

## My Name is Walker: An Environmental Resistance Exodus

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### **Abstract**

*Outlawing environmental education makes environmental educators outlaws. This returns environmental education to its roots as a nomadic craft and a persecuted knowledge at precisely the same moment its curricular substitutes are engaging with military technologies. The paper calls for a massive walkout on conventional practice. That exodus is the renewal that environmental education needs if its epistemologies are not to be reinvented by satellite communication.*

### **Résumé**

*La délégalisation de l'éducation environnementale fait des éducateurs environnementaux des hors-la-loi. Cette vérité ramène l'éducation environnementale à ses racines comme un art nomade et une connaissance persécutée précisément au même moment que les matières qui la remplacent au programme d'études s'intéressent aux technologies militaires. Cet article préconise un débrayage massif à l'égard de la pratique conventionnelle. L'éducation environnementale a besoin de cet exode pour se renouveler afin de ne pas être réinventée par la communication par satellite.*

*For Fred Thompson*

The spirit behind the thousand mile picket line  
of the Industrial Workers of the World.

In March of 1930, Gandhi, along with seventy-nine others, began a two hundred-mile walk to the seashore. He was scantily clad in his loincloth of native fabric, emaciated from fasting, and carrying a staff to assist his faltering steps. The mind resonates with sympathetic imaginings. When he reached the shore, he stooped down to pick up a bit of salt that had accumulated on the beach. By this action, he broke the salt laws (Indians could only buy salt produced by British companies) and forced the British to arrest and imprison him. Eventually they arrested over a hundred thousand Indians. Rows of well-instructed satyagrahi (including women) would approach the shore, only to be viciously clubbed by the British soldiers. Unresisting, they took the blows until they collapsed and were dragged away to jail. Then another row of Indians took their place. (French, 1996)

## Prologue

These thoughts were conceived on a spring, 2001 walk from Ross River, Yukon, and East along the Canol Road pondering Vine Deloria's *For This Land* (1999). They have suffered two tamings. The first, upon being taken inside and written in my cabin and then during electronic preparation for the 2001, Telling Our Stories conference of the Canadian Network for Environmental Education and Communication. These wild thoughts were walked into being and so were never meant for domestication in print or for being read. Rather, they were meant to be lived and walked in the shale slides of the Tintina Trench in March hoarfrosts enriched by dawn inspiration. Telling our stories with our feet and on our feet recovers a nomadic, Paleolithic continuity revered in songlines, ley lines and game trails. Walking in the footsteps of the ancestors tells much. All I can claim is to have been chosen to listen and to have decided that I should. I thank Lorraine Sterriah of Ross River for showing me how.

## Introduction

Mahatma Gandhi knew the politicizing effect of pilgrimage, protest and exile. Woody Guthrie's "hard travelin'" simultaneously crafted poetic brilliance from protest. John Muir's draft dodging turned a tramp's life into a rediscovery of North American nature. It has been too long that environmental education has lived without the heritage of outside movement as protest movement. What I advocate today is that environmental educators escape their contemporary subjugation and undertake an exodus of protest away from conventional education and back to the roads, trails, and landscapes of our origin. I say this in the knowledge that the indoors is conventional education's formal milieu and has become an especially dangerous place of forced conversion for outdoors people and the cultural heritage of environmental education. I'll go so far as to say the role served by conventional education is but insignificantly different from the role served by residential schools except that the object is no longer racial but spatial assimilation. Staying inside assures knowing who you are by first putting you in your place.

Conventional education functions as a containment facility where technological mediation, driven by economic imperatives, is formalized as the appropriate, if not, inevitable human condition. Education serves as the thin edge of a cultural ethos that fundamentally rejects outdoor life. The extent of that ethos was revealed in a pre-Internet United States Atomic Energy Commission report that stated from birth to death; average Americans spent 95% of their life indoors (Cohen, 1988, p.17). That technological imperative is compliant with the new economy of the indoors and motivates education's ubiquitous desire for silicon moats to further separate humans

from the authenticity of landscape. This spatial imperialism formalizes globalization's planetary domination having already transformed Earth's orbital space into a relay conduit for information technologies. Education is asked to further that human alienation from landscape, to support belonging within the technologies of global domination. The appeal of the indoors lies in the unlimited potential of new technologies to distract humans from the reality of the outdoors with representations that don't need to be grounded in spatial reality. As more and more humans live more and more within built environments, it is little wonder the potency of these technological practices extend themselves horizontally across the planet and vertically into space.

