changed. The Indians

Department of Agriculture that is being used as an instrument of foreign political and economic speculation. This militarizing of food is the greatest threat so far raised against the farmland and the farm communities of this country. If present attitudes continue, we may expect government policies that will encourage the destruction, by overuse, of farmland. This, of course, has already begun. To answer the official call for more production—evidently to be used to bait or bribe foreign countries—farmers are plowing their waterways and permanent pastures, lands that ought to remain in grass are being planted in row crops. Contour plowing, crop rotation, and other conservation measures seem to have gone out of favor or fashion in official circles and are practiced less and less on the farm. This exclusive emphasis on production will accelerate the mechanization and chemicalization of farming; increase the price of land, increase overhead and operating costs, and thereby further diminish the farm population. Thus the tendency, if not the intention, of Mr. Butz's confusion of farming and war, is to complete the deliverance of American agriculture into the hands of corporations.

The cost of this corporate totalitarianism in energy, land, and social disruption will be enormous. It will lead to the exhaustion of farmland and farm culture. Husbandry will become an extractive industry; because maintenance will entirely give way to production, the fertility of the soil will become a limited, unrenewable resource like coal or oil.

This may not happen. It *need* not happen. But it is necessary to recognize that it *can* happen. That it can happen is made evident not only by the words of such men as Mr. Butz, but more clearly by the large-scale industrial destruction of farmland already in progress. If it does happen, we are familiar enough with the nature of American salesmanship to know that it will be done in the name of the starving millions, in the name of liberty, justice, democracy, and brotherhood, and to free the world from communism. We must, I think, be prepared to see, and to stand by, the truth: that the land should not be destroyed for *any* reason, not even for any apparently good reason. We must be prepared to say that enough food, year after year, is possible only for a limited number of people, and that this possibility can be preserved only by the steadfast, knowledgeable *care* of those people. Such "crash programs" as apparently have been contemplated by the Department of Agriculture in recent years will, in the long run, cause more starvation than they can remedy.

indeed when, in discussing the possible use of nuclear weapons, a secretary of defense spoke of "palatable" levels of devastation. Consider the associations that have since ancient times clustered around the idea of food—associations of mutual care, generosity, neighborliness, festivity, communal joy, religious ceremony—and you will see that these two secretaries represent a cultural catastrophe. The concerns of farming and those of war, once thought to be diametrically opposed, have become identical. Here we have an example of men who have been made vicious, not presumably by nature or circumstance, but by their *values*.

Food is *not* a weapon. To use it as such—to foster a mentality willing to use it as such—is to prepare, in the human character and community, the destruction of the sources of food. The first casualties of the exploitive revolution are character and community. When those fundamental integrities are devalued and broken, then perhaps it is inevitable that food will be looked upon as a weapon, just as it is inevitable that the earth will be looked upon as fuel and people as numbers or machines. But character and community—that is, culture in the broadest, richest sense—constitute, just as much as nature, the source of food. Neither nature nor people alone can produce human sustenance, but only the two together, culturally wedded. The poet Edwin Muir said it unforgettably:

*Men are made of what is made,
The meat, the drink, the life, the corn,
Laid up by them, in them reborn.
And self-begotten cycles close
About our way; indigenious art
And simple spells make unafraid
The haunted labyrinths of the heart
And with our wild succession braid
The resurrection of the rose.*

To think of food as a weapon, or of a weapon as food, may give an illusory security and wealth to a few, but it strikes directly at the life of all.

The concept of food-as-weapon is not surprisingly the doctrine of a

acquired commercial values and developed business cults. They became more mobile. . . .

"In the sum it was cataclysmic. A culture was forced to change much faster than change could be adjusted to. All corruptions of culture produce breakdowns of morale, of communal integrity, and of personality, and this force was as strong as any other in the white man's subjugation of the red man."

I have quoted these sentences from De Voto because, the obvious differences aside, he is so clearly describing a revolution that did not stop with the subjugation of the Indians, but went on to impose substantially the same catastrophe upon the small farms and the farm communities, upon the shops of small local tradesmen of all sorts, upon the workshops of independent craftsmen, and upon the households of citizens. It is a revolution that is still going on. The economy is still substantially that of the fur trade, still based on the same general kinds of commercial items: technology, weapons, ornaments, novelties, and drugs. The one great difference is that by now the revolution has deprived the mass of consumers of any independent access to the staples of life: clothing, shelter, food, even water. Air remains the only necessity that the average user can still get for himself, and the revolution has imposed a heavy tax on that by way of pollution. Commercial conquest is far more thorough and final than military defeat. The Indian became a redskin, not by loss in battle, but by accepting a dependence on traders that made *necessities* of industrial goods. This is not merely history. It is a parable.

