

Barefoot Dialogue: Centering Land in Human Relating

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Abstract: Barefoot Dialogue is an experiment in human and land relating that underscores the benefits to both human and non-human species when choosing to center land. Utilizing the definition first proposed by author, ecologist, forester, and conservationist Aldo Leopold, in his “Land Ethic,” land includes all non-human species. Here, the author contends that species benefit in human and land relating where both are seen as interwoven—intrinsically tied. Now in its twelfth year, Barefoot Dialogue has fifteen year-long dialogue groups at its Oberlin location and continues to draw data in real time that confirms centering land increases human curiosity, fosters stronger mental health, and positively affects human behavior with nature.

Keywords: barefoot, barefoot dialogue, interfaith dialogue, multifaith, vulnerability, land, nature, trust, belonging, safety, courage, curiosity, mental health

*When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children’s lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.^[1]*

Americans in the United States are more divided today than at any time in modern history.^[2] Scarcely can we find a topic that brings people together—anything that unites. On this side of the 2024 US presidential election, futurists project that the balance in numbers across demographics point to a stalemate that will be with us for some time, maybe generations. Particularly notable are the vastly different perspectives held, in even numbers, among young people, ages 18-30, where there reflects a growing gap across gender identities. Whether Americans are looking from within or people of other nations looking at the United States, “we must reach back to the Depression or the civil war to find periods of US history where the country has been more divided. Isolationism is at levels unseen in seventy years of scientifically rigorous survey research.”^[3] And all of this while a collective resolve to care for the very planet that cradles our

future appears missing. Natural disasters, more common and ruinous than at any point since tracking, seem endless.

Interestingly, there are indications that nature-based organizations like *iNaturalist* may have a niche all their own. Setting aside the politically charged topic of climate change, this online nature identification website is uniquely drawing from all sectors of the public and has widely captured the natural imagination of every generation, “teaching humans how to get along.”^[4] This from a New York Times article, “Can Humans Find Common Ground? Sure. Just Start with Sea Slugs.”^[5]

What if the very act of caring for nature, putting land first, has the power to deepen our sense of wonder? Make us kinder, more just people? What if *landkind* is humanity’s best, last hope. Not just to survive, but thrive. This is the stuff of chaplaincy.

Across traditions, chaplains are called to bring people together; to listen, observe, and interpret; to extend care, offer blessings, to forgive and teach forgiveness; to love and steward our planetary home on which all species are dependent; to bring wisdom to bear, to lift the ultimate. To know what matters most, what comes first. Chaplains on today’s college and university campuses are called on to connect the dots, read the times, be truthful in the fuller history we tell; to do justice and love mercy; to consider the facts and still choose hope. For these callings and more, the practice of dialogue is beneficial.

Multifaith Chaplaincy and Dialogic Engagement

We can take encouragement in the number of dialogue initiatives popping up of late, particularly in higher education. And while there are clear distinctions made between the various models, one program to the next, the community agreements across models tend to resonate. Large and small, these programs are like siblings of an ever-growing family system, sharing similar traits, holding points of distinction. As with siblings, practitioners of distinct models can be tempted to compete, but we are a better reflection on the dialogic engagement we offer when we choose to learn from one another.

Through dialogue, especially sustained models (constructed around the same group meeting repeatedly over a period of time), we have learned that dialogic engagement is a practice where Chaplains can:

- Serve as hosts, extending hospitality and generosity;
- Distribute power and privilege more fairly, widening access;
- Model multipartiality and multiperspectivity in interfaith and intrafaith engagement;
- Lead with listening and place value on storytelling;
- Invite participants to volunteer identities as they choose, careful never to assume;
- Lift sacred texts from diverse religions; elevating curiosity and learning;
- Prioritize safety so that courage can follow; choose vulnerability that engenders trust; and
- Teach skills that, over time, spill easily into our larger communities of relating.

These are some of the contributions that Barefoot Dialogue at Oberlin College and Conservatory, our sustained dialogue model on campus, have made to student life and the larger community, including faculty and staff, alumni, trustees, and town residents. There is one element, unique to Barefoot Dialogue, that has proven beneficial and is increasingly at the heart of how we define Barefoot at Oberlin—centering land.

