

EXPLORING THE TRIANGULAR INTERSECTIONS OF FOOD, ENVIRONMENT AND SUSTAINABILITY THROUGH DIANE WILSON'S THE SEED KEEPER: A STUDY ON AGROECOLOGICAL PARADIGMS

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ABSTRACT:

The Aim of this research paper is to create awareness on the importance of soil health, traditional farming practices and the sustainable agriculture in the select literary novels. This paper underscores the purpose of study through the various questions raised around food in the post-anthropocentric world. The practice of agroecology becoming one of the solutions to the food security and rebuilding the ecosystem that is more accommodative. The paper evaluates the significance of food, the way it is produced, consumed and its effects on human health. The results of the paper explore the trajectory of food in agriculture and how literature has accumulated the relationship between the food and agriculture and invokes the idea of sustainable growth in the new world of post-anthropocentrism. The methodology of the research paper is qualitative in nature.

This paper underscores the purpose of study through the various questions raised around food in the post-anthropocentric world. They are,

1. *Whether the food that are available to people secure?*
2. *How soil health is related to food health?*
3. *What the various practices in agricultural area affecting the food and human health?*
4. *What the after affects and causes of the anthropocentric world?*
5. *Whether the food produced in the world meet the needs of every single people in the world?*
6. *How the world of climate crisis identifies the food?*
7. *How people are occupied by the dilemma concerning the food they consume are secure?*
8. *How food has become the main deficient factor in causing various health problems?*
9. *Identifying the intersections of soil, food and human health through the work Diane Wilson's The Seed Keeper.*

KEYWORDS: Soil Health; Traditional Farming Practices; Sustainable Agriculture; Agroecology Practices; Literature Contribution; Diane Wilson's; The Seed Keeper

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1. INTRODUCTION

Literature has depicted many types of environmental texts written from centuries back, there have been Natural histories like Gilbert White's *The Natural History and Antiquities of Selborne*, and field notes, travel guides, naturalist diaries, philosophical and scientific texts, travel and adventure writing, advocacies and autobiographies which includes nature at different forms. Literature has been conscious in representing the ecological consciousness, to bring out the voice of the land with non-living things and its life forms. This consciousness includes representing land and its components as a common human heritage, offering scientific insights into nature, imbuing the writing with a sense of discovery and wonder at nature and its components, demonstrating a dependence of human life on Nature, seeking to develop an ethical attitude towards nature incorporating compassion, care and responsibility, drawing attention to emerging and possible crisis in the environment basically like climate change and pollution. The ecological Imagination in literary texts often includes a concern for processes and conditions that affect the interconnectedness in nature of life forms and the ecosystem are industrialization, climate change, pollution, genocide of animals and the loss of rural ways of life and habitats.

The thought of human materialization and nature within which commercialization, spending and getting, earning a living has all let to the humans distancing them from nature and which brought the loss of loss of the very heart of humanity. This idea was depicted clearly by Wordsworth in *The World is Too Much with Us*, he says,

*The world is too much with us; late and soon,
Getting and spending we lay waste our powers:
Little we see in nature that is ours;
We have give our hearts away are sordid boon! (2-4)*

Wordsworth sees human life as having altered nature, then there has evolved the commercialization, earning a living, getting and spending, this daily life activities of the humans has changed the ecosystem. He also states the broken bond between the humans and Nature and indicates that the human hand that has destroyed and disturbed the Nature, he indicates this in his poem, *The Ruined Cottage*, he says,

*Beside yon spring I stood
And eyed its waters till we seemed to feel
One sadness, they and I. For them a bond
Of brotherhood is broken: time has been
When every day the touch of human hand
Disturbed their stillness and they ministered
To human comfort (Wordsworth "The Ruined Cottage")*

Many other writers who has depicted the majesty, beauty, the dependence of the man have on the nature as stated in the *Eagle* poem by Joy Harjo, the poem clearly states that the human cannot have a self without the nature, humanity needs to reach out Nature, because nature constitutes us, thus the humans cannot think of the self that is not open to, made of, and supported by the world around, the ecosystem. Percy Shelly's *Mount Blanc* states the nature's awesome majesty, violent, powerful, limitless, inspiring awe and fear, beyond the comprehension of the human mind.