Environmental education's very antithesis now lies in Education's much-heralded technological and spatial reinvention. If environmental education does not resolve the paradox of studying the outside inside by returning to its origins of studying the outside outside, the technological ethos that has placed the outside inside will overwhelm us. Maybe it already has. Increasing support for this technological ethos in conventional education and decreasing support for outdoors environmental education, both suggest that environmental education will not only be relegated solely to the indoors but will correspondingly and inevitably lose its vitality by being reinvented as data.

A precedent for the proliferation of technological mediation in human relation to the environment may be seen at environmental education's post-war development, where Outward Bound's survival strategies established a military transfer of survival techniques, of sorts. Like Outward Bound, environmental education will be spatially colonized by accepting military technology transfer of Global Positioning Systems (G.P.S.) and Geographical Information Systems (G.I.S.) whose satellite interface has guided missiles since the Gulf War. These geo-technologies will recreate outside environmental education on their own spatially colonizing terms, probably as qualitative data attributes of G.P.S. coordinates. The undoing of outside environmental education will take place by means of the same global surveillance technologies that actualize the Star Wars Missile Defense Shield. In other words, the outside that was once the planetary frontier that invented our practice as outside educators is now being supplanted by an increasingly mediated view brought inside by way of orbiting satellites. This is the glass ceiling that puts outside education inside again and is ironically coincidental with the completion of the human genome project. It is very important for us to remain faithful to the old frontier. Not content to have conquered Earth, the inside imperative engineers perfect spatial relations and strip mine the microscopic while super-saturating the air with data in the knowledge that the air is the only element not able to change states by that burden.

## Glass Ceiling

When environmental education went inside to join conventional education we paid a substantial price for the admission that it is now threatening to consume us. Before that admission we were arguably closer to the culture of outdoor movement and living in First Nations land traditions, farming, hunting, and the cultural heritage of the environmental crisis of the Dust Bowl. These movements nurtured the Vietnam anti-war resistance, which was my entrance into environmental education. These earlier movements extolled walking and talking as the way out of and through conditions of oppression. The self-exile I am advocating must take place before we are eliminated by forces that have already placed the outside inside and in so doing have driven us figuratively underground. They were the very conditions of survival. In so doing, these forces bring us into the company of those other land cultures, such as Native Canadians, voyageurs and small-scale farmers that have already been subjugated. Returning to our roots in walking may serve to undo the paradox that undermines us by placing the outside outside again in order that the inside, that is domesticated humanity, may be transformed once more by nature and by thinking on and with one's feet. We may rest assured that inside environmental education will fail to let the outside work on the human spirit. Lighting-out for the territories is the protest we need and will generate the attention outside education deserves. Furthermore, this lighting-out will require us as practitioners to create the epic knowledge we lost in our domestication but desperately need if we are to be more authentically meaningful and consequently enduring than our detractors.

### Walking and Talking: Hand Me Down My Walkin' Shoes

Rebecca Solnit's *Wanderlust: A History of Walking* (2000) illustrates the difference between the heritage of human bipedalism and its eclipse, in our own era, by transportation and communication technology and the global proliferation of the built environment. Most importantly, she links walking with the limits of the biological (p. 44). Though never establishing symmetry between walking and talking, she credits walking with being culturally generative, politically radicalizing, and aesthetically preparatory for experiencing and uttering beauty throughout life (p. 117). The contiguity between walking and talking is vital here precisely because, in being defined by and within biological limits, organic meaning and its sources are given precedence. This condition requires us to make meaning from the experience of nature by the oldest methods of its encounter, using mind and feet as the primal experiential.