Addressing a superiority that humans have historically carried in their relationship with nature, Aldo Leopold, an early pioneer in environmental ethics and wilderness conservation, proposed a “land ethic” that invites humans to be in relationship *with* land rather than *on* land. Leopold’s “land ethic simply enlarges the boundaries of the community to include soils, water, plants, and animals, or collectively: the land.”^[6] In that spirit, Barefoot, when centering “land,” includes all non-human species, from the depths of the ocean to planetary systems beyond our knowing. Facilitators and participants in Barefoot Dialogue find centering land inspiring—wisely and wildly beneficial.

Barefoot Dialogue

An experiment in human and land relating, *Barefoot Dialogue* is a vulnerability-based model of structured conversation, sustained over time, between two or more persons who openly engage across self-identified differences—fostering integrity, striving to draw meaning, seeking clarity in their relation with land and place so that they can thrive in natural and human communities.

When Barefooters are asked to locate the magic they experience in Barefoot Dialogue, the responses vary widely. Is it the intentionality in greeting each participant when they arrive as though nothing else is happening except their arrival? Or maybe that participants gather for dialogue in the home of their host, a faculty or staff member who serves a home-prepared meal, carefully following the food restrictions requested, almost seamlessly? Or surely, it’s the people. Might it be the facilitators offering coffee or tea with each participant, one-on-one and between dialogue weeks, to foster a deeper connection? Perhaps it’s the opening salutes that seem to evoke a certain awe, delight, even laughter—almost like toasts that recognize people and species beyond the immediate circle? Or is it when we revisit the ground tools, one by one, naming the commitments aloud that bind the participant group? Might it be the carefully curated, peer-relevant centerpieces that facilitators craft for their group as a starting point for the dialogue? Or perhaps it is the parting words that remind participants of the joy and challenges in sustaining relationships across difference; and also, that no matter the depth of disagreement, it is their resolve to be in relationship where courage expands. For facilitators and faculty and staff members, might it be the intentional, confidential conversation immediately after the dialogue when the participants have left for the evening? Or could it be the language that evolves with students in this work? With fifteen to twenty groups in a given year, is there a language that unites across the many differences? Or maybe it’s as simple as the widely diverse composition of groups? Students, going back and forth about what stands out for them, often suggest that it’s not any one part, but rather it is the combination of all the parts. For participants whose involvement

and responsibilities grow as they become facilitators, then fellows to coordinators, the role land plays in human dialogue stands out as unique and particularly beneficial in challenging times.

Barefoot Dialogue, now in its twelfth year at Oberlin, contends that excluding nature in human discourse is costing human and non-human species more than a dying planet. It is blinding us to one another. What we do not learn to observe and consider in nature, we are limited to see and understand in one another.

Increasingly, our learning spaces and classrooms are indoors, where the outdoors serves largely as a passage to the next indoor space. I am reminded of words written by a second-year dialogue participant, halfway through their four-year journey, grieving the lack of outdoor relating on campus. They write, “You keep asking me about my relationship with land, but I do not know her.”[7]

For chaplains, this is a problem. Tracing the early days of most any tradition, we see a holistic understanding that lifts the sacredness in all of nature and the intrinsic bond that holds humans and nature inseparable. Rabbis teach us that the wilderness speaks and it is there the voice of God can be heard—where the Torah is revealed. Christian priests point to Jesus in the wilderness for forty days, a place of testing and discernment, where he was sorely tempted and the angels waited on him. Muslims face Mecca for daily prayers, facing the wilderness in Paran, the site where Ishmael settled. In Hindu life, the great Yogis journey to the Himalayan mountains to practice where they are more directly connected to the divine. The lifeways of Indigenous peoples, among the earliest to be impacted by development and climate change, still choose the practices that keep their livelihood and life habits close to the land. Animists believe all things have a spirit and are animated and that the world, in all its immensity, is interconnected. For these traditions and countless others, seeing nature as sacred is universal, perhaps so commonplace that we sometimes fail to see its sacredness in our everyday, lived experience.

Still, the absence of land relating that this Barefoot participant described aligns with what Devin Zuber, Associate Professor of American Studies, Religion, and Literature at Graduate Theological Union in Berkeley, identified when teaching a literature ecocriticism course in New York City. Zuber laments “a prevailing assumption that nature is separate from our densely populated streets, that it is in upstate New York’s Adirondacks, in New Jersey’s Pine Barrens, perhaps maybe, in the north of Central Park, but certainly not in the urban spaces we inhabit as New Yorkers.”[8] For Zuber’s class, it was imperative to expand on the working definition of nature, to widen the angle on land relating.