De Voto makes it clear that the imperial powers, having made themselves willing to impose this exploitive industrial economy upon the Indians, could not then keep it from contaminating their own best intentions: "More than four-fifths of the wealth of New France was furs, the rest was fish, and it had no agricultural wealth. One trouble was that whereas the crown's imperial policy required it to develop the country's agriculture, the crown's economy required the colony's furs, an adverse interest." And La Salle's dream of developing Louisiana (agriculturally and otherwise) was frustrated because "The interest of the court in Louisiana colonization was to secure a bridgehead for an attack on the silver mines of northern Mexico. . . ."

One cannot help but see the similarity between this foreign colonialism and the domestic colonialism that, by policy, converts productive farm, forest, and

grazing lands into strip mines. Now, as then, we see the abstract values of an industrial economy preying upon the native productivity of land and people. The fur trade was only the first establishment on this continent of a mentality whose triumph is its catastrophe.

My purposes in beginning with this survey of history are (1) to show how deeply rooted in our past is the mentality of exploitation; (2) to show how fundamentally revolutionary it is; and (3) to show how crucial to our history — hence, to our own minds — is the question of how we will relate to our land. This question, now that the corporate revolution has so determinedly invaded the farmland, returns us to our oldest crisis.

We can understand a great deal of our history — from Cortés' destruction of Tenochtitlán in 1521 to the bulldozer attack on the coalfields four-and-a-half centuries later — by thinking of ourselves as divided into conquerors and victims. In order 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. The first set of terms is too simple for the purpose because, in any given situation, it proposes to divide people into two mutually exclusive groups; it becomes complicated only when we are dealing with situations in succession — as when a colonist who persecuted the Indians then resisted persecution by the crown. The terms exploitation and nurture, on the other hand, describe a division not only between persons but also within persons. We are all to some extent the products of an exploitive society, and it would be foolish and self-defeating to pretend that we do not bear its stamp.

Let me outline as briefly as I can what seem to me the characteristics of these opposite kinds of mind. I conceive a strip-miner to be a model exploiter, and as a model nurturer I take the old-fashioned idea or ideal of a farmer. 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. Whereas the exploiter asks of a piece of land only how much and how quickly it can be made to produce, the nurturer asks a question that is much more complex and difficult: What is its carrying capacity? (That is: How much can be taken from it without diminishing it? What can it produce *dependably* for an indefinite time?) The exploiter wishes

to earn as much as possible by as little work as possible; the nurturer expects, certainly, to have a decent living from his work, but his characteristic wish is to work *as well* as possible. The competence of the exploiter is in organization; that of the nurturer is in order — a human order, that is, that accommodates itself both to other order and to mystery. The exploiter typically serves an institution or organization; the nurturer serves land, household, community, place. The exploiter thinks in terms of numbers, quantities, "hard facts"; the nurturer in terms of character, condition, quality, kind.

It seems likely that all the "movements" of recent years have been representing various claims that nurture has to make against exploitation. The women's movement, for example, when its energies are most accurately placed, is arguing the cause of nurture; other times it is arguing the right of women to be exploiters — which men have no *right* to be. The exploiter is clearly the prototype of the "masculine" man — the wheeler-dealer whose "practical" goals require the sacrifice of flesh, feeling, and principle. The nurturer, on the other hand, has always passed with ease across the boundaries of the so-called sexual roles. Of necessity and without apology, the preserver of seed, the planter, becomes midwife and nurse. Breeder is always metamorphosing into brooder and back again. Over and over again, spring after spring, the questing mind, idealist and visionary, must pass through the planting to become nurturer of the real. The farmer, sometimes known as husbandman, is by definition half mother; the only question is how good a mother he or she is. And the land itself is not mother or father only, but both. Depending on crop and season, it is at one time receiver of seed, bearer and nurturer of young; at another, raiser of seed-stalk, bearer and shedder of seed. And in response to these changes, the farmer crosses back and forth from one zone of spousehood to another, first as planter and then as gatherer. Farmer and land are thus involved in a sort of dance in which the partners are always at opposite sexual poles, and the lead keeps changing; the farmer, as seed-bearer, causes growth; the land, as seed-bearer, causes the harvest.

The exploitive always involves the abuse or the perversion of nurture and ultimately its destruction. Thus, we saw how far the exploitive revolution had penetrated the official character when our recent secretary of agriculture remarked that "Food is a weapon." This was given a fearful symmetry