

Examining the Intersectional Overlaps Between the Pedagogical and Ethical Relationships Associated with the Central Dogma of Critical Animal Studies Principles and Ecological Education

A Photo Essay Approach to Identify Praxes of Commonalities

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Figure 1. Quote from Paul Farmer ^A



Figure 2. Two black bear cubs and an albino (spirit) bear ^B



Figure 3. Quote from an unknown author ^C

ABSTRACT

With the major rise of social, economical, and technological advancements in the 20th and 21st century, ecological literacy of environmental awareness and knowledge has been more relevant and necessary for a sustainable, health, and prosperous ecosystem (Ballantyne & Packer, 1996; Smith & Williams, 1999). The neo-progression of Critical Animal Studies (CAS) in the 20st century scaffolds existing philosophical virtues, practices, and ethicalities to comprehensively encapsulate Ecological Education to social dimensions of anthropogenic and animal relationships (Sorenson, 2014; Twine, 2014). CAS is an emerging, interdisciplinary, and anthropological study which reflects on biotic interactions, focusing on the dynamic between fauna and humans (DeMello, 2010; Franklin, 1999). From Best et al.'s (2007) (10) principles of CAS (Interdisciplinarity, Subjectivity, Theory-to-Practice Approach, Intersectionality, Antihierarchical Approach, Solidarity, Total Liberation, Deconstructing Binaries, Radical Politics, and Critical Dialogue respectively), a critical framework of action-based ecological reflection to address animal and human welfare issues are necessary on a local, regional, and global scale. While Ecological Education attempts to remember the electable relationship between specific biosystems and cultures (Smith & Williams, 1999), CAS integrates immediate approaches to bind socioenvironmental relationship to ensure animal welfare and prosperity based on ethical and moral merit (DeMello, 2010; McCance, 2012). **In this photo essay, the dichotomy of ecological education and CAS will be demystified, scaffolding on the parallelism between Ecological Education and CAS synchronicity based on the central dogma principles of CAS identified by Best et al. (2007) using imagery-based probe and inquiry to align the two pedagogical approaches.**

Key Words: Ecological Education; Critical Animal Studies; Pedagogy; Anthropogenic and Human Interactions; Reflection; Education; Parallelism

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Principle I: Interdisciplinarity



Figure 4. Curiosity and inquiry depiction of aquatic and terrestrial fauna ^D

Inquiry Question: There are over 1.3 million idiosyncratic species of animals on Earth; how can we comprehensively learn more about their epistemological phenomena?

Principle II: Subjectivity



Figure 5. A high contrast photography of an orangutan posing in a thinking stance ^E

Inquiry Question: What is this orangutan thinking about?

Principle III: Theory-to-Practice Approach



Figure 6. The observable spatial and temporal effects of predatory apex interactions in Yellowstone National Park ^F

Inquiry Question: How do wolves contribute, regulate, and interact with their environment?

Principle IV: Intersectionality



Figure 7. Demystifying the trichotomy between racism, speciesism, and sexism ^G

Inquiry Question: From a fundamental level, does prejudice and discrimination exist between racism, species, and sexism?