In the 1980s, at the height of the technological revolution and the anxieties and stress that followed, the Japanese government began encouraging technology firms to de-stress daily, through *shinrin-yoku*, “taking in the forest air” translated into English as “forest bathing.” It happened that in reconnecting more deeply with the forest, residents began to experience the nation’s forests more profoundly and imagined a future value in the wilderness far greater than

realized economically from the logging industry. While not a research goal at the outset, it should be noted that in drawing closer to land, an extraordinary care unfolded that helped residents rethink their choices for future generations. Pointing to the generational impact of forest bathing, Dr. Quing Li, Associate Professor at the Nippon Medical School in Tokyo and President of the Japanese Society of Forest Therapy, reminds us that it is our children who will shape the future. If we let the child go outdoors and explore nature early, they will soon become the ones who care for and protect it.^[9]

In Barefoot Dialogue, we are inspired at the proposition of easing land access for our participants and centering nature more directly in human dialogue. To be clear, Barefoot is not some panacea, not even a fix as much as a construct that allows our most whole selves, land included, to step into the quagmire of entanglements and relationships that need reordering, clarification, connection, meaning, and no doubt, healing.

For Zuber, literature, particularly poetry, has a special function in nurturing a land ethic, “a deepening connection to the areas we inhabit, an awareness of the systems that shape our habitats into something unique.”^[10] Building on Leopold’s connection between an ecological conscience and individual responsibility, Zuber posits that the land ethic is a moral imperative that assumes relationship and requires imagination.

“If a land ethic is contingent on the senses that observe the areas we inhabit, and these observations are enriched by knowledge of ecosystems and circulations often invisible to the naked eye, it is equally dependent on the human imagination; the universal and innate capacity to imagine ourselves and others beyond the confines of what is seen, heard and felt.”^[11]

There are numerous ways that centering land in dialogue at Oberlin has proven helpful in building relationships and firing the imagination, beyond what we have previously experienced, and in ways particularly helpful during turbulent times. There are three worth mentioning here:

1. *Land increases the sense of safety and thereby the capacity for courage that participants feel in Barefoot Dialogue.* The correlation between including non-human species and creating safe and courageous dialogue spaces is apparent in the post-dialogue debriefs. Over and over, when processing dialogues, facilitators and Barefoot hosts point to the significant role land plays in fostering accessible, safe, and courageous spaces as though there is a warmth, a familiarity, and a resilience that land uniquely leverages in human relating. Embracing land, we might join the Psalmist and look up unto the mountains from where comes our strength, or meet Rumi, beyond ideas, in a field, when the soul lies down in that grass; and dream with Black Elk, seeing a world where there is nothing but the spirit of all things.

2. *Land helps dialogue participants reflect on their personal limitations and biases.* When we are successful in composing diverse groups, Barefoot participants have an opportunity to hear the land histories of their dialogue peers, histories that can vary radically. Land that humans own, farm for another, trespass, or place in a trust, all vary. Where we travel to escape hardship or violence, places we go to study, or destinations we travel for vacation each expose the wide diversity of lived experiences. Land complicates conversation in beneficial ways that help invite, inform and instruct participants around their own biases. Centering land helps identify myriad limitations that a dialogue group might encounter, including language, ethnicity, personal identity, and the most basic provisions of shelter, food and one's livelihood.

The way in which land can beneficially complicate dialogues was aptly described by a Barefoot facilitator this way:

“Land is the surface that holds us. We live in a world of extreme greed and I have thought so much about land. If this place is to be used for human beings, if someone takes a huge space, where else will people live? Land ownership is a topic I struggle with. If people can buy land, what else will they buy? The skies and the oceans? At home, even though people own land and possess it, there is less of an emphasis on private property. When I see “private” I do not feel I belong there. I go back to nature and the way animals interact, sometimes they're territorial but have some flexibility as opposed to human beings, animals move from one place to the other. Land possession alienates some people forever.”^[12]

3. *Land invites stories and conversations around human belonging.* There is a common pattern in Barefoot Dialogue where land's presence invites participants to share from their many stories, particularly stories where specific places in their lives hold sacred meaning, places they can map in a heartbeat. Consistently “place” invites honest conversations around belonging and estrangement; spirituality, belief, and ritual; family, community, and the places we call “home.” Here, it matters what facilitators bring to dialogue as the starting point of the dialogue, what we in Barefoot call the “centerpiece.” This might be a text, song, or an art piece—something curated by facilitators whose deep listening and attention to their dialogue participants helps inform what they craft.

