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STEVEN WADE MACKIE
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TRAVEL AS EDUCATION FOR ECOPHILIA:
A RURAL TEACHER EDUCATOR'S THOUGHT EXPERIMENT

A DISSERTATION APPROVED FOR THE
DEPARTMENT OF EDUCATIONAL LEADERSHIP
AND POLICY STUDIES

BY

_____
Dr. Joan Smith, Co-Chair

_____
Dr. Courtney Vaughn, Co-Chair

_____
Dr. William Frick

_____
Dr. Rebecca Martusewicz

_____
Dr. Eleanor Weinel

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ABSTRACT

John Locke writes "the last part usually in education is travel." John Dewey advocates educating for "the one great common world," meaning the life force that connects lessons to the world outside the classroom making learning relational. This project invites conversation about the educational value of educational travel for rural preservice teachers in light of Locke's, Dewey's, and others' philosophical thought. Educational travel, going away on a journey spawned by questions with the intent to return home, may be a way to educate and to enter into the one great common world. Joining the one great common world is especially challenging for rural teachers due to the physical, geographical, and intellectual isolation they often face. If society expects teachers to have a worldly perspective, where are rural teachers going to get it? Educational travel might be a way to confront the problem of isolation and to educate for the one great common world.

The purpose of this project is to take Locke's ideas on travel for higher education and combine them with Dewey's thoughts on educating for the one great common world in order to build a travel plan for rural preservice teachers educating for ecophilia. The etymological sense of ecophilia is defined as "love (philia) for the abode (oikos)." To explain the journey from ecophobia, or fear of the natural world, to learning ecophilia, I tell of my own personal metamorphoses from a young boy terrified of the natural world into a man who embraces the wilds of nature. Further building the concept of ecophilia, I closely examine the well thought-out ecophilosophies of deep ecology and ecofeminism, and the ecojustice framework. I also explore both ecophobic and ecophilic examples of travel writing.

This study is a response to the problem of isolation that many rural teachers experience while answering *why* and *how* educational travel can confront this problem. The main research questions are, How can educational travel be constructed as an integral component of teacher education for ecophilia especially in isolated settings? How can educational travel teach an ecophilic perspective on one's place in the one great common world? How can educational travel give an ecophilic purpose to education in an ecophobic culture?

The culmination of this project is the construction of a travel plan that builds an experiential and self-directed approach to travel for ecophilia in northwest Oklahoma for preservice teachers. To do this I conduct a thought experiment, building a travel plan as part of a four-week summer course titled Orientation for Ecophilia in Northwest Oklahoma, to be taught at Northwestern Oklahoma State University (NWOSU). This plan is designed to confront specific characteristics of ecophobia (individualism, anthropocentrism, and ethnocentrism), so that my students may begin to learn specific characteristics of ecophilia (biocentric realization, ecopolitical gender sensitization, and ecoethical acculturation). The outcome of the proposed travel plan is to spawn an educational metamorphosis in my students from ecophobes to ecophiles so that they may look beyond the physical, geographical, and intellectual isolation and join the one great common world.

CHAPTER 1

TRAVEL AS EDUCATION

The first great consideration is that life goes on in an environment; not merely in it but because of it, through interaction with it. No creature lives merely under its skin; its subcutaneous organs are means of connection with what lies beyond its bodily frame, and to which, in order to live, it must adjust itself, by accommodation and defense but also by conquest. At every moment, the living creature is exposed to dangers from its surroundings, and at every moment, it must draw upon something in its surroundings to satisfy its needs. The career and destiny of a living being are bound up in its interchanges with its environment, not externally but in the most intimate way.[1]

—John Dewey

The last part usually in education is travel, which is commonly thought to finish the work, and complete the gentleman … going abroad is to little purpose, if travel does not sometimes open his eyes, make him cautious and wary, and accustom him to look beyond.[2]

—John Locke

High Plain Isolation

Northwest Oklahoma is about vast space. It is a place where endless sky and near treeless prairie collide at the horizon line and where a careful observer witnesses the subtle arch of our planet's shape. It is easy to be consumed by isolation in the immensity of this earthscape. No wonder the first White settlers who arrived here just over one hundred years ago, spurred by free land and gumption bound in Manifest Destiny, plowed, planted, and killed to conquer, while hastily constructing their dugouts and soddies with few openings, barely allowing the unforgiving environment inside. A Dust Bowl survivor once told me, "At times all that space of open sky and dirt drove farmers crazy, sometimes checkin' into the nuthouse crazy, 'specially when the drought came and

[1] John Dewey, *Art as Experience* (New York: Perigee Books, 1934), 13.

[2] John Locke, *Some Thoughts Concerning Education* (Internet Modern History Sourcebook, http://www.fordham.edu/halsall/mod/1692locke-education.html), 105–106.

the good times were over."[3] Once removed from all that space, a sense of self was rekindled.

Since White settlement, the population of northwest Oklahoma has bled elsewhere, further increasing the isolation for those who stayed. First came the Great War, draining the 160-acre farms of its young labor. The prosperous 1920s stole others, luring the plainsmen to the cities. But it was the wind and drought of the Dirty Thirties that blew the topsoil south and many of the farmers west. This place now had a new name, forever burned into the American consciousness, the Dust Bowl, which can arguably be called the largest human-made ecological disaster of the modern era. Today these high plains boom of oil and natural gas, corporate wheat, cattle, and hog farms, as well as a sparsely populated land with folk forgetful of lessons learned.[4]

This landscape also boasts school architecture with few, little, or no windows, meant to keep exposure to the environment minimal while keeping the children in their skins, much like the first permanent structures of the prairie. Yet today's schools are not made from the earth. Instead of dried mud brick walls and cedar beams, they are boxes of "tornado-proof" prefab concrete slabs or, in contrast, cheaply constructed aluminum structures. Lessons are rooted on synthetic carpet, instead of an earthen floor. The buzzing of fluorescent lighting replaces natural sunshine, the gas lamp, and candle. What is this hyper-artificial environment teaching? In a conversation with my School and Society class during the 2007 spring term, Jonathan Kozol argued, "Aesthetics matter."[5] What does a learning environment that excludes the natural world teach, such as these

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[3] A conversation between a Dust Bowl survivor and Steven W. Mackie in Waukomis, OK, November 25, 2005.

[4] Donald Worster, *Dust Bowl: The Southern Plains in the 1930s* (Oxford: Oxford University Press, 1979).

[5] Jonathon Kozol, Dream Course Lecture Series, University of Oklahoma, January 31, 2007.

northwest Oklahoma schools? How might these schools develop, or not, the students' aesthetic capacities to sense and experience the natural world? For example, to *see* the majestic flight of Oklahoma's state bird, the scissortail-flycatcher? To *hear* the call of the coyote under the spell of the harvest moon? To *learn* from the experience of family past who survived the Dust Bowl?

As a United States Peace Corps volunteer in Burkina Faso and Cameroon I had the good fortune to teach in rural schools. Some of these schools were made of the earth, much like the soddies of the American plains; yet these schools admitted nonhuman nature. There were glassless windows and doorless portals allowing wildlife to sneak in and out including a wide assortment of birds, reptiles, bugs, and butterflies, the echoing voices of children repeating lessons in the next classroom, the farmer's melodic whistling in the adjoining millet field, not to mention the heat, the dust, and the Harmattan winds. As illustrated in this chapter's opening epigraph by John Dewey "life goes on in an environment; not merely *in* it but because of it, through interaction with it."[6] In the schools where I taught in Africa the environment was impossible to deny due to the architecture. Might the architecture of these African schools and the activities that happen inside be more apt to combat isolation from the natural world, while allowing more direct experience with the living world that surrounds us?

My twenty-seven month teaching stint in African schools blurred the dualistic world where I lived before the Peace Corps, much like the architecture of the schools in which I worked softened the division between the worlds of the outside and the inside. My life was no longer an us/them, First World/Third World, school then work kind of

[6] Dewey, 13.

universe. Through this experience of educational travel and experiencing a piece of the larger world, I learned to live while away from home and then again upon returning home. I can identify with Maxine Greene's theorizing on teacher as stranger:

> To take a stranger's vantage point on everyday reality is to look wonderingly on the works in which one lives. It is like returning home from a long stay in some other place. The homecomer notices details and patterns in his home environment that he never saw before. He finds that he has to think about local rituals and customs to make sense of them once more. For a time he feels quite separate from the person who is wholly at home in his ingroup and takes the familiar world for granted.[7]

By experiencing *different* environments, including the people and their cultures, other creatures and the living systems that support them, I learned to live with a broader and deeper perspective on my life and my life's *relationship* to the planet. I was becoming a "live creature" by exposing myself to different situations, including "dangers" in order "to satisfy" needs while being in communication with the natural world. For the first time, because of travel and encounters with other cultures and environments, I was becoming aware of my self-centered existence that largely ignored that I was a live creature dependent on my environment. As I became more aware of my dependence on others and the health of the environment, mundane tasks of my African life became adventures: buying food speaking French or the tribal language Bamoun, learning to eat seasonally, making peace with the bats that roosted in my living room, and reading the weather to predict the next dust storm.

Upon my return home, I saw my place, northwest Oklahoma, differently because my dualistic worldview was replaced with an understanding of *continuity* between my African life and everyday life at home. A personal transformation was undertaken. I was

[7] Maxine Green. *Teacher as Stranger* (Belmont: Wadsworth Publishing Co., 1973), 267–268.

a "stranger" at home; yet, I was now part of, and living in, "the one great common world,"[8] a term Dewey uses to describe the all-encompassing life force that flows through and connects everything. Dewey explains, "We do not have a series of stratified earths, one of which is mathematical, another physical, another historical, and so on. We should not be able to live very long in any one taken by itself. We live in a world where all sides are bound together. All studies grow out of relations in the one great common world." Educationally, this means lessons reunified to each other and to the everyday life of the learner, making learning relational, which is essential to becoming a live creature in an environment. How many rural teachers ever have the opportunity to experience the one great common world and its continuity with their isolated rural communities? I wonder what rural, preservice teachers might learn about themselves and their home environments from educational travel made integral to their teacher education curriculum? Why not take Locke's ideas on travel, incorporate them into teacher education programs so that teachers may "look beyond" their isolation?

Yet, Dewey and his notion of the one great common world lack an analysis of *how* "studies grow out of relations in the one great common world." It might be assumed by using the phrase "one great common world" that *difference* does not matter; such an assumption risks supporting Imperialistic ideas. By not looking at this phrase closely, an educator might conclude that Dewey does not value difference when it comes to cultures, or as a generative force within and among living systems including human beings. It is true that we are in relationship with the world and we are one living system; yet, we are in relationship with each other based upon difference, and those relationships with each

[8] John Dewey, *The School and Society* (Chicago: University of Chicago Press, 1900), 91.

other and with the natural world create all sorts of differences. Dewey's notion of the one great common world needs clarifying, or perhaps to be teased open while asking, what goes on within the relationships *is* this world? Gregory Bateson gives us the tools to do so.

Bateson in *Steps to an Ecology of Mind*, theorizes a *system of differentiation*. To explain this theory he uses his notion of "ecology of mind," or ecology of ideas to pry open the conventional meaning of the relationship between humans and other living systems as one that includes "changes which are indeed adaptive from moment to moment … whose boundaries no longer coincide with the skins of the participant individuals." This "ecology of mind" is where we create meaning to interpret the world around us. To Bateson, meaning is created through differentiated relationships. Through difference, humans and other living things interact and communicate with the world and each other. I believe that Dewey would agree with Bateson's theorizing on differentiation and its power to construct information. After all, Bateson suggests that our interactions with and in the natural world participate in a larger system of communication where messages are sent in a recursive pattern and create "differences which makes a difference." Or, another way of saying this is, our interactions have effects that impact the living world and visa versa. Bateson sees the operation of difference to generate information in a broad "ecology of mind." To Bateson "intelligence" is systemic, it does not belong to just the human brain or community. This is where the similarity lies between Bateson and Dewey. Therefore, in this project when I am discussing Dewey's

notion of the one great common world I am also talking about Bateson's notion on differentiation and its importance in creating meaning.[9]

Where Travel, Education, and Ecology Meet: A Conceptual Lens

It is my concern as a teacher educator that the physical, geographical and intellectual isolation that exists in northwest Oklahoma prevents many rural teachers from having the opportunity to *experience* becoming live creatures and connecting to the one great common world. In this age of increased globalization, meaning the integration of economic, cultural, political, technological, and social systems through internationalization, it is crucial for rural teachers *to experience* the interconnections and differences that create the one great common world. After all, if we expect students to have this experience while in school, their teachers must have it first. Where and how can they get it? Where and how should they get it?

Some possibilities might be found in environmental philosophies of deep ecology and ecofeminism. Other suggestions might be demonstrated through the ecojustice framework founded by Chet Bowers and now being taken up by a growing number of educational scholars and teacher educators, such as Rebecca Martusewicz. Or should teachers experience educational travel as I have done in the Peace Corps? Perhaps they should do all of these things. Here I am interested in thinking about rural preservice teachers as living creatures who, in this age of rapid globalization, industrial agriculture, and standardized testing, may need to be educated to experience and recognize

[9] Gregory Bateson, *Steps to an Ecology of Mind* (Chicago: University of Chicago Press, 1972), 338–339, 381.

themselves and their connection to the one great common world in order to confront schooling that largely ignores matters concerning the natural world.

A purpose of this dissertation is to analyze and theorize on some of my own personal transformations that lie between having been at one time a young boy who was mortified of the natural world into a man who embraces nature and has found his place back at home. The common ground that fueled these transformations was travel, education, and ecology. Particularly, this project theorizes on travel as a pedagogical tool for preservice teachers as a thought experiment in order that they too may learn "to see" home (a full explanation of learning "to see" is included in Chapter Two). After all, I believe that it was travel, and "seeing" home differently that encouraged my transformations, while giving me membership into the one great common world. Though some classic and modern philosophers of education have theorized about travel, most notably John Locke and Mary Wollstonecraft, none have theorized on travel to understand the ecological constructs of home, especially for rural, often isolated teachers. This project helps to fill this gap, while constructing a travel plan to use with my students in northwest Oklahoma and for other teacher educators in different ecosystems to use as a model to construct their own.

It is as a junior teacher educator teaching at home in northwest Oklahoma that I reflect back upon my own education and travel experiences while asking myself this cumulative research question: How can teacher educator programs use travel as a pedagogical tool in order "to see" home? After all, as a teacher educator who is concerned with ecological and cultural issues, it is one of my goals to get my students to think about the environment and culture, specifically how Western culture hyper-

separates humans from nature and prevents humans from experiencing nature, hence not caring about it. I believe travel is a tool to recognize this tension. Travel for preservice teachers can be designed to be the action behind educational and ecological theory. It does not have to be a grand and exotic international travel adventure to learn to see home. Therefore, why not build a travel plan for preservice teachers, specifically for my students at Northwestern Oklahoma State University, that includes traveling the outer limits of home, yet to a different place, in order to discover home. Building such a travel plan is the outcome of this project. Locke was onto something when he wrote, "going abroad is to little purpose, if travel does not sometimes open his eyes, make him cautious and wary, and accustom him to look beyond," yet, I believe, that one does not have to "go abroad" in order for one's eyes to be wide open. Nor, does travel have to be at the end of an education. And, it is not only for gentleman.[10]

My twenty years of higher education and life experience came together for me by closely examining travel, education, and ecology, while discovering their overlapping parts. As a result, this project builds theory through a new conceptual lens from the works of scholars in ecophilosophy and educational philosophy, while examining travel writing and literature, including my own reflections while traveling. Now, it is my desire to use this project as a source of reflection and scholarly research to think about travel, education, and ecology. The final outcome will be to construct a travel plan to use with my students so that they too may not only be curious what lies over the horizon, but that they seek out travel, actually look beyond, and return home with their own traveler's tales, ecophilic learning, and membership in the one great common world.

[10] Locke, 105–106.

CHAPTER 2
CONFRONTING ECOPHOBIA, LEARNING ECOPHILIA AS AN EDUCATIONAL METAMORPHOSIS, PART I

If we saw the world as continuous, without division between one thing and another, say earth and air, or fire and water, firmament and heaven, man and beast, flora and fauna, here or there, what might be possible?
—Eleanor Weinel, Faculty Architecture Exhibit,
University of Oklahoma, Fall 2006

From City to Country (and back again): A Continuum

The thirty miles that spanned my city-life in Enid, Oklahoma from the rural and isolated world of Major County, a place my country cousins called home and where I spent childhood weekends, bridged two far-away and almost out of reach worlds. These places and the high plains they rested upon made up the radius of my childhood. Five days out of every week I was a child of high culture with my Czech mother's do-not-cross-the-line-defined manners, self-commitment to school and homework, and then there were the piano lessons and daily practice, basketball games, and a church activity or two. This world was rich in thought, dreams, and discipline.

My weekends were spent in another world, the country-world of my cousins. Their universe, which is quite literally *in* a meteor crater, began just a few clicks down the red-dirt road where my parents had a cabin, my family's weekend getaway post. My cousin's world of "squirrel huntin'," "skinnin' and eatin'," "noodlin'," "spittin' and chewin'" was worlds away from my well-crafted and structured city life. Though I was labeled "City Slicker" by my cousins and never fully gained access into their country life, I was always welcome to tag along on their hunts and hikes, yet the City Slicker I remained. However, I was intrigued by their outdoor knowledge and skills, and their seemingly unlimited unstructured and free time. Yet, I was nearly frightened to death of

their wild ways in the wilderness, and upon Sunday evening's return to the city, I would breath relief as the concrete, the fenced yard, my hamsters in their cage, and the piano in the living room confirmed my existence. This was my home, I thought. My child-life paralleled Aesop's classic tale, *City Mouse–Country Mouse*, though in my story I eventually overcame my fears of the natural world and became a hybrid of city and country mouse. This journey in learning the country ways of my cousins and of Major County, while retaining City Slicker's culture, took years. I am still on the road to learning this hybridity, though the road does not have to be paved anymore.