Principle V: Antihierarchical Approach

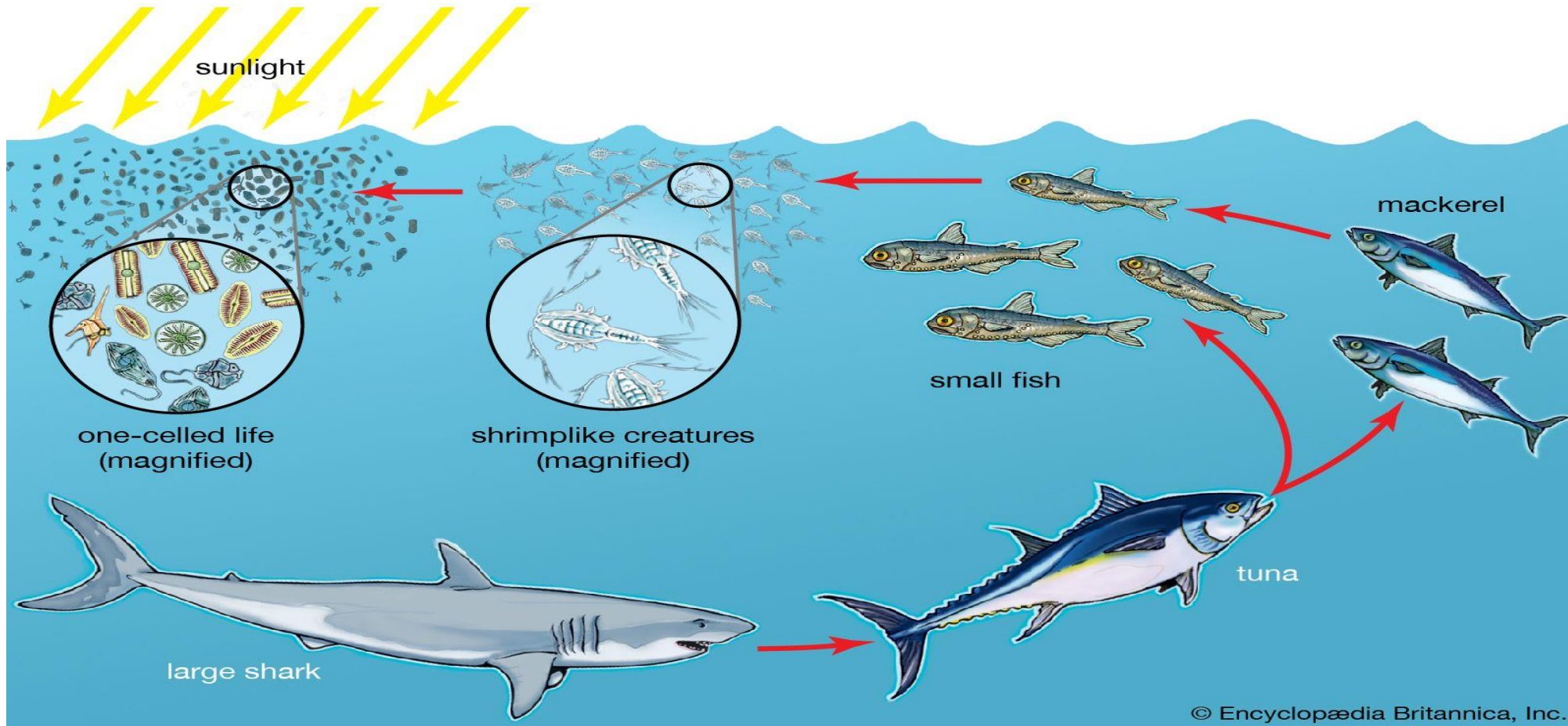


Figure 8. One example of an aquatic fauna food chain cycle ^H

Inquiry Question: If *all organisms depend on one another*, can one individual be hierarchically more important than another individual?

Principle VI: Solidarity



Figure 9. Cartoon depiction of mutualistic symbiosis of bees with flowers and fungi in nature ¹

Inquiry Question: If bees were eradicated, how would it affect microorganisms, plants, animals, and humans?

Principle VII: Total Liberation



Figure 10. A picture of an environmental protest for all lives ^J

Inquiry Question: If you were given two options, which one would you desire: a million dollars or equality for all welfare of life on Earth?

Principle VIII: Deconstructing Binaries



Figure 11. A recreation of an animal horn made from plant-based materials from Andy Goldsworthy ^K

Inquiry Question: Does this *energy* embrace an animal or a plant?

Principle VIII: Radical Politics



Figure 12. A German Shepard equipped with a protest sign to signify the oppression of ethical consent ^L

Inquiry Question: What does the word, *no*, mean to you?

Principle X: Critical Dialogue



Figure 13. A class field trip to the zoo ^M

Inquiry Question: What questions do you have for the professional tour guide?

