

Our Only World Ten Essays Wendell Berry

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If we want to save the people, we must save the land the people belong to. — Wendell Berry, *Our Only World: Ten Essays*. 1 likes. Like. "Scared for health, afraid of death, bored, dissatisfied, vengeful, greedy, ignorant, and gullible—these are the qualities of the ideal consumer."

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"Stern but compassionate, author Wendell Berry raises broader issues that environmentalists rarely focus on . . . In one sense Berry is the voice of a rural agrarian tradition that stretches from rural Kentucky back to the origins of human civilization. But his insights are universal because Our Only World is filled with beautiful, compassionate writing and careful, profound thinking."—Associated Press The planet's environmental problems respect no national boundaries. From soil erosion and population displacement to climate change and failed energy policies, American governing classes are paid by corporations to pretend that debate is the only democratic necessity and that solutions are capable of withstanding endless delay. Late Capitalism goes about its business of finishing off the planet. And we citizens are left with a shell of what was once proudly described as The American Dream. In this collection of eleven essays, Berry confronts head-on the necessity of clear thinking and direct action. Never one to ignore the present challenge, he understands that only clearly stated questions support the understanding their answers require. For more than fifty years we've had no better spokesman and no more eloquent advocate for the planet, for our families, and for the future of our children and ourselves.

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Wendell Berry is a compassionate and compelling voice for our time of political and cultural distrust and division, whether expounding the joys and wisdom of nonindustrial agriculture, relishing the pleasure of eating food produced locally by people you know, or giving voice to a righteous contempt for hollow innovation. He is our most important writer on the cultural crisis posed by industrialization and mass consumerism, and the vital role of rural, sustainable farming in preserving the planet as well as our national character. Now, in celebration of Berry's extraordinary six-decade-long career, Library of America presents a two-volume selection of his nonfiction writings prepared in close consultation with the author. In this second volume, forty-four essays from ten works turn to issues of political and social debate--big government, science and religion, and the meaning of citizenship following the tragedy of 9/11. Also included is his Jefferson Lecture to the National Endowment for the Humanities, "It All Turns on Affection" (2012). Berry's essays remain timely, even urgent today, and will resonate with anyone interested in our relationship to the natural world and especially with a younger, politically engaged generation invested in the future welfare of the planet. INCLUDES: Life is a Miracle AND SELECTIONS FROM Sex, Economy, Freedom & Community Another Turn of the Crank Citizenship Papers The Way of Ignorance What Matters? Imagination in Place It All Turns on Affection Our Only World The Art of Loading Brush LIBRARY OF AMERICA is an independent nonprofit cultural organization founded in 1979 to preserve our nation's literary heritage by publishing, and keeping permanently in print, America's best and most significant writing. The Library of America series includes more than 300 volumes to date, authoritative editions that average 1,000 pages in length, feature cloth covers, sewn bindings, and ribbon markers, and are printed on premium acid-free paper that will last for centuries.

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The election of Donald Trump was a shattering moment to the political sensibilities of America; immediately sending the country into a frenzy of commentary, critique, and a never-ending media coverage that has bordered on the absurd. But the question still remains: what does it all mean? The Meaning of Trump is an ideological critique that sees the election of Donald Trump as a completely natural progression to the general trajectory of digitized technologies, neoliberalism, and a new breed of financialized capitalism; destructive global forces that know no party affiliation or national boundary. Although Donald Trump is undoubtedly the symptom that has exploded to the surface after nearly four decades of failed policies and broken promises by both Republicans and Democrats alike, his election can also be seen as an existential fork in the road for both the United States and even humanity itself. What path is taken still remains to be seen.

#1 NEW YORK TIMES BESTSELLER • **NATIONAL BOOK AWARD WINNER** • **NAMED ONE OF TIME'S TEN BEST NONFICTION BOOKS OF THE DECADE** • **PULITZER PRIZE FINALIST** • **NATIONAL BOOK CRITICS CIRCLE AWARD FINALIST** • **ONE OF OPRAH'S "BOOKS THAT HELP ME THROUGH"** • **NOW AN HBO ORIGINAL SPECIAL EVENT** Hailed by Toni Morrison as "required reading," a bold and personal literary exploration of America's racial history by "the most important essayist in a generation and a writer who changed the national political conversation about race" (Rolling Stone) **NAMED ONE OF THE MOST INFLUENTIAL BOOKS OF THE DECADE BY CNN** • **NAMED ONE OF PASTE'S BEST MEMOIRS OF THE DECADE** • **NAMED ONE OF THE TEN BEST BOOKS OF THE YEAR BY The New York Times Book Review** • **O: The Oprah Magazine**