Walking is the most primal conduct within the human right and entitlement to primeval nature because walking serves as the fundamenta

environmental pedagogy of Homo Sapiens Sapiens. This right is not so much considered entitlement resulting from being naturally in nature as it is a civil right to free movement. Education's mandated role to break the physicality of the human body is akin to breaking horses and here education's success is not outdoor movement but its capacity to prevail upon the body to sit still and examine the outside world through mediated experience that takes place indoors. Forcing bodies to sit still for eight hours a day conditions acceptance of that immobility and satisfaction with seeing the world without experiencing it. This is enhanced by satellite communications that aim to domesticate the entire planet using various technologies to engineer and colonize space so that it serves solely as an information conduit. The human capacity to *look at the outside* rather than  *dwell there* is emphasized when our knowledges of the outside are further mediated by staying inside glued to a screen.

Returning to the bodily roots of environmental education is a supremely revolutionary act insofar as conventional education's mission is increasingly focused on the mediation of human relationships. Walking, in this instance, is a radical opposition to the production of a human condition in which nature is experienced only through mediation rather than through raw encounter. That is, environmental education reads Walden by no longer concerning itself with the pond. Walking is simultaneously a resistance to automobiles, Internet surfing, to our becoming couch potatoes, and also to the rising tide of asthma and obesity worldwide. Walking is critical because it asserts human entitlement to the raw experience of the outdoors without technological mediation and demands spheres of existence free from technology. Walking reconnects the contemporary practice of environmental education with the oldest legacies of human presence on Earth. I would suggest that talking also serves this purpose, and will return my attention to this point.

### Putting the Outside Inside

Delegitimizing the outside also delegitimizes experience of the outside as necessary to being fully human. Undoing the paradox of teaching the outside inside is necessary to meet the challenge of renewing environmental education. I think this can be accomplished only by taking the inside outside, since this is the only place where the human right and entitlement to the outside can be politicized on its own terms. This politicization asks profoundly human questions about what it means to be free and what it means to be imprisoned, and also what it means to be entitled to the unmediated experience of nature.

Recent moves by the Progressive Conservative Government in Ontario have extirpated environmental education from the provincial curriculum, and I believe it is fair to suggest that the aim of this government's Ministry of

Education is to assure that all education is indoor education. Increasing demands for students to have world-class computer education have not drowned out protests against cuts in environmental education but paradoxically these protests have been interpreted and implemented in such a way as to increase the technological mediation of environmental education, most particularly through Geographical Information Systems. Prohibitive insurance costs forbid movement off school grounds. The elimination of funding for outdoor education means that boards of education have to use funds from other curricular areas to mitigate the cost of being outdoors. And while being outdoors is essentially cost-free, the curriculum insists students *do something* there, an insistence that is expressed in the purchase of equipment that further mediates outdoor activities and so preserves human domination both by ignoring the call of nature and by organizing students to only pay attention to themselves.

Being outside in urban contexts has long been synonymous with doing nothing even though in many rural settings being outside is considered to be consistent with rightful living. Environmental education can equally claim that our true nature is to be found in our outdoor origins. It is important to acknowledge that before environmental education went inside naturalists and naturalism were analogous with tramps and tramping, as can be seen in the walking lives of John Muir and William Bartram's epic journeys. The traditions of the buffalo hunt and game trails, as well as aboriginal dance and singing, were models environmental education followed under the auspices of Ernest Thompson Seton's Boy Scouts. This was the case until Baden-Powell militarized their tramping with paramilitary marching and replaced oral traditions with patriotic songbooks. Similarly, in the Wandervogel hiking movement of early 20th century Germany, youth became radicalized by the necessity of trespassing on private property to be able to hike at all. That radicalized consciousness rediscovered folk culture and oral tradition as the content of their movement and protest against modernity. After their hiking led to a German folk revival, the Wandervogel were successfully militarized by the Hitler Youth (Solnit, 2000, p. 159). Prior to their co-option, each of these models made the association between walking and talking as fundamental to an integrity and power of being and belonging, an integrity and power that are utterly necessary to environmental education.

Radical walking has always politicized, and whether we refer to Gandhi's salt walk, the Selma-to-Montgomery Civil Rights march, the Underground Railroad or to the biblical Exodus, the long walk has never failed to inscribe a record of re-invention, mythic beginnings, and revolt against oppression. Environmental education is witnessing the elimination of walking by the global ascendancy of the automobile and its invasion of overland trails. The militarization of what remains of environmental education will be expedited when Global Positioning Systems and Geographical Information Systems technologies fulfill their intended purpose as missile-guidance systems

using information to further interrupt and jam the traditional making of environmental meaning. Spatial imperialism uses militarization and technologization to suffocate folk traditions and their methodologies of walking and talking.