During my high school years while my cousins and I were on hunting trips, weekend campouts, or simply walking on my grandparent's farm, I began to have moments of being in relationship with the natural world. During the hunts, the catch of deer, quail, dove, or pheasant did not interest me much. It was the stalking of game, such as reading their scat and prints in the sand that held my curiosities. While on those trips I also noticed, for the first time, the *varying* cloud formations, the *different* native grasses, the *seasonal* bird songs, and the *migrating* raptors circling overhead. During the Saturday night keg parties at the oilrig or under the Cimarron River bridge it was not the beer or skirt chasin' that tickled my fancy. Instead, I noticed the spilt and split Milky Way in the night sky, the phase of the moon (and could explain it), and the human-made satellites orbiting hundreds of miles above. The world of the stellar, compared to that of the earthly, held equal fascination. Throughout my prolonged and direct experience with nature in a place that I returned to every weekend I catalogued experiences of the natural world, connected the experiences to each other, and then eventually made sense of place. I am not certain what spurred my fear of the natural world into this somewhat romantic

disposition toward nature. Was it the child's direct experience with the natural world that transformed anxiety into curiosity about nature? Was it the fear of the wild that I had to face? Was it the weekly travel from city to country, then back to city life that led to my reverence for nature? Maybe all these experiences guided my transition from fear to understanding and embracing nature. Yet, I suspect that it was probably more.

The plains of Western Oklahoma are big, but they were not big enough for my post-high school ambitions. In 1989, at the age of nineteen I had to get off this land and experience a different world. During the year after high school graduation, I notched into my belt many experiences with the natural world and a year's worth of dismal performances at three different Oklahoma universities. I had to stretch my wings. I wanted to fly away. I needed to live elsewhere. I had to get off these plain plains. Horace Greeley said it best, "Go West, young man, and grow up with the country!" After all, I had spent the last year reading Edward Abbey and could not get enough of his writing, his gruff attitude, and his commitment to his place, the desert Southwest. Now, country mouse was not even enough. Like Abbey, I too, wanted to become a desert rat. He and an ad in *Outside* magazine that read "The Southwest is our Classroom" led me to Prescott College in the high desert of central Arizona. I took Greeley's advice and Abbey's passion for place.

After the inaugural trip from prairie to desert I arrived at Prescott College in my Volkswagen with *So Far* by Crosby, Stills, Nash and Young in the tape deck and a heart full of insecurity. What was I doing here, so far from home? Compared to the other students I quickly realized that I did not have the haircut (or rather, I *had* a haircut), or the clothes, the outdoor knowledge blended with a savvy East–West coast big city attitude (I

was the first student from Oklahoma to ever attend Prescott College). I was from Enid, average-town-USA, a place that preached never to leave home. What was I doing here, at this funky liberal arts college that was committed to the environment? Was I cut out for this?

The afternoon I arrived at Prescott College, from a gas station pay phone, I sobbed to my parents and tried to explain how inadequate and different I felt. After all, this was an outdoorsy, crunchy-granola, longhaired school and I, on the other hand, arrived clean-cut, freshly shaved and wearing a new pair of ultra-white Stan Smith sneakers. The only camping I had done was in my parents' Good Times van parked in the driveway or in my cousin's converted yellow school bus. Never had I felt so alone and out of place. On the verge of hyperventilating, I almost did not hear my mother's advice, "Well, you have two choices: stay, try it, see how it goes, or turn your car around and return home. Whichever you choose, do it for yourself, and have a hell of time doin' it." Her wisdom pulled me together. As a result, I made one of the most important decisions of my life. I stayed. I stayed and did have one hell of a ride those years between Wilderness Orientation and graduation.

Travel was a cornerstone of the Prescott College curriculum, which inspired many journeys, both external and internal. On one such journey I followed Magellan's route, circumnavigating the earth in one hundred days at sea, which was a dynamic adventure in both experiencing our planet as well as experiencing varying aspects of self in relation to the places and people I encountered. This was one of many examples of *educational travel* that I experienced while at Prescott College, the type of travel about which this project is concerned. Most importantly, however, while at Prescott College I continued to

confront my fear of nature and replace it with something transformative that at the time I could not explain and years later I am trying to articulate. These transformations, or metamorphoses, from city boy who was deathly frightened of the natural world into a young man who began to love nature and also from a young man who despised home into a man who has found his place on the planet in northwest Oklahoma are the stories that drive this project.

The remainder of this chapter is committed to introducing the project's main ideas that confront isolation facing the rural teacher: *ecophobia* and *ecophilia*, *educational metamorphosis*, *educational travel*, *ecophobic blindspots*, and *ecophilic seeing*. Examples of each are intertwined throughout this project bringing clarity to each of the ideas.

Ecophobia to Ecophilia: Another Continuum

As a child growing up in Enid, my world was sheltered and planned. In this world my interaction with the wild world of nature was limited to crossing a bridge spanning a drainage ditch in order to get to and from school. However, my weekend world, shared with my cousins, was quite contrary to my city life. This world was wild and I was largely scared and even hated this world at times while awaiting the return to the city on Sunday afternoon. As a child, my fear of the natural world might be considered an example of ecophobia. According to David Sobel, author of *Beyond Ecophobia: Reclaiming the Heart of Nature Education*, ecophobia means "a fear of ecological problems and the natural world." In this landmark book he stresses the developmental approach to introducing the problems of the environment to children. He encourages educators to foster a sense of wonder about the natural world with younger children before giving them the opportunity to solve the world's ecological problems. "If we

prematurely ask children to deal with problems beyond their understanding and control, prematurely recruit them to solve the mammoth problems of an adult world, then I think we cut them off from the possible sources of their strength." Could the same be true for college students or other adults who have been cut off from the natural world most of their lives, or who have been educated to not see and value nature?[11]

To the contrary, Sobel defines ecophilia as "supporting children's biological tendency to bond with the natural world." He asks, why teach six year-olds about the problems of the rainforest, an ecological system half a world away, when there are natural wonders to marvel at on the playground, which fosters an ecophilic relationship with the natural world? Thanks to my cousins, my childhood was eventually marked by a metamorphosis from ecophobia to ecophilia. An aim of this project is to use travel as a pedagogical tool for preservice teachers to confront ecophobia (and to understand its reasons) and educate for ecophilia. I will use Jane Roland Martin's concept and call this transformation from ecophobia into ecophilia an "educational metamorphosis." Yet, like an education, ecophilia is not a destination to be reached. Learning ecophilia is a process that is a continuum. Learning ecophilia, the learner negotiates between awareness of ecophobia and its causes, moving toward an ecophilic disposition. Travel is a way to spawn such a metamorphosis from ecophobia toward ecophilia.[12]

Educational Metamorphosis

Martin's latest book, *Educational Metamorphosis*, calls an *educational metamorphosis* a "large scale change—a whole person or complete identity change—that

[11] David Sobel, *Beyond Ecophobia: Reclaiming the Heart in Nature Education* (Great Barrington, MA: Orion Society, 1996), 5.

[12] Ibid., 6.

humans undergo, one that is aptly characterized as being greater than the sum of its parts." To make this concept clearer, she cites the educational metamorphoses of people and fictitious characters, such as Victor—the wild boy of Aveyron, Richard Rodriguez, Wilma Mankiller, Eliza Doolittle, and others. Yet, the educational metamorphosis of Malcolm X is one of the most dynamic and most pertinent to this study.[13]

Martin suggests Malcolm X underwent many educational metamorphoses in his short life. Most notably he was changed from a model schoolboy with top-notch grades during his public school life into a Harlem hustler who eventually landed in prison. From being incarcerated he found Islam and radically changed his life again from a prisoner into a spiritual man fighting for Black rights through his separatist activism. Then, change overtook him again when he traveled. In Mecca, while on hajj, he was transformed from seeing the world through hateful eyes in believing that all Whites were racist to a citizen of the larger world. Understanding Malcolm X's educational metamorphoses challenges the notions that all educational metamorphoses are *educative*, seen as improvements, and that they are school bound. Martin suggests some educational metamorphoses are *miseducative* and that school is just one place where learning happens. Yet, learning is the fuel that drives the change whether it is educative or miseducative. The change can come in a moment of revelation but usually evolves over time, space, and with experience. What should be clear is that the change is radically different from the original and initial state.[14]

Culture plays an important role and affects *how* the change unfolds. Martin defines culture as "the institutions and practices, rites and rituals, beliefs and skills,

[13] Jane Roland Martin, *Educational Metamorphoses* (Lanham, MD: Rowman & Littlefield, 2007), 16.
[14] Ibid., 48–49.

attitudes and values, worldviews and localized modes of thinking and acting of *all* members of society over the *whole* range of contexts." Culture matters to the outcome of the change, or metamorphosis. Martin calls this influence on change "culture crossings," since in acquiring a new identity our frames of reference, or the beliefs, skills, values, and attitudes, are also changed, like Malcolm X's experience in Mecca. Acquiring these is a redefinition of self and world, which identifies a culture crossing. An educational metamorphosis may be summed up in three points to build its definition:

1. A change in identity where the end state is very different from the initial state.
2. The change process known as *learning* precedes the radically different state.
3. There is a cultural component to every educational metamorphosis except the metamorphosis in birth and in death.[15]

I experienced these three traits of an educational metamorphosis while learning ecophilia—from the "City Slicker" to nature lover, and from hating home to loving it. Like Malcolm X's many educational metamorphoses, learning ecophilia is a continuum, not a destination. In fact, this project might be considered the third educational metamorphosis in learning ecophilia as I attempt to articulate and theorize about my experience learning ecophilia and translate my metamorphoses into a travel plan for my students.

Educational Travel

To experiment with Locke's and my own ideas about travel, my research agenda includes conducting a thought experiment constructing a travel plan for preservice

[15] Ibid., 13, 15–16.

teachers to educate for ecophilia in northwest Oklahoma. The travel plan is an example of educational travel that is the culmination of pondering this project's main research questions: How can educational travel be constructed as an integral component of teacher education for ecophilia, especially in isolated settings? How can educational travel teach an ecophilic perspective on one's place in the "one great common world"? How can educational travel give an ecophilic purpose to education in an ecophobic culture? These research questions direct and focus this thought experiment building a case to examine educational travel for ecophilia. These research questions and the travel plan they spawn will require a research protocol that includes

1. Writing thick descriptions of place and ecophobic and ecophilic witnessing,
2. Reflecting and writing about my past travels,
3. Reading, reflecting, and writing on relevant theoretical work.

Here, I named this project's main research questions and mentioned the end result of this thought experiment: building an example of *educational travel* in the form of a travel plan educating for ecophilia. It should be noted that educational travel must have self-educative purposes and specific questions with clear objectives. *Travel,* on the other hand, where one goes to just see the sights, like museums, palaces, hotels, and ruins has no clear questions driving an inquiry and finds no place in this study.

Ecophobic Blindspots

Part of educational travel for ecophilia is to recognize and understand one's fear and neglect of the natural world, or ecophobia. Ecophilosopher Val Plumwood calls most peoples' ability to pay little attention to or not even recognizing the current ecological

crisis or the natural world's "life threatening failures" or "blindspots."[16] Her analysis of these blindspots are grown out of Western cultures characteristics of *individualism, anthropocentrism,* and *ethnocentrism,* which she argues are now becoming global characteristics of many cultures due to global trade. These cultural traits are the reasons for our blindspots, which prevent us from experiencing "the world of culture and nature," two worlds that she does not separate. I will call the traits of individualism, anthropocentrism, and ethnocentrism *ecophobic blindspots*. Because of our blindness and these centrisms rooted in the various forms of self-centeredness, they hinder our ability to empathize with the Other, meaning anything outside of ourselves including other cultures, animals, plants and places. Plumwood cites poet Gary Snyder and his perception of reality, which is "the insubstantial world of political jurisdictions and rarefied economies." For Plumwood, this false reality that lacks empathy for the natural world is the crux of the environmental crisis, which most of us are unable to even recognize because of our ecophobic blindspots.[17]

Yet, how do these blindspots caused by our cultures individualism anthropocentrism, and ethnocentrism affect our relationship with the natural world? Plumwood calls the exaggerated separation of humans from the rest of nature the "human–nature dualism," which is caused by humans' ability to hyperseparate ourselves because of reason, from others (individualism), body and animal (anthropocentrism), and cultures, particularly indigenous cultures (ethnocentrism). It is the ability to hyper-rationalize differences into separate realities: "my experience" is separate from that of everything else, labeled "the Other," which results in a sense of supremacy over another,

[16] Val Plumwood, *Environmental Culture: The Ecological Crisis of Reason* (London: Routledge, 2002), 16.
[17] Ibid., 97.

a group of people, a place, or something. This "Othering," whether it is labeled sexism, racism, etc., has its roots in Cartesian science, which allowed science to break apart matter and ideas in order to understand the whole. This reductionist thinking, Plumwood argues, allows us to colonize and exploit the nonhuman world and indigenous cultures that do not think or act within this pervasive model. As a result, we inherit a worldview in which we do not understand that we are dependent on the planet and all things that inhabit our home. This modernist reductionist mentality allows those in power (as well as many of the consumers who financially support such power structures) to commodify natural resources, animals, and even human beings.

Ecophilic Seeing

As in true transcendentalist fashion, Annie Dillard becomes fully alert as she witnesses the beauty and violence that coexist in the natural world that surround her home on Tinker Creek in Virginia's Roanoke Valley. She spent years recording her discoveries, both internal and external, to compose her Pulitzer Prize winning book, *Pilgrim at Tinker Creek*. One way she studied the natural world was learning "to see." Like her book that records the findings of both internal and external revelations, Dillard's "seeing" shares the same intimacy. To Dillard, there is "outward seeing," which "is of course very much a matter of verbalization. Unless I call my attention to what passes before my eyes, I simply won't see it." She uses this branch of seeing to explore the physical wonders of the natural world that surround her. In order to discover her internal reality, directly affected by the physical reality, she goes inward. This "seeing," which calls for "letting go" that causes one to become "transfixed and emptied," is deep reflection. Dillard clarifies her concept metaphorically, "The difference between the two

ways of seeing is the difference between walking with and without a camera. When I walk with a camera I walk from shot to shot, reading the light on a calibrated meter. When I walk without a camera, my own shutter opens, and the moment's light prints on my own silver gut." I believe both types of seeing are required if we are to have a meaningful relationship with the natural world (and with each other) and to confront and overcome our ecophobic blindspots. I also believe that to "see" we are using all of our senses, just not our ability to visualize the world around us.[18]

Dillard learns to see *externally* by walking along the creek, noticing the sun's locale in the sky, the minnows feeding along the shallows, the wild flowers, and the falling leaves. She records these experiences, connects them to one another, and begins to understand her place on Tinker Creek, much like I did when I was a young man in the country with my cousins. But there is another kind of seeing, an internal seeing that is more reflective and sometimes dangerous because you see beyond appearances and travel to the source. Dillard cautions us about this second type of seeing, "This looking business is risky."[19] One could say the same when confronting our blindspots.

Dillard's two ways of seeing ride tandem with each other. They are not dualisms. I believe that to see ecophilically, meaning to walk both "with and without a camera" is necessary to understand the world in which we live and the blindspots of individualism, anthropocentrism, and ethnocentrism. It is by walking with and without a camera that we begin to understand the natural world and our place in it. I believe that traveling, with and without a camera, is a pedagogical tool that can be used to open our shutters, allowing light to spread on our blindspots, similar to my experience of travel at Prescott College.

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[18] Annie Dillard, *Pilgrim at Tinker Creek* (New York: Perennial, 1985), 33.

[19] Ibid., 25.

CHAPTER 3[20]

CONFRONTING ECOPHOBIA, LEARNING ECOPHILIA AS AN EDUCATIONAL METAMORPHOSIS, PART II

Education is a journey, not a destination.
—Prescott College bumper sticker

Prescott College: "For the Liberal Arts and the Environment"

Even though Prescott College did not explicitly adhere to Jane Roland Martin's theorizing on educational metamorphosis, while as a student at this liberal arts college I molted. While there I had a second metamorphosis from a young man who was just beginning to understand the natural world and his place in it into a man who has a deep knowledge of the natural world and understands its and his connections to the one great common world. After all, Prescott College's motto is "For the Liberal Arts and the Environment," as the mission statement explains:

> It is the mission of Prescott College to educate students of diverse ages and backgrounds to understand, thrive in, and enhance our world community and environment. We regard learning as a continuing process and strive to provide an education that will enable students to live productive lives while achieving a balance between self-fulfillment and service to others. Students are encouraged to think critically and act ethically with sensitivity to both the human community and the biosphere. Our philosophy stresses experiential learning and self-direction within an interdisciplinary curriculum.[21]

How Prescott College achieves its mission is open to student interpretation. What is important is that the students clearly understand the college's mission and most importantly its emphasis on "experimental learning and self-direction." In fact, all new

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[20] Parts of the material in this chapter, particularly the research on the two ecophilosophies, deep ecology and ecofeminism, have already appeared as part of my master's thesis, *A School Teacher Walks About With "Green" Colored Glasses: Three Radical Ecophilosophies For Public Educators* (1997).

[21] Prescott College. "Prescott College for the Liberal Arts and the Environment," http://www.prescott.edu/, (accessed September 21, 2008).

students are required to participate in a month long travel experience in the natural world, Wilderness Orientation, led by past students and professors. The main goal of this experience is to educate the new students about the school's mission and philosophy while allowing each student to answer *how* they want to educate themselves. At Prescott College the students have a voice in planning the curriculum, the teaching, and the learning. In essence, an education at Prescott College is an education in and about self-education! Because the college is committed to experiential learning, most courses are held off-campus with the intention of learning through doing. Hence, travel was a natural fit into any class at Prescott College and it was travel that spawned this educational metamorphosis from ecophobia to a deeper understanding of ecophilia.

I believe that this little liberal arts college and the way it educates has an important story to tell, particularly for teacher education programs. Though I was not formally educating myself to become a teacher while earning my degree at Prescott College, I was learning about pedagogy, methodology, and curriculum. Essentially, my teacher education program began at Prescott College. It is this story that has a larger significance not just for myself and the educational metamorphosis that educational travel at Prescott College inspired, but also for teacher preparation programs everywhere.

