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*RESEARCH ARTICLE*

# PHILOSOPHICAL APPROACHES AND STRATEGIES FOR CLIMATE-RESILIENT AGRICULTURE

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## *Abstract*

The development of scientific and technical mastery over nature has made the practice of agriculture, which remains the adequate condition for human subsistence, problematic. Human chemistry attacks have eventually irritated the grand chemistry of nature, leading agriculture to face unprecedented climate change. Such a situation calls for philosophical reflection and leads to considering agriculture not only as an economic activity but also as a system interconnected with nature, communities, and future generations. We have reached the following result, which emphasizes the need for a philosophy of sustainability focusing on the preservation of natural resources, the promotion of environmentally friendly agricultural practices, and agricultural policies based on ethical principles of fairness, justice, and responsibility. This philosophy, aided by education and awareness-raising among farmers, promotes ecological awareness and an understanding of the challenges of climate change, thus fostering collective resilience to climate challenges.This philosophical approach to agriculture guides towards a more sustainable, resilient, and equitable agricultural future, based on values of respect for nature, community solidarity, and collective responsibility. To achieve this result, we used the direct analysis method.



## Introduction:

Agriculture is not only a major economic driver but also a key player in regulating ecosystems and providing essential foodstuffs to the global population. However, it is also vulnerable to the impacts of climate change such as droughts, floods, heatwaves, and disruptions of seasonal cycles. This deeply interconnected agriculture with natural dynamics continues to face unprecedented climate disruptions, which poses a problem and necessitates reflection on innovative and thoughtful approaches that can ensure resilience of our agricultural system. The hypothesis of this

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research is that a philosophy of sustainability can enhance the practice of more sustainable, resilient, and equitable agriculture, based on values of respect for nature, community solidarity, and collective responsibility. Thus, what are the philosophical approaches that can strengthen the adaptation capacity of agriculture to climate change? The answer to this question leads us, after an exploration of the philosophical foundations of resilience and adaptation, to identify the various philosophical perspectives that can be mobilized to address the complex challenges of climate change in the agricultural domain. Finally, we will identify the ethical principles, fundamental values, and methodologies of thought that can guide decisions and actions aimed at promoting resilient and sustainable agriculture in a changing climate world. Rethinking our approach to agriculture philosophically becomes an urgent necessity.

**Philosophical Foundations of Resilience and Adaptation**

**Exploration of Philosophical Notions of Resilience and Adaptation**

In the ceaseless tumult of life, humanity faces countless trials, constant challenges that test its ability to survive and thrive. At the heart of this perpetual confrontation lie the profound notions of resilience and adaptation, concepts that transcend mere reactions to adversity to embody a true philosophy of existence.

Resilience, the ability to rise again after life's storms, extends beyond mere endurance or passive survival. It represents an inner strength, a flexibility of mind and soul that enables individuals, societies, and even entire ecosystems to rebuild, regenerate, and strengthen in the face of adversity. Beyond metaphor, one must grasp the significance of resilience in the context of climate change: the attainment of self-awareness under the sign of what is already present, of the present facing the not-yet-present, of the completion of something that can no longer surprise us. It is this resilience of humanity in the face of nature that G-L. L. Buffon (1824, p. 113) articulates as, "The entire face of the Earth now bears the imprint of human power." Resilience, in its quintessence, reflects the perseverance of life itself, a manifestation of the intrinsic will to perpetuate despite the obstacles of nature. This is what K. Marx (2020, p. 153) refers to as the "becoming-human of nature."

However, resilience cannot be envisaged without its complementary counterpart: adaptation. If resilience represents the ability to overcome challenges, adaptation embodies the capacity to evolve, adjust, and transform in response to environmental changes. Adaptation, far from being a mere passive reaction, is an active process of understanding, assimilating, and reinventing oneself and one's environment. It is the process by which individuals or societies integrate lessons learned from experience to reinvent themselves in an ever-changing world. Adaptation is a kind of braking strategy by establishing an agreement between man and nature. It is a "response relationship" between these two very different entities, which "correspond to each other", "speak" to each other, and "listen to each other" (R. Hartmut, 2018, p. 219). Thus, resilience and adaptation are not merely abstract concepts but guiding principles that steer our journey through life's vicissitudes. They remind us that life is a journey, sometimes fraught with obstacles, but also opportunities for growth and transformation. And it is in our ability to cultivate these virtues, to embody them in our deepest being, that our true power, our true humanity resides. They teach us not only to "heal from the fear of change" (C. Seignobos, 2010, p. 296) but especially how collective action is a remedy or antidote to climate change.