Education's technological imperative creates habitual mediation that begins in literacy and ends in the unprecedented intensification of indoor space; September 11th is its most salient example. The cumulative effect of this is disappointment with the outside because it is insufficiently entertaining. These technological practices fulfill a larger social ethos that colonizes space to control and dominate both the indoor and the outdoor, the physical, and the mental. The same information technologies that made all education indoor education also produce the logic in which the inside of the head is favoured over the body and the spirit in the outside. This technological mediation creates sedentary lives in which the spiritual connections between walking, talking, and the outside are atrophied. Nature and spirit, which have always been the content of walking and talking, thereby disappear. Being outside comes to mean slow, spatial emptiness, while walking becomes the instrumental mechanism associated solely with the movement between buildings. The human need to be outside in order to fully realize our humanity is replaced by complaint at the travails of the primal experiential. Radical walking rebels against imprisoning and oppressive conditions and is a necessary step toward making the outdoors humanity's first condition. Effecting that reversal must be environmental education's primal and primary task.

### Bipedal Rebellion at Roofed Homelessness

The cultivation of amnesia about the outside is the ultimate effect of education's technological emphasis. Resistance to indoor imperatives means that we must go into the field to recover a being consistent with ancestral practices of walking and talking so that we might recuperate the protocols necessary to build narratives the old way and know ourselves again through those places and in those places. To be ourselves requires an epic journey to remind us of what we have been and again know who can represent cosmology and epistemology with authority. Environmental education needs the trauma and memory of exile so future generations will know of a Golden Age of exodus that reclaimed our identity and practice and placed us shoulder to shoulder with the antiquity of an environmental practice still alive among the last Earth spirit cultures. After all, we now number among them. Contemporary uncertainty about environmental education's identity is symptomatic of a present that has forgotten its past and denies the mythic identity necessary to renew the meaning of the experience of the Earth. Mythic identity requires pilgrimage to revitalize and maintain itself. The ego of this story is not the storyteller but the soul of ancient wilderness and

from its primeval voice we must learn again to speak Mother Nature's tongue, telling Mother Nature's stories. Doing so walks away from the indoor genesis of the anthropocentric conceit that words are only human.

### Walking and Talking

For natural, oral representation to have symmetry with nature its content must be as natural as the medium itself. It follows that ecosystems, and their experience, better initially qualify as content than representations, in the first order. More precisely, words work best when they describe what is real. To suggest that environmental education is fundamentally tactile and sensual is not to dismiss the fact that, in its purest and oldest forms, environmental education had to be oral. This is because the oral was meant to represent surroundings and nature as the original content of orality. Nature was what people talked about and with. The recovery of that epistemological heritage requires us to return to and live through those somatic and oral dexterities and their relation to sacred spaces. Restoration of primal consciousness demands protocols of representation that are commensurate with archaic meanings still present in those places (Devereux, 1996) and are in fact what gives them sacredness.

To speak of natural environments in ways possessing legitimacy, authority, and validity, what one says must be symmetrical with the natural world. Ground truthing. Oral protocols make it possible to capture what Irish storytellers call "crack," getting the words utterly right on multiple levels. At one and the same time a myth might be a legend from human history, a creation story, and a star map. This is why natural environmental education must insist that both its content and medium be derived from the domain of the natural so that their intellectual accomplishment as story can continue to serve as the oldest and most appropriate representation of and for nature. The fundamentally mimetic qualities of Geographical Information Systems are put to no greater test than representation of one insistently visual domain.

As environmental educators we have no choice but to be storytellers. Story is synchronous with the changing Earth, as we know from aboriginal oral traditions, but until environmental education is returned to the outside we cannot follow Mother Earth's protocols. When environmental education acquiesced to the inside imperative it perpetrated its own self-domestication. My appeal to environmental education to abandon normative indoor curriculum in favor of outside adventure asks environmental educators to recognize how ironically unnatural it is to remain seated to honor the nomadic heritage of our practice. The longer our direction is dictated by the normative standards of indoors study the more compliant we become to education's mediation imperative and the more that imperative will define us by what we are not. And, unless I am mistaken, we are the old school of soul and



wilderness fighting to recover and maintain an identity authentic with our landscapes. Why should environmental educators preserve the pedagogy of the built environment?

