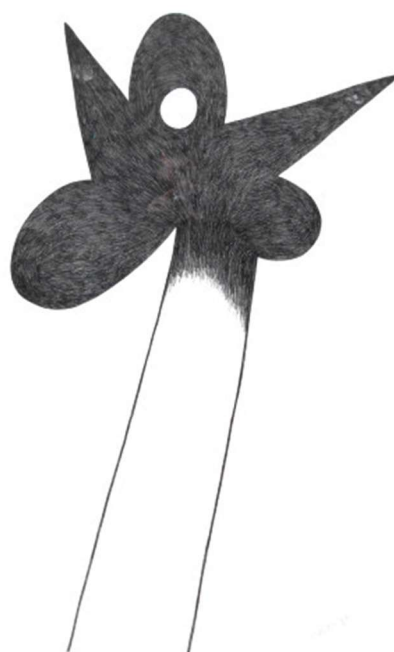


Antispe Ability edition farangis



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Antispe Ability 2024 / 1

Anarcho Support System for disAbled Animal Rights Activists

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Antispe Ability

Anarcho Support System for disAbled Animal Rights Activists

Self-defense to be able to defend others. Ways to position oneself protectively in favor and defense of animals in speciesist social spaces.

please note > the German and the English issue are just partly identical, topics just may be delayed, yet still to come in either issues.

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Introductory words

The main concern for us in publishing this issue is twofold. On the one hand, it is about eliminating or at least counteracting disempowerment in various places. We generally assume, and our experience is that people actually use strategies for disempowerment in social interaction when it comes to topics in which many people are either less informed, less interested or have a pronounced lack of interest.

This series is intended to provide an impetus for those who are interested in the same topics as we are and who at the same time come up against a number of walls in society due to their interests. And by "in society", of course, we mean more than just any everyday level of interaction; we also mean entire corpora of knowledge, problematic agreements, canonized and normalized thinking that needs to be corrected in many ways, and life practices that are to the effective detriment of others. Of course, we presuppose a multi-perspective view in order to address problems from all fields.

With regard to disability, our particular focus is on the complex of topics > communication diversity and rights > since even in the disability rights community, a particular group of UK users*, namely people with speech disabilities who use language as an "open system" and are applying multimodality, are still rather unrepresented, and speech disabilities in particular are associated with forms of discrimination that target the cognitive.

For example, as a form of neurodivergence, Rett syndrome is currently still considered an intellectual disability by the medical-scientific community, while other neurodivergent severely disabled communities have already been virtually "acquitted" of this presumption; we must assume that this is solely due to the attribution of cognitive weakness in the presence of speech disability, which cannot be "compensated" with the currently known and recognized language systems without raising further questions about communication.

In our opinion, it should be acknowledged that we have our own ways of communicating, our understanding of language should be expanded, and the issue

of speech disability should definitely be brought to the forefront of Disability Rights' concerns.

Collaboration, here and now

Standing protectively in front of animals. How powerless multitudes of people seem to us in the face of the issue of anti-speciesism - or animal objectification, as we call the problem of human hegemonic attitudes towards animal sapiens. On the one hand, faunacide and ecocide are such immeasurably gigantic problems that it is hardly possible and hardly seems possible to confront these anthropocenic problems as a single individual in a way that "changes matters". On the other hand, the various typically committed levels of concerted forms of protest do not seem to be able to do enough to harm the normalized attitudes and processes that make this destruction and ethical catastrophe possible and drive it forward.

As radical anarchist animal rights activists*, we advocate an approach that assumes that it is only possible to confront this system in the very first place by thinking and acting > in an independent way.

