

BUILDING AN ETHIC OF CARE

Diversity, Equity, Inclusion, and Justice in Conservation Resources

Articles and Videos

James Ballowe: [Revisiting Sand County: An Interview with Estella Leopold](#). Aldo Leopold's youngest child talks about her family's life and her book, *Leopold Shack: Sand County Revisited*.

“Conversations around the Green Fire” interviews: <https://www.humansandnature.org/videos>. These are additional interviews Curt Meine conducted to accompany the Green Fire film. He talks to [Stan Temple](#), [Robin Kimmerer](#), [Lauret Savoy](#), and [John Francis](#) among others.

Michael Howard: [Wildness](#). Michael Howard talks about the community around Eden Place Nature Center on Chicago's South Side.

Drew Lanham: [Identity, Place and Nature](#). A video interview between Curt Meine and Drew Lanham on the history of land loss among southern Black farmers and the repercussions of fragmentation and poverty for a sense of connection to the land—and for the material resources available to put towards conservation.

Curt Meine: [Healing Sacred Earth](#). Curt Meine writes about collecting native prairie seeds with members of the Ho-Chunk Nation to heal the land.

Curt Meine: [Leopold's Evolving Legacy: Key Trends in Conservation Ideas, Science, and Practice](#). By striving to “think like a mountain,” Leopold altered the course of conservation history. We can see his continuing influence in the trends that have reshaped conservation thought, science, policy, and practice since his biography was first published.

Carolyn Merchant, [“Shades of darkness: Race and environmental history.”](#) *Environmental History* 8, 3 (2003): 380. This is an editorial from the journal *Environmental History* by one of the senior figures in the field. It comes early in the expansion of the discourse—2003—but helped to frame and anticipate what would follow.

M. Scott Momaday, [“An American Land Ethic.”](#) Originally written in the early 1970s, this appears in Momaday's 1997 collection *The Man Made of Words*. Momaday is one of the most important voices in modern American literature (although that is an inadequate distillation of his influence, especially among Native American writers). See also his important essay “A First American Views His Land” in the same book (first published in *National Geographic* in 1976).

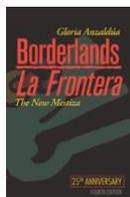
Esme Murdock: [Troubling Ecological Citizenship: Expanding Our Minds and Hearts to See the More-Than-Human World as Our Relations](#). Scholar and philosopher Esme Murdock argues for a commitment to honor and study BIPOC concepts of ecological citizenship.

Anne Rademacher: [A New Urban Reality](#). Anthropologist Anne Rademacher asks: can social justice and nature be in harmony in a world that is completely urbanized?

The journal [Socio-Ecological Practice Research](#) published in its March 2020 issue several articles relevant to these discussions. See: **Qi Feng Lin,** “Aldo Leopold's life-work and the scholarship it inspired,” *Socio-Ecological Practice Research* 2, 1 (2020), pp. 3-30; **Curt Meine,** “From the land to socio-ecological systems: the continuing influence of Aldo Leopold,” *Socio-Ecological Practice Research* 2, 1 (2020), pp. 31-38; and **Paul Van Auken,** “Toward a fusion of two lines of thought: creating convergence between Aldo Leopold and sociology through the community concept,” *Socio-Ecological Practice Research* 2, 1 (2020), pp. 39-61.

Rebecca Wodder: [Reflections on Water Wrongs](#). This essay explores a water ethic and how groups advocating for social equality and environmental justice can support each other and pursue a common cause.

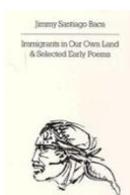
Books



Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (Aunt Lute Books, 2012). Rooted in Gloria Anzaldúa's experience as a Chicana, a lesbian, an activist, and a writer, the essays and poems in this volume profoundly challenged, and continue to challenge, how we think about identity. *Borderlands / La Frontera* remaps our understanding of what a "border" is, presenting it not as a simple divide between here and there, us and them, but as a psychic, social, and cultural terrain that we inhabit, and that inhabits all of us.