Humans and animals in their representations are part of their larger web, in *Above Pate Valley*, Gary Snyder says human presence in nature is marked by the lethal instruments; the human presence is marked by weapons and instruments that are potentially lethal to the environment. Thus, human effects on the environment will last long for 10000 years. We damage the land, air, water; we damage it for the other creatures as well. Anthropocene is an essential term, it points to the fact that the humanity has been the single largest contributor to the crisis which we now face most notably in the form of the climate crisis.

Human presence is what is lethal, it is appropriate to conclude with Rachel Carson's, who speaks about the history of the life on earth as the history between the living things and its surroundings. She is pointing to the linkage between the humanity with nature. But this linkage is precisely the reason why humans ought to be more careful, more compassionate, and more responsible in greed and instrumental view of the world. We look at nature available to serve us, as something available for us to exploitation, it is very instrumental view. Our indifference and our imperialist instrumental view of the world have enabled us to misuse the linkage that humans had with the nature for our purposes. And every time we damage the world through any particular practices that we had, we damage the world for many other species as well. Primary Quarries that people find are,

1. Why literature is talking about the climate crisis?
2. What forms of literature are appropriate to talk about the climate crisis?
3. And it is no longer the climate change but climate crisis.
4. What kinds of literature would be appropriate for the age of crisis?
5. What kinds of novels or poetry are would bring home to us the urgency of the situation as we are a planet we are in now?

2. OBJECTIVES OF THE RESEARCH

1. To create awareness on the importance of soil health, traditional farming practices, the sustainable agriculture in the select literary novels.
2. To understand the importance of the soil health is proportionate to food nutrient cycle
3. To explore the current issues with farming practices like, homogenous crops with external injuries and inputs
4. To understand the current problems like climate crisis, increase in hunger and malnutrition, expansion of land area, still there is insufficient food supply to meet the population of the world.
5. To evaluate the contribution of literature to Agroecological study incorporating food and agriculture.

3. LITERATURE ADDRESSING CLIMATE CRISIS

The literary shapes imaginations, by not only documenting the world as it is but also as it could/ought to be in the present and future. It enables the imagining of the past and future disasters with a view to shaping and modifying the present. It enables the imaging, also, of alternative worlds (both utopian (all to perfection) and dystopian (power struggles and violence, oppression and tyranny continue to trouble humanity)), and proposes ethics that address the planet, the human and more-than human. Literature address some ethics that would address planet as a whole, it shows us an ethics which is not, only about the human but about more than or other than the human.

The effects of humans on the earth, has not only depleted the other resources and life forms but has created lifelong effects on the people too. The food that is produced and provided has so many effects on the health of the humans. Thus to indicate the security of the food and sustainability of food the author Diane Wilson in her work *The Seed Keeper* takes a grandeur march in indicating the difference in producing the primary organic goods or the raw materials naturally. The corporative seeds and the raw materials have a lasting impact on the health of the people. By securing the healthy soil, in it proportionate in having the good health for the humans.

4. THE PRIMARY IMPORTANCE FOR A HEALTHY SOIL

The author of the work, *The Soil and the Health* states as, "A fertile soil, that is, a soil teeming with the healthy life in the shape of abundant micro flora and micro fauna, will bear healthy plants, and these, when consumed by animals and man, will confer health on animals and man" (Howard xv).

The importance that lies in studying the soil health is relatively interconnected with food and human health, the reason is that the author says, "the global food system is not delivering good nutrition

for all ...a profound transformation is needed to meet the challenges of persistent nutrition, rural poverty and consequences of climate change” (Wezel 1). Thus agroecology becomes a factor of solution, concentrating on, “Building healthy soil rich in organic matter and conserving soil and water” (Anderson 13).