**Reflection on the Philosophical Roots of the Relationship between Man and Nature in the Agricultural Context**

At the heart of the relationship between man and nature in the agricultural context lies a fabric woven with profound philosophical reflections, a complex tapestry where ancient concepts intertwine with contemporary concerns. To fully understand this relationship, it is necessary to trace back to the very roots of philosophy and explore the ideas that have shaped our perception of our place in the natural world. To highlight this specificity, we will start with Vico's idea formulated in the first half of the eighteenth century, according to which men can better know history than nature because they have made the former, not the latter: "And whoever reflects can only be amazed to see how philosophies have applied their most serious efforts to achieve knowledge of the natural world, of which only God, because he made it, has science, and how they have neglected to meditate on the world of nations, or the civil world, of which men, because they are men who have made it, can acquire science." (G. Vico, 2001, p. 130).

Vico asserts the superiority of knowledge of the civil world of the history of nations over knowledge of the natural world, by virtue of the idea that verum et factum convertuntur (the true coincides with what is made). He introduces a division between nature, which encompasses all physical processes that occur independently of humans, and history, which corresponds to everything made by them. The separation between a feasible human history and an

immutable nature is not completely watertight. For modernity is also the time when men declared themselves "masters and possessors of nature." Through their knowledge and techniques, they have accelerated the process of transforming the Earth's surface with improvements in agriculture. The cultivated surface of the earth now bears the complete imprint of man. In the early agrarian civilizations, man saw nature as a mysterious force, often unpredictable, but also as a source of life and food. Ancient philosophers such as the Stoics and the Epicureans sought to understand man's place in this complex ecosystem, exploring concepts such as nature as a source of wisdom and well-being, but also as an indomitable force to be respected and feared. Although not of this era or of this school of thought, E. Kant (1990, p. 216) seems to share their conception of the issue. He will say that: "for the all-powerfulness of nature [...] man is still in turn but a trifle".

With the advent of modern Western philosophy, the relationship between man and nature has been rethought in light of the ideals of reason, science, and technology. Enlightenment thinkers, as highlighted, exposed the consequences of unregulated exploitation of nature by man, warning against the dangers of human arrogance in the face of natural forces. Rousseau reminds us that the proper history of nature has been that of great catastrophes, the most terrible of all: it is their pause that gives way to the relatively calm time, compared to the simple crises punctuating the history that has become human. Nature has only conditioned, without determining, this history, which has also been that of its intensified exploitation by techno-scientific progress. Hegel (2004, p. 558) even evokes the spasms of nature, which is destined to disappear one day: "The earth and the heavens will pass away".

During the 19th and 20th centuries, philosophers such as Nietzsche and Heidegger deepened the reflection on the relationship between man and nature, emphasizing the need for a deeper and more respectful understanding of our natural environment. They highlighted the dangers of man's domination of nature, advocating instead for a more harmonious and balanced approach that recognizes the interdependence and mutual coexistence between man and nature. K. Marx(2020, p. 24-25)emphasizes this in his critique of Feuerbach's materialism:

> "The objects of the 'simple sensible certainty' are themselves given to Feuerbach only by social development, industry, and commercial exchanges. It is known that the cherry tree, like almost all fruit trees, was transplanted to our latitudes by commerce only a few centuries ago, and it is therefore only thanks to this action of a society at a certain time that it was given to Feuerbach's 'sensible certainty' [...] as if man were not always confronted with a nature that is historical and a history that is natural".

Today, in a world faced with unprecedented environmental challenges, philosophical reflection on the relationship between man and nature in the agricultural context takes on particular importance. It is imperative to recognize that our survival and prosperity depend on our ability to cultivate a respectful and balanced relationship with nature, a relationship based on the acknowledgment of our interdependence and responsibility towards the ecosystems that sustain us. J. Hans (1998), will write The Principle of Responsibility. An Ethics for the Technological Civilization.

Ultimately, philosophy invites us to contemplate our place in the natural world with humility and respect, to recognize the beauty and fragility of nature, and to strive to preserve and protect this precious heritage for future generations.