A Deeper Ecophilia

The 1,060 miles that separated my Oklahoma home from Prescott, Arizona was another bridge that I crossed distinguishing two very different worlds. The difference was similar to the country–city worlds I experienced as a child; traveling between these two worlds spawned my first metamorphosis from fear to loving the natural world. On one hand, my home world was small, insular, and safe. It was there that I also learned

ecophobic blindspots, traits that many people in the Western world value on some level, including many preservice teachers. Some include:

1. Individualism—self-centeredness
2. Anthropocentrism—specie-centeredness
3. Ethnocentrism—culture-centeredness

On the other hand, my college life was worldly, risky, and adventurous. This world is what spawned an educational metamorphosis transforming these ecophobic blindspots into ones toward a deeper ecophilia.

Learning a Deeper Ecophilia

As the title of this study suggests, its purpose is to build an ecophilic concept of travel; yet, first we must consider a deeper meaning of ecophilia, to build on what has already been described. The etymological sense of this neologism is "love (philia) for the abode (oikos)."[22] Yet, to build an ecophilic concept of travel that is educationally useful to teachers, further examination of this term is needed. I will do this by examining the conceptual frameworks of two ecophilosophies, deep ecology and ecofeminism, as well as the conceptual framework of ecojustice. I will briefly summarize each of the three frameworks while choosing and naming characteristics from each, using them to build the concept of ecophilia. Also, I will use reflections of my own travels, domestic and foreign, as sources to illustrate the ecophilic concept being described. To conclude, I will compose a definition of ecophilia writ large while respecting the commonalities and differences of each of the three frameworks.

[22] Mauricio Yushin Marassi, "The Natural Environment and Responsibility: A Buddhist Approach," http://www.sotozen-net.or.jp/kokusai/sympo2001/en/12.htm (accessed February 19, 2008), 4.

Deep Ecology and Biocentric Realization

> *Deep ecology goes beyond a limited piecemeal shallow approach to environmental problems and attempts to articulate a comprehensive religious and philosophical worldview. [Its basic insight] of biocentric equality is that all things in the biosphere have an equal right to live and blossom and to reach their own individual forms of unfolding and self-realization within the larger Self-realization.*[23]
>
> —Bill Devall and George Sessions

The birth of ecophilosophy, like many other radical movements and ideas, occurred in the late 1960s and early 1970s. In 1972, Arne Naess criticized what he called the *shallow-range* ecology movement, one that preached conservation without giving a full-critique of *why* many environmental problems existed. He claimed this shallow approach did not challenge the philosophical presuppositions and fundamental correctness of the industrial social paradigm of reality. However, he offered an alternative: what he called a *deep long-range* ecology movement, or *deep ecology*. Deep ecology offered a new way to look at the world while proposing a major realignment of the prevailing western philosophical worldview, culture, and lifestyles. Naess builds the deep ecology conceptual framework with eight basic points:

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves. These values are independent of the usefulness of the nonhuman world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy *vital* needs.

[23] Bill Devall and George Sessions, *Deep Ecology: Living As If Nature Mattered* (Layton, UT: Peregrine Smith Books, 1985), 65, 67.

4. The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of nonhuman life *requires* a smaller human population.
5. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.
6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change will be mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.[24]

There are many variants to deep ecology with each variety refining these eight basic points; yet, all agree that anthropocentrism, the view that humans are the origin and measure of all value, is the root to all ecological destruction.

Most deep ecologists adhere to the two "ultimate norms of self-realization and the biocentric ethic" as part of the deep ecology framework. Bill Devall and George Sessions explain the first of these norms:

> Spiritual growth, or unfolding, begins when we cease to understand or see ourselves as isolated and narrow competing egos and begin to identify with other humans from our family and friends to, eventually, our species. But the deep

[24] Ibid., 70.

> ecology sense of self requires a further maturity and growth, an identification, which goes beyond humanity to include the nonhuman world. We must see beyond our narrow contemporary cultural assumptions and values, and the conventional wisdom of our time and place, and this is best achieved by the meditative deep questioning process. Only in this way can we hope to attain full mature personhood and uniqueness.

Essentially, the norm of self-realization rests on the fact that to grow spiritually we must expand our reality beyond self as "competing egos" and must "begin to identify with other humans … including the nonhuman world … to attain full mature personhood," much like the educational metamorphosis spawned by experiences with and for the natural world while attending Prescott College.[25]

The second norm, the biocentric ethic, proclaims, "that all things in the biosphere have an equal right to live and blossom and to reach their own individual forms of unfolding and self-realization within the larger Self-realization." It is through becoming self-actualized, or allowing the self to unfold, that one reaches the realization of biocentric equality, allowing the biosphere to unfold. Hence, the self and the environment unfold together.[26]

The combination of the two ultimate norms form what I call *biocentric realization*, or expanding our notion of self to include all living things in our environment while recognizing that each has an intrinsic value to reach their own form of self-realization. Biocentric realization is the most promising aspect of deep ecology for teaching and learning ecophilia since it is congruent with John Dewey's notion of educating to connect to the one great common world. When understanding Dewey's idea of the one great common world to be "the all encompassing life force that flows through

[25] Ibid., 67.

[26] Ibid.

and connects everything uniting lessons to each other and to the everyday life of the learner," combined with Bateson's system of differentiation, to the deep ecologist "the life force" would include not only humans, but also all living things. These two ideas support one another in their love for the abodes. As the Devall and Sessions passage above suggested, for self-realization to begin we must do more than move past our egos and connect with our species. We must join the one great common world. Understanding the congruency between deep ecology and Dewey's notion of "the live creature" builds the biocentric realization while building the definition of ecophilia writ large.

Learning Biocentric Realization

At nineteen I was tender footed to the ways of surviving in the wild. Though I was curious about the natural world and had many experiences *in* it, particularly as a child, I was still fearful of it. Yet, my fear now originated from my ecophobic blindspots that were beginning to be challenged. After all, when on the prairie alone, in all that space, it is easy to be "exposed to dangers," including a super-ego in denial of itself and its culture. It was a three-day wilderness solo, part of a month long Wilderness Orientation at Prescott College that forced exposure to dangers while I learned "to see," eventually breaking my fear. Paralleling deep ecology's call from a shallow to a deep ecological approach to understanding the natural world, my life before Prescott College could have been considered narrowly focused and shallow in its self-obsessing, mega-consuming, and unadventurous approach to life. My love of self, others, and life in general was shadowed by my destructive lifestyle. It took direct, prolonged, and numerous experiences in and with the natural world along with reading about the natural world and travel narratives for me to see my ecophobia. But change did come. Change

struck during Wilderness Orientation and I began to shed skin. A metamorphosis into a deeper ecophilia was underway.

When I first walked into the wilderness that September morning in 1989 the official and unofficial purposes were clear. The official purposes mentioned that Wilderness Orientation was designed to learn about the guiding philosophies of Prescott College. Yet, at the time, I was more interested in the purposes I created for myself, all inspired by the travel narratives of others. I wanted: to shelve my old world for a while and find my direction magnetically, live out of a backpack, read Walt Whitman and Edward Abbey the way they were meant to be read, take life-threatening risks, climb a mountain solo, and be quiet and listen. Little did I realize that Wilderness Orientation and the other educational travel experiences that followed would radically transform the way I saw the world. This month-long wilderness experience marked my transformation from a young man who had already faced many of his fears of nature as a boy, yet was still ecophobicly blindspotted, to a more ecophilic human.

My fifty-five pound pack weighted with all I needed to sustain myself and the other nine participants for a month, warned me that this was going to be a life-changing experience. Then came the three-day solo. With nothing but the clothes on my back, a sleeping bag, a water bottle, and three days of solitude, I began to molt. Was it the silence, the call of the river, the phainopepla, or the evening canyon breezes that sparked this shed? Might it have been those star-packed desert nights? Maybe it was the learning processes of awareness, then focus, then connection, and finally understanding that taught me a thing or two? Maybe it was all these things and then some that ushered in a new way to see the world and my place in it. Specifically, I expanded my notion of self that

included all living things, or what I call biocentric realization. Like when Edward Abbey surprisingly kills the cottontail with a stone hurled from afar and then the elation he felt in connecting to all living things through the death of this rabbit, I too, was hurled out of my self, species, and culture-centered world and into one of infantile understanding of interconnectedness.[27]

It was there, on that rocky cliff above the East Verde River, hungry yet clear-eyed that I began to know myself as part of something huge, something bigger and better than I had ever imagined. A sense of biocentric realization began to slowly whittle away at my ecophobic blindspots. I wrote in my journal, "I've seen new things in nature which in turn has shown me new things in me."[28] I was well on my way to knowing biocentric realization; hence, becoming a live creature of the one great common world. Abbey professes his membership in this club, "We are kindred all of us, killer and victim, predator and prey, me and the sly coyote, the soaring buzzard, the elegant gopher snake, the trembling cottontail, the foul worms that feed on our entrails, all of them, all of us. Long live diversity, long live the earth!"[29] I, too, became a member during Wilderness Orientation.

Ecofeminisms and Ecopolitical Gender Sensitization

> *Ecological feminism is the position that there are important connections–historical, experimental, symbolic, theoretical—between the domination of women and the domination of nature, an understanding of which is crucial to both feminism and environmental ethics.*[30]
>
> —Karen J. Warren

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[27] Edward Abbey, *Desert Solitaire: A Season in the Wilderness* (New York: Ballantine Books, 1968), 41.

[28] Steven Wade Mackie, Wilderness Orientation Journal, September 1989, in author's possession.

[29] Abbey, 42.

[30] Karen J. Warren, "The Power and the Promise of Ecological Feminism," in *Environmental Philosophy: From Animal Rights to Radical Ecology*, ed. Michael Zimmerman, (Englewood Cliffs, NJ: Prentice Hall, 1993), 320.

As there are many varying branches of feminisms, there are equally a number of ecofeminisms; yet, the ecofeminisms are united in that they pay respect to the paradigm shift called for by deep ecology. However, ecofeminisms criticize deep ecology in its failure to critique the domination of women and its connections to other social oppressions and ecological dominations. Specifically, ecofeminism points out that deep ecology fails to critique the connection of domination over women and the natural world. This critique binds all the ecofeminisms together.

Carolyn Merchant, author of *Radical Ecology: The Search For A Livable World,* divides ecofeminism into four distinct branches: "liberal ecofeminism, cultural ecofeminism, social ecofeminism, and socialist ecofeminism."[31] The reason ecofeminism as a whole is separated from the critiques of deep ecology and social ecology (to be briefly discussed on the following pages) is that the various camps of ecofeminism can be divided to relate to either the deep or social ecology platform. I find it helpful to understand liberal and cultural ecofeminism as combined to make *deep ecofeminism*, and to understand social and socialist ecofeminisms as combined to form *social-ecological feminism*. It should be noted that these two categories, combining the various feminist ecophilosophies into *deep ecofeminism* and *social-ecological ecofeminism* are my own formulation.

The conceptual framework of deep ecofeminism centers on the belief that both nature and women have been devalued in Western culture and that realization of their full potential can be reached by elevating and liberating women and nature through direct political action while understanding the prehistory of women when nature was respected

[31] Carolyn Merchant, *Radical Ecology: The Search for a Livable World* (New York: Routledge, 1992), 184.

and seen as female.[32] Deep ecofeminism sees power in both political and cultural actions that connect women with nonhuman nature. In fact, deep ecofeminists would align themselves with deep ecologists if the deep ecologists also understood and critiqued the connection between the subjection of women and nature and took political action, not just relying on self-realization for change. It is this feminist critique of deep ecology that builds a case for ecophilia from a feminist perspective.

The conceptual framework of social-ecological ecofeminism is partially constructed out of the works of social ecologist Murray Bookchin. Though social ecology is not discussed in this project due to its close ties with ecojustice (discussed in the next section of this chapter) the basic tenet of social ecology is that hierarchical structures are the root cause for many if not all our ecological problems. Social ecologists also include humans *within* nature and have an ecocentric ethic that involves caring for humans and nonhuman life. (For a thorough discussion on social ecology and its relationship with education see my master's thesis, *A School Teacher Walks About With "Green" Colored Glasses: Three Radical Ecophilosophies For Public Educators.*)[33]

The two camps that compose social-ecological ecofeminism, social ecofeminism and socialist ecofeminism, share the belief that "the idea of dominating nature stems from the *domination* of human by human" and that an ecological society can only exist when all forms of domination are freed. This is a fundamental belief common to both social-ecological feminism and to social ecologists. What is distinct between the two camps of social-ecological feminism and social ecology is that the former further analyzes the

[32] Ibid., 190–191.

[33] Steven Wade Mackie, "A School Teacher Walks about with 'Green' Colored Glasses: Three Radical Ecophilosophies for Public Educators" (master's thesis, University of Oklahoma, 1997).

"oppressions imposed on by marriage, the nuclear family, romantic love, the capitalist state, and patriarchal religion." Social-ecological ecofeminists would align themselves with the social ecologists if the latter furthered their critique of hierarchy into realms of gender biases.[34]

Each of the ecofeminisms, including the composite categories that I created, has minor, yet important differences in their beliefs. They also have a fundamental similarity. For the purposes of simplification when discussing ecofeminism in general, it is important to note that all ecofeminisms agree that there is a direct connection between the domination of women and the domination of the natural world; yet, each of the branches of ecofeminism go about criticizing and devising solutions around this common belief differently.

Each of the ecophilosophies raises different fundamental questions that make each distinctly unique. Deep ecology raises the question of how deep is the reform/conservation approach, while offering a solution of "self-realization and the biocentric ethic." Ecofeminisms, as broadly defined, agree with this analysis yet call to examine the link between the domination of women and the domination of nature, which I believe is calling for *ecopolitical gender sensitization*, or respecting sex equality and the natural world while understanding the history of domination over women and nature.

Dewey states, "No creature lives merely under its skin; its subcutaneous organs are means of connection with what lies beyond its bodily frame." An ecofeminist dissection of this quote would suggest what is "under its skin" and "what lies beyond its bodily frame" matter, since both women and nature have been devalued. The most recent

[34] Merchant, 194.

history of domination over women and nature is ecophobic in the sense that one genuinely cannot love another without the other, nor can one realize biocentricity without understanding men's domination of women and the natural world. I understand ecofeminism to be the most thorough of the ecophilosophies since it agrees fundamentally with deep and social ecology while raising the bar of critique through its conceptual analysis of men's domination of women and the natural world. The two cannot be separated. Ecopolitical gender sensitization includes an understanding of this relationship while making connections to the one great common world and adding definitively to ecophilia writ large.

Learning Ecopolitical Gender Sensitization

Where I grew up "feminism" was a dirty word, "matrilineal" was just a foreign, meaningless, and abstract concept glossed over once in my high school world geography class and the ecophobic blindspots of individualism, anthropocentrism and ethnocentrism were celebrated. I had not yet thought about nor considered the impact of my own patriline, or such a system of lineage pervasive throughout the world. How does such a family lineage system affect the relationship humans have with each other and the natural world? I began to ask this question on my first visit to Hopi Country.

Though we never crossed state lines, or country borders, on the five-hour haul from Prescott College to Third Mesa, we passed into a different world upon entering the reservation. For a week my Southwest Archeology professor, classmates, and I, all of whom were male, assisted researchers in collecting oral histories from the Hopi in the village of Old Oraibi, the oldest continuously inhabited settlement in the United States. It was in this ancient world of the Hopi that I first began thinking and educating myself

about the complex history of women and how this history changed over time along with attitudes and beliefs toward the natural world. It could be thought that I was a late bloomer to the complexities of gender, yet it took women, experiencing the Hopi's matrilineal system, and seeing it in action on the reservation to spark this new awareness. Why had it taken so long? After all, eighty percent of the teacher population in the United States is female. Should I not have been consciously taught to be gender sensitive in grade school, if not by my own mother? Does it take a woman to teach this? Maybe it is necessary to travel in order to see and understand something that is so globally pervasive and ingrained as gender inequality. Years later at Flagstaff Middle School, I taught Hopi students. In return they taught me about the implications of their matrilineal system on their everyday life; however, it was this first experience on Third Mesa that charged my interest to think about the very different ways of organizing family and how these ways affect human relationships to the natural world.

The Hopi, or Peaceful People, are organized matrilineally. All children belong to the mother's clan. The women own all the land and dwellings. They also determine the social status of their family. Most of the deities are female including the creator of the world, Spider Woman. My experience in Old Oraibi and understanding their matrilineal system helps clarify ecopolitical gender sensitization, as does this field entry dated April 4, 1990:

> I've only been in Hopi country for three days but I'm sensing that their relationship with Mother Nature (and to the Hopi nature is "mother") is integrated into their everyday life. They do not spiritually separate themselves from their natural world, nor is there a separation in their physical life either. Their pueblos are made from the earth that they live on and plant their corn seeds in …. Also their respect for the earth is seen in the respect towards women. I believe that this is due to their matrilineal family organization and again the fact that their worlds, physical and spiritual, are integrated. To me, it seems such a different, yet

peaceful and grateful, way to live life. Where did we [of European culture] go wrong?"[35]

Romanticism can be dangerous, especially if glorifying native peoples. If there is a hint of such naiveté, I apologize. Yet, in searching for how I encountered ecopolitical gender sensitization in my travels there is no better example than to look at the Hopi's matrilineal system and how it may initiate an ecophilic perspective on the natural world. After all, much of the patrilineal sense of interacting with the natural world is based on domination. My sensitivity to gender emerged from witnessing another way a culture interacts with their environment. In my case, it was through observing the Hopi and their matrilineal system. Ecopolitical gender sensitization may begin by witnessing matrilineal native cultures' rich and deep knowledge of place that translates into an understanding and caring for that place and each other. Again, I use caution about romanticizing native peoples and their matrilineal ways of life while acknowledging their wisdom of place and understanding that there is much to learn from that wisdom.

Ecojustice and Ecoethical Acculturation

> *Ecojustice education is an approach that analyzes the increasing destruction of the world's diverse ecosystems, languages and cultures by the globalizing and ethnocentric forces of Western consumer culture. Ecojustice scholars and educators also study, support and teach about the ways that various cultures around the world actively resist these colonizing forces by protecting and revitalizing their commons, that is the social practices and traditions, languages, and relationships with the land necessary to the sustainability of their communities. By emphasizing the commons (and its enclosure or privatization), ecojustice perspectives understand social justice to be inseparable from and even imbedded in questions regarding ecological well-being. Ecojustice education thus emphasizes educational reform at the public school, university and community levels as necessary to stem the tide of both cultural and ecological destruction.*[36]

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[35] Steven Wade Mackie, Archeology of the Southwest Journal, April 4, 1990, in author's possession.