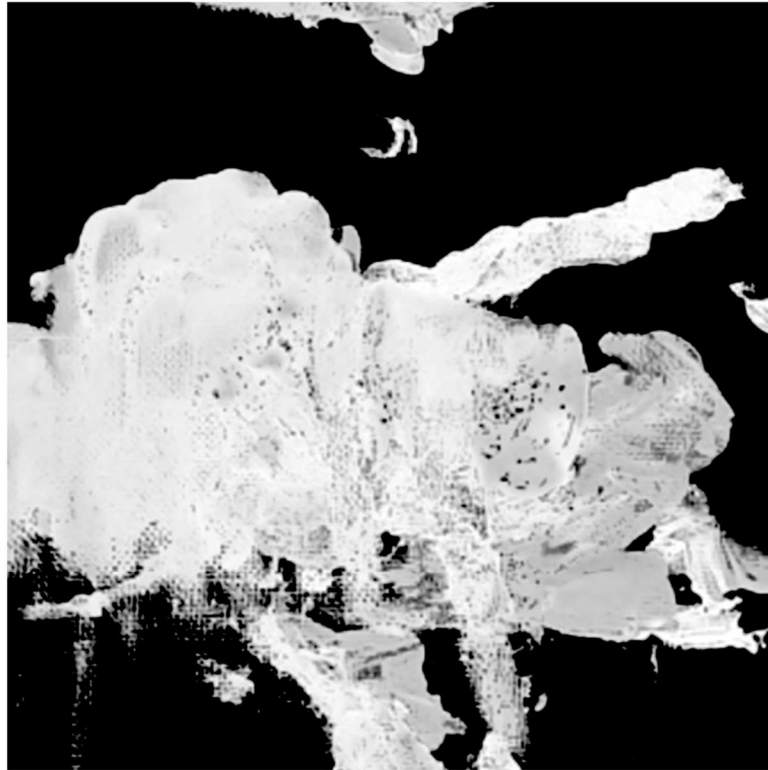
In the area of anti-Ableism, we repeatedly notice how the individual in particular is disempowered and questioned in an unacceptable way as an individual with power to act. A very big barrier that becomes an obstacle in 'our societies', or at least in the society in which we live and which we experience, are the issues of > communication, including how we speak and how we understand language and communication.

And if, like one of us, you have a speech disability and belong to the group of AAC users - but use language as an open system as a speaker - then you experience how language can become a sheer battlefield in which the individual's own rights are virtually negated at the outset.

Life is lived communication. We make use of it, and let our thoughts on disability, speech disability and being an animal rights activist who stands up for the rights of animals come to expression here.

If the focus is particularly on > self-empowerment against ableism, this is because for some people it is unavoidable to demand their own rights in the course of standing up for the rights of others. If my voice should count for nothing "because this and that", then I am completely depoliticized ... and become a mere biopolitically relevant passive mass of political spaces that others want to determine.

* When naming any gender form, every possible form is implicitly included here.



Your own framework

We all need a frame politically, sociologically, that we give ourselves, that we form and shape ourselves ...

We all need a frame, a framework that garments us, politically, sociologically, that we give ourselves, that we form and shape ourselves. To express our own concept of identity as an "I", as an expression of individuality in the practice of life. In this way, our own ideas will take shape.

It still seems to be the unpalatable rule that when people talk to someone who has a yet "non-normatively compensated" speech disability > as an AAC user, for

instance, who explicitly uses language as an open system, in the way which we have already described elsewhere with our idea of speech anarchism [see text below], the topic and concept of > orientation – no matter in regards to what which objects – seems to be a process that often continues to categorically align itself primarily with the ways of life of non-disabled people and groups.

In practice, this means that "orientation" itself tends to be primarily linked to any kind of life habitus of people who would describe themselves as Able-Bodied.

It may, we suspect, be precisely for this reason that Able-Bodied people so often assume that if you are > speech-impaired in the form outlined above > you would not really have a political and sociological framework of your own, which you could shape yourself – because, so the assumption frequently conveyed, you would not think along own lines, nor could you be decidedly non-conformist in an informed way, you would have no real own original ideas, nor would you come up with concepts that would be worthy of implementation.

So you would not need (individual) speech assistance to do things that you can apparently never do anyway, because: non-normatively-compensated and perhaps also non-normatively-compensatable speech disability ... and yes, the prejudice really exists; some people do think that because you have a speech impediment in this form, you don't actually think "in a sorted manner".

Some people simply assume that you're apolitical, unimaginative, they think you don't think critically, you don't have anything to comment on, especially not effectively on the ableism you experience. You couldn't really defend yourself against anything seriously on a reasonable level anyway. And you are not so be take as serious.

Exactly - that - is - not - acceptable - at all!

Your own frame is handmade. And it consists of exactly your own ways of expression. Your very own way of expressing yourself is the decisive factor here and not arbitrary, incompetent, physical and mental garbage.

Other languages and modes of expression can also be and become audible, visible and understandable than those that society currently accepts as "linguistically valid".

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Speech anarchism

Language: If you want to use AAC in the sense of the MINSPEAK system (semantic condensation) > anarchically, it should not mean that you are then "out" (...) ...

[We wonder which fundamental questions arise with regard to the topic: communication as a free expressive medium ...]