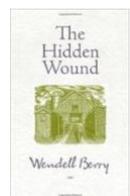
Gloria Anzaldúa, *Light in the Dark/Luz en lo Oscuro: Rewriting Identity, Spirituality, Reality* (Duke University Press, 2015). Throughout *Light in the Dark*, Anzaldúa weaves personal narratives into deeply engaging theoretical readings to comment on numerous contemporary issues—including the September 11 attacks, neocolonial practices in the art world, and coalitional politics. She valorizes subaltern forms and methods of knowing, being, and creating that have been marginalized by Western thought, and theorizes her writing process as a fully embodied artistic and political practice.



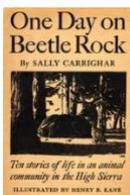
Jimmy Santiago Baca, *Immigrants in Our Own Land & Selected Early Poems* (New Directions, 1990). *Immigrants in Our Own Land & Selected Early Poems* is a new, expanded edition of Jimmy Santiago Baca's best-selling first book of poetry. Most of the poems in this collection were written while the author was in prison, where he taught himself to read and write. All the poems are concerned with the incarcerated or the disenfranchised; they all communicate the sting from the backhand of the American promise.



Natalie Baszile, *We Are Each Other's Harvest: Celebrating African American Farmers, Land, and Legacy* (HarperCollins, 2021). From the author of *Queen Sugar*—now a critically acclaimed series on OWN directed by Ava Duvernay—comes a beautiful exploration and celebration of black farming in America. In this impressive anthology, Natalie Baszile brings together essays, poems, photographs, quotes, conversations, and first-person stories to examine black people's connection to the American land from Emancipation to today.



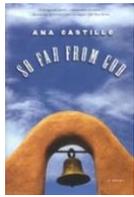
Wendell Berry, *The Hidden Wound* (Counterpoint Press, 2010 edition). Acclaimed as “one of the most humane, honest, liberating works of our time” (*The Village Voice*), *The Hidden Wound* is a book-length essay about racism and the damage it has done to the identity of our country. Through Berry's personal experience, he explains how remaining passive in the face of the struggle of racism further corrodes America's great potential.



Sally Carrighar, *One Day on Beetle Rock* (Heyday Books, 1944). An elegant and lively depiction of nine animals spending a spring day on Beetle Rock, a large expanse of granite in Sequoia National Park, *One Day on Beetle Rock* is a classic of American nature writing. Drawing on seven years of close observation and inspired by the work of natural scientists, Sally Carrighar wrote with exquisite detail, bringing readers to an exhilarating consciousness of the search for food and a safe place to sleep, the relationship between prey and predator, and the marvelous skills and adaptations of nature.



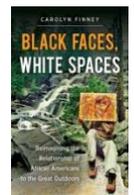
Rachel Carson, *Silent Spring* (Houghton Mifflin, 1962). *Silent Spring* is considered the book that started the global grassroots environmental movement. Released in 1962, it focuses on the negative effects of chemical pesticides that were, at the time, a large part of US agriculture. *Silent Spring* carries a message that is as relevant today as it was back in the 1960s. Humans are dependent on their living environment and it is, therefore, pure madness to disregard this environment's protection.



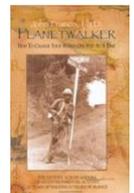
Ana Castillo, *So Far From God* (W. W. Norton & Company, 2005). Sofia and her fated daughters, Fe, Esperanza, Caridad, and la Loca, endure hardship and enjoy love in the sleepy New Mexico hamlet of Tome, a town teeming with marvels where the comic and the horrific, the real and the supernatural, reside.