[36] Ecojustice Education, http://www.ecojusticeeducation.org/index.php?option=com_frontpage&Itemid=1, (accessed October 18, 2008).

Deep ecology and ecofeminism each offer unique conceptual frameworks to evaluate the global ecological crisis. Each of these frameworks builds upon the other, adding another layer to the critique as to why the ecological health of the planet is at risk. Though each of the ecophilosophies is concerned with the local, as well as the global, the ecojustice framework focuses on the local as a fundamental aspect of its theory and practice, while understanding the local in relation to its global connections. This framework is also primarily addressed to education, a concern that ecophilosophers need to consider more thoroughly.

Rebecca Martusewicz and Chet Bowers, founders and advisory leaders of the Center for EcoJustice Education, have written extensively on ecojustice, theorizing its role in educational reform. Ecojustice critics find value in the social justice platform; yet criticize it as anthropocentric since it does not recognize that human beings are dependent upon life systems that are being threatened. As a result, ecojustice theorists aim to reduce the impact of the global consumer-dependent culture while actively working at the grassroots level to preserve what they call the "cultural commons," or "the social practices and traditions, languages, and relationships with the land," while simultaneously lifting people out of poverty and giving them equal opportunity. There are five aspects to the ecojustice framework:

1. Eliminating the causes of ecoracism,
2. Ending the North's exploitation and cultural colonization of the South (Third World cultures),
3. Revitalizing the commons in order to achieve a healthier balance between market and nonmarket aspects of community life,

4. Ensuring that the prospects of future generations are not diminished by the hubris and ideology that drives the globalization of the West's industrial culture,
5. Reducing the threat to what Vandana Shiva refers to as "earth democracy" that is, the right of natural systems to reproduce themselves rather than to have their existence contingent upon the demands of humans.[37]

In "Social Foundations as Pedagogies of Responsibility and Ecoethical Commitment" Martusewicz and Jeff Edmundson use the ecojustice framework to build a "cultural-ecological approach" to teacher education, which "seeks to examine the ways that specific cultural ways of knowing impact natural systems and thus our ability to sustain our communities into the future." In identifying "cultural ways of knowing," these ecojustice educators look to day-to-day language usage and cultural patterns to expose the harmful actions of humans toward each other and the planet. By identifying these aspects of culture and its critique they hope to foster an "ecoethical consciousness," which the authors define as "the awareness of and ability to respond carefully to the fundamental interdependence among all forms of life on the planet." Hence, a goal for ecojustice educators is to use the ecojustice framework to build a cultural-ecological approach to teacher education by identifying harmful cultural practices while fostering an ecoethical consciousness.[38]

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[37] Ecojustice Education, "Glossary," http://www.ecojusticeeducation.org/index.php?option=com_rd_glossary&task=show, (accessed February 5, 2008).

[38] Rebecca Martusewicz and Jeff Edmundson, "Social Foundations as Pedagogies of Responsibility and Eco-ethical Commitment," in *Teaching Social Foundations of Education: Contexts, Theories, and Issues,* edited by Dan W. Butin, (Mahwah, NJ: Lawrence Erlbaum, 2005), 73.

For the purposes of this study's thesis, the strengths of the ecojustice framework lie not only in its direct application to educators but also in its critique of Western consumer culture and how this culture threatens the cultural commons of others. This critique, leading to the preservation of the cultural commons while recognizing the connections between the local and the global, specifically the one great common world, builds the concept of *ecoethical acculturation*. To clarify, this ecophilia, ecoethical acculturation, identifies and preserves a culture's commons (intergenerational knowledge, land use habits, public spaces, etc.) through a critique of how Western consumer culture threatens the cultural commons while making the connections to the one great common world. The ecojustice framework clearly values all the characteristics of ecophilia that I have defined: biocentric realization, ecopolitical gender sensitization, and ecoethical acculturation. The ecojustice theorists have more fully elaborated the content of curriculum for ecophilia than ecophilosophers have yet considered. That is why the ecojustice framework is the most thorough and most conclusive of any ecotheory. As a result, I will use the ecojustice framework to help build the travel plan to confront ecophobia and to educate for ecophilia.

Learning Ecoethical Acculturation

Though I never heard the term "ecojustice" while at Prescott College, much of my education was presented through the lens of the ecojustice framework. There was no question that I had developed an ecoethical consciousness by the time I graduated. Prescott College gave me firsthand experience to the devastating effects of first world consumerist culture reaching into third world communities and their environments: I witnessed the internal struggles of the rural Chinese; on one hand wanting to modernize

with many of the West's conveniences, while on the other hand desiring to hold onto their traditional customs and rituals. In a township outside of Capetown I met apartheid. There, at a community center, I was part of a theater troupe that performed short, improvised skits promoting world peace and understanding. In Baja California Sur, the impact of tourism on the culture of the small fishing villages was enormous, not to mention its impact on fish counts. Global warming was taking its toll on the immense Mendenhall Glacier in Alaska where I assisted scientists taking ice core samples. If learning is participating in new experiences, educational travel is learning on speed. All of these were Prescott College experiences that led me to learn ecoethical acculturation while slowly shedding the ecophobic character traits of my culture: individualism, anthropocentrism and ethnocentrism. Upon graduation from Prescott College, my backpack was chocked-full of ecophilic educational experiences. At the time I knew that it was time to take these experiences, relive them for the education of others, and contribute my piece/peace to the world. Now, it was time to teach. Where would I go? What would I teach?

It was 1992, the year I graduated from Prescott College along with fifteen others, that I received a partial answer. At graduation, nature writer Barry Lopez gave a charged address titled, "On Wealth." Throughout his own globetrotting, Lopez asked many indigenous people to define "wealth." He began his speech with a definition of this concept composed from the responses he received, "Wealth is a place that is home. It's a place where people can share and love each other. It's a common ground for friends to express themselves. It's a place where one is missed when one is absent."[39] Keeping

[39] Steven Wade Mackie, Journal August 1992-April 1993, entry December 1992, in author's possession.

these thoughts in mind, I began my postundergraduate adventure with a return home. Could I discover the wealth Lopez described? If so, would Lopez's wealth as part of the commons add to the understanding of ecoethical acculturation?

After passing three years in the high deserts of Arizona, my return to the prairies of northwest Oklahoma marked yet another "culture crossing," a term Jane Roland Martin uses that involves movement between different cultural formations, which can spawn an educational metamorphosis.[40] I experienced my place, northwest Oklahoma, with a fresh insight that can only be acquired leaving, and then returning home. It was with a set of ecoethical glasses and as a "stranger" that I saw and experienced different elements of home. Many of these I had taken for granted in the past. Soon I discovered the wealth of home that Lopez described in the cultural commons that ecojustice educators fought to preserve.

My extended family welcomed me home, *all* of whom still lived in the area, minus my Aunt Marlene who made the trek west to California forty-five years after the Dust Bowlin' Okies. They held a grand fiesta in my honor while offering an invitation to stay and live in the cabin on Crystal Lake, a few country miles down the road from the Mackie Centennial Farm and from where my cousins still lived. Soon, I became entrenched in family, local lore and custom: I interviewed and recorded the old timers and their tales of immigration, surviving the Dust Bowl, and war. My Czech grandmother taught me to make kolaches, dumplings, and to can fruit and vegetables. Using the resources at the Oklahoma Historical Society, I researched my genealogy and contacted distant relatives living in the U.S. and in The Czech Republic. As a result I helped find

[40] Martin, *Educational Metamorphoses*, 72.

my paternal grandmother's two sisters and brother, three siblings she had never met. My grandmother was the oldest, born a bastard child, abandoned at birth, and grew up on the streets of Oklahoma City and in foster homes. She met her first blood relatives at sixty-nine years old. In these discoveries there was much to praise and bless. There was also much to criticize since I was experiencing home differently now. It was through this criticism, combined with my ecoethically acculturated disposition that the activist was born: I educated myself on local ecological issues and the state and federal legislative process that affected them. I wrote letters to my representatives, editors of the local paper, and to local people who I thought were simply doing good. I protested with the Save The Cimarron environmental group, trying to prevent a toxic waste facility from being built along the banks of the Cimarron River, my river. We failed. I educated others and myself on the corporate hog industry that was just getting its grips on northwest Oklahoma. Here, I had some success. Also, I sang praises and supported the physically and mentally handicapped residents of the Northern Oklahoma Resource Center of Enid (NORCE) for managing the city of Enid's recycling program.

My return home was a lesson in self-education about and for home while making the connections of home to the one great common world, both in wealth, as defined by Lopez, and activism. Now, I could see the cultural wisdom and undertake the challenges of home because I had left and experienced the one great common world through educational travel, while earning ecoethical acculturation leading to an ecophilic disposition.

Ecophilia Writ Large

The differences between the two ecophilosophies and the educational theory of ecojustice are important, but the overall distinguishing characteristics are the relevance to this argument. These unique characteristics of ecophilia are biocentric realization, ecopolitical gender sensitization, and ecoethical acculturation. I acknowledge the complexity of these three ecophilic characteristics and for the purposes of this dissertation I am going to embrace all three in order to construct ecophilia writ large. I believe all three characteristics have value to educators and all three are necessary to be considered ecophilic. Yet, for simplification purposes, a general definition of ecophilia is needed. To construct a concept of ecophilia writ large I will review the three characteristics, while adding my own ideas to further simplify the definition.

Similar to how the frameworks of the two ecophilosophies and that of ecojustice build upon each other, so do the ecophilic characteristics presented in this paper:

1. Biocentric Realization expands our notion of self to include all living things in our environment while recognizing the intrinsic value of these living things and their connection to the one great common world. For example, biocentric realization is recognized when one communicates with and celebrates the natural world while understanding the relationship between self, community and world.
2. Ecopolitical Gender Sensitization advocates understanding of the connection of domination over women and the natural world while promoting liberation of both and connecting to the one great common world. For example, ecopolitical gender sensitization is recognized when one has respect for the

sexes and nature equally while understanding the global history of domination over women and nature.

3. Ecoethical Acculturation identifies and preserves a culture's commons through a critique of how western consumer culture threatens the cultural commons, particularly but not entirely of the Third World, while making connections to the one great common world. For example, ecoethical acculturation is recognized when one acknowledges the value of preserving local intergenerational knowledge as part of the cultural commons while making connections between that knowledge and the similar knowledge found in other communities.

As already mentioned, the etymological sense of ecophilia is defined as "love (philia) for the abode (oikos)." Historically, "abode (oikos)" has meant house, city, or state. What if the definition was expanded microcosmically to mean our bodily home and macrocosmically to mean our world and universe? If so, could the expanded definition of ecophilia, meaning love for the body, region lived, and universe, resonate in totality with the three ecophilic characteristics already defined? When this expanded definition is applied to ecophilic characteristics, could it mean that all ecophilias call for a revolution in love for self, love for others, love for place and its creatures, and love for world? If so, could ecophilia be defined simply as *basic goodness* for self, others, place, creatures and world? Under these premises then could a meaning of life be to recognize the *unity of all life* for the one great common world? Would not all the ecophilic characteristics derived from deep ecology, ecofeminism, and ecojustice agree? Therefore, if ecophilia in all its varieties of meaning, means basic goodness and from all the ecophilias we can derive that

a meaning of life is to recognize the unity of all life then I argue that to live ecophilically, it is *essential* that each of the three ecophilias are learned. For rural teachers, educational travel can achieve the disposition of ecophilia, much like my experience at Prescott College. Next, it is essential for teachers to acquire an ecophilic disposition in order to teach ecophilia and halt the current ecological crisis.

In sum, ecophilia is an educated disposition that requires *ecoethical acculturation* that is marked by the learner's *biocentric realization* with his or her connection to the nonhuman world, and by an ongoing effort to be gender sensitive by learning *ecopolitical gender sensitization*. *Ecoethical acculturation* is achieved for home and all the living things that live there while understanding one's place in the one great common world.

Learning Ecophilia

The cold and damp morning that I reached the center of the universe ended up being a blessing since I had the oracle to myself. The weather kept the other travelers and tourists at bay. For months I had been preparing for this meeting. My oratory, posing life's big questions, had been practiced for weeks. I was not going to fumble in her presence. Taking a three-month leave of absence from my work with the homeless children of northwest Oklahoma (my first job after graduating from Prescott College) and after reading Henry Miller's *The Colossus of Maroussi* (1941), I had the opportunity to take a "grand tour" of sorts in Greece. I just turned twenty-three.

Following Miller's footstep I was led to Delphi. It was there that two eagles collided, sent by Zeus from opposite ends of the universe to find the center of the world. Here Miller wrote, "The atmosphere is superhuman, intoxicating to the point of

madness."[41] Now, I was there, not mad, but drunk from the natural beauty of the seascape, the history of the place, the rhythmic tinks of the bells on the goats, the movement of the goat herder on the mountain, and the mist that shrouded the ancient monuments. Now it was my turn with the oracle. Well, maybe I was a little mad. Drunk? Definitely. I explained my predicament to her:

> Oracle, I've been accused of leading a charmed-lucky life. Yet, those who make such claims speak unknowingly of my life. Maybe they are jealous. It is true I've been blessed with an extraordinary education, full of travel experience, which to those who value such things could be led to think that I've been lucky. However, it wasn't charms or luck that issued such a gift; it was simply not believing in limits combined with my stubborn drive to see the next horizon, never taking "No" for an answer and pursuing truth. Sorry, these are genetic traits running rampant in my family. But here are my questions: What am I to do with such an education and experience of travel? I mean, for the past couple of years I've barely had time to breathe as I've been packing for the next adventure and there is still so much more to explore. I guess another way of saying this is, what is my purpose? How am I supposed to give back these experiences of education and travel, including this journey to Greece? What's the meaning of my life?[42]

I waited for a response. I waited so long that the afternoon warmth eventually lifted the sea mist, which brought other travelers and the tourists. The oracle remained silent. Should I have lured her with a gift from home? A rose rock? A red tailed hawk feather? An Eskimo Joe t-shirt? Disappointed, I returned to Nea Makri and the Greek family with whom I lived.

It was not until weeks later, while sitting on the beach of Nea Makri alone and listening to Billie Holiday, that she finally spoke. Her voice was clear. What mattered in life was simply being good, pursuing truth, and doing what was right for humanity, for other living creatures of this earth, and for myself. Leopold was correct in *his* moment of

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[41] Henry Miller, *The Colossus of Maroussi* (New York: New Directions, 1941), 196.

[42] Steven Wade Mackie, Greece/European Journal April 1993–July1993, entry May 8, 1993, in author's possession.

clarity, "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise."[43] I took her advice.

Are not Leopold's words another definition of ecophilia writ large? Are not they similar to basic goodness? Yet, how do we get there? How do we be good? Might Dillard's concept of learning "to see" lead to goodness? According to the ecophilosophers and the educational theorists for ecojustice it will take a revolution for change to come. Maybe the last lines of Miller's book that inspired my journey to Greece, including his meaning of revolution could guide us on this quest:

> The light of Greece opened my eyes, penetrated my pores, and expanded my whole being. I came home to the world, having found the true center and the real meaning of revolution. No warring conflicts between the nations of the earth can disturb this equilibrium. Greece herself may become embroiled, as we ourselves are now becoming embroiled, but I refuse categorically to become anything less than the citizen of the world which I silently declared myself to be when I stood in Agamemnon's tomb. From that day forth my life was dedicated to the recovery of the divinity of man. Peace to all men, I say, and life more abundant![44]

Travel as Teacher Education in the One Great Common World

As Dewey has written, "No creature lives merely under its skin … it must draw upon something in its surroundings to satisfy its needs."[45] When students and teachers are sheltered from the natural world because of the isolating effects of school architecture, their growth as live creatures may be stunted, as their needs may not be satisfied and as they learn not to see because of their ecophobic blindspots. Learning becomes artificial and ecophobic, as there is not a connection to the outside world or to the one great common world. How will preservice teachers experience the one great common world for

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[43] Aldo Leopold, *A Sand County Almanac and Sketches Here and There* (New York: Oxford University Press, 1949), 224–225.

[44] Miller, *The Colossus of Maroussi,* 241.

[45] Dewey, *Art as Experience*, 13.

ecophilia, particularly if they are living in rural and isolated environments and taught not to see? Even educational travel might be confining, not serving an educational purpose, if done to only see the sights, such as museums, palaces, national parks, landmarks, etc. So the question remains, how might educational travel spawn educational metamorphoses for ecophilia from mere creatures into live creatures while making connections to the one great common world?

There are many narratives of self-education and travel for ecophilia to support the value of educational travel for teachers, such as *A Short Residence in Sweden* by Mary Wollstonecraft and Robin Lee Graham's *Dove*, about a sixteen year-old who begins a five-year journey aboard his twenty-four foot sailboat circumnavigating the earth because he finds his schooling a bore.[46] However, like most of my travel at Prescott College, educational travel is not necessarily about experiencing a foreign country. John Muir wrote of a profound transformation walking the United States in *A Thousand Mile Walk to the Gulf*. As already mentioned, in *Pilgrim at Tinker Creek,* Annie Dillard wrote about her adventures in understanding and learning *to see* a place in Virginia's Blue Ridge Mountains. Some rural teachers may want an international experience, much like my years in Africa; however for some, educational travel might mean traveling only across county or state lines. Regardless, the point of educational travel for teachers is to confront the many challenges of ecophobia, including the blindspots; to experience the one great common world for ecophilia, including learning to see, and to return home with experiences in order to help students foster the same educational metamorphosis.

[46] Robin Lee Graham, *Dove* (New York: HarperCollins, 1972).