There is a story bell hooks tells that Barefoot facilitators choose to center in dialogues from time to time, a story that speaks powerfully to the intersection of who she was at her core, who she was becoming, and where she called home. Together, they speak of wholeness and belonging.

As a child, I loved playing in the dirt, in that rich Kentucky soil, that was a source of life. ...When I left my native place for the first time, I brought with me two artifacts from

home that were emblematic of my growing up life, braided tobacco and the crazy quilt Baba, mama's mother, had given me when I was a young girl. These two totems were to remind me always of where I come from and who I am at my core. They stand between me and the madness that exile makes, the brokenheartedness. They are present in my new life to remind me that I can always return home...to reassure myself that I still belonged, that I had not become so changed that I could not come home again.^[13]

Centering Land in Barefoot Dialogue

Centering land in human dialogue is interesting when we consider that land already is; bidden or not, land is with us, always—hardly ours to center. Think of the 800-year-old tree tucked in a park surrounded by skyscrapers in downtown Tokyo or the sole dandelion springing up in the cracks of sidewalks in the heart of New York City. A task Barefoot Dialogue is always managing is how to see, really behold, what we pass by every day. Here, the Barefoot model owes its evolution and continued experimentation to the facilitators and participants in Barefoot who lead with curiosity and imagination.

In Barefoot, it might be:

- Setting a large squash vegetable on a chair of its own in the dialogue circle;
- Playing a recording of water splashing and children playing at nearby Chance Creek;
- Centering the body and mind to recordings of ocean waves offering a rhythm for breathing exercises;
- Engaging a photography exhibit, featuring gorgeous, up-close images of the peduncle, receptacle, sepal and petal—parts of a flower;
- Pushing furniture to the walls for dancing at the start of the dialogue where each participant embodies a growing beanstalk, from seed to harvest;
- Reading poetry that captures the suffering and rage of land expressed in natural disasters;
- Spreading out at a park, each under the shade of a different tree, absorbing the root vibrations they argue are real;
- Departing in silence after each participant plants a succulent in a small pot, then trading with another participant, each for their bedside window to nurture them and foster connection through the winter months; or
- Journaling after a saunter and play activity scheduled at the height of fallen leaves—rakes provided.

Each of these encounters, plus thousands in waiting, allow for intimacy with nature and one another, where our busyness is slowed, phones silenced, and our senses fully engaged. These land encounters, however brief, have the power to conjure in the minds of participants natural stories, however directly or indirectly—powerful memories: past, present, and future. Chaplains, curators of ritual, have rich opportunities here to guide participants in being with land, requiring

only what is essential, centering in ways that recognize and share the powers of memory and imagination.

We must clearly acknowledge the enormous privilege that comes with land access which is not today, nor at any time in our history, distributed equitably across the country, nor around the world. There follows a duty of conscience for any of us carrying such privileges to share boldly in our respective communities, individually and collectively. Colleges and universities are compelled to join and empower individuals to move beyond spoken land acknowledgements alone. Imagine widening community access, an institutional vulnerability—yes, but one that surely invites an answering trust between colleges and the towns in which they reside. It bears adding a word here about the universality of land engagement and experience. Air, land and water are not for a reserved few, neither are they truly “owned.” They never were. These provisions cannot be construed as gifts that only a select number of people “deserve.”

Barefoot participants are quick to point to the benefits when reflecting on the role land plays for them in their own lives and in communities they engage. Nature “provides me with the sense of something ‘greater than.’”^[14] “It is a mirror held up so that I can see myself more clearly;”^[15] “Barefoot has helped me focus more on land [and] pay attention to the land I am inhabiting and everyone else who has been on this land before me.”^[16]

While it may be difficult to know precisely how and to what extent centering land deepens connection, the impact can be breathtaking when a circle of participants fall silent, suddenly tearful, grief-stricken at the depth and breadth of decimated land, ruined soil in war zones, where small children cannot remember a field of green. When, from a simple poem, a participant ponders the wrongful incarceration of a Black man, freed from imprisonment, where friends are just outside the gate, fiercely beating drums of freedom—to which the participant wonders aloud, how might this be akin to the fading sonar of a Great Whale finally freed?