**Analysis of the Ethical and Moral Principles Underlying the Promotion of Agricultural Resilience to Climate Change**

At the heart of the challenges posed by climate change in the agricultural domain lies a complex interweaving of ethical and moral principles, profound foundations that guide our reflection on the promotion of agricultural resilience. To fully grasp these principles and their significance, it is necessary to undertake a thorough analysis that transcends purely technical aspects to explore fundamental questions of justice, equity, and responsibility.

Central to this reflection is the principle of moral responsibility towards the environment and future generations. Agricultural activities often have long-term repercussions on natural ecosystems, water resources, and biodiversity. As stewards of the land, farmers have an ethical responsibility to ensure that their agricultural practices do not compromise the ability of future generations to thrive. This moral responsibility demands a cautious and thoughtful approach to natural resource management and a constant consideration of the long-term impacts of their present actions. The acknowledgment of human causal influence in climate change is often accompanied by a denial of guilt insofar as "those who embarked on the industrial revolution were unaware of its climatic consequences" (C. Larrière, 2015, p. 54). For us, they are guilty nonetheless of this intensive agriculture that suffocates the land

because it is likely that they would have continued to pollute even if they had been aware of the future effects on the climate. For ecomodernists, it is necessary:

> "Intensifying many human activities—especially agriculture, energy extraction, forestry, and settlements—in a way that occupies less land and interferes less with the natural world is key to decoupling human development from environmental impacts. These technological and socio-economic processes lie at the heart of economic modernization and environmental protection. Together, they will help mitigate climate change, spare nature, and alleviate global poverty".

This stance contradicts climate skeptics and leads to a sort of prescriptive approach. Moral responsibility must contribute to interfering less with nature for responsible agriculture. Humanity must therefore use its power with "prudence and responsibility" (D. Chakrabarty, 2018, p. 13) to fuel nature degradation knowingly, with the principle of "après moi, le déluge" (after me, the flood). Climate management must thus be a concern not only for the future of agriculture but also, by extension, for the planet.

On top of moral responsibility lies an ethical choice. As D. Grinspoon (2016, p. 242-243)reminds us: "Our choice is about the kind of Earth, influenced by humans, that we are going to have… How to do things right, that should be our concern". The term "concern" should be understood here according to the understandings of "ethics of care" and refers to an existential choice for production and especially for the human species. Another essential ethical principle is that of equity and social justice in promoting agricultural resilience. The effects of climate change are not distributed equally, and the most vulnerable communities are often the hardest hit. It is imperative that measures taken to strengthen agricultural resilience take into account the needs and rights of marginalized and disadvantaged populations, ensuring they have access to the resources and opportunities needed to adapt to the challenges of climate change.

Furthermore, promoting agricultural resilience requires reflection on the principles of sustainability and respect for life. J. Hans " (1998, p. 40)said about promoting sustainability: "Act in such a way that the effects of your actions are compatible with the permanence of an authentically human life. The permanence of life on Earth is conditioned by the sustainability of its production system. Agricultural practices that deplete natural resources, degrade soils, and pollute the environment are not sustainable in the long run. On the contrary, an ethical approach to agriculture recognizes the intrinsic value of life in all its forms and aims to promote agricultural practices that preserve and regenerate natural ecosystems rather than deplete them.

Ultimately, promoting agricultural resilience in the face of climate change requires deep reflection on the ethical and moral principles that guide our actions. This requires a commitment to responsibility, equity, sustainability, and respect for life in all its manifestations. Adopting an ethical approach to agriculture, we can work to create a more resilient, equitable, and sustainable perspectives for all.

**Philosophical Approaches for Resilient Agriculture**

**Eco-centric Perspective: Valuing Nature and Ecosystems in Agricultural Practices**

In the context of agriculture, the eco-centric perspective emerges as a fundamental philosophical principle that recognizes the intrinsic value of nature and ecosystems in agricultural practices. Rather than viewing nature simply as a tool to exploit for human needs, this perspective offers a more holistic and respectful vision that places ecosystem health at the center of our concerns. It is a kind of "spatial care" (M. Lussault, 2018, p. 199) consisting of protecting or restoring for the benefit of the species living there, both locally and globally, as the Earth encompasses all life.