My travels educated me to think of myself as a live creature in the sense that Dewey articulates in his epigram. For example, the years I spent teaching in Burkina Faso and Cameroon not only "opened my eyes" while forcing me to "look beyond" but this experience in educational travel expanded my life's horizon. Now back at home, not only can I see the earth's curve, but also I can see what lies beyond and feel that it is my responsibility to take care of what is there. Once on the road to learning this ecophilic disposition, there is no turning back if you are to remain a live creature. I am convinced that this disposition is congruent with teaching for Dewey's one great common world and is vital to achieve in teacher education, particularly for rural teachers because of the physical, geographical and intellectual isolation. For me, educational travel has been a way to learn and to see the one great common world while making the global connections to home and defying isolation. This thought experiment comes out of my experiences at Prescott College, yet I recognize that not all will have this experience. This dissertation brings this experiment to the regional flagship universities of my place, northwest Oklahoma, and beyond. How can educational travel be constructed as an integral component of teacher education for ecophilia especially in isolated settings? How can educational travel teach an ecophilic perspective on one's place in the one great common world? How can educational travel give an ecophilic purpose to education in an ecophobic culture?

CHAPTER 4
TRAVEL FOR ECOPHILIA

The tourist is someone who doesn't know where he's been.
The traveler doesn't know where he's going.[47]

—Paul Theroux

Educational Travel: An Old Idea

The idea to travel for self-education is not an original one. It has been practiced by many different cultures throughout history. Today, the Aborigines call it a walkabout. Christians, Jews, and Muslims call it a pilgrimage. Extreme sport enthusiasts call it adventure. Conscientious-minded travelers might call it a journey. What is important here is that travel reaches across cultures and centuries. Yet, very little research has been completed on why or how travel might be educative. There is no research on the benefits of travel for the rural teacher in order to discover the ecological constructs of home, even though there is a wide variety of literature that develops and organizes travel around the value of ecophilia. More specifically, teacher education has largely lost the idea that travel is good, even though some educational theorists write on the purposes and benefits of travel, most notably John Locke.

In *Some Thoughts Concerning Education*, John Locke writes of the grand tour, "The last part usually in education is travel, which is commonly thought to finish the work, and complete the gentleman." On the benefits of travel he adds, "first, language, secondly, an improvement in wisdom and prudence, by seeing men, and conversing with people of tempers, customs and ways of living, different from one another, and especially

[47] Macy Halford, "The New Yorker Festival: Mind the Gap," *The New Yorker*, October 05, 2008, http://www.newyorker.com/online/blogs/festival/2008/10/paul-theroux-mind-the-gap.html (accessed October 18, 2008).

from those of his parish and neighborhood." He also suggests that "going abroad is to little purpose, if travel does not sometimes open his eyes, make him cautious and wary, and accustom him to look beyond." This traveler is Dewey's live creature and one that might begin to see and identify blindspots, since travel has the power to "open his eyes." Locke continues, "He that is sent out to travel at the age, and with the thoughts of a man designing to improve himself, may get into the conversation and acquaintance of persons of condition where he comes."[48] So, the question remains, how does one make travel educational? What role can educational travel play in teacher education? How can educational travel power educational metamorphoses for rural teachers into the one great common world? To help answer such inquiries first I will explore literature with ecophobic means and consequences, which is miseducative. My intention is to build a contrary case of what educational travel is not. Then, I will explore literature with ecophilic means and consequences to construct examples of ecophilic travel, which is educative.

Miseducational Travel with Ecophobic Means and Consequences

On an early October evening in 1872 while playing the trick-taking card game, whist, with five friends at the exclusive London Reform Club, Phileas Fogg bet twenty-thousand pounds that he could travel around the world in eighty days:

Andrew Stuart (engineer). The world is big enough.

Phileas Fogg (wealthy bachelor). It was once ….

Stuart. What do you mean by "once"? Has the world grown smaller?

[48] Locke, 105–106.

Gauthier Ralph (bank director). Certainly, I agree with Mr. Fogg. The world has grown smaller, since a man can now go around it ten times more quickly than a hundred years ago.

Stuart. You have a strange way, Ralph, of proving that the world has grown smaller. So, because you can go around it in three months–

Fogg. In eighty days

John Sullivan (banker). That is true, gentlemen, only eighty days, now that the section between Rothal and Allahabad, on the Great Indian Peninsula Railway, has been opened.[49]

And so the fire was sparked in Fogg, though not a fire of educational travel, but one with self-satisfying aims to conquer and win. In the world of fictitious literature, the rest was history: Fogg, along with his new manservant, Jean Passepartout (the previous manservant was sacked for bringing Fogg shaving water two degrees too cold), circumnavigated the earth by train, ship, and even elephant, in eighty days to win the bet and the money.

Upon returning to England and the London Reform Club Fogg failed to tell of the places he visited or of the people he met. Did he learn anything? What were his aims, other than the aim to satisfy his desire to conquer and win? It was clear that Jules Verne in *Around the World in Eighty Days* (1873) wanted the character of Fogg to reflect the character of the ambitious industrialists, a character motivated by individual and corporate triumphs at any cost. However, Verne fashioned Fogg not as a Baron of Oil or a Baron of the Railway, but as a Baron of Touring who, while racing around the planet literally killed to conquer in order to win. Fogg's race around the planet exemplified each

[49] Jules Verne, *Around the World in Eighty Days* (New York: Signet Classics, 1991), 15–16. Note: For the sake of clarity, simplification, and dramatization I have transformed this dialogue from Verne's novel into play script.

of the ecophobic blindspots of individualism, anthropocentrism and ethnocentrism to such an extreme that his travels are miseducative.

Fogg's coolness overflowed into arrogance as he handled the many mishaps that befell him. His arrogance was displayed most demonstrably in his actions to dominate, a recurring theme in the text. Fogg dominated over Passepartout and over everyone he met, including killing Sioux Indians while traveling by train in the United States. He eventually dominated over his future Indian wife whom he rescued from being burned alive by the "savages" in India. He even dominated over the various modes of travel he commanded by manipulating ship captains and train conductors to create travel schedules of convenience. Of course he paid handsomely to alter these schedules and coolly stated, "Money is no object."[50] This was not travel with educational aims. Nor could it be called travel. Fogg undertook a *tour* as a *tourist* resulting in ecophobic and miseducative outcomes. Travel for ecophilia required biocentric realization, ecopolitical gender sensitization, and ecoethical acculturation, dispositions that were absent in Fogg. Instead he displayed extreme individualism, anthropocentrism, and ethnocentrism, all ecophobic traits; the same traits that I possessed before Prescott College and also the same traits that many preservice teachers have. After all, we, like Fogg, are products of Western culture.

Historically, Verne's *Around the World in Eighty Days* was the transitory work between the era of exploration of foreign lands by the rugged, often commissioned, adventurer and the era of modern-day tourism. This new era was created by new modes of travel spawned by the Industrial Revolution. In 1869, four years previous to the book's publication, the first continental railroad in the United States and the opening of the Suez

[50] Ibid., 207.

Canal were completed. A year later the railroads were linked across the subcontinent of India. These new routes, as well as others, combined with countless new inventions, making life on the road much more convenient and easier.

This new industry was bred for the wealthy like Fogg, whose ecophobic vices of individualism, anthropocentrism, and ethnocentrism were encouraged by the Industrial Revolution. These values sharply conflicted with the values of the ecophilias discussed in Chapter Three: particularly they opposed biocentric realization, ecopolitical gender sensitivity, and ecoethical acculturation. As a result, Verne's tale can be considered ecophobic and miseducative for the purposes of this dissertation and when considering educational travel for ecophilia.

In the book Fogg showed no recognition of "love for the abode," or understanding of *basic goodness* and the *unity of all life*. For example, on the last page of the book and upon completing his tour and winning the bet Fogg pondered, "What had he really gained by all this trouble? What had he brought back from this long and weary journey? Nothing, say you? Perhaps so; nothing but a charming woman, who, strange as it may appear, made him the happiest of men!"[51] Fogg claimed he is now happy because he *gained* and *brought back* a woman; yet, what did he *give* to the people and places on his tour? How did he grow as a human being? Where was the reciprocity between him and his environment? When did he show sex equity? Upon his return home after all that "trouble," what did he learn? Even though Fogg circumnavigated the earth, might one consider his lack of transformation a miseducative metamorphosis?

[51] Ibid., 236.

On the Road?

There was no prize money involved, other than the lack of it, that motivated the travels of Sal Paradise (Jack Kerouac) and Dean Moriarty (Neal Cassidy), the two main characters in Kerouac's autobiographical road trip epic *On the Road* (1955). They traveled not to win, but to *experience* life openly and daringly as they raced across the United States from coast to coast and back again and again, ending the three-year adventure with a road trip to Mexico City. Along their route they asked life's big questions to themselves, to each other, and to strangers of the road: Who am I? Where am I going? Where am I from? What am I doing here? Yet, they asked such questions in the midst of a debauched, self-indulgent, and hedonistic lifestyle. Yes, *On the Road* is "one of the most powerful and important novels of our time," a book "that turned on a generation," and it is one that forces the reader to look in the mirror, reflect, ask the big questions; yet, in searching for the answers, not to emulate, due to the extreme recklessness both of the characters themselves and to others.[52]

Whereas Phileas Fogg was only motivated by the end, which justified the means, Paradise and Moriarty were only interested in the means, living in the moment with little thought of the next. While on the road they drank, smoked pot, popped Benzedrine, picked fights, stole, womanized, and abandoned fellow travelers, family, friends, and in the end even each other. Through this they too demonstrated extreme individualism, anthropocentrism, and ethnocentrism, all ecophobic traits that led them down a miseducative dead-end road. As their lives became more destructive, sadness replaced the promise of outcome in the characters questioning. The sadness became so heavy that the

[52] Jack Kerouac, *On the Road* (New York: Signet Classics, 1955), front cover.

characters' ability to self-realize was extinguished, along with the complete lack of any of the ecophilic dispositions. Toward the end of the book Moriarty asked Paradise "What's your road, man?—holyboy road, madman road, rainbow road, guppy road, any road?" In the end, both Kerouac and Cassady took the road of self-indulgence that led them down the road to self-annihilation. At forty-seven, Kerouac died of cirrhosis of the liver caused by a lifetime of heavy drinking. Cassady was found on a Mexican railroad track in a drug-induced coma. Hours later he died. He was forty-one.[53]

Yet, despite their self-overindulgence, Fogg might have *gained*, maybe even educated himself a bit from traveling a mile or two of Paradise and Moriarty's road. Fogg might have loosened up and let go of his stuffy exterior and experienced the flavorful foreign life that surrounded him on his around the world tour. He might have even given of himself to the people and places he visited transforming his ecophobic disposition into one leaning toward ecophilia. Paradise and Moriarty could have learned a bit by traveling Fogg's road. Maybe they would have better understood their role in the world with a clearer magnetic direction, as demonstrated by Fogg.

Educational Travel with Ecophilic Means and Consequences

Mary Wollstonecraft (1759–1797) was born to explore and to travel. As a child her family moved often within England, following the jobs that her abusive father found. In her brief adult life, she continued to be on the move. In 1785, Wollstonecraft spent nearly a year in Portugal with her beloved friend Fanny Blood. In the same year *A Vindication of the Rights of Woman* (1792) was published, she moved to revolutionary France. There she lived for two years, getting a first hand account of the revolution's

[53] Ibid., 206.

middle years. But it was her three-and-a-half month adventure to Scandinavia recorded in *A Short Residence in Sweden* (1796) that gained her fame as a traveler. This travel log was considered in many circles to be the first modern-day travel narrative. Wollstonecraft traveled only with her infant daughter and French maid as she recorded her adventures in Sweden, Norway, and Denmark in twenty-five letters written to her lover, Gilbert Imlay. In the letters she reflected on the people and the hospitality of Scandinavia, the education of women, commercial trade, the natural world and other topics, while she revealed some of her educational aims directly.[54] Other aims were discovered many years later.[55]

In her letters to Imlay, it is clear that Wollstonecraft attained a disposition of ecophilia by structuring her curriculum, identifying teachers, and recording her learning through discovering and learning the three categories that compose ecophilia writ large. She built her curriculum around the ecophilic concepts of biocentric realization. She found her teachers through ecopolitical gender sensitization. She structured her learning around ecoethical acculturation. At points throughout her educational travels she encountered basic goodness and unity of life. It should be noted that although all three ecophilic concepts should be practiced in learning an ecophilic disposition, Wollstonecraft's formula in acquiring such a disposition was unique, as all formulas for ecophilic attainment should be. It should also be noted that Wollstonecraft learned these ecophilic dispositions by educating herself. It was through self-education that she found her teachers, learning, and curriculum. Again, learning an ecophilic disposition is not a destination to be reached. Learning to live ecophilically is a continuum in encountering

[54] Mary Wollstonecraft, *A Short Residence in Sweden* (London: Penguin Classics, 1796).

[55] Richard Holmes, introduction to *A Short Residence in Sweden*, by Mary Wollstonecraft (London: Penguin Books, 1796).

ecophobia (individualism, anthropocentrism, and ethnocentrism) and practicing the traits that compose ecophilia (biocentric realization, ecopolitical gender sensitization, and ecoethical acculturation).

Educational travel for ecophilia contains a binary interplay between external and internal educational aims, meaning traveling with aims to improve the bodily home, home, and world abodes. The same could be understood for Wollstonecraft's aims in *A Short Residence in Sweden.* Yet, regardless of Wollstonecraft's aims that drove her curriculum, teaching, and learning through travel, her passion, bravery, and courage cannot be denied. After all, Scandinavia was largely unknown even to fellow Europeans at the time. To be a woman of the eighteenth century traveling there alone with only her infant daughter and maid was something quite unusual at the time. Wollstonecraft's well-planned curriculum for herself paid particular attention to the devastating effects of commerce on the Scandinavian coastal villages. Prophetically, through learning to see, she learned biocentric realization, Wollstonecraft foretold of the current ecological crisis as she observed the Norwegian coast from the deck of her ship:

> The view of this wild coast, as we sailed along it, afforded me a continual subject for meditation. I anticipated the future improvement of the world, and observed how much man has still to do to obtain of the earth all it could yield. I even carried my speculations so far as to advance a million or two of years to the moment when the earth would perhaps be so perfectly cultivated, and so completely peopled, as to render it necessary to inhabit every spot—yes, these bleak shores. Imagination went still farther, and pictured the state of man when the earth could no longer support him. Where was he to flee from universal famine? Do not smile: I really became distressed for these fellow creatures, yet unborn. The images fastened on me, and the world appeared a vast prison.[56]

In this short, yet poignant, selection from Letter Eleven, written midvoyage, Wollstonecraft unveiled that it is through experiencing a foreign place, or the world

[56] Wollstonecraft, *A Short Residence,* 130.

abode, that allowed her the intellectual freedom and space to explore the depth of her bodily abode by asking fundamental questions, as she did on the fate of humanity. Through educational travel, both external and internal, she connected to a life force that existed beyond her normal, everyday reality. Eventually she returned home to England making her learning there relational to her travel experiences, connecting them to the one great common world as I did when returning home after graduating from Prescott College and as demonstrated in this next passage by Wollstonecraft:

> How frequently has melancholy and even misanthropy taken possession of me, when the world has disgusted me, and friends have proved unkind. I have then considered myself as a particle broken off from the grand mass of mankind; I was alone, till some involuntary sympathetic emotion, like the attraction of adhesion, made me feel that I was still a part of a mighty whole, from which I could not sever myself.[57]

Here, Wollstonecraft demonstrated how educational travel can inspire reflection for ecophilia, including all levels of ecophilia from bodily to worldly abodes. By experiencing a foreign place Wollstonecraft traveled both internally and externally while connecting between self and all living things leading to biocentric realization as part of the one great common world.

Second, Wollstonecraft's travel curriculum consisted of a treasure hunt. She was on a mission to recapture a ship "packed with silver and Bourbon plate," that Imlay lost in a business deal. By doing this she hoped to save Imlay's business, salvage their rocky relationship, and allow the love to flow between them. Her quest included finding the ship, *Maria and Margaretha*, and the captain, Peder Ellefsen; then she could start negotiations for Imlay. This was a huge undertaking, especially for a woman at the time. It should be noted that this travel aim was never mentioned directly in her book. It took

[57] Ibid., 69–70.

the passing of two hundred years to reveal this fact. Yet, while playing treasure hunter she confronted ecophobia and had ecophilic insights into self-centeredness that can be inspired by greed through business and commercialism of the time,

> A man ceases to love humanity, and then individuals, as he advances in the chase after wealth; as one clashes with his interest, the other with his pleasures: to business, as it is termed, everything must give way; nay, is sacrificed, and all the endearing charities of citizen, husband, father, brother, become empty names.

The outcome of Wollstonecraft's efforts to uncover the treasure is unknown. What is known, as this passage foretells, is that Imlay rejected her upon her return to England.[58]

Third, like most of her writings, including *A Vindication of the Rights of Woman,* she used her personal experience to discuss and explain the philosophic topics about which she wrote. As a result, *A Short Residence in Sweden* revealed her psychological travels as well as her physical ones. Particularly, as she ventured forth it became increasingly clear that the relationship with Imlay was doomed. Consequently, her sorrow over Imlay grew. Looking for comfort in this matter and to feed her restless spirit she increasingly turned to the beauty of the natural world seeking solace in the wilderness she traveled. In doing so she wrote passionate and romantic passages of her sentiment for the natural world, which ultimately gave her understanding and clarity into her relationship with Imlay while displaying an ecophilic understanding of self and her place in the world. These passages eventually inspired the Romantic poets like Samuel Taylor Coleridge and Percy Bysshe Shelley (Wollstonecraft's son-in-law).[59] Near an abandoned fort, near Tonsberg, Norway, the romantic in Wollstonecraft speaks:

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[58] Ibid., 23–26, 193.

[59] Ibid., 36.