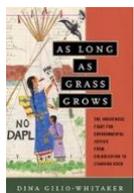
Luke W. Cole and Sheila R. Foster, *From the Ground Up: Environmental Racism and the Rise of the Environmental Justice Movement* (NYU Press, 2001). *From the Ground Up* critically examines one of the fastest growing social movements in the United States—the movement for environmental justice. Tracing the movement's roots, Luke Cole and Sheila Foster combine long-time activism with powerful storytelling to provide gripping case studies of communities across the US and their struggles against corporate polluters. Environmental justice struggles, they demonstrate, transform individuals, communities, institutions and the nation as a whole.



Carolyn Finney, *Black Faces, White Spaces: Reimagining the Relationship of African Americans to the Great Outdoors* (University of North Carolina Press Books, 2014). Why are African Americans so underrepresented when it comes to interest in nature, outdoor recreation, and environmentalism? In this thought-provoking study, Carolyn Finney looks beyond the discourse of the environmental justice movement to examine how the natural environment has been understood, commodified, and represented by both white and black Americans.



John Francis, *Planetwalker: How to Change Your World One Step at a Time* (Elephant Mountain Press, 2005). When the struggle to save oil-soaked birds and restore blackened beaches left him feeling frustrated and helpless, John Francis decided to take a more fundamental and personal stand—he stopped using all forms of motorized transportation. Soon after embarking on this quest that would span two decades and two continents, the young man took a vow of silence that endured for 17 years. It began as a silent environmental protest, but as a young African-American man, walking across the country in the early 1970s, his idea of "the environment" expanded beyond concern about pollution and loss of habitat to include how we humans treat each other and how we can better communicate and work together to benefit the earth.



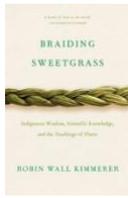
Dina Gilio-Whitaker, *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock* (Beacon Press, 2019). Through the unique lens of “Indigenized environmental justice,” Indigenous researcher and activist Dina Gilio-Whitaker explores the fraught history of treaty violations, struggles for food and water security, and protection of sacred sites, while highlighting the important leadership of Indigenous women in this centuries-long struggle. *As Long as Grass Grows* gives readers an accessible history of Indigenous resistance to government and corporate incursions on their lands and offers new approaches to environmental justice activism and policy.



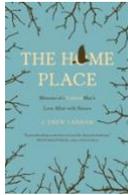
Jovita González and Eve Raleigh, *Caballero: A Historical Novel* (Texas A&M University Press, 1996). Jovita González and Eve Raleigh's *Caballero: A Historical Novel*, a milestone in Mexican-American and Texas literature written during the 1930s and 1940s, centers on a mid-nineteenth-century Mexican landowner and his family living in the heart of southern Texas during a time of tumultuous change. After covering the American military occupation of South Texas, the story involves the reader in romances between young lovers from opposing sides during the military conflict of the US-Mexico War.



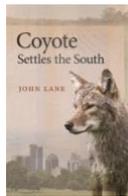
Stephen Jay Gould, *The Mismeasure of Man* (W. W. Norton & Company, 1996). *The Mismeasure of Man* is a 1981 book by paleontologist Stephen Jay Gould. The book is both a history and critique of the statistical methods and cultural motivations underlying biological determinism, the belief that “the social and economic differences between human groups—primarily races, classes, and sexes—arise from inherited, inborn distinctions and that society, in this sense, is an accurate reflection of biology.



Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (Milkweed Editions, 2013). As a botanist and professor of plant ecology, Robin Wall Kimmerer has spent a career learning how to ask questions of nature using the tools of science. As a Potawatomi woman, she learned from elders, family, and history that the Potawatomi, as well as a majority of other cultures indigenous to this land, consider plants and animals to be our oldest teachers. In *Braiding Sweetgrass*, Kimmerer brings these two lenses of knowing together to reveal what it means to see humans as "the younger brothers of creation." Once we begin to listen for the languages of other beings, we can begin to understand the innumerable life-giving gifts the world provides us and learn to offer our thanks, our care, and our own gifts in return.



