Explain 3/three ways Masumoto practices ecological citizenship.

After I read Masumoto’s book, an epitaph for a peach. Masumoto provides so many examples of ecological citizenship about his journey and his life on his family farm in California. As he describes in the book, the three ways Masumoto practices ecological citizenship is, Deep Map Thinking, Bringing Back the Old, and Looking at weeds through a new lens.

First, Deep Map Thinking in the practice of ecological citizenship: Masumoto gives some references to his Japanese family’s lineage as farmers and his position as a Japanese-American farmer. And he talks about his struggle to make peace between the old and the new in the farming industry where innovation and change are integral to survival. His idea that old does not necessarily mean obsolete in defense of his Sun Crest peaches even they seem obsolete by food brokers, but he id decided not to give up. Like he said in the book that “My peaches are part of that cycle of change. They are part of a tradition on our farm, they hold meaning for my family. But the pressures for progress challenge that meaning. My peaches are like the traditions of the homeland – you don’t simply leave them behind, you carry them with you like historical baggage.”(Masumoto, 20).

Second, Bringing Back the Old: Masumoto does not deny all of the change. He likes to resurrect the planting of cover crops which his father does not need because many farmers do not like to.”One season my dad stopped growing cover crops because of the extra work of planting seeds, irrigating, and battling weeds. Like many farmers, my dad believed that cover crops were just a cheaper source of plant nutrients until he could afford synthetic fertilizer.”(Masumoto, 7) Then, Masumoto wants to describe his cover crop planting and consider it as an art.

Last, Looking at weeds through a new lens: Masumoto wants to think again about his relationship with weeds while changing course away from barren, sterile landscapes because juicy grapes and luscious peaches are mean to come from where is alive and green most of the year. “A turning point came when a friend started calling his weeds by a new name. He referred to them as ‘natural grassed.’ I liked that term. It didn’t sound as evil as ‘weeds,’ it had a soft and gentle tone about it. So I came to think of my weeds as part of the natural system at work on my land, part of allowing nature to take over my farm.”(Masumoto, 31)

References

Masumoto, D. M. (1995). *Epitaph for a peach: Four seasons on my family farm*. NY: Harper Collins Publishers.