Barefoot Dialogue is nimble to encourage the safe and courageous conversations that participants most desire and with whom they bravely wish to engage. In addition to our general groups composed with an eye for students across self-identified differences, there are affinity groups engaging differences within shared identities and experiences (multi-racial, Jewish intragroup, Trans identity, Black identity and experience, grief and loss, multifaith, personal trauma, and since October 2023, Israel and Palestine), each seeking to harvest meaning across differences. The most common entry for participants is composed of first-year students seeking a deeper dive into the engagement of diverse students making campus their new, shared home. Over time, students learn that Barefoot Dialogue is organically crafted, even customized, group by group for flexibility, to encourage hosts and facilitators to prioritize meaning, connection, and relevance. One size does not fit all. Given the freedom that Barefoot encourages, no two groups are alike.

In the past year, the Barefoot approach has been utilized in various formats between current students and the Board of Trustees, offering multiple groups in equal numbers on various issues stemming from the war in Gaza; between staff members in the Division in Student Affairs on a range of topics in higher education (race and class, free expression, political divisions, etc.); at conferences featuring interfaith engagement; and between their own peers at other colleges and universities at a summer conference, comparing and contrasting student belonging.

In each of these, Barefoot participants observe patterns that emerge across seasons and settings, patterns that underscore triumphs and challenges in human and land relating; that center at the heart of the imagination where dwells hurt and healing, discovery and joy; and that inform pedagogies where storytelling transforms. These are lessons that nature often teaches best.

In directing this work, a question I ask myself often in Barefoot is “how might we make land more directly accessible so that land can teach freely?” The outdoors is our best friend. I am reminded of a talk that Robin Wall Kimmerer gave early in the pandemic. Asked how to develop pedagogy that is more inclusive of Indigenous knowledge, Kimmerer lit up and with delight implored the viewers to take it outdoors. Take anything you can outdoors. Get out of land’s way. Let land teach.^[17]

When we get out of land’s way, the takeaways seem endless. Land lessons we are currently lifting in Barefoot Dialogue that feel timely, maybe timeless, include:

1. Nature does not worry for tomorrow, neither does it borrow ahead. It does not grow anxious tending what is not yet.
2. Nature harms and heals precisely where it harms, provided the harm is stopped and priority is placed on tending the harm.
3. There is always more going on than meets the eye. In every season, and in every moment of every day, something is at work, seen or unseen. Imagine making room for what we do not yet know. As for hardship, imagine that every human and non-human species we meet is fighting an uphill battle somewhere in their journey.
4. Biodiversity enriches. In the forest, the diversity of tree species is a benefit. Lesser known, the mix of young, middle and old aged trees also benefit the growth of each. Consider the enrichment made possible through varied, expanded circles.
5. When creativity is dulled, ideas lacking, try outside. Breathe. Lend focus on something natural, up close. Watch its ways. Watch you watch it.
6. Land invites a “here and now-ness” that encourages focus and strengthens relevance.
7. Seasons teach us rhythm—ebb and flow, times of growth and times of being fallow, loss and return, wet and dry. In these stretches of time, we are reminded simply that more is not always better and the value of rest, in all its states, is necessary for what is next.
8. Land teaches us that certain seasons are required before the next season’s arrival. Healing cannot be rushed, but the time to start the healing process is always now.

The morning after the U.S. Presidential election twenty years ago, beloved Pulitzer Prize and Nobel Prize recipient Toni Morrison grieved the state of the world and penned these words, “I know the world is bruised and bleeding, and though it is important not to ignore its pain, it is also critical to refuse to succumb to its malevolence.”^[18] Morrison's words then still ring true. “This is precisely the time when artists go to work. There is no time for despair, no place for self-pity, no need for silence, no room for fear. We speak, we write, we do language. That is how civilizations heal.”^[19]

Like artists, chaplains have a prophetic calling to search and point the way. Sustained dialogue offers a context for human and land relating from which one can listen more fully and point more wisely. To listen and point, we will need to be in groups that reflect a more shared future. We are compelled to be in groups with farmers, educators, nurses, athletes, artists, lawyers, factory workers, musicians, pharmacists, coal miners, politicians, truck drivers, and spiritual mentors; a circle richly diverse on lines of race, language, nationality; across class and gender, from urban, suburban and rural; young, middle-aged and old. It will take all of us.