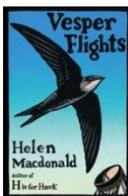
J. Drew Lanham, *The Home Place: Memoirs of a Colored Man's Love Affair with Nature* (Milkweed Editions, 2016). From the fertile soils of love, land, identity, family, and race emerges *The Home Place*, a big-hearted, unforgettable memoir by ornithologist J. Drew Lanham. Dating back to slavery, Edgefield County, South Carolina—a place “easy to pass by on the way somewhere else”—has been home to generations of Lanhams. In *The Home Place*, readers meet these extraordinary people, including Drew himself, who over the course of the 1970s falls in love with the natural world around him. As his passion takes flight, however, he begins to ask what it means to be “the rare bird, the oddity.”



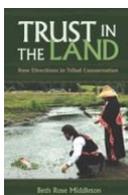
John Lane, *Coyote Settles the South* (UGA Press, 2016). One night, poet and environmental writer John Lane tuned in to a sound from behind his house that he had never heard before: the nearby eerie and captivating howls of coyotes. *Coyote Settles the South* is the story of his journey through the Southeast, as he visits coyote territories: swamps, nature preserves, old farm fields, suburbs, a tannery, and even city streets. On his travels he meets, interrogates, and observes those who interact with the animals--trappers, wildlife researchers, hunters, rattled pet owners, and even one devoted coyote hugger.



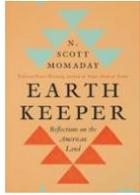
Helen Macdonald, *“H” is for Hawk* (Grove Press, 2014). When Helen Macdonald’s father died suddenly, she was devastated. An experienced falconer—Helen had been captivated by hawks since childhood—she’d never before been tempted to train one of the most vicious predators, the goshawk. But in her grief, she saw that the goshawk’s fierce and feral temperament mirrored her own. Resolving to purchase and raise the deadly creature as a means to cope with her loss, she adopted Mabel, and turned to the guidance of *The Once and Future King* author T.H. White’s chronicle *The Goshawk* to begin her challenging endeavor.



Helen Macdonald, *Vesper Flights* (Vintage Publishing, 2020). In *Vesper Flights*, Macdonald brings together a collection of her best loved essays, along with new pieces on topics ranging from nostalgia for a vanishing countryside to the tribulations of farming ostriches to her own private vespers while trying to fall asleep. Meditating on notions of captivity and freedom, immigration and flight, Helen invites us into her most intimate experiences: observing massive migrations of songbirds from the top of the Empire State Building, watching tens of thousands of cranes in Hungary, seeking the last golden orioles in Suffolk’s poplar forests.



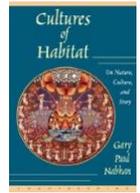
Beth Rose Middleton Manning, *Trust in the Land: New Directions in Tribal Conservation* (University of Arizona Press, 2011). Beth Rose Middleton examines new and innovative ideas concerning Native land conservancies, providing advice on land trusts, collaborations, and conservation groups. Increasingly, tribes are working to protect their access to culturally important lands by collaborating with Native and non- Native conservation movements. By using private conservation partnerships to reacquire lost land, tribes can ensure the health and sustainability of vital natural resources.



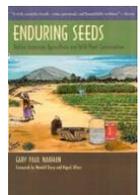
N. Scott Momaday, *Earth Keeper: Reflections on the American Land* (HarperCollins Publishers, 2020). One of the most distinguished voices in American letters, N. Scott Momaday has devoted much of his life to celebrating and preserving Native American culture, especially its oral tradition. A member of the Kiowa tribe who was born and grew up on Indian reservations throughout the Southwest, Momaday has an intimate connection to the land he knows well and loves deeply. In *Earth Keeper: Reflections on the American Land*, Momaday recalls stories of his childhood, stories that have been passed down through generations, stories that reveal a profound and sacred connection to the American landscape and a reverence for the natural world.