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□ The Washington Post □ People □ Entertainment Weekly □ Vogue □ Los Angeles Times □ San Francisco Chronicle □ Chicago Tribune □ New York □ Newsday □ Library Journal □ Publishers Weekly In a profound work that pivots from the biggest questions about American history and ideals to the most intimate concerns of a father for his son, Ta-Nehisi Coates offers a powerful new framework for understanding our nation's history and current crisis. Americans have built an empire on the idea of "race," a falsehood that damages us all but falls most heavily on the bodies of black women and men—bodies exploited through slavery and segregation, and, today, threatened, locked up, and murdered out of all proportion. What is it like to inhabit a black body and find a way to live within it? And how can we all honestly reckon with this fraught history and free ourselves from its burden? *Between the World and Me* is Ta-Nehisi Coates's attempt to answer these questions in a letter to his adolescent son. Coates shares with his son—and readers—the story of his awakening to the truth about his place in the world through a series of revelatory experiences, from Howard University to Civil War battlefields, from the South Side of Chicago to Paris, from his childhood home to the living rooms of mothers whose children's lives were taken as American plunder. Beautifully woven from personal narrative, reimagined history, and fresh, emotionally charged reportage, *Between the World and Me* clearly illuminates the past, bracingly confronts our present, and offers a transcendent vision for a way forward.

The purpose of this text is to elicit discussion, reflection, and action specific to pedagogy within education, especially higher education, and circles of experiential learning, community organizing, conflict resolution and youth empowerment work. Vulnerability itself is not a new term within education; however the pedagogical imperatives of vulnerability are both undertheorized in educational discourse and underexplored in practice. This work builds on that of Edward Brantmeier in *Re-*

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Envisioning Higher Education: Embodied Pathways to Wisdom and Transformation (Lin, Oxford, & Brantmeier, 2013). In his chapter, "Pedagogy of vulnerability: Definitions, assumptions, and application," he outlines a set of assumptions about the term, clarifying for his readers the complicated, risky, reciprocal, and purposeful nature of vulnerability, particularly within educational settings. Creating spaces of risk taking, and consistent mutual, critical engagement are challenging at a moment in history where neoliberal forces impact so many realms of formal teaching and learning. Within this context, the divide between what educators, be they in a classroom or a community, imagine as possible and their ability to implement these kinds of pedagogical possibilities is an urgent conundrum worth exploring. We must consider how to address these disconnects; advocating and envisioning a more holistic, healthy, forward thinking model of teaching and learning. How do we create cultures of engaged inquiry, framed in vulnerability, where educators and students are compelled to ask questions just beyond their grasp? How can we all be better equipped to ask and answer big, beautiful, bold, even uncomfortable questions that fuel the heart of inquiry and perhaps, just maybe, lead to a more peaceful and just world? A collection of reflections, case studies, and research focused on the pedagogy of vulnerability is a starting point for this work. The book itself is meant to be an example of pedagogical vulnerability, wherein the authors work to explicate the most intimate and delicate aspects of the varied pedagogical journeys, understandings rooted in vulnerability, and those of their students, colleagues, clients, even adversaries. It is a work that "holds space."

George Orwell set out "to make political writing into an art", and to a wide extent this aim shaped the future of English literature — his descriptions of authoritarian regimes helped to form a new vocabulary that is fundamental to understanding totalitarianism. While 1984 and Animal Farm are amongst the most

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popular classic novels in the English language, this new series of Orwell's essays seeks to bring a wider selection of his writing on politics and literature to a new readership. In *Why I Write*, the first in the Orwell's Essays series, Orwell describes his journey to becoming a writer, and his movement from writing poems to short stories to the essays, fiction and non-fiction we remember him for. He also discusses what he sees as the "four great motives for writing" — "sheer egoism", "aesthetic enthusiasm", "historical impulse" and "political purpose" — and considers the importance of keeping these in balance. *Why I Write* is a unique opportunity to look into Orwell's mind, and it grants the reader an entirely different vantage point from which to consider the rest of the great writer's oeuvre. 'A writer who can — and must — be rediscovered with every age.' — Irish Times