5. ANALYZING THE NOVEL THROUGH PERSPECTIVES OF AGROECOLOGY

The novel *The Seed Keeper* by Diane Wilson starts with the protagonist named Rosalie Iron Wing, the only daughter of Ray Iron Wing and Agnes Kills Deer. Rosalie’s mother died at a young age, she was raised by her father. Her inspiration and life lessons come from the way her father brought her up. They lived on the land called Minnesota, “Mnisota Makhoche, named for water so clear you could see the clouds’ reflection” (Wilson 1) which was passed down by generations, “all the way back to a time when herds of the giant bison and woolly mammoth roamed this land” (Wilson 1). The survival through a healthy soil and soil’s life in itself in the book, *the soil will save us*, and the author says, “when we stand on the surface of the earth, we’re top a vast underground kingdom of microorganisms without which life as we know wouldn’t exist” (Ohlson 8)

The Iron Wing family is known as Dakota people, they were so connected to the mother earth, Rosalie’s father and the ancestors of the Dakota people believed that their survival on the land thrived by the good relationship with the mother earth, as, “we are Dakota, our name for ourselves, which means ‘friendly.’ We are civilized people who understand that our survival depends on knowing how to be a good relative, especially to Ina Maka, Mother Earth” (Wilson 2)

Ray Iron Wing gives the richness of the soil and the land that had been co existed by the people, the interdependency the people celebrated with nature and animals as, Over thousands of years, the plants and animals worked with wind and fire until the land was covered in a sea of grass that was home to many relatives. The bison gave us everything, from thado, our meat, to our clothing and thipi hides. His dung fertilized the soil. The prairie dogs opened up tunnels that brought air and water deep into the earth...The prairie showed us for many generations how to live and work together as one family (Wilson 2).

Timothy Morton gives out the idea of ecology and ecological thought as a form of interconnectedness and co-existence, she says, ...ecology isn’t just about global warming, recycling, and solar power—and also not just to do with everyday relationships between humans and nonhumans. It has to do with love, loss, despair, and compassion. It has to do with depression and psychosis. It has to do with capitalism and with what might exist after capitalism. It has to do with amazement, open-mindedness, and wonder. It has to do with doubt, confusion, and skepticism. It has to do with concepts of space and time. It has to do with delight, beauty, ugliness, disgust, irony, and pain. It has to do with consciousness and awareness. It has to do with ideology and critique. It has to do with reading and writing. It has to do with race, class, and gender. It has to do with sexuality. It has to do with ideas of self and the weird paradoxes of subjectivity. It has to do with society. It has to do with coexistence (Morton 7)

Rosalie comes back to her father’s home after death of her husband, John, who was a white farmer, descendent of German immigrants, leaving behind the responsibilities on the shoulders of her son. After coming back home in winter, she reminisces in the teaching of her father, as he used to say, “winter, was a season of rest, when plants and animals hibernate.” (Wilson 4). During her travel when she met with branches of trees in orchards, “my father believed that any plant not grown in the wild was nothing more than a weak cousin to its true self” (Wilson 3). The memories, “like the smell of wet leaves after the rain, or the rough feel of wool blanket” (Wilson 4) gave her the taste of past. She even imagines long past this winter cold there comes new lives like, Plants would explode overnight from every field, a sea of green corn and soybeans that reached from one horizon to the next. Newly birthed calves and foals would stagger after their mothers on thin, wobbly legs. People smiled more in spring, relieved to have survived another winter. (Wilson 5).

The travel cost her to see many places, Minnesota River, “a fast-moving relentless force that carried along everything in its path” (Wilson 5), Milton, the region under Dakota reservation, old quarry, Birch Coulee Battlefield, “one of the big battle sites from the 1862 Dakota War” (Wilson 6). This Dakota war changed Iron Wing family significantly. The ancestors fought the war with Dakota warriors, aftermath of the war took long time to heal the grief and loss it created. The Iron Wings tried farming but they struggled to survive at various natural and societal factors, “The Iron Wings tried farming but lost their harvest to grasshoppers and drought. Overtime the family was slowly picked up by tuberculosis, farm accidents, and World War II” (Wilson 7). When Rosalie’s father described about this war to her, he says, “He said forgetting was easy. It’s the remembering that wears you down.” (Wilson 6). After long travel she gets home, “After twenty-eight years, I was home.” (Wilson 7).