### Sole, Soul, Solace

In form and content, our emphasis on natural experience has been rendered falsely obsolete because educational mediation increasingly prohibits going to places where archaic and primal knowledge lives its life. And, while full annihilation of the ancient correspondence between story and place is unlikely because of Earth's resilience (Devereux, 1996), eradication of the protocols for engaging place and representing its cognitive and spiritual dimensions is increasingly likely as dominant culture obliterates primal cultures. The impact of Geographical Information Systems obviates the need for and experience of going to places to make the correspondence between what is there and how what is there *should be* represented. The operative ethos of technological representation forces the limits of the *should* into the possibilities of the *can* that, in turn, create representational novelty and promiscuity that ultimately serves only to erode authoritative representation and traditional protocols.

Decline in the capacity and desire for walking is mediation's consequence<sup>1</sup> because mediation tames restlessness as thoroughly as it tames storytelling. When humans are no longer required to remember where they are, an ability which is basic to bush walking, they also begin to forget how to remember the deep past. Malls, those anonymous warehouses of recreational walking, are noteworthy for the incompetence of the walking they inspire. Pedestrian and automotive competence, as they are modeled by video games, offer no system of memory for where one has been or recalling how one got there. Compare this to Australian aboriginal song lines to understand how story lives as the memory of the triangulating experience between spiritual, physical, and intellectual domains (Chatwin, 1988). Traditional environmental knowledge was based on how to experience and represent experience. It is only by undertaking similar rites of passage that we can soak these desiccated protocols back into being and re-integrate them into cultural practice. Long walks have spawned cowboy songs and poetry, let alone, tramp wondertales, that, in both medium and content, orally performed those enormous spaces. The experience of movement through the elements has produced such rich oral traditions, one must ask: where is the advantage of nature writing except as a record of and seeming replacement of primal encounter? Is environmental writing brain candy pretending to be soul/sole food? If our practice is to distinguish us from Global Information Systems or literary criticism, then it is reasonable to remind ourselves that we must become wandering, oral storytellers reinhabiting nature to again re-inhabit story. Oral tradition has always been the language of the old growth mind.

## Walking Toward Talking

Environmental educators are suited to quests of recovery of grand narratives, in part because we are not required to act as their critics or to lay claim to their authorship if we are giving human representations to nature's qualities using nature's methods. If this is to be the work of environmental education, we first need to learn John Muir's lesson. To make meaning from landscape requires being reared in, and by, mythic meaning as thoroughly as landscape itself.<sup>2</sup> It is not possible to instantly recover narrative from digital representation, but its poetic rewards are clear when stories feel like the outdoors and vice versa. Looking to find rites of passage to re-secure the feel and experience of our original, human condition of somatic outdoor consciousness is to resist the physically non-referential information bombardment that is the payload satellites are meant to deliver. If we are to offer the ancestors appropriate homage we must walk out of the diminished circumstances whose consciousness we bear and return to the wilderness mind and nature share. Sharing this voyage with the spirits of the ancestors is to accomplish an epic voyage from which we must return in order to tell. And if the experience of nature produces the spiritual and psychic ability to see beyond the visible, then myth can be understood to make the invisibility of divinity palpably manifest while still preserving its mystery. This mystery is exactly what should compel environmental educators to turn from the distractions of sophistry and technology and restore a consciousness meant to resonate with nature's consciousness.

When John Muir said that going outside was going inside (Turner, 1985) he was still foremost a folksinger and farm laborer kept from the "civilizing influences" of books and mediation by round-the-clock farm labour. Muir's "inside" was forever piqued by the "outside," unlike kids today who are spiritually stymied by the silencing of the call of nature through satellite noise that serves as a barrier between the outside and the inside. Muir would probably advise that we solve the problem of the neglected inside by recovering the processes of inside/outside correspondence by walking our way into transcendence, as he did in thousand-mile tramping meditations. By valuing process above product, we walk and tell the story of our being to gradually re-acquaint ourselves with our surroundings and slim minds made obese by media. When we have mastered enough to be elders we can decide whether it is best to remain ancient and subversively natural in our ways of knowing.

