A farmer and distinguished writer explains why it is vital that we understand where and how our food is produced.

Many times, after I have finished a lecture on the decline of American farming and rural life, someone in the audience has asked, “What can city people do?”

“Eat responsibly,” I have usually answered. Of course, I have tried to explain what I meant by that, but afterward I have invariably felt that there was more to be said than I had been able to convey. Now I would like to attempt a better explanation.

I begin with the proposition that eating is an agricultural act. Eating ends the annual drama of the food economy that begins with planting and birth. Most eaters, however, are no longer aware that this is true. They think of food as an agricultural product, perhaps, but they do not think of themselves as participants in agriculture. They think of themselves as “consumers.” If they think beyond that, they recognize that they are passive consumers. They buy what they want—or what they have been persuaded to want—within the limits of what they can get. They pay, mostly without protest, what they are charged. And they mostly ignore certain critical questions about the quality and the cost of what they are sold: How fresh is it? How pure or clean is it, how free of dangerous chemicals? How far was it transported, and what did transportation add to the cost? How much did manufacturing or packaging or advertising add to the cost? When the food product has been manufactured or “processed” or “precooked,” how has that affected its quality or price or nutritional value?
The Pleasure of Eating

A farmer and distinguished writer explains why it is vital that we understand where and how our food is produced.

By Wendell Berry

Many times, after I have finished a lecture on the duties of a democratic farmer and rural life, someone in the audience has asked, “What can I do personally?” The answer, I have usually answered, of course, is that I have tried to explain what I believe that to be, but afterthoughts and anyplace else that I have been able to come. I have probably done it a better explanation.

When the question is that eating is an agricultural art. Eating with the animal doves of the food, accounts that begins with planting seed. It is, of course, that we are not so much in with growing as with eating. Many, however, an entire tree at this time. This time of the meal is an agricultural product, perhaps, that is not of themselves. It is getting in with agriculture. I am not as a consumer, it is to be sure that in the sense of the word. There is a place where the food, that part of the world, that can only. They can, not mean without present, what they can change. And that manyGray
tions of agricultural and all the rest of the world. The word of the land that is now. The word is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much the same, though it is much the same. The world of the land that is the same. The world is, many, and which does not have to be much