The long left owner had returned home, the shattered old home but it was this homeland that she dreamt in her dreams as, “this land where my family had lived for generations, land protected from farmers and developers, by its bony soil and steep slope toward the river” (Wilson 8). She couldn’t believe the return to her old home, “I was afraid to touch anything, afraid it would all turn into dust or become a dream from which I would wake” (Wilson 9), the condition of the house led her remember the hospitality provoked in the heart of her father, “it was better to let hunters use the place than to have them break the window.” (Wilson 8). Coming home for Rosalie looked like, “Coming home was like swimming upstream, searching for the beginning, for the clean unmuddied waters of my childhood” (Wilson 10).

6. INDICATING THE DIFFERENCE IN TRADITIONAL AND MODERN WAY OF APPROACHING NATURE

In representing the character of Rosalie’s father, the man so connected with plant and animals finds his peace in them, “he was at peace in these woods” (Wilson 14). Even in collecting plants he insists Rosalie to get permission from each plant before plucking them as a means of thanking them, “teaching me from the time I was little how to ask each plant for permission to gather it” (Wilson 14). Rosalie in her childhood grew with no external facilities, like electricity, running water but with the relatives of woods, “No running water, no electricity. An outhouse. Surrounded by woods full of wild animals” (Wilson 16). The sustainability the protagonist finds in forests represents as, “This had been our grocery store, as well as my classroom and play area” (Wilson 19).

The difficulty and hardness in farming, which really has the capacity to drain one’s physical and mental boundaries, always tests the borders of one’s comfort and breaks them out with new energy and improvement. The process of difficulty in working on the fields, described by Peter, “I can’t imagine why anyone would ever want to be a farmer” (Wilson 48). Carl also supports the point of Peter as, “Nothing but blood, sweat and tears. And more sweat” (Wilson 48). John overheard the conversation of the two, asked the opinion of Rosalie, whether she also has the same opinion, but she replied she doesn’t know about detasseling, but she likes the sound of the wind crossing the corn field, “But I like hearing the wind in the corn.” (Wilson 48). Rosalie also identifies her inexperienced in detasseling the corn and the difficulties in working on those difficult lands as,

As we moved slowly down the first row, my tennis shoes sank into rain-drenched mud. Water from the corn leaves soaked my sleeves and pants. Halfway down the row, my shoulders ached and my arms grew heavy. As the sun rose higher, the temperature climbed into the eighties, turning the black garbage bag into a steamy, sweaty nightmare. (Wilson 46)

7. AGRICULTURE, A WAY OF LIFE

Earning a living through farming and agriculture, being the only producer of the raw materials in the cycle of the economy of consumerism and commercialization brings in a difficulty to earn a

proper income. Rosalie depicts the hardness in it as, “Only the thought of a paycheck kept me going, kept me moving long past the paint when my muscles burned, my hands shook from fatigue, and sweat poured down my face.” (Wilson 46)

John’s selection to be farmer, he was raised in farms. He loves the environment to which he cannot part from, “Never really thought about it. I was raised up working these fields. Can’t imagine living anywhere else...I like seeing the sunrise. I like the smell of fresh- turned soil.” (Wilson 48). Peter and Carl go to apply at the college for their fall classes on the next day. John gives the pair of gloves and tall rubber boots for the mud. Farming could be hard but it also acts like a healer and great supporter, and also carries the innocence of child, brings happiness to the people during their hard work as Rosalie finds hardness of the field, but also its totality of peace in it as,

If I made a mistake of looking around and seeing nothing but corn on every side, sometimes I struggled to catch my breath, feeling the edge of panic as if I could get lost in the long row. I had to stop, close my eyes, and listen to the soft rustle of wind moving through the leaves, as if the corn was singing just loud enough for me to hear (Wilson 49).

John and Rosalie share friendliness in sharing their experiences, as when she finds it not safe to stay with a man alone, he replies that she has no reason to be afraid of him. He says, “You have no reason to be afraid of me. I don’t know how they treat you in town, where you live, but I ain’t like that. My mama raised me to respect women.” (Wilson 50). He also refers to his father, “He raised me to know a hard day’s work. To respect money. To always try to better myself.” (Wilson 50). The fear of losing his farm also prevailed in the heart of John as, “I never really wanted to do anything but farm...Now I’m just trying to hang on. I don’t want to be the one who loses this place. Sometimes the worry gets to me, is all” (Wilson 50). John offered to show the house to Rosalie, he has lived there for years, and it’s passed down from several generations, “My family has lived in this house all the way back to the original homestead in the 1860s ...Every generation has tried to add on and built it up a bit more. At least until it came to me” (Wilson 50). In the eyes of Rosalie, the house was well built to withstand the farm life. She expresses the involvement of the government, “I didn’t ask if he knew who had lived here before his family, before the government cut the woods and prairie into 160-acre pieces. I had no patience for teaching people their own history” (Wilson 50).