When we lost connection with the oldest heritage in human evolution that walked in nature and talked in stories, we broke the chain which linked us to the last North American knowledge of the old ways, ways that are now far removed from environmental education's social and educational encounter. Worse, environmental education seems to want to stay away from what is left of trappers and hunters. Demographically, those trappers and hunters are predominantly of aboriginal descent. The bush and the old ways of hunting and

gathering are again becoming increasingly aboriginal. It is time environmental education took responsibility for leaving the bush and allowing itself to become educationally normative.

Traditional environmental cultures were experientially based and generated slow knowledge when compared to the experientially lacking and fast knowledge of books that is currently being surpassed by the cognitive Methedrine of nanosecond accelerants. Not only have computers re-defined what we can learn but they have also redefined how we want to learn. Environmental education must therefore pay attention to this phenomenon and distinguish itself in the old ways if it is to resist the prevailing technological ethos that continues to rewrite what constitutes outdoor education. Paul Virilio (2000) names education's culpability in "brutal extinction of the host of dialects spoken by tribes and families, and their replacement by the academic language of expanding nations" (p. 72). The academic language we now speak reflects a state of consciousness and a dysfunctional relationship with material reality. As Virilio ominously forewarns, the "spoken word that is logically withering away before the instantaneity of the real time image" (p. 72) will surely consume what is left of traditional knowledge. Attention to how traditional environmental knowledge is created by walking and talking might be the most important cultural adaptation in a period of enormous climate change consistent with habitual, indoor mediation. Not knowing what Earth means on her own terms reduces the sacred to an afterthought. The alternative is dwelling in audio-visual bunkers and never setting foot in the primal outside. Environmental education cannot discourage education's willingness to "let them eat data" (Bowers, 2000) without experiencing human entitlement to wilderness and its narrative bequeath. But, if we return to our history we will find it is resplendent with stories of the success of walking and talking as folk movement, protest march, and vision quest. This, then, is where we must turn.

## Conclusion

Information, compared to story, is representational promiscuity and the Internet cares little about accuracy because accuracy and truth is not its mission. This may be the first time education has invested so thoroughly in a medium so little concerned with accuracy and so utterly concerned with the representations of data real or imagined. The heritage between storytelling and landscape necessarily requires truth and accuracy of description, and in its First Nations heritage that representation needs to be applicable across many domains, visual and otherwise. The successive waves of colonization and development have so perverted the human relationship with nature that a civilization has developed that is increasingly warned that to remain healthy is to remain indoors. Let us remember that the imperative to colonize

cyberspace is also an imperative to colonize humans into accepting the indoors as home, and so set standards that raise the artificial to the level of the real. Not only is the Internet a military technology transfer but it is also obvious that its agenda is a war against nature and natural being. Artificial space, that is cyberspace, does not exist and yet its contemporary credibility overshadows the importance of nature in school budgets and educational practice. Environmental education has a democratic right to condemn conventional education's tireless brokering of the digital milieu as the source of human advancement and satisfaction. In separating ourselves from conventional education we may reclaim outside experience from indoors passivity and walk the talk that also separates knowledge from information. Experience, conceived here as walking, parts the Red Sea of data toxicity only if we arrive at its shore reinvented in and by the spirit of belief and wilderness vision. Contentment with data inundation disqualifies that courage from even taking its first step, and it suffers the fate of Pharaoh's army in its denial of estrangement from nature. That denial accepts the artificial as more important than the actual, and because artificial space does not exist it can never be authentically epic for it cannot go anywhere except inside itself. When the feet moved at four miles an hour, so too did education until motorized by the Hitler Youth and accelerated to light-speed by nanosecond technology.