> Here I have frequently strayed, sovereign of the waste; I seldom met any human creature; and sometimes, reclining on the mossy down, under the shelter of a rock, the prattling of the sea amongst the pebbles has lulled me to sleep--no fear of any rude satyr's approaching to interrupt my repose. Balmy were the slumbers, and soft the gales, that refreshed me, when I awoke to follow, with an eye vaguely curious, the white sails, as they turned the cliffs, or seemed to take shelter under the pines which covered the little islands that so gracefully rose to render the terrific ocean beautiful. The fishermen were calmly casting their nets, whilst the sea-gulls hovered over the unruffled deep. Everything seemed to harmonize into tranquillity; even the mournful call of the bittern was in cadence with the tinkling bells on the necks of the cows, that, pacing slowly one after the other, along an inviting path in the vale below, were repairing to the cottages to be milked. With what ineffable pleasure have I not gazed–and gazed again, losing my breath through my eyes–my very soul diffused itself in the scene; and, seeming to become all senses, glided in the scarcely-agitated waves, melted in the freshening breeze, or, taking its flight with fairy wing, to the misty mountain which bounded the prospect, fancy tripped over new lawns, more beautiful even than the lovely slopes on the winding shore before me. I pause, again breathless, to trace, with renewed delight, sentiments which entranced me, when, turning my humid eyes from the expanse below to the vault above, my sight pierced the fleecy clouds that softened the azure brightness; and imperceptibly recalling the reveries of childhood, I bowed before the awful throne of my Creator, whilst I rested on its footstool.[60]

Through the natural world and a disposition of biocentric realization, Wollstonecraft connected into the life force showing her the unity of life. Educational travel fueled this charge headed toward ecophilia.

While dining with a Swedish family she wrote, "At supper my host told me bluntly that I was a woman of observation, for I asked him *men's questions*." She later continued, "This spirit of inquiry is the characteristic of the present century, from which the succeeding will, I am persuaded, receive a great accumulation of knowledge."[61] Wollstonecraft asked poignant and direct questions to people and places of varying sorts. She found her teachers in everyone and everything she encountered: from the destitute to the royalty, from city and rural architecture, the mountain passages, to the rivers and their

[60] Ibid., 110–111.

[61] Ibid., 68, 93.

falls, and of course the ocean, the weather, and the seamen with whom she spent so much time. This spirit of inquiry by living as an ecopolitical gender-sensitive woman allowed her to be open and free *to see* the lessons in almost everything she experienced while traveling in Scandinavia. She intricately danced between spontaneity and well-planned aims in building her curriculum and in finding teachers while expressing ecopolitical gender sensitization.

Wollstonecraft's sharp eye for detail in *seeing* foreign places and people was the method to her learning, which led to ecoethical acculturation. Wollstonecraft learned to see from traveling much as Annie Dillard learned *to see* from nature. Dillard wrote, "Nature is like one of those line drawings of a tree that are puzzles for children: Can you find hidden in the leaves a duck, a house, a boy, a bucket, a zebra, and a boot?"[62] Traveling and learning with ecoethical acculturation is like entering into and exploring one of these child puzzles. Can you find the gifts? This exploration is also similar as when a teacher meets a new student for the first time. Here, Wollstonecraft saw a gift and expressed her ecoethical acculturation:

> It is very fortunate that men are a long time but just above the brute creation, or the greater part of the earth would never have been rendered habitable, because it is the patient labour of men, who are only seeking for a subsistence, which produces whatever embellishes existence, affording leisure for the cultivation of the arts and sciences that lift man so far above his first state. I never, my friend, thought so deeply of the advantages obtained by human industry as since I have been in Norway. The world requires, I see, the hand of man to perfect it, and as this task naturally unfolds the faculties he exercises, it is physically impossible that he should have remained in Rousseau's golden age of stupidity.[63]

[62] Dillard, 19.

[63] Wollstonecraft, *A Short Residence,* 121.

Through *seeing* the potential of man, Wollstonecraft was able to see her own gifts by using travel to learn and write about politics, prison reform, land rights, nature, and education, all part of the commons. She connected her learning to the bigger picture of how she understood the universe, world, and her own life. It was educational travel that allowed her *to see*, hence to learn, earn ecoethical acculturation, and ecophilia in general.

Wollstonecraft not only wrote of her own travels, she also theorized on the concept of travel, on travel writers, and on travel writing: "The art of travel is only a branch of the art of thinking." About travel writers she suggested that they have "some decided point in view, a grand object of pursuit to concentrate their thoughts, and connect their reflections." On travel books she wrote that they should not be "detached observations, which no running interest, or prevailing bent in the mind of the writer rounds into a whole."[64] These thoughts from Wollstonecraft showed the importance of purposeful travel with specific educational aims, as demonstrated in *A Short Residence in Sweden*. Wollstonecraft traveled just as she built a philosophic argument: the itinerary, or framework, was set and structured before venturing; yet, while journeying fluidity and spontaneity were welcome as long as the aims remain clear. Wollstonecraft danced beautifully and skillfully between holding true to the travel plan and allowing freedom as she pursued the truth in building her curriculum, teaching, and learning. Fogg, Paradise, and Cassady would have benefited from reading Wollstonecraft. Yet, how can teacher-education programs use Wollstonecraft's self-educative style in finding her teachers, learning, and curriculum as a metaphor for structuring their own programs? By doing so, might preservice teachers learn the self-directed approach to educating themselves, as I

[64] Peter Swaab, "Romantic Self-Representation: The Example of Mary Wollstonecraft's *Letters in Sweden*," in *Mortal Pages, Literary Lives: Studies in Nineteenth-Century Autobiography* (London: Scholar, 1996), 15.

did at Prescott College and as Wollstonecraft practiced by "asking men's questions"? Might these self-directed teachers be more apt to travel and learn ecophilia?

Drifting to Discover the Good Things

Whereas Englishwoman Mary Wollstonecraft crossed cultures multiple times in her life, including living in Paris during the French Revolution, American Henry Miller (1891–1980) also crossed cultures living in Paris from 1930–1939 while contributing his spark to ignite the Sexual Revolution with the publication of *Tropic of Cancer* in 1934. These Parisian years were prolific for Miller. He published more than ten books and articles, writing in both English and French. However, Miller knew this time was closing as political tensions were building in Europe in the late 1930s. On the eve of World War II at the urging of his literary companion, Lawrence Durrell, who lived in Corfu, Miller went on holiday to Greece. He crossed cultures again in August 1939.

Making the seafaring voyage from Piraeus to Corfu to meet Durrell, Miller outlined his curriculum, his method to finding teachers, and how he desired to learn from his travels: "I had promised myself on leaving Paris not to do a stroke of work for a year. It was my first real vacation in twenty years and I was ready for it. Everything seemed right to me. There was no time any more, just me drifting along in a slow boat ready to meet all comers and take whatever came along." This was his self-educative plan for traveling in Greece. My country cousins had a similar self-educative plan in learning about the natural world by their almost unlimited amount of unstructured and free time. However, Miller's self-educative plan was to allow life to unfold as he "drifts." Like Wollstonecraft, Miller and his travel book about Greece, *The Colossus of Maroussi* (1941), exemplified a clear case of educational travel whose consequences were

ecophilic. This is sensed in the book's thesis, "Marvelous things happen to one in Greece—marvelous *good* things which can happen to one nowhere else on earth."[65] Miller called these travels the "high water mark in life's adventures thus far."[66]

However, unlike Wollstonecraft whose educational travel for ecophilia was structured for this paper, categorically linking the curriculum, teaching and learning in the three categories building ecophilia, the analysis of Miller's educational travels for ecophilia was more holistic. Here, I largely let Miller speak for himself while allowing his ecophilic disposition to unfold through *his* own writing. After all, anything is possible by "drifting," including acquiring an ecophilic disposition.

Miller's method to discover the "*good* things" was to simply wander, or "drift." Unlike Wollstonecraft's travels in Scandinavia and her clear aims structuring her curriculum, teaching, and learning, Miller had no plan other than to unearth the "*good* things" of Greece while discovering his own. "To-day as of old Greece is of the utmost importance to every man who is seeking to find himself. My experience is not unique." He found himself and his place in the world through his method of wandering both alone and with other wanderers like himself; yet, he always kept his self-educative curricular thesis to discover the "*good* things" in the forefront of his mind. He closed his Greek travel log with his life's mission statement (a "*good* thing"). Miller stated that in Greece he became a "citizen of the world … and from that day forth my life was dedicated to the recovery of the divinity of man." *The Colossus of Maroussi* was a testimony of "how to" recover "the divinity of man." It was a guidebook of sorts, theorizing on each of the three

[65] Miller, *The Colossus of Maroussi*, 13, 15.

[66] Henry Miller, *My Life and Times* (New York: Playboy Press, 1971), 80.

categories that comprise ecophilia leading to basic goodness and the unity of life, as proclaimed in this passage:

> To live creatively, I have discovered, means to live more and more unselfishly, to live more and more *into* the world, identifying oneself with it and thus influencing it at the core, so to speak. Art, like religion, it now seems to me, is only a preparation, an initiation into the way of life. The goal is liberation, freedom, which means assuming greater responsibility. To continue writing beyond the point of self-realization seems futile and arresting. The mastery of any form of expression should lead inevitably to the final expression—mastery of life. In this realm one is absolutely alone, face to face with the very elements of creation. It is an experiment whose outcome nobody can predict. If it be successful the whole world is affected and in a way never known before. … Indeed, I am almost terrified for now, contrary to my life in the past, I have but to desire a thing and my wishes are gratified. I am in the delicate position of one who has to be careful not to wish for something he really does not desire. The effect, I must say, has been to make me desire less and less. The very real sense of power and wealth which this entails is also somewhat frightening—because the logic of it seems too utterly simple. It is not until I look about me and realize that the vast majority of my fellow-men are desperately trying to hold on to what they possess or to increase their possessions that I begin to understand that the wisdom of giving is not so simple as it seems. Giving and receiving are at bottom one thing, dependent upon whether one lives open or closed. Living openly one becomes a medium, a transmitter; living thus, as a river, one experiences life to the full, flows along with the current of life, and dies in order to live again as an ocean.[67]

Dewey would have probably agreed with Miller and called him a card carrying member of the one great common world. Wollstonecraft would have agreed too while wishing she had been born a century and a half later. Yet, how might teacher education programs embrace Miller's approach to "living openly" as a member for their own programs leading to the "mastery of life"? Why do teachers need to be masters of life, which I argue includes an ecophilic disposition? How can educational travel aid teachers to live openly? How can living openly aid teachers? How might teacher educators use Wollstonecraft and Miller as examples of educational metamorphoses?

[67] Miller, *The Colossus of Maroussi,* 206–207, 211, 241.

CHAPTER 5
A TRAVEL PLAN FOR ECOPHILIA

The only possible revolution, the only worthwhile revolution, must be created not by politicians or militarists but by educators.[68]

—Henry Miller

The Travel Plan: Orientation for Ecophilia in Northwest Oklahoma

The purpose of this travel plan is to connect theory to practice while building an experiential and self-directed approach to travel for ecophilia in northwest Oklahoma for preservice teachers, modeled after Wilderness Orientation at Prescott College. I will conduct a thought experiment, building a travel plan as part of a four-week summer course titled Orientation for Ecophilia in Northwest Oklahoma, to be taught at Northwestern Oklahoma State University (NWOSU). This plan is designed to confront the ecophobic blindspots of individualism, anthropocentrism, and ethnocentrism, so that my students may begin to see and learn ecophilia's biocentric realization, ecopolitical gender sensitization, and ecoethical acculturation. The outcome of the proposed travel plan is to spawn an educational metamorphosis in my students from ecophobes to ecophiles, much like my experience at Prescott College.

This chapter is divided into three sections, correlating to the three stages of travel I have constructed that are essential components of educational travel: *pretravel*, *travel*, and *home-travel*. First, in each of these three sections, I will tell of the travel stage as I experienced it during Prescott College's Wilderness Orientation. Secondly, I will conceptually analyze each stage of travel while applying one of the three characteristics of ecophilia (biocentric realization, ecopolitical gender sensitization, ecoethical

[68] Henry Miller, review of *Summerhill*, by A. S. Neill, *Summerhill* (New York: Hart, 1960), inside front cover.

acculturation) in order to confront one of the three ecophobic blindspots (individualism, anthropocentrism, and ethnocentrism). The three characteristics of ecophilia could be learned and practiced in any of the three stages of travel to confront any of the three ecophobic blindspots. However, for example purposes only, I apply one ecophilic characteristic to confront one ecophobic blindspot in each of the three stages of travel. Also, I will argue that a traveler does not simply one day attain ecophilia in a moment of revelation while traveling, similar to how Jane Roland Martin describes that a learner rarely experiences an educational metamorphosis instantly.[69] Ecophilia, like an educational metamorphosis, deepens through the life long process and at many times throughout ones life a journey is required. Therefore, the stages to planning educational travel can happen repeatedly. Lastly, I will apply the travel stage and its activities while building a travel plan for the course, Orientation for Ecophilia in Northwest Oklahoma.

I define northwest Oklahoma as the ten counties that eighty to eighty-five percent of the Northwestern Oklahoma State University (NWOSU) student body calls home.[70] It is this student body that is my target audience for building this course. The ten counties from which most of the students hail include: Harper, Ellis, Woods, Woodward, Alfalfa, Major, Grant, Garfield, Kay and Noble. Because of the historical and ecological importance of the Oklahoma Panhandle, or No Man's Land, I expand the definition of northwest Oklahoma to also include the counties: Cimarron, Texas, and Beaver.

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[69] Jane Roland Martin, *Educational Metamorphoses*, 16.

[70] Northwestern Oklahoma State University Faculty Handbook (August 2007), p. 1–3.

STAGE ONE: ***Pretravel During Wilderness Orientation at Prescott College***

My adventure as a new student at Prescott College began on the first day of my arrival in Prescott, which was also the first day of Wilderness Orientation, the required course for all new students. At the Prescott College Retreat Center I was welcomed and introduced to the people with whom I would be spending the next four weeks, including nine other new students and two instructors. For the next few days we would get to know each other and the other four groups of new students and instructors, while we were acclimating to the high desert environment, preparing for the camping part of the course, and being introduced to the ways of the college. Specifically, this included an introduction to the overall goals and objectives of Wilderness Orientation:

1. Students experience the Southwest in a deep and direct way.
2. Students are introduced to the Prescott College method of education, which emphasizes self-direction and experiential ("learning-by-doing") education.
3. Students meet a small group of other new students who often become life-long friends.
4. Students better understand the Prescott College commitment to environmental ethics, reverence for nature, and responsibility to the planet.
5. Students learn and review basic outdoor techniques and skills, compass navigation, first aid, and environmentally sound, low-impact camping.
6. Students share in the teaching of basic ecological concepts of local flora, fauna, landscapes, and the peoples inhabiting the area, both past and present.[71]

[71] Prescott College. "College Highlights," http://www.prescott.edu/highlights/orientation.html (accessed May 10, 2008).

At this stage of Wilderness Orientation, which I name *pretravel*, my ecophobic blindspot of individualism began to be challenged; specifically this blindspot was losing ground as I was crossing into Prescott College's culture. After all, this college's culture was "for the liberal arts and the environment," a much different cultural mantra, as compared with that of northwest Oklahoma and the dominant culture in the United States. My life was about to radically change.

My individualism continued to be challenged, as I became part of a cohesive group while attending lectures on the ecology, including culture, of the Southwest, and taking short day hikes with the professors and other more experienced students who were well on their road to learning ecophilia. This education during pretravel included learning about many aspects of this new environment, everything from the fragile cryptobiotic soil of the desert, to the cruel bodily functions caused by dehydration, to the myths of the Yavapai, to the wonders in the stellar night sky, and most importantly about group dynamics. We also discussed how we were *part* of something great, not how *we* were great. I was beginning to see (on a deeper level) the intrinsic value of the natural world. As a result, I began reflecting this value inside. The professors and other ecophiles at Prescott College not only saw the world differently, they were different and I was becoming part of this culture. As I crossed into the culture of Prescott College I began another educational metamorphosis by being shown my individualism through experiencing the natural world and seeing its intrinsic value. I was learning biocentric realization, this time a bit deeper. I remember thinking "I ain't in Oklahoma anymore." Let the shed continue.

Pretravel: A Conceptual Analysis

The journey begins before the first step is taken from home. Sometimes it starts with an itch, other times it begins out of necessity; however, if travel is educational it always has to do with curiosity, a sense of wonder, and questioning in planning the curriculum, and seeking teachers and learning: Where do I want to travel? Why? What do I want to learn? How do I plan on learning it? Who and what will be my teachers? Then there are the more practical questions: How am I going to get there? What am I going to take? Who is going with me? How much money do I need? In order to plan for pretravel and to answer most of these questions a wide assortment of curricular sources are available: maps, guidebooks, histories, literature, arts, Internet sites, fellow travelers, and newspapers. The main objective during this stage of travel is to build the travel itinerary in which these sources, plus others, are necessary to consult.

Yet, I am talking about educational travel for ecophilia and in this first stage of travel it is possible to confront individualism and learn biocentric realization before leaving home. To do so a traveler self-educates about the place to travel and the people and the other living things that call it home while attempting to make the learning relational by connecting the learning to the one great common world. However, the one great common world might not be known yet. Making learning relational and knowing the one great common world might wait until the planning phases of travel or home-travel. For example, a pretraveler before going to México might research topics surrounding immigration: Who immigrates and to where? Why do people immigrate? How do corporations benefit from illegal immigration at home? What are the human rights and environmental issues surrounding illegal immigration? How can the traveler get involved once returning home to prevent human and environmental abuses

surrounding the issue of immigration? How does immigration affect the family structure? How does immigration affect the world writ large on levels of environmental degradation, including the abusive loss of the cultural commons?

A pretraveler might research other topics, for example women, gay, and minority rights, weather phenomena, local artists, and histories. Pretravel planning might influence the later two stages of planning, especially when organizing when and where to go and what to do while traveling and home-traveling. Yet, the point here is to build an itinerary that confronts the ecophobic blindspots and educates for ecophilia, while attempting to connect the learning to the one great common world. I suggest that someone who has learned ecophilia can aid the student tremendously in building a travel itinerary for ecophilia, similar to the way Rachel Carson advises an adult to guide and sustain a child's sense of wonder.[72]

Pretravel as Orientation for Ecophilia in Northwest Oklahoma

Pretravel begins with questions. Before talking about travel, ecophobia, ecophilia, or any of the other main ideas concerning this project, I begin the course by reading and discussing with the students *Socrates Café* by Christopher Phillips. In the book, Phillips emphasizes the importance of the *Socratic method* to keep the questioning process alive throughout our adult lives, a process natural in children. Phillips claims that as adults we can loose our sense of wonder if we stop asking life's big questions. Asking life's big questions is a prerequisite in undertaking educational travel since the questions guide the curriculum, learning, and teaching. They also structure the travel itinerary, which is constructed during this stage of travel.