The break time conversation broke on Rosalie’s past, “My past was too raw, too unfinished for me to put into words. Finally, I said...Never knew my mother. My dad went out hunting one morning and never came back. They told me his heart gave out.” (Wilson 52). She unravels,

We were already living in the cabin that my great-great- grandfather had built north of here, the place where I was born. He didn’t like people all that much, brown or white, and said it was better for him to be away from all the drinking in town. He decided we could take care of ourselves. He knew how to hunt and trap, and homeschooled me until he died. Taught me how to snare a rabbit and know the stars by their real names (Wilson 52).

7.1 The difficulties of farming:

Working on the field under mid-day sun was hard, John and Rosalie took a shade under the tree to be out of sun and she unfolds the importance of mulching happening naturally as, “The temperature was much cooler beneath the shelter of the old oak trees, a loamy scent rising from leaves that had decayed underfoot.” (Wilson 52). Man locating and clearing the forest for decades, Rosalie bends on it as, “Since most of the original forest had been cleared decades earlier, I was surprised that John’s family had kept this ten-acre piece of woods” (Wilson 53). The importance of water to farming, and the selection of farmlands near water sources depicted as, “This was prime farmland, riding along a bluff on the Cottonwood River, a small offshoot that eventually joined the Minnesota River farther east. At least his family had the good sense to settle near water” (Wilson 53). John’s parents loved the woods, “Ma liked the woods so well that my daddy never had the heart to clear this piece of land” (Wilson 54).

She has named the chicks with pet names as they were her close relatives experiencing the coexistence with them, “Curly Girl, Snowpants, and Big Red” (Wilson 70). And this coexistence and love for domestic animals is clearly led out when John’s father cried once in his whole lifetime is when they had to sell the horses that they brought up, “Back in the day, he grew up using horses to plow the fields. Only time I ever saw the old man cry was when we had to sell those horses” (Wilson 71). This happened because tractors came into existence,

Needed the money. We couldn’t afford to keep them on, not after we bought a tractor that needed repairs and gas. Horses were another mouth to feed. I don’t think my dad like farming so much after they were gone. Said he didn’t like the way things were changing (Wilson 71)

John’s father depicted farming through Agroecological methods, “it includes recycling nutrients, and energy on the farm ...enhancing soil organic matter and soil biological activity” (Altieri, et al, 588), most importantly conveying the farmers’ responsibility in caring for a good soil,

He used to say that farming was about taking care of your family. If you had it figured right, everything worked together. Horses pulled the plow and their manure was used to fertilize the fields. A good farmer rotated his crops, took care of his soil. That’s how my daddy learned it and that’s what he taught me and Eddie. But things started changing after World War II. Hybrid seeds, chemical fertilizers, new equipment. Farmers like my dad got left behind. (Wilson 71)

The winter got over. Rosalie finds a new rhythm in spring, “the way a farm came alive in the planting season” (Wilson 71). During her process of cleaning the room, she finds, “Edna’s Seeds” (Wilson 73) that was left by John’s mother, who saved the seeds for future generations. She starts to admire the texture, uniqueness the seeds were holding in them, “starting with “Edna’s German Tomatoes” and “Judith’s Early beans”... admired how unique they were. The smooth teardrop of the squash, the dark oval of the bean”(Wilson 73). She starts to associate with the seeds, “We spent the morning together, the seeds and me, and by noon I felt we were well on our way to becoming acquainted” (Wilson 73). The eagerness she had in planting them and to find the warmth of life coming out them, “I had felt the quickening in the seeds when they were exposed to the light, when they felt the warmth of my hand”(Wilson 74).