"WE CANNOT
SOLVE OUR
PROBLEMS
WITH THE SAME
THINKING WE
USED WHEN WE
CREATED THEM"

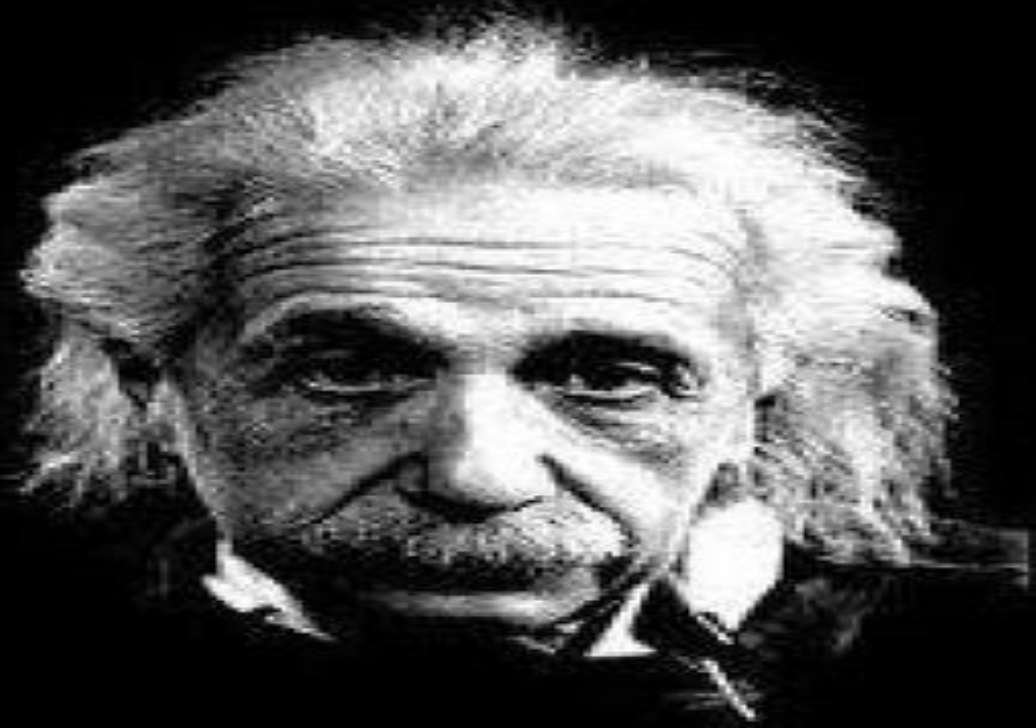


Figure 14. A quote from Albert Einstein ^N

APENDIX

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APPENDIX

B. Photographic Accreditations

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APPENDIX

B. Photographic Accreditations (*continued*)

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APPENDIX

C. Principles of Critical Animal Studies (Best et al., 2007)

I. Interdisciplinarity: it supports collaborative work of scholars from different fields to provide a deeper, comprehensive insight into human-animal relations.

II. Subjectivity: it questions the notion that academic analysis can be entirely objective, devoid of normative values and political commitments.

III. Theory-to-practice approach: it perceives theory as a starting point for political action and social commitment.

IV. Intersectionality: it draws attention to common roots of many forms of oppression, such as speciesism, sexism, racism and other violence-based ideologies, considered as components of global systems of domination.

V. Antihierarchical approach: it provides anti-capitalist stance, aimed at democratization and decentralization of the society.

VI. Solidarity: it does not concentrate solely on animal issues. Instead, it aims at making alliances with other social movements devoted to struggle against oppression.

VII. Total liberation: it emphasizes the need for human, non-human and Earth liberation and perceives them as a common struggle.

VIII. Deconstructing binaries: it undermines socially constructed oppositions, such as human-animal and nature-culture.

VIII. Radical politics: it supports all tactics promoting change used in social justice movements, such as economic sabotage and direct action.

X. Critical dialogue: it promotes constructive dialogue between diverse academic groups, activists and individuals, public and non-profit sectors.