[72] Rachel Carson, *The Sense of Wonder* (New York: Harper & Row, 1956), 45.

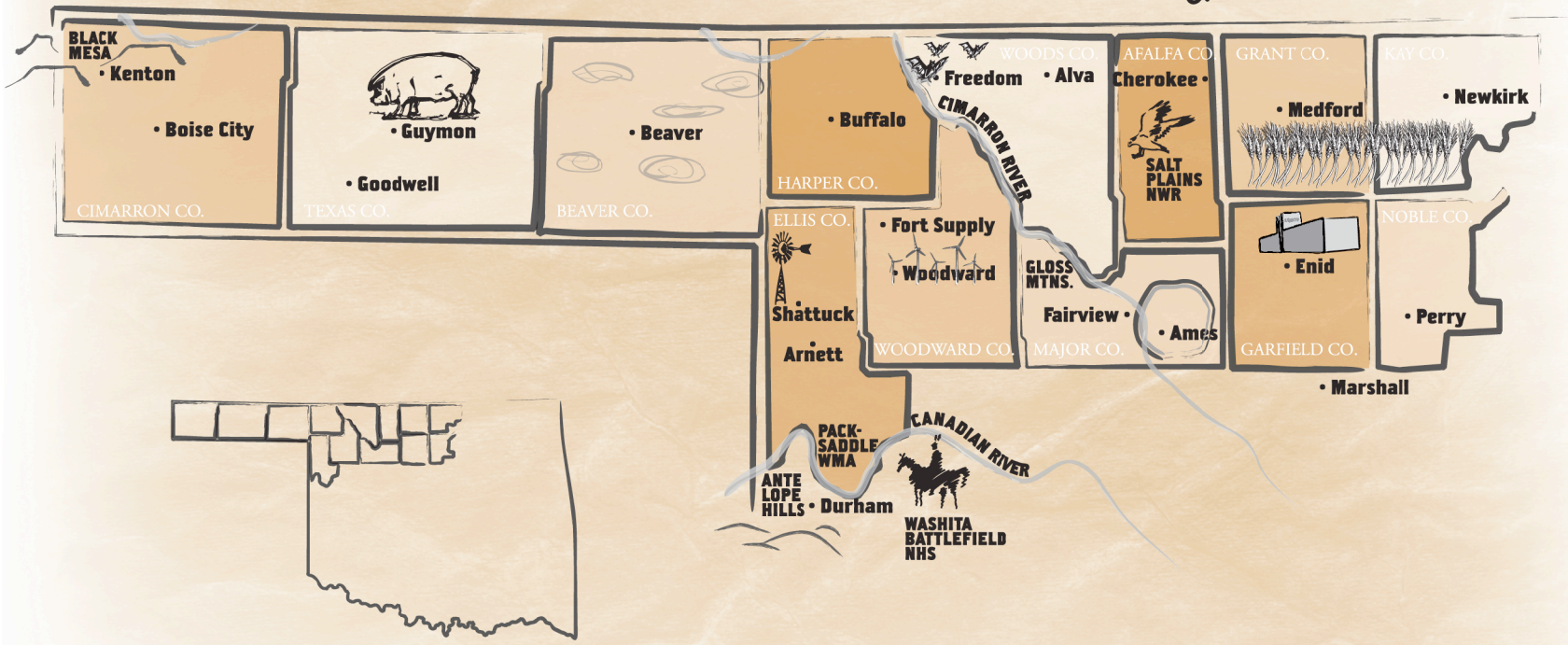
I open the first Socrates Café by asking the students, "So, what do you want to learn?" After some discussion I ask the students to frame their individual interests in the form of questions. The questions are recorded and discussed. They are then analyzed to decipher the group's main interests by asking questions such as these: Where is the common ground between each of our individual interests that builds the group's common interests? How do the group's common interests connect to northwest Oklahoma, the country, and the world? How do these common connections affect each of us, our community, and other communities? What is a community? Really, what are we talking about? What are we really concerned about here?

With the help of many sources, including maps, the Internet, literature, other travelers, etc., the students start building a travel itinerary around their individual and common group questions, while conducting research in geography, environmental history, geology, native people's history, current events, politics, etc. By studying a broad history of northwest Oklahoma at the beginning of the course, a history few students know, we build a foundation of understanding to base further inquiries. Because of the ecological and cultural importance of the events that took place in northwest Oklahoma during the 1930s and because this course is committed to educate for ecophilia, we read Timothy Egan's *The Worst Hard Time*. To gain an understanding of the ideas of ecophobia, ecophilia, educational metamorphosis, educational travel, ecophobic blindspots, and ecophilic seeing, portions of this dissertation are read, as well as portions of the sources that inspired such thought: Jane Roland Martin's *Educational Metamorphosis*, Val Plumwood's *Environmental Culture*, and Annie Dillard's *Pilgrim at Tinker Creek*.

The pretravel stage lasts for one week, following the Prescott College Wilderness Orientation model. This week's outcome is a general knowledge of the region's history from many angles, construction of the individual and group questions, and the initial creation of a travel itinerary. The itinerary names places to visit, activities, journal prompts for reflections, and required readings to foster inquiry into the students questions. For a visual image of the places traveled, see "Orientation for Ecophilia in Northwest Oklahoma: A Travel Map," found on page 75. The readings are organized into three categories: (1) ecophilosophy, (2) local or natural history, and (3) travel writing. For a brief description of each text see "Annotated Bibliography: Orientation for Ecophilia in Northwest Oklahoma" found on pages 80–84. The travel itinerary built for this project is an example of a travel itinerary that is spawned from general questions concerning the health of the environment and its people in northwest Oklahoma, common questions that would concern students enrolled in a course titled Orientation for Ecophilia in Northwest Oklahoma. It should be noted that although this project meets IRB approval, all names of people have been omitted to protect their privacy. However, these names should be included in the itinerary as part of the research completed by the students.

Orientation for Ecophilia in **NORTHWEST OKLAHOMA**

a travel map!



The Fourteen-Day Travel Plan

Day	Activities	Journal
1	— Drive from Alva, OK to Black Mesa Trailhead (305 miles) — Hike the Black Mesa Trail, the tallest point in OK (4,973 ft.) — Once atop the mesa, find a place to spend some time journaling alone — Set-up camp at Black Mesa State Park, review curriculum, goals, and objectives	Self-Reflection and Project Update: What is the purpose of this travel and for whom? Describe the teachers I hope to find, what I want to learn, and the curriculum I have built. What are my questions? What are the group's common questions? What obstacles are barring the way from completing the inquiry? What did I sense from the environment while hiking Black Mesa? What did I see? What are my blindspots?
Required Reading: (1) *Environmental Philosophy: From Animal Rights to Radical Ecology*, General Introduction by Michael Zimmerman, pp. v–x; (2) "The Boise City News Historical and Anniversary Edition—1968," selected newspaper articles; (3) *The Colossus of Maroussi* by Henry Miller, Part One pp. 3–97.		
2	— Explore Black Mesa State Park — Travel to Kenton and interview the Postmaster about life in Kenton/the Panhandle and the purposes of this project. Hang out at The Merc and feel the pulse of the town. Interview some Panhandlers. — Visit the Kenton Museum. Interview the curators. Books are available for purchase on local history. — Sleep at the Hoot Owl Ranch. Hike the Cimarron River Valley and study the petroglyphs. Who has been here before us?	Responses to Interview Questions: How does a Panhandler have to cooperate, or not, with the environment of the Oklahoma Panhandle? What is the current state of the natural world of the Panhandle? Women? How has the American Indian culture been preserved, or not? Dust Bowl culture? Cowboy culture? Describe the culture of Kenton.
Required Reading: (1) *Environmental Philosophy: From Animal Rights to Radical Ecology*, "The Deep Ecological Movement: Some Philosophical Aspects" by Arne Naess, pp. 193–212; (2) *Petroglyphs of Southeast Colorado and the Oklahoma Panhandle* by Bill McGlone, Ted Barker, & Phil Leonard; (3) *A Short Residence in Sweden* by Mary Wollstonecraft, Advertisement and Letters One through Six, pp. 62–100.		
3	— Explore Autograph Cliff, Dino Tracks, Robbers Roost, Castle Rock, Old Maid, Dino Quarry, Wedding Party Rock, Santa Fe Trail — Visit Rita Blanca National Grassland, Who was Rita Blanca?	Technology Then and Now: After visiting "The Grounds" at the Cimarron Heritage Center, what uses of wise technology have been forgotten, yet might serve a purpose in the future?

Day	Activities	Journal
	— Visit Boise City and the Cimarron Heritage Center ("Cox House"—a Bruce Goff designed home, "The Grounds"—a restored homesteader's dugout with old-time equipment, including the many windmills). Books are available for purchase on local history. — Sleep at the Hoot Owl Ranch	How do these simpler technologies cooperate, or not, with the environment and the people who use them? What is the purpose of such technologies? How does the environment shape architecture? How does the architecture shape the environment?
Required Reading: (1) *Environmental Philosophy: From Animal Rights to Radical Ecology*, "The Power and the Promise of Ecological Feminism" by Karen J. Warren, pp. 320–341; (2) *That Old Ace in the Hole* by Annie Proulx, Chapter 9 "The Busted Star," pp. 85–104; (3) Travel writing of choice, (Extra Reading) *Landscapes: Selected Writings of J. B. Jackson*, "The Westward Moving House," pp. 10–42.		
4	— Experience ranch life while interviewing members of a ranch family — Sleep at the Hoot Owl Ranch	A-Day-In-The-Life-At-The-Ranch: How has ranch life changed in the last 120 years? How has the land changed? How has the role of women changed? Describe your experience on the ranch.
Required Reading: (1) *Education, Cultural Myths, and the Ecological Crisis: Toward Deep Changes* by C. A. Bowers, Chapter One "The Cultural Aspects of the Ecological Crisis, pp. 9–33; (2) Local history of choice; (3) Travel writing of choice.		
5	— Drive to Goodwell and Oklahoma Panhandle State University (OPSU). Interview some students and professors. What is ecophilic about OPSU's curriculum? What is ecophobic? — Visit No Man's Land Historical Museum, Why was this region once called "No Man's Land"? How did this name lead to the abuses causing the Dust Bowl? — Photograph the hog industry of south Guymon (without getting caught). Tour the Swift hog processing plant north of town. — Eat at a Mexican restaurant and casually interview people about the hog industry — Photograph the "Mexican labor camps" of east Guymon — Sleep at a hotel in Guymon	Hispanic Immigration to the Panhandle—The Last Twenty Years: How has the corporate hog industry affected immigration and land use of northwest Oklahoma? What are the environmental problems with the hog industry in the Panhandle's ecological zone? How has Guymon changed in the last twenty years? Describe the problems and benefits of immigration from many vantage points.
Required Reading: (1) *Education, Cultural Myths, and the Ecological Crisis: Toward*		

Day	Activities	Journal
Deep Changes by C. A. Bowers, Chapter Five "Toward Deep Changes in the Educational Process," pp. 155–190; (2) Local history of choice; (3) Travel writing of choice, (DVD) *Ancient Futures: Learning from Ladakh*. Extra Reading: *Children of Immigration* by Carola Suárez-Orozco and Marcelo M. Suárez-Orozco, Introduction and Chapter One, pp. 1–35.		
6	— Visit Beaver, the International Cow Chip Throwing Capital and interview the 2008 Cow Chip Throwing King — Visit the office of the Herald Democrat (Beaver's newspaper) and Beaver's museum — Visit the towns of Buffalo and Fort Supply on the way to Shattuck — Volunteer for windmill restoration at the Shattuck Windmill Museum — Camp at the Museum	Windmill History and the Settling of the Plains: What role did the cow chip and windmill play in helping to "settle" western Oklahoma? What is the state of the windmill today? Wind turbine?
Required Reading: (1) *Environmental Culture: The Ecological Crisis of Reason* by Val Plumwood, Introduction and Chapter One, pp. 1–37; (2) Local history of choice; (3) Travel writing of choice.		
7	—Visit the Antelope Hills and the home of Augusta I. Corson Metcalfe, known as the Sage Brush Artist, near Durham, OK. Interview curator. (Note: Metcalfe's home is located just over the border from Ellis County in Roger Mills County, a county not served in this study.) — Visit Washita Battlefield National Historic Site — Camp at Packsaddle Wildlife Management Area	The Life of Augusta Metcalfe—Artist and Independent Woman: How did she self-educate to become an artist, a single mother, and a ranch manager as a single woman in the early twentieth century? What are your questions about Native American culture and the environment?
Required Reading: (1) Selections from *The Ecological Indian: Myth and History* by Shepard Krech III; (2) Local history found at either the Metcalfe or Washita Battlefield Museums; (3) Travel writing of choice.		
8	— Kayak the Canadian River from Paddlesack WMA to Highway 34 — Visit Woodward and get cleaned-up at an inexpensive motel — Visit the Woodward Public Library (research day) and meet the Library Director, or visit the Plains Indians and Pioneer Museum — Visit NWOSU's Woodward campus. Interview the Dean.	A Self-Reflection on the River: Evaluate the travels so far. What am I learning? Who or what have been the best teachers? How has the curriculum changed? How shall I alter the curriculum? What did I sense on the river? What did I see?
Required Reading: N/A, Instead conduct Internet research at the Woodward Library or		

Day	Activities	Journal
at NWOSU-Woodward on new questions spawned by our week's travels. What else do you want to know?		
9	—Visit OG&E's wind turbine farm and information kiosks north of Woodward — Volunteer at the UCO's Selman Living Laboratory (SLL) near Freedom — Drive to the Whitlaw Ranch and the Mexican Freetail Bat birthing cave — Sleep at SLL	Interview with a chiroptologist: What are the current dangers to the Mexican Freetail bats? What are the specific dangers contributed by Oklahoma? What importance do bats have to northwestern Oklahoma?
Required Reading: (1) Ecophilosophy of choice; (2) Local history of choice; (3) Travel writing of choice.		
10	— Hike the Gloss Mountains — Visit the Bonham Pond Outdoor Classroom, Salt Plains National Wildlife Refuge — Camp at Salt Plains NWR	Interview a NWR Ranger about Migratory Birds: What is the condition of the water of the Great Salt Plains Lake? Of the wildlife? What migrates to the Salt Plains Wildlife Refuge? When? The Salt Plains National Wildlife Refuge is a refuge from what?
Required Reading: (1) Ecophilosophy of choice; (2) *Oklahoma Today Magazine*— November/December 2005, "High Gloss: A Personal and Natural History of the Gloss Mountains" by Steven Mackie; (3) Travel writing of choice.		
11	— Visit Enid or Alva and interview the superintendent of public schools — Interview the Dean at NWOSU Enid Campus or the President of NWOSU at Alva — Drifting in Enid or Alva—Is it possible "to drift" in a place so familiar? — Stay in the dorms at Northern Oklahoma College (NOC) in Enid or at NWOSU in Alva	Education Leaders and Their Visions: What is superintendent's vision for the district? What role do local teacher educators play in shaping his/her vision? What is the vision of the Dean of NWOSU-Enid or the President of NWOSU for higher education in northwest Oklahoma? What role does ecology and culture play in the vision of each?
Required Reading: (1) Ecophilosophy of choice; (2) Local history of choice; (3) Travel writing of choice.		
12	— Visit Marshall, OK and the home of Angie Debo (Note: Marshall is located in Logan County, a county not served in this study. However, Logan County borders Garfield County, where Debo worked as a teacher and is buried.) — Interview old-timers about Debo	Angie Debo—"Discover the Truth and Publish It": What were some of the difficulties Debo faced as an early teacher and as a single woman whose mission was to "discover the truth and publish it"?

Day	Activities	Journal
	— Camp around Marshall	
Required Reading: (1) Ecophilosophy of choice; (2) *Prairie City: The Story of an American Community* by Angie Debo, Prefaces 1–2, Introduction, and Chapters I-IV, pp. vii–30; (3) Travel writing of choice.		
13	—Visit Fairview, the one-room schoolhouse and the Mennonite exhibit at the Major County Historical Society — Spend the afternoon on a Mennonite farm — Camp either at the Mennonite farm or along the banks of the Cimarron River	Mennonite Life in Northwest Oklahoma: Paint a picture of the history of Mennonites in northwest Oklahoma. How has life changed? How has life remained the same? What part of Mennonite life is being threatened today? In what ways are the Mennonites ecophobic and/or ecophilic?
Required Reading: (1) Ecophilosophy of choice; (2) Local history of choice; (3) Travel writing of choice.		
14	— Kayak the Cimarron River from Highway 8 to Ames Bridge — Hitchhike into Ames. Eat breakfast at the Korner Store and interview some locals. Visit The Ames Astrobleme Museum — Pick-up car and kayaks and return to Alva	Seeing Home and Knowing Place: How have my travels and the understanding learned from my guiding questions and those common to the group helped me "see" home differently? What is the significance of my place and greater northwest Oklahoma in the world?
Required Reading: N/A, Instead read *How to Re-Imagine the World: A Pocket Guide for Practical Visionaries* by Anthony Weston, while asking what could education be in and for northwest Oklahoma?		

Annotated Bibliography: Orientation for Ecophilia in Northwest Oklahoma

Chris Beeman, Helena Norberg-Hodge, John Page, and Eric Walton. *Ancient Futures: Learning from Ladakh*, DVD. 1993.

This DVD, featuring a region in northern India, is exemplary in explaining the connections between culture and ecology. It will be used to help understand the cultural/ecological causes of the Dust Bowl and current cultural/ecological issues of the Oklahoma Panhandle.

Boise City News, "The Boise City News Historical and Anniversary Edition—1968," Summer, 1968.

A wide range of topics is covered in this anthology of the history of the Boise City area. All articles were previously printed in the Boise City News.

Bowers, C. A. *Education, Cultural Myths, and the Ecological Crisis: Toward Deep Changes*. Albany: State University of New York Press, 1993.