At the heart of the eco-centric perspective lies a profound recognition of the interdependence between humans and nature. Natural ecosystems provide essential ecosystem services that support life on Earth, including pollination, climate regulation, water purification, and soil fertility. From this perspective, agricultural practices must be designed to preserve and regenerate these natural ecosystems rather than degrade them.

This eco-centric perspective also challenges our traditional conception of land as a resource to exploit without limits. Instead, it emphasizes the importance of recognizing the limits and fragility of natural ecosystems, and managing them sustainably for future generations. This involves cultivating a deep respect for life in all its forms and making ethical decisions that promote the health and diversity of ecosystems.

In the agricultural field, the eco-centric perspective translates into a series of practices and principles aimed at promoting sustainability and resilience of agricultural systems. This may include organic farming methods that avoid the use of toxic chemicals and promote soil health and biodiversity. It may also involve implementing traditional and indigenous agricultural techniques that have evolved in harmony with local ecosystems for millennia.

We are aware that voices are rising against an eco-centric solution to managing our environment in connection with agriculture. They advance the idea that "this conception challenges the myths of Progress and Reason, and highlights the rise of perils and risks" (P. Hugon, 2005, paragraph 4). There is nothing more false than this accusation. If environmental priorities are put forward in the face of productivism, it does not mean that there is a denial of means of production, let alone a questioning of humanity's ability to exploit its environment reasonably, but it simply indicates that environmental conservation takes precedence over productivity progress.

Despite the criticisms, the eco-centric perspective seems to be the only possible horizon because it reminds us that agriculture should not be simply a human endeavor; it should not be "based on an anthropocentric conception" (Ibid. paragraph 3) but should be considered an integral and interdependent part of the vast network of life on Earth: "humans can no longer be seen as 'other' than nature or 'outside' of it, but... as 'part' of the Earth system" (S. L. Lewis and M. A. Maslin, 2015, p. 114). The eco-centric perspective is a kind of renaturalization of agriculture. Thanks to it, we can transform our agricultural practices to be more respectful of nature, more sustainable, and more aligned with the needs and limits of the ecosystems that support us.

**Ethical Approach: Consideration of the Rights of Future Generations and Non-Human Beings in Agricultural Resource Management**

In the realm of agricultural resource management, an ethical approach transcends immediate interests to encompass a broader perspective that considers the rights of future generations and non-human beings. This approach is based on the fundamental principle that every being, whether human or non-human, is entitled to ethical consideration and protection in decision-making regarding the use of agricultural resources. The intergenerational dimension is directly concerned here, as it highlights a developmental dynamic that conditions the well-being of present generations on their relationship with their environment.

Considering the rights of future generations acknowledges that our current actions in agriculture have long-term consequences that will affect the living conditions of generations to come. Therefore, we have a moral responsibility to ensure that our agricultural practices do not compromise the ability of future generations to meet their basic needs, whether it be food security, access to clean water, or the preservation of biodiversity. This involves adopting sustainable agricultural practices that preserve natural resources for future generations, rather than depleting them to satisfy our immediate needs. Through the instauration of agriculture, we advocate for an ethics “that meets the needs of the present without compromising the ability of future generations to meet theirs”. Environmental ethics thus becomes part of a development concerned with the distribution and access to natural resources.

Similarly, the ethical approach in agricultural resource management recognizes the rights of non-human beings to live a dignified life and to be protected from harm caused by our agricultural activities. Animals, plants, and natural ecosystems have intrinsic value as living beings, and they deserve to be treated with respect and consideration in our agricultural practices. This entails minimizing animal suffering, preserving biodiversity, and protecting the natural habitats of wild species while pursuing our agricultural activities.

The adoption of an ethical approach in agricultural resource management can help promote practices that enhance the well-being of present and future generations, as well as that of non-human beings who share our planet. This requires deep reflection on our values and responsibilities towards other living beings and how our actions will influence their lives and well-being in the long term. Ultimately, it is the integration of these ethical considerations into our agricultural decisions that can create a more just, asustainable, and respectful future for all forms of life on Earth.

**Philosophy of Technology: Critical Assessment of Agricultural Innovations and Their Impact on Resilience to Climate Change**

In the era of modern agriculture, the philosophy of technology holds paramount importance in our understanding of the impact of agricultural innovations on resilience to climate change. This philosophical perspective invites us to

undertake a critical evaluation of agricultural technologies, recognizing both their potential to enhance resilience and the risks they may pose to ecosystems and farming communities.