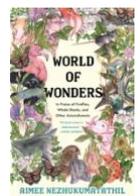
Kathleen Dean Moore and Michael Nelson, *Moral Ground: Ethical Action for a Planet in Peril* (Trinity University Press, 2010). *Moral Ground* brings together the testimony of over eighty visionaries—theologians and religious leaders, scientists, elected officials, business leaders, naturalists, activists, and writers—to present a diverse and compelling call to honor our individual and collective moral responsibility to our planet. In the face of environmental degradation and global climate change, scientific knowledge alone does not tell us what we ought to do. The missing premise of the argument and much-needed center piece in the debate to date has been the need for ethical values, moral guidance, and principled reasons for doing the right thing for our planet, its animals, its plants, and its people.



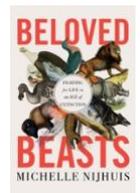
Gary Paul Nabhan, *Cultures of Habitat: On Nature, Culture, and Story* (Counterpoint Press, 1997). One day while studying population maps with a colleague at the Arizona-Sonora Desert Museum, Nabhan recognized a surprising correlation between upheavals in human communities and the incidence of endangered species. Where massive in-migrations and exoduses were taking place, more plants and animals had become endangered. Locations with stable human populations sustained native wildlife more easily over the long term. This revelation prompted Nabhan to spend the next three years studying relationships among cultural diversity, community stability, and conservation of biological diversity in natural habitats.



Gary Paul Nabhan, *Enduring Seeds: Native American Agriculture and Wild Plant Conservation* (University of Arizona Press, 2002). Gary Paul Nabhan here reveals the rich diversity of plants found in tropical forests and their contribution to modern crops, then tells how this diversity is being lost to agriculture and lumbering. He then relates "local parables" of Native American agriculture—from wild rice in the Great Lakes region to wild gourds in Florida—that convey the urgency of this situation and demonstrate the need for saving the seeds of endangered plants.



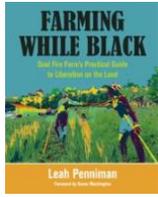
Aimee Nezhukumatathil, *World of Wonders: In Praise of Fireflies, Whale Sharks, and Other Astonishments* (Milkweed Editions, 2020). *World of Wonders* is a mesmerizing work of essays and tender illustrations, meditations on nature, cumulative in effect; nature as memoir, nature as metaphor, nature as simply and joyously itself. Each chapter captures a moment, each centered around a different natural phenomenon and charts the reverberations of the lived experience it evokes, be it family, identity or the notion of belonging.



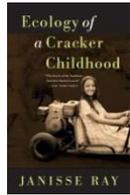
Michelle Nijhuis, *Beloved Beasts: Fighting for Life in an Age of Extinction* (W. W. Norton & Company, 2021). In the late nineteenth century, as humans came to realize that our rapidly industrializing and globalizing societies were driving other animal species to extinction, a movement to protect and conserve them was born. In *Beloved Beasts*, acclaimed science writer and editor Michelle Nijhuis traces the movement's history: from early battles to save charismatic species such as the bald eagle to today's global effort to defend life on a larger scale.



Devon Gerardo Peña, *Mexican Americans and the Environment: Tierra Y Vida* (University of Arizona Press, 2005). As modern market forces exploit the earth, communities struggle to control their own ecological futures, and several studies have recorded that Mexican Americans are more impacted by environmental injustices than are other national-origin groups. This book addresses the struggle for environmental justice, grassroots democracy, and a sustainable society from a variety of Mexican American perspectives.



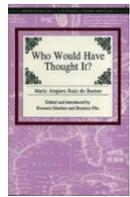
Leah Penniman, *Farming While Black: Soul Fire Farm's Practical Guide to Liberation on the Land* (Chelsea Green Publishing, 2018). Some of our most cherished sustainable farming practices have roots in African wisdom. Yet, discrimination and violence against African-American farmers has led to their decline from 14 percent of all growers in 1920 to less than 2 percent today, with a corresponding loss of over 14 million acres of land. Further, Black communities suffer disproportionately from illnesses related to lack of access to fresh food and healthy natural ecosystems. Soul Fire Farm, cofounded by author, activist, and farmer Leah Penniman, is committed to ending racism and injustice in our food system.