The chapters read from Bowers' book explain the culture/ecological relationship to the current environmental crisis and what educational institutions ought to do to counter balance such a crisis.

Debo, Angie. *Prairie City: The Story of an America Community*. Norman: University of Oklahoma Press, 1944.

This semi-autobiographical novel is about the history and making of an American community. It helps foster inquiry into asking questions about community.

Dillard, Annie. *Pilgrim at Tinker Creek.* New York: Perennial, 1985.

As explained in Chapter Two of this project, Dillard's "seeing" is a key concept to foster ecophilic learning. Dillard uses "seeing" throughout her book to get to know her new place, Tinker Creek.

Egan, Timothy. *The Worst Hard Time*. Boston: Houghton Mifflin, 2006.

While Egan's book is not only a well-researched history of the Dust Bowl, a history many students that live in northwest Oklahoma do not know, it also explains the cultural connections to this human-made ecological disaster.

Jackson, J. B. *Landscapes: Selected Writings of J. B. Jackson*. Amherst: University of Massachusetts Press, 1970.

This story is a 300-year history of the American home. Jackson follows one family's migration from the East Coast to Texas and chronicles the homes they build.

Krech III, Shepard. *The Ecological Indian.* New York: W. W. Norton and Company, 1999.

Krech separates the historical truths and romantic myths about Native Americans living in perfect harmony with the environment. The selections of this text that are assigned are meant to inspire thought about Native Americans and their relationship to the land, particularly in northwest Oklahoma.

Mackie, Steven. "High Gloss: A Personal and Natural History of the Gloss Mountains." *Oklahoma Today Magazine*, November–December 2005, 28–33.

This article is a personal and local history of the Gloss Mountains and Major County.

Martin, Jane Roland. *Educational Metamorphoses.* Lanham, MD: Rowman & Littlefield, 2007.

"Educational metamorphosis" is a key idea in this dissertation and a goal to reach in this course for ecophilia, as explained in Chapter Two of this project.

McGlone, Bill, Ted Barker, and Phil Leonard. *Petroglyphs of Southeast Colorado and the Oklahoma Panhandle*. Kamas, UT: Mithras, 1994.

This is a guide to understanding the traces that Native Americans left behind.

Miller, Henry. *The Colossus of Maroussi.* New York: New Directions, 1941.

As explained in Chapter Four of this project, Miller is an ecophilic traveler. The selections read from this book are meant to inspire the same sort of travel, particularly for students to emulate his open and drifting approach to travel.

Phillips, Christopher. *Socrates Café: A Fresh Taste of Philosophy*. New York: W. W. Norton and Company, 2002.

Phillips' notion of the Socratic method is a practice that is used throughout this course. It is used to harness curiosity leading to questioning and discovery.

Plumwood, Val. *Environmental Culture: The Ecological Crisis of Reason*. London: Routledge, 2002.

In the selected readings, Plumwood lays the foundation to critique western culture's ecophobic blindspots of individualism, anthropocentrism, and ethnocentrism. Many of Plumwood's ideas are described in Chapter Two.

Proulx, Annie. *That Old Ace in the Hole.* New York: Scribner, 2002.

Proulx fictionally paints a well-researched story about how the Oklahoma Panhandle has been changed by the corporate hog industry during the last twenty years. The selections read from her book are meant to be informative and to inspire good writing.

Suárez-Orozco, Carola and Marcelo M. Suárez-Orozco. *Children of Immigration*. Cambridge: Harvard University Press, 2001.

This team of writers debunks many of the myths Americans have about immigration policy and immigrants themselves.

Weston, Anthony. *How to Re-Imagine the World: A Pocket Guide for Practical Visionaries*. Gabriola Island: New Society Publishers, 2007.

This text is used at the tail end of the course to simply help process all the travel experiences while home traveling and asking what could be?

Wollstonecraft, Mary. *A Short Residence in Sweden.* London: Penguin Classics, 1796. This book, often considered the first modern day travel narrative, is exemplary not only in displaying an ecophilic disposition but also through beautiful, romantic passages inspired by travel.

Zimmerman, Michael E. (gen. ed.) *Environmental Philosophy: From Animal Rights to Radical Ecology*. Englewood Cliffs: Prentice Hall, 1993.

The selected chapters read for this course lay the basic foundation in discovering ideas behind ecophilosophy, and to explore in depth the frameworks for building deep ecology and ecofeminism.

STAGE TWO: *Travel during Wilderness Orientation at Prescott College*

Watching the dust settle as the Prescott College van drove off, leaving my group to face the wilds of the high desert was exhilarating. This would be the first of many "drop-offs" I would experience in my life (another was watching the Peace Corps Land Cruiser drive away after it dropped me off in my village for the first time in Diapaga, Burkina Faso). Beginning what I call the *travel* stage of Wilderness Orientation my group and I would not see another person outside ourselves for the next few weeks. We would be totally dependent upon each other and nature's bounty. The year was 1989, years before GPS devices and cell phones brought modernity to the backcountry. Instead of these modern day conveniences, our navigational and survival tools included topographical maps, protected in multiple layers of zip-lock baggies, and a diverse array of outdoor survival skills to sustain us. I gained a newfound respect for what my country cousins taught me as a child. Skinning a squirrel might come in handy.

It was through this direct experience *with* nature that the others and I *did* the school's methodology of learning and the mission statement, which challenged us to "experience the Southwest in a deep and direct way." In response, this intense outdoor experience with nature, including the people in my group, challenged my ecophobic blindspot of anthropocentrism. By living in the wilds of nature I began *to see* the interconnection between all living beings and their environment, which I was part of, not apart from. This understanding ushered in a new sense of the process of life and death: All life lives, then dies. All life is born from a female (except in some species of seahorses). I began thinking, while on this extended backpacking trip that if there was a dominant sex should not it be the female? How did the male sex come to dominate the female? How did the male come to dominate the earth? What are the connections between the two dominations? Pondering these questions while on Wilderness Orientation began my awareness of the relationship between the abuses of women and of the earth. My ecophilic education continued, particularly learning ecopolitical gender sensitization.

As my group and I got deeper into the wild and into the Wilderness Orientation experience, I got deeper into the challenge of confronting my ecophobic blindspots of individualism and anthropocentrism. Eventually, these began to be replaced by learning the ecophilic characteristics of biocentric realization and ecopolitical gender sensitization. The others in my group and I began to learn each of these characteristics in different ways during this phase of Wilderness Orientation (more of these learning experiences were chronicled in Chapter Three of this research project). Yet, again Prescott College did not use the names of the ecophilic characteristics but stated that the focus of

Wilderness Orientation was to build "teamwork, self-transformation, and empathy, and personal attributes such as self-reliance, cooperation, self-motivation, integrity, and perseverance,"[73] all of which fall into the definition of ecophilia writ large.

Despite our physical and geographical isolation, we were not intellectually isolated. The connections between the ecophilic characteristics and the one great common world were made, as we were encouraged to discuss our personal experiences with the natural world and with environmental issues in the context of the larger world. As these conversations deepened in the ensuing weeks, so did our understanding of the college and ourselves.

Travel: A Conceptual Analysis

Planes, trains, automobiles … ships, bikes, feet, and coming soon … spacecraft; there are endless possibilities of ways to leave home. With the pretravel planning complete and having focused the learning on biocentric realization, it is time to walk out the front door and do the adventure of travel while focusing on ecopolitical gender sensitization.

The travel stage is centered on exploring the curriculum, seeking teachers and learning. Following Dewey's ideas on planning in *Experience and Education* and my ideas on ecopolitical gender sensitization, the framework of the curriculum might be structured to "survey the capacities and needs" of teachers to promote a "mutual understanding" between traveler and place, its people, environment, and all living things.[74] A traveler's curriculum concerned with learning ecopolitical gender

[73] Prescott College, "College Highlights."

[74] John Dewey, *Experience and Education* (New York: Macmillan, 1938), 58.

sensitization is also geared toward understanding the connection of domination between women and the natural world while promoting liberation of both while attempting to make the learning relational by understanding the connections to the one great common world. Again, for a new traveler understanding the connections to the one great common world might take place in the next stage. For example, in constructing the curriculum the traveler is allowed to drift within its framework. In other words, a spirit of openness must exist, "to meet all comers and take whatever comes along."[75] Travel plans for ecophilia are built to withstand tracking off course for a time. The same can be said for identifying teachers by "seeing" them. A traveler might find a teacher in the street taco seller, the stray dog, the crashing ocean waves from the approaching storm; yet, also teachers might be found in the renewable and sustainable energy expert, the author of a book on local lore, and the guide at the national park. Yet, in this plan, the curriculum, the identification of teachers, and the seeking of learning are done through ecopolitical gender sensitization so that on returning home the traveler makes the learning relational in order to progress to the next ecophilic stage and to make the learning relational to join the one great common world.

Travel as Orientation for Ecophilia in Northwest Oklahoma

Like *doing* the Prescott College mission statement during Wilderness Orientation, it is time to do the questions spawned during pretravel in the form of following the travel plan built as the itinerary. In the itinerary, the students and I plan for travel by laying out the teaching, learning, and curriculum by naming activities, sources, writing prompts, and readings. The travel itinerary was presented in the pretravel section of this chapter; yet, it

[75] Miller, *The Colossus of Maroussi*, 13.

is done during the travel stage. It should be noted again, as I did in Chapter Four, that all travel must be planned, as has been done with the travel itinerary for this project; yet, it is not possible to plan all travel. There is an element of surrender that travelers will have to follow. As Henry Miller's suggested, "living openly one becomes a medium, a transmitter." Yet, the itinerary for this project is over-planned and done so on purpose so that multiple possibilities can occur, while using Miller's "drifting" method in order to learn ecophilia about home.[76]

The prompts for the journals are included in the plan, which are tools for reflecting upon the readings and places experienced while traveling. They include questions to spark investigations in order to confront the ecophobic blindspots of individualism and anthropocentrism while learning the ecophilic characteristics of biocentric realization and ecopolitical gender sensitization.

STAGE THREE: ***Home-Travel during Wilderness Orientation at Prescott College***

It was Ben & Jerry's Cherry Garcia Ice Cream that I craved during my weeks of traveling while on Wilderness Orientation. It was also my first taste upon returning to "civilization" and beginning home-traveling. I ate the entire pint, and then experienced it again as I vomited while sitting in the Prescott College van at the Safeway parking lot. Sorry Jerry, Jerry Garcia that is. Despite this, my group and I did survive the wilderness and each of us reentered the world as home-travelers.

Returning to the college's retreat center, along with the other groups, I swapped stories, ate fresh greens, celebrated my survival and personal growth, and began to seriously reflect individually and in small groups what I was learning in Wilderness

[76] Ibid., 206–207.

Orientation and how I could take that learning and fuel the goals and objectives that I wanted to achieve while at Prescott College. My task was to compose a plan answering, What did I want to learn at Prescott College and how did that learning fit with the college's mission and with the needs of the world? This was a monumental task requiring deep self-reflection. I asked myself, what might I do that expresses my passions and is simply good? To me, this was an intimidating question to ponder. After all, I was nineteen. And, I could not answer such a question without first analyzing myself, my relationship to the planet and the current state of the planet. Essentially, such an open inquiry structured my entire curriculum at Prescott College. Yet, it was the analysis of the current state of the earth that sparked the confrontation of the ecophobic blindspot of ethnocentrism while learning ecoethical acculturation. This inquiry forced me to look at the devastating effects that my Western culture was having on Third World cultures. It was also through travel at Prescott College that I gained a first hand look into this devastation. Some of this devastation was seen while on international trips and others were experienced while traveling through some of the rural areas in the Southwest, especially on many of the Native American reservations.

In the end, with the faculty's help I completed the plan to the best of my ability, enrolled in courses for the next term, constructed other courses that were not offered as self-directed Individual Studies, and became involved in college and community activities. Yet, the point here about this home-travel was that I did not see Prescott as my home. After all, I had just moved there. The wilderness had become my home during Wilderness Orientation. To me, upon returning to "civilization" in Prescott I saw it as part of a larger whole of "civilization," not just some hip southwestern town. It was as if

my perspective of who I was expanded, and the world shrunk while I was in the desert. I began to see my connection to everything. Through understanding this relationship and its differences, I could see much clearer many of the ecophilic as well as harmful practices, particularly those caused by Western culture. My skin was shedding fast. During my time at Prescott College, I would repeat this process often and these mini-metamorphoses were always fueled by the experiences of travel. Crossing cultures became a way of living and learning ecophilically for the next three-years, but it was the crossing of cultures back into home that became the most powerful.

Home-Travel: A Conceptual Analysis

While traveling the traveler is a stranger in a foreign place. Upon returning home the traveler remains a stranger "to look wonderingly on the works in which one lives."[77] By remaining a traveling stranger at home the traveler sees home through the lenses of what he has learned: (in this case) biocentric realization and ecopolitical gender sensitization. As a result, the return fosters ecoethical acculturation by using the previously attained ecophilias to identify and preserve one's cultural commons while making the connections between these and the one great common world. By understanding these connections an ecophilic disposition is achieved and an educational metamorphosis is undertaken. Once the ecophobic skin is shed revealing the new ecophilic layer there is no turning back. Once a metamorphosis is undertaken into ecophilia, the creature is always ecophilic, though again, it needs to be understood that becoming ecophilic is a journey, not a destination.

[77] Maxine Green, *Teacher as Stranger*, 267–268.

Now home, as traveling stranger, seeing home possibly for the first time while learning to see the blindspot of ethnocentrism and learning ecophilic acculturation, the home-traveler notices the cultural aspects that have sustained the community for generations *and* be able to distinguish which of these are of ecophilic merit and which are ecophobic. Those that have ecophilic merit need to be preserved. If these are threatened, like so many are, the home-traveler might ask: What is the relationship between the threat and to the one great common world? What might the community do to preserve these cultural necessities? How might I educate my community to see as I have seen?

For example, after witnessing the value of community gardens in inner-city Detroit a traveler returning home to northwest Oklahoma might see a renewed value in the gardening practice of his or her grandparents. The family's garden brings members of the family together to share in its bounty: It provides healthy nourishment and gifts for neighbors. It creates a wildlife habitat. It cuts the family's fuel costs and carbon dioxide emissions by not having to drive to buy food, not to mention the energy costs it takes to get the food to the store. Plus, caring for the garden simply brings joy and happiness into the lives of those who work it. The home-traveler recognizes these things and other gifts of the community, which the home-traveler may have never noticed. As a result, in a reclaimed space, the home-traveler organizes old-time gardeners to teach the younger generations about caring for a patch of earth, the weather, pests, and cooking. The home-traveler revives the practice of gardening, as part of the cultural commons, which helps revive the community's health, relationships with each other, and the planet, while restoring the home culture.

Home-Travel as Orientation for Ecophilia in Northwest Oklahoma

By experiencing difference through travel my students and I experience the familiar with a fresh perspective. After spending a week pretraveling and two weeks traveling, we return home for a week of home-travel. During the last three weeks we have prepared for and experienced different cultures and their environments and have read books and articles and have responded to questions that have challenged our ecophobic blindspots of individualism and anthropocentrism. As a result, these ecophobias are being replaced by learning the ecophilic characteristics of biocentric realization and ecopolitical gender sensitization. Now that we are home experiencing home differently our ethnocentrism is being challenged while learning ecoethical acculturation. To help with this latest challenge and learning, we recap all our readings and writings while reading Anthony Weston's *How to Re-Imagine the World: A Pocket Guide for Practical Visionaries* in order to spawn analysis of what is ecophobic and ecophilic at home while asking ourselves, *what could be?*[78] At this juncture, students have developed their own scholarly interests while confronting their ecophobia and learning ecophilia. They have accomplished this by asking questions and by completing independent research on ecophilosophy, local and natural history, and travel writing. Following these interests, each student composes a final project, much like the self-directed Individualized Studies I composed at Prescott College. It might be a paper outlining their ecophilic learning on the month-long journey. It might be a service-learning project. It might be planning another travel experience for their students to educate for ecophilia. Yet, the point here is

[78] Anthony Weston, *How to Re-Imagine the World: A Pocket Guide for Practical Visionaries* (Gabriola Island, BC: New Society, 2007).

to look at home through the ecophilic lenses of all that has been learned while understanding home's place in the one great common world.

Final Thoughts

The stories told in this project, particularly those that tell of my metamorphoses from a terrified little boy afraid of the natural world into a man who has a hard time imagining life without his rural existence and without daily contact with a place that has been home to four generations, have significance for educators concerned with ecological and cultural issues. These stories have special significance to rural teacher educators who often face the challenges of physical, geographical and intellectual isolation. It is to this audience that I tell my story.

Travel as a pedagogical tool is powerful when driven by questions and to experience difference. To do this the traveler must learn to live openly, as Miller did. It is this kind of travel that defines educational travel, the type of travel that this project encourages. By experiencing difference through crossing cultures, as I did as a child from city to country, as a young man from prairie to desert, and as a man from U.S. to international borders, I began to see the relationships between all things, both living and nonliving. As I traveled openly, the world opened to me. As a result, I began to understand my place, both figuratively and literally. And as I traveled, crossed-cultures, and returned home my place became more comprehensible and all-inclusive as I understood how my thinking and actions at home had a rippling affect throughout this shared world. It does not really matter what I call this change, whether it is called an educational metamorphosis, a change from ecophobe to ecophile, or gaining membership into the one great common world. What matters is that the hyper-separation between my

life, culture, and actions, and the rest of the world came to a screeching halt. Through educational travel I learned ecophilia and this has made all the difference. My life, how I live my life, and how I understand life changed as a result of travel, education, and ecology coming together. This project is a retelling of this change. I hope that this project inspires a similar change in others. This is for the sake of everything.

As I mentioned earlier in this project, the idea of the importance of travel to education is not new. It is an old idea that people have participated in for millennia. This project updates the idea of travel as education, specifically for teacher educators and preservice teachers so that they may spawn their own educational metamorphoses by confronting their own ecophobic blindspots and learn to see ecophilically. I agree with Henry Miller that the only "worthwhile revolution must be created by educators." This is my contribution to that revolution.

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