Assessing agricultural innovations through the lens of the philosophy of technology urges us to question the underlying assumptions behind their development and deployment. Too often, technologies are designed with a focus on economic profitability or increased productivity, without fully considering their social, environmental, and ethical repercussions. Therefore, it is imperative to adopt a critical approach that examines not only the potential benefits of agricultural innovations but also their limitations and unintended side effects.

In the context of climate change, this critical evaluation takes on increased importance. While many agricultural technologies are touted as solutions to improve the resilience of agricultural systems to climate disruptions, it is essential to closely examine their actual effectiveness and long-term sustainability. Some innovations, such as genetically modified crops or intensive monoculture practices, may pose risks to biodiversity, soil health, and long-term food security.

Adopting a philosophical perspective of technology, we are also prompted to consider the social and ethical implications of widespread adoption of certain agricultural innovations. Who truly benefits from these technologies? Who bears the costs and risks? These questions are crucial for assessing whether agricultural innovations genuinely enhance the resilience of farming communities as a whole or simply serve the interests of a few at the expense of the common good. The Ecomodernist Manifesto promotes the use of sophisticated technologies for environmental control:

> "As scholars, scientists, campaigners, and citizens, we write this manifesto from a belief that knowledge and technology, applied with wisdom, might allow for a good, or even great, Anthropocene. A good Anthropocene demands that humans use their growing social, economic, and technological powers to make life better for people, stabilize the climate, and protect nature" (2015, preamble, § 1 and 2).

Ultimately, the philosophy of technology reminds us that agricultural innovations are not universal panaceas but tools to be used with caution and discernment. By critically evaluating them in light of their potential impacts on resilience to climate change, we can work towards shaping a more sustainable, equitable, and resilient agricultural future for all.

**Education and Awareness: Promoting Ecological Awareness and Understanding of Climate Change Issues Among Farmers**

Education and awareness play a crucial role in promoting ecological awareness and understanding climate change issues among farmers. Through a philosophical perspective, we can explore the underlying principles of this educational approach and its importance for transforming agricultural practices towards greater sustainability and resilience.

At the heart of this reflection lies the recognition of the farmer as a key actor in environmental preservation and climate change mitigation. Education aims to elevate the farmer's awareness beyond mere agricultural production to embrace a more holistic vision of their role in the ecosystem and society. This involves providing them with the knowledge and tools needed to understand the complex interactions between agriculture, the environment, and climate, as well as the consequences of their actions on these systems.

Environmental and climate education for farmers also relies on ethical principles of responsibility and justice. The recognition of the significant impact of agriculture on the environment makes it imperative to instill in farmers a sense of responsibility towards preserving natural resources and reducing greenhouse gas emissions. Furthermore, ethical education encourages solidarity with vulnerable communities and ecosystems threatened by climate change, recognizing that the consequences of our actions can have far-reaching and often unjust repercussions.

Education and awareness also provide an opportunity to build farmers' capacity to adapt to the challenges of climate change. With information on sustainable agricultural practices, adaptation techniques, and innovative solutions, they are empowered to cope with the growing impacts of climate change on their livelihoods. This may include training on water management, soil conservation, agroforestry, and other environmentally friendly agricultural practices.

Ultimately, education and awareness among farmers are essential for fostering a transition towards more sustainable and resilient agriculture. Through a philosophical approach, we recognize the importance of cultivating ecological awareness and a deep understanding of climate change issues among farmers, in order to forge an agricultural future that is in harmony with nature and beneficial for all stakeholders.

**Strengthening Communities: Encouraging Cooperation and Knowledge Sharing Within Agricultural Communities for Collective Resilience**

At the heart of the philosophy of strengthening agricultural communities lies the recognition of the collective strength that emanates from cooperation and knowledge sharing. This philosophical approach aims to transcend individual interests to foster collective resilience in the face of the challenges of climate change and agricultural sustainability.

Cooperation within agricultural communities is based on principles of solidarity, mutual aid, and mutual support. Recognizing that the challenges of climate change and agricultural sustainability exceed individual capacities, it becomes imperative to work together to develop common strategies and share the resources and knowledge necessary to implement them. This involves cultivating an atmosphere of trust and collaboration within agricultural communities, where everyone feels valued and supported in their efforts to adapt to climate challenges.