A broad examination of climate fantasy and science fiction, from *The Lord of the Rings* and the Narnia series to *The Handmaid's Tale* and *Game of Thrones*. Fellow Inklings J. R. R. Tolkien and C. S. Lewis may have belonged to different branches of Christianity, but they both made use of a faith-based environmentalist ethic to counter the mid-twentieth-century's triple threats of fascism, utilitarianism, and industrial capitalism. In *Fire and Snow*, Marc DiPaolo explores how the apocalyptic fantasy tropes and Christian environmental ethics of the Middle-earth and Narnia sagas have been adapted by a variety of recent writers and filmmakers of "climate fiction," a growing literary and cinematic genre that grapples with the real-world concerns of climate change, endless wars, and fascism, as well as the role religion plays in easing or escalating these apocalyptic-level crises. Among the many other well-known climate fiction narratives examined in these pages are *Game of Thrones*, *The Hunger Games*, *The Handmaid's Tale*, *Mad Max*, and *Doctor Who*. Although the authors of these works stake out ideological territory that differs from Tolkien's and Lewis's, DiPaolo argues that they nevertheless mirror their predecessors'

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ecological concerns. The Christians, Jews, atheists, and agnostics who penned these works agree that we all need to put aside our cultural differences and transcend our personal, socioeconomic circumstances to work together to save the environment. Taken together, these works of climate fiction model various ways in which a deep ecological solidarity might be achieved across a broad ideological and cultural spectrum. "This book is remarkably diverse in its literary, cinematic, journalistic, and graphics-media sources, and the writing is equally authoritative in all these domains. DiPaolo's prose moves deftly from a work of fiction to its film avatar, to the political and societal realities they address, and back again into other cultural manifestations and then into and out of the deep theory of climate fiction, literary scholarship, ecofeminism, religious tradition, and authorial biographies. It contributes considerably to all of these fields, and is indispensable for climate and environmental literature classes. It's also a must-have for general readers of the genre." Jonathan Evans, coauthor of *Ents, Elves, and Eriador: The Environmental Vision of J. R. R. Tolkien* "I like it. No, I love it. This book is both broad and deep, and yet it remains both very readable and constantly interesting. It's the sort of book that can only be written by someone who is a good reader of both books and culture. As I was reading it I thought, this is like being at a party and meeting someone brilliant and fun, and finding that I'm enjoying that person's company so much that I don't notice the time flying by. It's not often that a scholarly book does that to me." David O'Hara, Augustana University

After their expulsion from Spain in 1492, Sephardi Jews such as Isaac Abravanel, Abraham Saba, and Isaac Arama wrote biblical commentaries that stressed the significance of land. They interpreted Judaism as a tradition whose best expression and ultimate fulfillment took place away from cities and in rural settings. Iberian-Jewish authors rooted their moral teachings in an ethical treatment of the natural

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world, elucidating ancient agricultural laws and scrutinizing the physical context and built environments of Bible stories. *The Land Is Mine* asks what inspired this and suggests that the answer lies not in timeless exegetical or theological trends, but in the material realities of late medieval and early modern Iberia, during a period of drastic changes in land use. The book uses a highly traditional source base in a decidedly untraditional way. In *Jewish Studies*, Andrew D. Berns observes, biblical commentary is typically studied as an intramural activity. Though scholars have conceded that Jewish scriptural exegesis welcomes material and ideas from other fields and traditions, little to no work treats premodern Hebrew Bible commentary as also drawing upon Classical and Christian sources as well as contemporary writings on land management and political economy. Abravanel, Saba, and Arama were engaged with questions that had broad resonance during their lives: the proper way to treat the land, the best occupations to pursue, and the ideal setting for human community. Scriptural commentary was the forum in which they addressed these problems and posed solutions to them. A work of intellectual history, *The Land Is Mine* demonstrates that it is impossible to understand Jewish culture without considering the physical realities on which it depended.

The message of these essays is that the Enlightenment should not be regarded as a revolutionary programme for the future. The philosophers of the Enlightenment hoped to educate individuals in the light of modern science according to Kant's adage: *Aude sapere* and did not want to change the structure of society. F.L.van Holthoon is emeritus professor of social history in the University of Groningen.