[Further aspects of one's own language >]

It cannot mean that one is "out", and that then possibly – and this would be detrimental to the common level of communication – thoughts, levels of expression of one's own thoughts, one's own means of expression > are classified by some interlocutors as less "valuable" in the sense of language, than is the case with the attitude towards other language and speech systems, since these have a generally recognized linguistic system.

Where is one's own expression, the anarchic use of external communication media to support free expression, if desired?

A deprivation of linguistic diversity and linguistic freedom must not take place if restriction and ableism are not to be given room for discrimination.

The basis we need is always a comprehensive and open understanding of language on the part of all those involved in communicative processes.

We still want to translate this textmaterial > Sprach-Anarchismus > <https://simorgh.de/disablismus/sprach-anarchismus/> > und <https://simorgh.de/disablismus/?s=sprach-anarchismus> [accessed 16.06.2024]



Snippets

Basic knowledge, please pay attention to these distinctions – and there are a few more:

Three models of disability, excerpt from UN information on communication > *Disability-Inclusive Communications Guidelines* (2022) > Page 7 > Models of disability: charity, medical and social > https://www.un.org/sites/un2.un.org/files/un_disability-inclusive_communication_guidelines.pdf [accessed 02.07.2024]

We have translated the table you find in the linked text above into German for our German Antispe Ability issue 1/1 (– since we didn't find a German translation of that UN info on the net). One should be aware of these > three different approaches of viewing disability.

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Subsequently to make sure everybody is informed about these basics, we added more snippet info about > the medical model of disability, for more angles on the important and legitimate critique of this still dominant approach. Most of these snippets were taken from English sources ... :

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From our logbook: Topic medical model (2)

Topic medical model > Levels of discrimination > Ableism and language diversity

It is a pity that when we address the problem of the to this date predominant > invisibility of certain speech disabilities that we are discussing here, even among associations that work in the field of self-determined living for people with disabilities, that one probably receives little support for precisely the reason that the problems, such as the ones that we are addressing, are still not given enough or any reasonable form of attention in our society.

Our aim is to ensure that people with speech disabilities who use AAC but cannot or do not want to do so "fluently" are supported in their own language skills. The breadth and complexity of communicative linguistic expression needs to be recognized. People with speech disabilities do not have to "bend" themselves to an able-bodied system and other people's ideas of how language and speaking "properly" works, but rather the understanding of speech and language should grow reciprocally, and all possibilities and variants of barrier-free communication should be included in modes of communicative exchanges.

-

Because speech disabilities are repeatedly confronted in an ableist manner in society with insinuations that go in the direction of denying cognitive abilities, and this is usually underpinned by amateurish arguments that seek to invoke the medical model of disability, we are collecting here some statements about the intolerability of these levels of argumentation, which are not acceptable in anti-

Ableism anyway and are to be classified as an expression of an openly dismissive attitude in the field of anti-discrimination work and anti-discrimination activism.

An introductory info on differentiating between the common attitudes we encounter in society has been the one linked above > Three models of disability, excerpt from UN info on communication / [see above in this issue].

The medical model [still tends to] take a deficit-oriented view of disability

Discrimination and the medical model of disability:

A few links, you may want to check for more on the net, many groups, organizations and individuals, publications take up on the issue:

Medical model, <https://www.devon.gov.uk/equality/home/disability/medical-model> [accessed 04.07.24]

Social Model vs Medical Model of disability, <https://www.disabilitynottinghamshire.org.uk/index.php/about/social-model-vs-medical-model-of-disability/> [accessed 04.07.24]

Hogan, Andrew: Social and medical models of disability and mental health: evolution and renewal, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6312522/> [accessed 04.07.24]

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"The medical model is unfortunately still very widespread and anchored in many people's minds, although it is ultimately also a remnant of the Nazi era."