Knowledge sharing is a fundamental pillar of strengthening agricultural communities. Recognizing that each individual holds unique and valuable knowledge derived from their experience and expertise, it is crucial to create spaces where this knowledge can be exchanged and collectively enriched. This can take the form of community meetings, online discussion groups, agricultural fairs, or mentorship programs, where farmers can share their successes, challenges, and ideas for a more resilient agriculture.

Strengthening agricultural communities also rests on values of justice and equity. It is essential to ensure that all members of the community have access to the resources and opportunities needed to fully participate in cooperation and knowledge sharing. This may involve overcoming economic, social, and cultural barriers that may hinder the participation of marginalized or disadvantaged groups, and creating inclusive environments where everyone feels valued and respected.

Ultimately, strengthening agricultural communities is based on a holistic and interconnected vision of agriculture, where cooperation and knowledge sharing are the cornerstones of collective resilience in the face of the challenges of climate change and agricultural sustainability. Through a philosophical approach, we recognize the importance of cultivating strong and mutually beneficial relationships within agricultural communities, in order to forge an agricultural future that is prosperous, equitable, and sustainable for all.

**Policies and Governance: Recommendations for Developing Agricultural Policies Based on Philosophical Principles of Sustainability and Equity**

In the development of agricultural policies, it is imperative to rely on philosophical principles of sustainability and equity to ensure that these policies reflect the fundamental values of society and contribute to a prosperous and equitable agricultural future for all. This philosophical approach offers recommendations to guide agricultural governance towards a more sustainable and ethical path, taking into account the needs of farmers, communities, and the environment.

First and foremost, agricultural policies must be grounded in the principle of sustainability, which recognizes the need to preserve natural resources and maintain ecosystem balance for future generations. This involves adopting measures that promote soil conservation, biodiversity protection, sustainable water management, and greenhouse gas emissions reduction. Agricultural policies should also encourage the transition to more sustainable agricultural practices, such as agroecology, agroforestry, and organic farming, which preserve ecosystem health while ensuring the food and economic security of farmers.

Furthermore, agricultural policies must be guided by the principle of equity, which recognizes that all members of society are entitled to healthy food, a clean environment, and fair opportunities in the agricultural sector. This entails adopting policies that promote equitable access to agricultural resources, such as land, water, and seeds, for all farmers, including smallholders and marginalized communities. Agricultural policies should also promote food sovereignty and diversification of food systems to ensure the resilience and autonomy of local communities.

Finally, agricultural policies must be developed in a participatory and inclusive manner, involving farmers, local communities, agriculture experts, and representatives of civil society in the decision-making process. This ensures that agricultural policies address the real needs of farmers and communities while promoting transparency, accountability, and democratic legitimacy.

By adopting a philosophical approach in the development of agricultural policies, we can create a regulatory framework that reflects the values of sustainability and equity while addressing the complex challenges of climate change, food security, and social justice. This will enable us to forge a more just, sustainable, and prosperous agricultural future for present and future generations.

## Conclusion:

In summary, the exploration of philosophical principles in the agricultural context allows us to better understand the challenges and opportunities we face in building a more sustainable, resilient, and equitable agricultural system. The examination of aspects such as the relationship between humans and nature, the impact of agricultural technologies, the role of communities, and policy development guides towards solutions that consider both present needs and ethical imperatives towards future generations and non-human beings.

We acknowledge that agricultural sustainability can only be achieved through a holistic approach that integrates the economic, social, environmental, and ethical dimensions of agriculture. This requires a profound transformation of our agricultural practices and systems, based on cooperation, ecological awareness, social justice, and collective responsibility.

By adopting a philosophical perspective, we are encouraged to deeply reflect on the values and principles that guide our actions in the agricultural domain, and to commit to building an agricultural future that is in harmony with nature, respectful of living beings, and equitable for all. This requires open dialogue, constructive collaboration, and sincere commitment to the preservation of our planet and the well-being of its inhabitants. Uniting our efforts and drawing from philosophical wisdom can help forge an agricultural future that is both prosperous, sustainable, and aligned with the noblest values of humanity.

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