In his prophetic collection of essays, *Democracy in a Hotter Time: Climate Change and Democratic Transformation*, Paul Sears Distinguished Professor of Environmental Studies and Politics Emeritus at Oberlin College and currently Professor of Practice at Arizona State University, David Orr, calls us to the urgency of this moment: “If we are to be reconciled to the Earth,” he writes, “expansive and necessary visions must live in the minds and lives of our youth. ... They should come into adulthood with a sense of authentic hope in a world still rich with possibilities.”^[20] Orr adds: “For those who teach and administer, it is time to ask what is education for, especially now? It is time to rethink the enterprise called “research” and better deploy our intelligence and compassion to meet human needs for food, shelter, health care, education, conviviality, safety and energy.”^[21]

In these divisive times, I take encouragement from the *expansive and necessary visions* of students I have the honor to mentor at Oberlin, students choosing to center land and striving to find *authentic hope*. I am heartened by their honesty and their directness.

In Barefoot, we take our parting words at the end of dialogue seriously. We recognize the importance of acknowledging all that has happened in the circle, naming what may be required to sustain one another between dialogues, and inviting participants to return soon even as there may still be challenges here to attend. Upholding that practice, I part with the words of reflection shared by a student facilitator, a reflection written over time in their Barefoot journal:

Surrounded by rapid cricket sounds,
I do not think that peace and haste particularly mix.
A breeze on my back:
I need to come between myself and the noise,
to slow into the fullness of nature’s sound/silence.
An ant climbing each knuckle of my hand:

The inner child that first understood refuge in the backyard brush
cannot be barred by an estranged adult front.

Trees breathe slowly.

That inner child looks beyond boundaries,
questions the necessity of powers that be,
sees a world full of everything Possible,
As the sun circles down.

This is work. Remember that.

And isn't it wonderful that the work brings me closer to life.^[22]

[1] Wendell Berry, *The Peace of Wild Things and Other Poems*, (London: Penguin Books Ltd., 2018), 144.

[2] Simon Jackman, "America More Divided Than at Any Time Since the Civil War," Election 2024 Series, *United States Study Centre*, first published in *The Australian*, March 15, 2022. <https://www.ussc.edu.au/america-more-divided-than-at-any-time-since-civil-war>.

[3] Jackman.

[4] Amy Harmon, "Can Humans Find Common Ground? Sure. Just Start with Sea Slugs," *New York Times*, December 11, 2022, <https://www.nytimes.com/2022/12/09/us/inaturalist-nature-app.html>.

[5] Harmon.

[6] Aldo Leopold, *A Sand County Almanac*, (New York: Oxford University Press, 1966), 219.

[7] Barefoot Data, 2023.

[8] Devin Zuber, "Imagination, Beauty, and the Urban Land Ethic: Teaching Environmental Literature in New York City," in *Still the Same Hawk: Reflections on Nature in New York*, ed. John Waldman, (New York: Fordham University Press, 2013), 109.

[9] Qing Li, *Shinrin-Yoku: The Art and Science of Forest Bathing*, (London: Penguin, 2018).

[10] Zuber, 210.

[11] Zuber, 210.

[12] Barefoot Data, 2024.

[13] bell hooks. *Belonging: A Culture of Place*. (New York: Routledge, 2009), 16.

[14] Barefoot Data, 2023.

[15] Barefoot Letter, Spring 2021.

[16] Barefoot Dialogue: Annual Report 2022-2023, 9.

[17] Robin Wall Kimmerer, *What Plants Can Teach Us*, Talk at Concord Academy, Concord, MA, May 12, 2020.

[18] Toni Morrison, "No Place for Self-pity, No Room for Fear," *The Nation*, March 23, 2015.

[19] Morrison.

[20] David W. Orr, *Democracy in a Hotter Time: Climate Change and Democratic Transformation*, Cambridge: MIT Press, 2023, 8.

[21] Orr.

[22] Barefoot Facilitator, *Journal*, 2024.