Side by side, John starts to prepare his soil for the next harvest, he stands admiring the freshly turned soil, “admiring a large rectangle of freshly turned earth, black and moist from the spring rain” (Wilson 74). He says, “Just look at this soil” (Wilson 74), he was so proud for the good conditioned soil he kept nurturing for years they way his father has taught him,

This has got to be some of the best in the country. My daddy worked hard to keep these fields in good shape. He made sure Eddie and me spread plenty of manure. He used to watch us work, and whenever we slowed down he’d say, ‘The nation that destroys its soil destroys itself.’ Franklin D. Roosevelt (Wilson 74)

7.2 The nature of soil:

Rosalie, during the conversation gets distracted by the smell of the freshly turned soil, “distracted by the fertile smell of the earthworms, old manure, and damp soil.” (Wilson 74). She starts to get the ideas for planting her seeds by finding a good plot of the farm, but she has never been a gardener but convinces herself as, “seeds were seeds, whether they come from the pumpkin or fell from a tree. Seeds need soil and water and sun” (Wilson 74). And she also remembers the words from her father, “I thought of something my father used to say: that we watch and we learn from the trees and plants around us.” (Wilson 74).

The importance of seeds, food everything starts in the early life of Rosalie. The young Rosalie was actually met with the Sioux Indian War of 1862, in the state of Minnesota, she remembers, “the war has changed everything, reshaped my world into a shifting mass of confusion and death and hunger” (Wilson 83). The war can change many things, one of it was the quality of food, Rosalie’s Mother, she was afraid about the ideas behind the food they consumed, which had the safety concern of present and the anxiety for the future,

But she was afraid of the food they handed out. She worried about what would happen when the women no longer knew where to find medicines, when the men gave up hunting, if they began to drink instead. She said our food was sacred because it made life. “This food has no spirit” (Wilson 85)

The seeds that prevail in the present time farming systems, they must have undergone various changes and met with many sacrifices, and they were saved by our ancestors as one of the valuable things, likewise even undergoing the dire conditions of death and hunger, Rosalie’s mother saves those seeds, even when the soldiers take every valuable things from them, they had the responsibilities to safe those seeds to the future generation,

That night, Ina showed me how to sew rows of seeds into our skirts, along the edge of our blanket...My mother was afraid the soldiers would take everything of value left to us. She knew too, that if the food ran out, these seeds would have to be hidden from her own people, who would be desperate to feed their children. She had to keep enough seeds for planting. (Wilson 87)

8. THE DIFFERENCE IN TRADITIONAL AND MODERN FARMING SYSTEMS

The intervention of cooperates into the farming systems as they sell us both the hybrid seeds and also the pesticides and herbicides, “Nowadays these big companies are the ones selling us the pesticides and herbicides that you use on your fields” (Wilson 116). Gaby works out like a warrior and a protector insisting Rosalie, “You may be living on a farm, Rosie, but you still have to think like a Dakota. You can’t sit back and let others poison the river or the land or around with our seeds. Think about the sacrifices our ancestors made. You have to make a choice” (Wilson 115). Rosalie was filled with passion and remembers the true knowledge her father had taught her about the woods and now the responsibilities she carried forward after Gaby’s thoughts.

The strong seed of thought about her responsibility in safeguarding those traditional seeds is acclaimed through one fire accident. One day a fire broke out in Rosalie home, everyone was panicking to come out of it holding their needful things that they wanted to safeguard it from the fire. Rosalie actually forgot about her son Tommy, but held the boxes of seeds with her. When she explained, “I just knew I had to get those seeds out, no matter what. I never stopped to check that Tommy was truly safe. All I thought about was the fire, and then those seeds” (Wilson 121).

The ecological thought and the co-existence exhibited as, “*The ecological thought* is the thinking of interconnectedness.” (Morton, 16), Rosalie delivers to her son, a story of mice and the Dakota people, a joke that prevailed between the indigenous people, while teaching him in the garden how the delicate vine creepers held to the long plant for their survival. And both of them were collecting the hog peanut. She says, “In the fall, mice gather these beans for their winter food. My father, told me that Dakota women used to always bring some corn to trade for beans with the little mouse” (Wilson 122). She teaches the food prosperity and the sharing kindness through food that they even didn’t want the mouse children to starve, “So the mouse children would not starve. No one wants their children to go hungry. That’s why we always share our food.” (Wilson 122). Tommy is taught with the co-existence as Rosalie teaches him,