<https://www.integration-tirol.at/das-medizinische-modell-von-behinderung.html> [Zugriff: 09.03.24]

Perhaps this point should be added here:

A discussion on „normal and abnormal“ in such context on >
<https://www.drakemusic.org/blog/nim-ralph/understanding-disability-part-2-the-eugenics-model/> [accessed 09.03.24]

And <https://www.drakemusic.org/blog/nim-ralph/understanding-disability-part-3-the-medical-model/> [accessed 09.03.24]

Music > References to interesting tracks

Citizen Fish - Supermarket Song

Link > <https://citizenfish.bandcamp.com/track/supermarket-song> [accessed 17.06.20240]

In the shops and supermarket chains
The checkouts play that song again
The notes ring in, ring out the change
Laughing all the way to the stock exchange

The music keeps us happy as we choose
The products that we can't afford to use
The tokens on the packets, the percentages that drop
The ringing and the singing from the ceiling never stops

Buy the product and be free!
Live a life of luxury!
And it says so on T.V.
Every quarter of an hour
Consuming all the facts
Makes you feel you can relax
Comes neatly wrapped in packs
With ingredients on the back
So when you're sick from plastic snacks
You'll know precisely why

While you uphold the megastores
By paying what you can't afford
The man who runs the shop next door
Remembers how it was before
When personality meant something
And customers would laugh with him
They'd smile or nod as they came in
And adverts didn't mean a thing

But now the supermarket chains
Are around your neck and purse
They sell the products to the strain
Of some long-forgotten dirge
Just loud enough to wash away
The headaches of outside
Another shopping paradise
Where god is on your side

They channel mediocrity
As life's essential quality
You're buying two to get one free
It's some thing that you'll never need
But greed and curiosity
Make you consume and let them feed

Animal Rights >

Burnt Cross – Look into their Eyes

<https://pumpkinrecords.bandcamp.com/track/look-into-their-eyes> [accessed:
17.06.2024]

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Scrooge Mandella – Expired

<https://scroogemandella.bandcamp.com/track/expired> [accessed: 17.06.2024]

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Mighty Midgets – The Final Anthropogenic Extinction Event

Link > <https://mightymidgets.bandcamp.com/track/the-final-anthropogenic-extinction-event>
[accessed 17.06.2024]

We are the world and its technology,
originators of the fall.
The future's clear but we refuse to see.

We'll take the paved road to our demise.

We are the wave and we are the lottery
We've past the point of no return here
We can't reverse this, we are the enemy
There's no looking back, no looking back.

We can't change direction anyway.
There will be no one but us to blame.

An endless line of pleas for social change;
What does it matter in the end?
One million chords could never change our ways.
This global virus will kill itself.

We are the wave and we are the lottery
We've past the point of no return here
We can't reverse this, we are the enemy
There's no looking back, no looking back.

We can't change direction anyway.
There will be no one but us to blame.

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Training assistance providers yourself and AAC

At the Hamburg cooperative HAG (link: <https://hag-eg.de/>, accessed 06.05.24), which arranges, coordinates and organizes assistance services for people with disabilities, we read through their own descriptions of their working methods and conditions.

In their explanations of how they "work" or the idea of how personal assistance is realized here, we found exactly what we think the training process for assistants should ideally be, namely that the assistance-receiving side instructs the assistance-giving side > itself, directly. And to this we would certainly add that there is nothing wrong with this being supported in a reasonable way by third parties, if necessary (...).

Guiding the assistance itself has many essential advantages, including the fact that assistance services are not planned according to a scheme, but that direct exchange and communication can be developed as a basis and bridge to continuous improvement, so that those providing assistance can meet "needs and necessities" in the most individualized way possible.

In this way, insecurities can always be redirected into completely different processes for both sides as opposed to situations where the levels of communication between the parties involved are not utilized in a positive way.

In our context, we naturally ask ourselves why the group of AAC users [> we define a group within this group as > those AAC users who use language as an open system ...] have so far had remarkably few opportunities in the discussion about accessibility and the like in order to be able to contribute their wishes on the topic of assistance in full width. And why thus their specific problems in the assistance issue are rarely addressed.

In a guide to personal assistance, the topic of communication rights and support in realizing them, and support in observing and realizing communication rights in everyday life, in society, would be needed to be at the top of the list.

Many or possibly most AAC users are still excluded from most spaces for supposedly "communication-related" reasons – as frightening as it is to name this fact – and are knowingly and unknowingly excluded from so many things and participation as co-determination is thus made impossible.

The most problematic aspect of this exclusion for people who are affected by speech disabilities in such a way that they can "only" use AAC and speech assistance to communicate, and such tools (...) is that their speech ability is misjudged by many people in a negligent and uninformed way.

This prejudiced misjudgment leads to distorted encounters within communication spaces in society from the outset.

—

We add to this observation that the > social level of communication purports a very special significance.

In order for both sides to feel "right" and "normal" in a communicative situation, in a situation of social and consciously intended exchange – both sides should be able and allowed to adjust themselves again and again in order to facilitate the collaborative process of exchange in the event of possible difficulties, and, on the side of the Able-Bodied person, self-reflection should be used so that typical stereotypes in dealing with and experiencing communication can be critically questioned from the perspective of the assistant (as the middle person).