Environmental education will win in the end, but only by recovering the epic it lost can it provide an antidote for Internet hype and education's technological imperative. The Internet can be taken back or shut down in a way nature cannot. Without a screen humanity would be unable to ignore the pink elephants of environmental ruin and beauty alike. Satisfaction with the digital milieu is the accomplishment of the episteme of amnesia. At their most entertaining Geographical Information Systems and Global Positioning Systems send postcards from reality to remind illusion of the existence of reality and its availability for further domination and processing. Yet, no treatment of environmental education after September 11th, 2002 is complete without contemplating the appropriate scale and method of human knowledge and what happens when Geographical Information Systems and Global Positioning Systems technologically colonizes our traditions. Traditions that have already been stolen and perverted by sports utility vehicle advertisements could as easily bring us to enthusiastically embrace surveillance as a prime activity of environmental education. This has already happened in the case of the Canadian Rangers who are Canadian Forces reservists who provide military presence in remote, isolated, and coastal communities of Canada. "Canadian Rangers are responsible for protecting Canada's sovereignty by reporting unusual activities or sightings, collecting local data of significance to the Canadian Forces, and conducting surveillance or sovereignty patrols as required" (Reserves & Cadets, 2002). Technologizing our knowledge advances the possibility that we, or our knowledge, will be rendered obsolete. Old-fashioned environmental knowledge has become a persecuted knowledge. We

should endure our punishment by sticking to it with the determined pacifism of the Catholic Workers in the knowledge that our persecution is subversive precisely because it refuses to contribute to the study of war or carry those lessons over into our relationship with Mother Earth. Should Global Positioning Systems and Geographical Information Systems reveal that their principal content consists of people watching the anthropogenic destruction of the Earth then we know these media for what they are. But what knowledge will have been lost as we await those technologies to reveal their content?

Environmental education is caught in the paradox of teaching the outside inside, a paradox that is supported by the technological ethos of conventional education and its indoors imperatives. Undoing this paradox means that environmental education needs to return to the outdoors and to its roots. This may be done by returning to walking (and talking). This walking (and talking) is not to be instrumental, however, a movement from one place to another (as between buildings), but as movement through wilderness. This movement through wilderness is central to reclaiming land and experience as the epic condition of life on Turtle Island. Taking the inside outside reveals the ethos of the colonization of space by a technology that equally colonizes mind, body and human heritage in nature. The effect of that colonization is both a bodily or somatic amnesia about needing to be outside and a cultural amnesia about those experiential losses. This resistance is as political as it is spiritual and consciously evolutionary as it seeks to return us to the inside of outside. It looks to the connection between pilgrimage and protest.

When Gandhi marched in the Salt Protest he was led by an "inner voice" that assured him of the strategic certainty of walking and talking. Gandhi's *satyagraha* movement went beyond "passive resistance," using the Sanskrit *Agraha*, or resolution, to reinforce *Satya*, or Truth. Gandhi's marching *Satyagrahis* found strength in non-violence because Satyagraha makes them strong: "we grow stronger and stronger everyday. With our increase in strength, our *Stayagraha* too becomes more effective, and we would never be casting about for an opportunity to give it up" (Gandhi, 1962, p. 87). In David Attenborough's film of the life of Gandhi, Gandhi answers the question "who are you" with the reply, "I am walker." Gandhi's example shows that pilgrimage as protest, protest and pilgrimage, is necessary not only for environmental education to continue to have relevance but also if it is to work against the colonization of mind and space by education's economic and technological ethos. To challenge colonization and the ethos that supports it is to risk exactly the same punishment as the Satyagrahis, the Civil Rights movement and the Trail of Tears. It's our turn in that barrel and our turn to walk out of the digital ghetto and embark for the place before knowledge in communion with ancient bushmasters (Sheridan, 2001). There, to become the ecology of the story we live, to realize the story we are. We walk and talk the demilitarized zone into existence because tyrants have always feared singing, walking movements. Following Woody Guthrie's advice gives us the forty years

in the desert that could be our greatest blessing. Please join me in singing the verse to *This Land Is Your Land* you didn't learn in school. It is the verse that walks out on the present and back to the future.

As I went walking, I saw a sign there  
And on that sign it said "no trespassing"  
But on the other side it didn't say nothing  
That side was made for you and me. (Guthrie, 1956)

### Note on Contributor

**Joe Sheridan** has taught in Environmental Studies and Education at York University in Toronto since 1994. In 2000-2001 he lived in Ross River, Yukon Territory. He was raised across the swing-bridge from the Wasauksing First Nation in the Thirty Thousand Islands of Georgian Bay and now lives on the Magnetewan River.

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