We all depend on each other to survive. The plants we gather give their lives; the deer gives its life. Someday we will give ours, too. You have to be respectful, knowing that a plant’s or

animal's life is a gift that allows us to live. You never take more than what you need. (Wilson 123)

Rosalie herself finds the nature as her healer and most importantly in teaching her son she also remembers her father's teaching like the sacrifice a mother tree held in it to help its sapling grow well,

I needed the comfort of plants around me, the language of their mute endurance, their ability to survive and thrive and adapt. My father had once pointed out a chokecherry tree that had dropped most of its leaves, while a young tree nearby was thriving. The mother tree had chosen to sacrifice its own health for its offspring, sending its share of nutrients to help the other tree battle a fungus. The young tree recovered and over time, the mother tree also regrew its leaves

The difficulties of farmers are used by the cooperate companies like Mangenta, to bring the initiatives in the means of producing high yields, in order to survive financially, farmers take the debt and sign the contracts with the Mangenta only to use their seeds, not any other traditional varieties. The one of the difficulties can be given as sending their children to school, to make them study by raising money or selling their supporting vehicles, "For families accustomed to barely getting by in years when the harvest was hit by disease or drought, suddenly there would be hope that they could replace a tractor or put something aside for their kids schooling" (WILSON154). When Judith gives the detailed account that sometimes women had the jobs outside the farm to meet the errands of the home during winter,

These families were not only thirsty for rain; they were hungry for life that held a bit more ease, a lessening of the anxiety that gripped each one of them from seed planting until the safe delivery of the harvest to the grain elevator. Most of them-if they'd been farming long enough – knew what it meant lie awake at night worried about how to pay the mortgage and the loans on their equipment. A lot of the wives, like myself, had jobs in town to help make ends meet. Money that meant we could survive the long winters (Wilson 154)

George and Judith who had a beautiful farm once, because of Genetically Modified seeds came into play, George refusal in using the seeds after signing the contract got him into the lawsuit with the Mangenta, the company had strong base of lawyers working for it, and a layman like George or any simple farmer can't fight justice with them. Every other farmers in the area gathered to witness, "the dismantling of their farm" (Wilson 174). George lost in lawsuit and lost everything he had, but he still had the determination in saying, "George swore to everyone who would listen that he would grow only the "real" heirloom corn from then on, using organic methods, a plan that left the other farmers shaking their heads" (Wilson 175). Even John could agree what George said, "...it's too much risk growing GMO corn so close to his own fields." (Wilson 175). And Rosalie feels the auction looked like a funeral, she says, "the auction had the feeling of a funeral, of an unspoken loss that nonetheless had to be dealt with. Life on a farm was challenging, and not everyone made it." (Wilson 176). Now the real problem occurs in the farm, George spills out the reality,

You've let accountants and lawyers tell you how to run your farms, how to treat your animals. Now we've got chickens that can't walk without breaking a leg. We've got soil that can't grow anything without its daily dose of chemicals. And look what we've done to our river. (Wilson 177).

9. CONCLUSION

Rosalie becomes a lifesaver for the farmers, when she grows the traditional variety of the corn seeds that she receives from her aunt, Darlene who she finds as her only family apart from her son. She helps farmers around to survive the disaster through her seeds. This variety of corn kept the nutrient supply to consumers, which in turn kept a balanced diet and good physical health of the people. In the work, "*The Living Soil Handbook*", the author says "It's about leaving behind the forceful –agriculture mindset and enabling the soil to do what it naturally wants by once again engaging in regeneration"

(Frost 14). Considering, “the threat of climate change and biodiversity loss, ongoing disempowering dynamics, widespread challenge to food and nutrient security” (Anderson, et al, 21), the viable path to the change is concentrating on improving the soil health, “the most viable pathway to Agroecological transformation for sustainable and just food systems” (Anderson, et al, 21). Agroecology becomes the only solution to the modern way of agriculture which is highly resource consuming, nutritionally imbalance, destroying the healthy soil and the human health. The way of agroecology can maintain the ecological balance and ensure the nutritional rich foods and healthy survival of humans on earth with the better co-existence with the nature.

10. REFERENCES

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