Anarcho- Supportsystem für Tierrechtlerinnen mit beHinderung

disabled, anarchist, animal rights

Accessibility in autonomous as well as anarchist centers is not always a topic that is addressed on the information pages of such meeting places. This is a point that we were able to observe in a somewhat longer-term "research" [on German websites] on the mention or non-mention of ramps, participation ideas or realization plans etc. on pages of all kinds of locations that we found on the net.

If there is usually a lack of barrier-free access, there is often also a lack of proactive awareness of topics that would fall within the scope of disability rights activism.

The next thought for us was:

what if we wanted to network via analogous sites of exchange in autonomous and/or anarchist spaces, in > inclusive forms, in protected spaces and then beyond that also > on animal rights issues, but where we want to be spokespeople ourselves and do not want to simply "join an association or an already existing group". In other words, where would you find open spaces for exchange and support in favor of equally functioning activism?

What comes across in various scenes or equally via individual activists in conversation tends to be > closed groups with damn high standards – as far as things like social constraints and inevitabilities, equality in the group and conformity are concerned.

For this very reason, we advocate the use of what we would like to call inclusive digital workspaces, where people support each other in order to create their own spaces in which they can exchange and encourage each other in virtual spaces with as few boundaries as possible.

So here we are creating our digital anarchy network for animal rights activists with disabilities.

(And sidenote: Of course, people of all gender identities should feel addressed here.)

Communicating your own signs and learning the sign of others

Topic:

As as an AAC user > in addition to using a Talker (which works with the building blocks of semantic compaction/ MINSPEAK-based) > we communicatively shape and use our own language and communication signs – on all communicatively possible and available levels – and we communicate these to others so that our [individually chosen] signs can be learned by the conversation partner. Take your own signs seriously and use them as important language building blocks.

This entry requires introductory words:

In this entry, we choose the first person singular below. However, it should be noted that this is purely functional. This “translational self” that we are using is not the real self of the person and should not be represented by it, it’s simply a vehicle to narrate our conversations.

The speech and expression of the person is thus only portrayed by way of a translation in written language, but there is a latitude that must logically result from such a translation.

We have opted for the functional lyrical ‘I’ at this point, as the description of a shared dialogue, which is primarily about the standpoint of the person ‘translated’ here, would read very distanced in the third person singular, we felt.

If readers would find another form of depicting such a dialogue more appropriate, we can of course understand this and would not wish to contradict it. In fact, in our opinion, there is probably no ideal solution - not least because there seems to be a lack of agreement and dialogue about good solutions in language assistance when it works with translation. We are experimenting here ourselves.

However, we put the ‘I’ in single inverted commas to emphasize that this is a functional lyrical ‘I’ and not an authentic ‘I’.

A sign you can learn from ‘me’

Of course, ‘I’ also develop my own speech and word signs. A totally distinctive speech sign that I have developed for myself is that I lift myself up in my wheelchair and make an upward, lifting movement, like an advancing lift of my body out of the hip area.

In this way, ‘I’ try to give the others a very clear signal. This signal lies in the realm of affirmation: Sometimes it is also a very complex ‘yes’ sign. The movement is also ‘clearly signalling’ and ‘clearly indicating something’. The other person knows or should know that I am accentuating something. I often mean it in a confirming way and then even raise myself in this way twice.

What 'I' wanted to convey with this description is that you can also communicate in a very targeted and conscious way: mimically, gesturally and vocally, through movement and overall expression.

The keyword here would also be this what is equally known as > multimodal communication ...

[One difficulty that we encounter on the discriminatory level is that: once the conviction prevails that one cannot communicate “sensibly” with someone who might belong to the group of AAC users – and worse still that members of the group of people with speech disabilities would likely be “cognitively impaired” – then the speaker [...] concerned has hardly any chance of using his or her communicative means to counter this prejudiced thinking of the other person, since neither willingness nor openness seem likely to be found here to > receive language in this very complex way!

This means: if I reject alternative language and communication systems as valid, there is no chance for the person communicating differently to get through to the person who thinks that no reasonable level of communication can be established here if an active agent partaking in the communication process does not communicate in a language that appears comprehensible to the other part participating in the conversation.