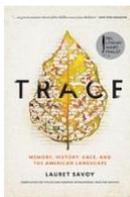
Janisse Ray, *Ecology of a Cracker Childhood* (Milkweed Editions, 2015). From the memories of a childhood marked by extreme poverty, mental illness, and restrictive fundamentalist Christian rules, Janisse Ray crafted a “heartfelt and refreshing” (New York Times) memoir that has inspired thousands to embrace their beginnings, no matter how humble, and to fight for the places they love. This new edition updates and contextualizes the story for a new generation and a wider audience desperately searching for stories of empowerment and hope.



María Amparo Ruiz de Burton, *The Squatter and the Don* (Modern Library, 2021). A fiercely partisan novel based on the author’s own experiences, *The Squatter and the Don* follows two families living near San Diego shortly after the United States’ annexation of California: the Alamares of the landed Mexican gentry, and the Darrells, the New Englanders who seek to claim the Alamares’ land. When young Clarence Darrell falls in love with Mercedes Alamar, the stage is set for a conflict that blends the personal with the political.



María Amparo Ruiz de Burton, *Who Would Have Thought It?* (Arte Publico Press, 1995). *Who Would Have Thought It?* (1872), by María Amparo Ruiz de Burton, is a historical romance which engages the dominant myths about nationality, race and gender prevalent in society in the United States, prior to and during the Civil War. The narrative follows a young Mexican girl as she is delivered from Indian captivity in the Southwest and comes to live in the household of a New England family.



Lauret Savoy, *Trace: Memory, History, Race, and the American Landscape* (Counterpoint, 2015). In this provocative mosaic of personal journeys and historical inquiry across a continent and time, Lauret Savoy explores how the country’s still unfolding history, and ideas of “race,” have marked the land, this society, and her. From twisted terrain within the San Andreas Fault zone to a South Carolina plantation, from national parks to burial grounds, from “Indian Territory” and the U.S.-Mexico Border to the U.S. capital, *Trace* grapples with a searing national history to reveal the often unvoiced presence of the past.



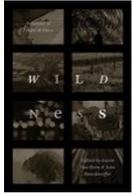
Lauret Savoy and Alison Deming, *The Colors of Nature: Culture, Identity, and the Natural World* (Milkweed Editions, 2002). From African American to Asian American, indigenous to immigrant, “multiracial” to “mixedblood,” the diversity of cultures in today’s world is reflected in our richly various stories—stories of creation and destruction, displacement and heartbreak, hope and mystery. Featuring work from more than thirty contributors of widely diverse backgrounds, *The Colors of Nature* works against the grain of this traditional blind spot by exploring the relationship between culture and place, emphasizing the lasting value of cultural heritage, and revealing how this wealth of perspectives is essential to building a livable future.



Ellen Spears, *Rethinking the American Environmental Movement Post-1945* (Routledge, 2019). Concentrating on the decades since World War II, environmental historian Ellen Griffith Spears explores environmentalism as a “field of movements” rooted in broader social justice activism. Noting major legislative accomplishments, strengths, and contributions, as well as the divisions within the ranks, the book reveals how new scientific developments, the nuclear threat, and pollution, as well as changes in urban living spurred activism among diverse populations.



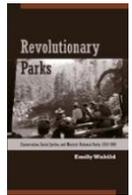
Dorceta Taylor, *The Rise of the American Conservation Movement: Power, Privilege, and Environmental Protection* (Duke University Press, 2016). In this sweeping social history, Dorceta E. Taylor examines the emergence and rise of the multifaceted U.S. conservation movement from the mid-nineteenth to the early twentieth century. She shows how race, class, and gender influenced every aspect of the movement, including the establishment of parks; campaigns to protect wild game, birds, and fish; forest conservation; outdoor recreation; and the movement's links to nineteenth-century ideologies.