It is an observable consequence of such misinformed prejudiced attitudes that, in combination with the denial of the validity of alternative ways of speaking, the communication efforts of the speech-impaired participant himself (and at the same time also the attempts to enter the social level of communication) can lead to additional misjudgments, assumptions and false insinuations being expressed or implied by the other person - and this also towards third parties, as a reaction to the not understood or not accepted efforts of a communicative exchange that is thus not really understood at all. Nevertheless ...]

[Korrektur des deutschen ursprünglichen Satzes: Folge solcher fehlinformierter Vorurteilshaltungen ist beobachtbarermaßen, dass über die Kommunikationsbemühungen des sprechbehinderten Partizipanten selbst (und dabei gleichermaßen auch über die Versuche die soziale Ebene der Kommunikation einzugehen) dann, in Kombination mit der Aberkennung der Gültigkeit alternativer Sprachwege, noch zusätzlich Fehltritte, Mutmaßungen und falsche Unterstellungen vom Gegenüber rückgeäußert oder angedeutet werden können – und das auch gegenüber Dritten, als eine Reaktion auf die nicht verstandenen oder nicht akzeptierten Bemühungen eines somit überhaupt nicht wirklich verstandenen kommunikativen Austauschs. Gleichwohl gilt ...]

You can also indeed shape and design your *own* signs in communication, and others can learn them too!

—

Learn 'my' signs. Let's learn how we can communicate with each other and find a communicative center of our ways of expression and means of language.

Get to know the techniques that 'I' use and the way I use them.

Show 'me' whether you have understood 'me' correctly.

Pay attention to 'my' confirmation, 'my' way of denial or 'my' doubts.

In the beginning you should learn 'my' own signs for yes and no.

'I' have different ways in which 'I' can tell you 'my' agreement or my negation - please pay attention to this. But we can also agree on really simple and unambiguous ways at the beginning [...].

Over a longer period of time, however, 'I' would find it delightful and helpful if we could leave the statically fixed gestural signs behind us to some extent, or even my signs via clue cards, and we could expand into an even more fluid and flexible flow of communication via our eye contact, mutual observation and mimicry as well as vocal expression, into an even more fluid and flexible flow of communication that is much more lively, that does not reduce 'me' so much in terms of expression to just a “yes” and/or a “no” and that is simply much more nuanced and also more adapted to the particularity of a situation.

Another topic

Reading the entry on the topic of > personal assistance on German Wikipedia, which focuses in particular on the

> advantages of the employer model [where you employ assistance yourself in contrast to getting assistance via a caretaking company] and names the skills that can be used (or are needed) to realize this form of self-determination, which is considered optimal,

> the question arises for us quite pragmatically in this context of how a self-determined life can also succeed with severe and severe multiple disabilities.

And also the question of > how the cooperation between service providers, employees, assistance recipients and assistance providers could take place as flexibly as possible and on an equal footing when assistance services are accessed via a provider.

What is the main obstacle if this is not accomplished and the steering wheel simply isn't in your own hands because you are unable to organize your own assistance team due to a severe disability, i.e. you are not able-bodied enough to lead your own team of assistants with the advantage of much more self-organization?

The services of personal assistance via a provider should be readjusted to the relevant factors that prove to be an advantage in the employer model.

A third option is the use of services that fall somewhere in the middle of the two organizational forms. Here, too, some assistance recipients may not be able to bear the risk of assistance interruptions, or it may perhaps in some cases seem too unreliable to find assistance providers.

—

The German Wikipedia article on personal assistance for people with disabilities refers to the topic and an entry on > existing rights to communication aids.

In this context, we ask ourselves how the important realization and the fact that people need communication aids [of various kinds] for participation and for a barrier-free life is implemented for the community of people who use AAC and who also or complementarily use language as an open system, but whose communication channels do not have a uniform, recognized system and whose speech has not been summarized in a linguistically described way as far as we know as of yet.

We understand “speaking” and “speech” here not only as the act that is referred to as “speaking” from an able-bodied point of view, but rather as the active, creative act of communicating at every possible and chosen level.

And again, with emphasis, expressed in other words:

After you have learnt ‘my’ simple signs, yes no etc., it is important that ‘we’ learn how to understand ‘me’ fluently, i.e. get to know my facial expressions and gestures better.

My ‘me’/’I’ and what ‘I’ want, need and mean cannot be reduced to a simple “yes” and a simple “no” in communication.

In this description, we use an ‘auxiliary “I”’, which is meant solely as an instrument to simplify this description.

The worst thing is when people want to reduce you to a 'yes' and a 'no' card in communication and believe you can't tell them anything else. In other words, if they don't want to acknowledge 'my' way of communicating at all, then we simply just can't find a way.

The bad thing is also that people then don't realize how it actually comes about that they can't understand 'me', but they think - at least that's the impression they get - that it's just because I “can't speak the way they speak – just exactly like them”.

Some people then claim 'I' am cognitively impaired in some way. No one should be called “cognitively impaired” at all, but in 'my' case it is bad that 'I' am denied a form of reception solely because I communicate in an unrecognized different way and have a motor neuronal speech impairment.

'My' barrier experience, in terms of communication, as it presents itself in specific terms, has so far been too little recognized. As a result, it happens more often that barrier experiences that 'I' have with the realm of speaking and communication as a social and interactive event (and not conditionally from the side of my linguistic

capacities regarding my thinking and reception) are reflected in experiences of discrimination. This is the kind of experience that we do want to raise awareness about and point out how we can work together to change these kinds of situations.

[Postscript: The fact that one's own ways of handling the > social aspect of communication are being chosen should be addressed with regard to the associated anti-discriminatory viewpoints].

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Topic “easy language” and “easy speak” in German – this might likely be different in the English-speaking practices, but definitely applies in German:

Easy communicative cognitive classism

The tragedy is that many people a.) speak to their children, to their elderly parents in this kind of style, and b.) that the reception of German could probably be lowered to this level of expectation on all sides. And c.) this is not seriously their idea of the mental capacities and language reception of ANYONE? The language is not “easy”, but rather a public offense.

The modular system used, the mental structure that presupposes how content is to be communicated here, is extremely suggestive and could not be more “sub-demanding”.

Leichte Sprache als Kommunikationsschablone

[\[https://simorgh.de/disablismus/leichte-sprache-als-kommunikationsschablone/\]](https://simorgh.de/disablismus/leichte-sprache-als-kommunikationsschablone/)

Easy language as a communication template

What does speaking in “easy language” sound like when different people work on it? With written “easy language”, there is also a need to clarify that “easy language” should not lead to “discriminatory anticipations about the interest of reception ... and to discriminatory anticipations about reception competence”.

The question would be when “easy read” or “easy language” can be experienced as discriminatory and why.

And ... how anti-discriminatory forms of communication can also be practiced as the norm in “everyday language” and how verbally articulated forms of discrimination can be countered.

—

What also comes to mind are the many cases of people who are classified as having some kind of “learning disability” in Germany. Presumably most of these people - as I experience in my voluntary work - will hardly want to read a text in “easy language”: it is precisely this 'social segment' [a group is excluded here in order to address it separately in terms of language, we shouldn't deceive ourselves about this] that generally finds it important to participate in “normal events” [i.e. and not to be excluded again in some form by communication templates] and, above all, not to be seen as somehow cognitively restricted.

Why the progressive elements in our society in particular are pushing this segregating communication as a kind of “public tool” seems questionable to me. Some problems in the education system are being ignored here, such as psychosocial issues that can lead to people being misclassified educationally. Once children have been wrongly assessed, they can hardly escape from a spiral of insecurity.

My short commentary on „Individuierung statt Sozialklassismus“ >
[\[https://simorgh.de/sprechen/endverbloedung/\]](https://simorgh.de/sprechen/endverbloedung/)

“In the FRG as it is today, I experience that young or younger people are classified as 'learning disabled' on the basis of the strangest criteria. Is there any resistance to this among the groups that are “sworn in” to help people?

No, what do you do, you send them to segregated niches, to special schools and now you come up with a parallel artificial language universe aka “easy language”. I realize that these people actually feel insecure and the smart alecks here from the supposedly more left-wing corners are doing ZERO to change anything about the segregation of people. No, on the contrary, they normalize discrimination as the “best offer of help”, since it comes from the middle of the consensus society. However, the fact that consensus can also be flawed or repeatedly prove to be so is not even potentially considered. It really makes you feel sorry.”

Speciesism and Speciesisms

Speciesism is declining itself into many cases. The objectification of non-human animals is multi-layered:

On a legal level, we can speak of a speciesism that classifies animals as property (i.e. things that humans have at their disposal).

In the religious sphere, humans are given preference over animals on a spiritual level and are granted the privilege of the right to subjugate nature. At least this is the case in the major monotheistic religions.