Gavin Van Horn and John Hausdoerffer, *Wildness: Relations of People and Place* (University of Chicago Press, 2017). From the contoured lands of Wisconsin's Driftless region to remote Alaska, from the amazing adaptations of animals and plants living in the concrete jungle to indigenous lands and harvest ceremonies, from backyards to reclaimed urban industrial sites, from microcosms to bioregions and atmospheres, manifestations of wildness are everywhere. With this book, we gain insight into what wildness is and could be, as well as how it might be recovered in our lives—and with it, how we might unearth a more profound, wilder understanding of what it means to be human.



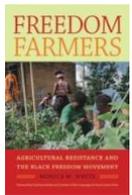
Helena Maria Viramontes, *Under the Feet of Jesus* (Penguin Random House, 1996). At the center of this powerful tale is Estrella, a girl about to cross the perilous border to womanhood. What she knows of life comes from her mother, who has survived abandonment by her husband in a land that treats her as if she were invisible, even though she and her children pick the crops of the farms that feed its people. But within Estrella, seeds of growth and change are stirring. And in the arms of Alejo, they burst into a full, fierce flower as she tastes the joy and pain of first love. Pushed to the margins of society, she learns to fight back and is able to help the young farmworker she loves when his ambitions and very life are threatened in a harvest of death.



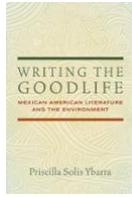
Emily Wakild, *Revolutionary Parks: Conservation, Social Justice, and Mexico's National Parks, 1910-1940* (University of Arizona Press, 2011). *Revolutionary Parks* tells the surprising story of how forty national parks were created in Mexico during the latter stages of the first social revolution of the twentieth century. By 1940 Mexico had more national parks than any other country. Together they protected more than two million acres of land in fourteen states. Even more remarkable, Lázaro Cárdenas, president of Mexico in the 1930s, began to promote concepts akin to sustainable development and ecotourism.



Sarah D. Wald, David J. Vázquez, Priscilla Solis Ybarra, and Sarah Jaquette Ray, eds., *Latinx Environmentalisms: Place, Justice, and the Decolonial* (Temple University Press, 2019). The whiteness of mainstream environmentalism often fails to account for the richness and variety of Latinx environmental thought. Building on insights of environmental justice scholarship as well as critical race and ethnic studies, the editors and contributors to *Latinx Environmentalisms* map the ways Latinx cultural texts integrate environmental concerns with questions of social and political justice.



Monica M. White, *Freedom Farmers: Agricultural Resistance and the Black Freedom Movement* (University of North Carolina Press Books, 2018). *Freedom Farmers* expands the historical narrative of the black freedom struggle to embrace the work, roles, and contributions of southern Black farmers and the organizations they formed. Whereas existing scholarship generally views agriculture as a site of oppression and exploitation of black people, this book reveals agriculture as a site of resistance and provides a historical foundation that adds meaning and context to current conversations around the resurgence of food justice/sovereignty movements in urban spaces like Detroit, Chicago, Milwaukee, New York City, and New Orleans.



Priscilla Solis Ybarra, *Writing the Goodlife: Mexican American Literature and the Environment* (University of Arizona Press, 2016). Ybarra's book takes on two of today's most discussed topics—the worsening environmental crisis and the rising Latino population in the United States—and puts them in literary-historical context from the U.S.-Mexico War up to today's controversial policies regarding climate change, immigration, and ethnic studies. This book uncovers 150 years' worth of Mexican American and Chicana/o knowledge and practices that inspire hope in the face of some of today's biggest challenges.

Websites & Organizations

Center for Diversity & the Environment <https://www.cdeinspires.org/>

Center for Humans and Nature <https://www.humansandnature.org/>

Center for Whole Communities <http://wholecommunities.org/>

Joy Trip Project <https://joytripproject.com/>

The Loka Initiative <https://centerhealthyminds.org/loka-initiative>

Yale Forum on Religion and Ecology <https://fore.yale.edu/>