In the various philosophical schools, we encounter arguments that can substantiate speciesism in different ways (e.g. contractualism, utilitarianism with partly 'mild' speciesism).

In the natural sciences, a distinction is made between instinctual beings, the supposedly less complex life forms, the supposedly higher beings and humans as the supposedly most organically complex living beings in terms of mind and brain.

There is a speciesist tendency in society that expresses itself in “carnism”, whereby domesticated “farm-” animals are seen solely (or ultimately, as in the case of horses or exotic animals such as ostriches) as suppliers of food.

Companion animals that are usually loved in our society are also affected by speciesist views.

Wild animals, which are incorporated by hunters into their “hunting culture”, and the idea of man's original state as “hunter-gatherer”, which continues to be cultivated through hunting ... are affected in their own way.

But wild animals are also affected by speciesist arguments tailored to them and their case when it comes to whether they are considered invasive species or native and perhaps worthy of protection.

For every animal species, we will encounter one or more manifestations of speciesist views. Speciesism – as a subordinating, devaluing attitude of humans towards non-human animals – seems to be inherent in all segments of human cultures that determine the relationship of humans to their environment

When we speak of “speciesism”, we should bear in mind how extraordinarily complex and therefore difficult to analyze the devaluation of animal life is in our [hegemonially] anthropocentric cultures and societies.

From: E-Reader: Gruppe Messel, Jahrgang 6, Nr. 4, 2024, S.6. und Jahrgang 1, Nr. 1, 2018, S. 3.

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Speciesisms

Why should speciesism that is directed against certain groups of animals be counterbalanced against speciesism that is directed against another group of animals?

Examples: Horses > classic “farm animals” – “zoo animals” > wild animal species > Farm animals – different species are often confronted with different speciesisms. There is no point in calculating one form of speciesism against another in the hope that this will sensitize people: All non-human animals suffer from forms of speciesism.

From: E-Reader: Gruppe Messel, Jahrgang 5, Nr. 7, 2023, S 22.

Language emancipation (1)

A.) In our opinion, AAC should not bind its users exclusively to individual normative language systems, but language, expression and communication should be able and “allowed” to be intuitive and language should be recognized as a “free cultural entity” in the sense of “communication as such” – away from the modular system of linguistics, which can become a thumbscrew on the system “language” in itself – this does not have to be the case, if we look at language and linguistic diversity and speech behaviour, from the rich levels that one encounters in communicative practice.

B.) Why “simple language” has advantages but also disadvantages for users of this sort of communication > we have already briefly addressed the topic of “pitfalls” and problematics that can occur with simple “easy” language: See text above.

C.) why one's own expression *is language*, if music and art can and are also language/s.

Immediate expression

Immediate expression: why not only language systems which are recognized, named and defined as such *include language complexity*, but also language can be considered and recognized as a *free principle of communication*, if there is a willingness among individuals (and thus in the wider general society) to do so.

A framework of **free, fully complex communication** does not exclude the learning of different language or speech systems. Thus, MINSPEAK, semantic summarization/semantic compaction can be learned and applied without excluding other speech and communication options.

Back to the emancipation of speech on the immediate vocal level:

We are troubled by the feeling and experience of – let's call it – “language shame”/”speech shaming”. The assumption that language – as practiced and conceived communication – has to function in a modular and specific way sometimes means that some people think that if communication is considered a free medium, it is not (proper) “language” at all, but rather some people's views do exclude *language freedom* as a valid form of communication in strange ways.

(You have to look at what the reasons for this are. Citing a bogus reason such as that communication is and must be 100% congruent in terms of contents and substance between the communicators seems completely incorrect and not conducive to grasping language complexity and communication practice).

Of course, we cannot answer why people make a difference between when communication is allowed to be freer and when communication is allowed to use which systems and for whatever reason. The only thing that is clear is that thinking about language and language practice can contain a discriminatory element.

An observation:

Since speech is not usually a free medium of communication in communicative practice among people, one's own communication can be fraught with an experience of shame.

Thus, experiencing and expressing one's own vocality is often not so much linked to problems that can be solved with classical functional voice training, but rather social contexts must be established in which one's own expression is recognized and respected in its effect, etc.

Topics that would follow at this point are

- a move away from so-called “deficiency or deficit approaches” (which can also arise benevolently and unintentionally from sociological contexts > as partly in the medical model [1])

- and > freedom of communication > against ableism, with regard to speaking itself.

[1] See also: Three models of disability, excerpt from a United Nations general info - above

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