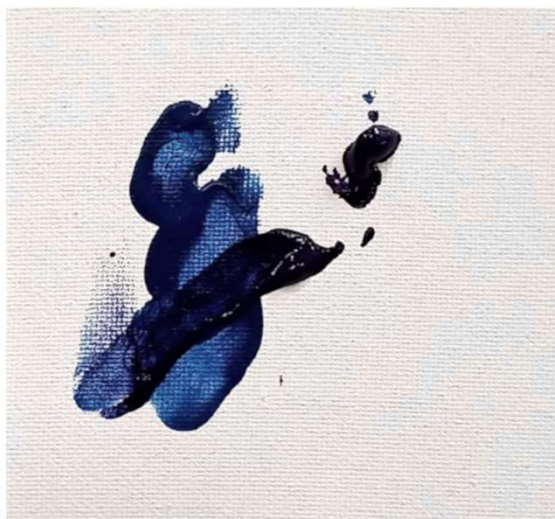


Antispe Ability edition farangis



Disability Arts



antispe ability

Antispe Ability 2024 / 2

Anarcho Support System for disAbled Animal Rights Activists
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Antispe Ability

Anarcho Support System for disAbled Animal Rights Activists

Justice activism through creativity and social encounters

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

This issue is dedicated to justice activism in creative terms > as Disability Arts, and in terms of social interaction > in way in which you can employ your > Animal Rights knowledge and impetus in daily social life. Once you start becoming active in any field, in the struggle to make human society a more just “occurrence” in this world, you likely notice that your endeavours are met with a lot of resistance. This is a circumstance that people either don’t want to talk about, since it blemishes the image of society as a “basically neutral terrain”, or people might assume it’s just the way it is, and critique would perhaps not help to change anything about what they might have encountered that seems all too weird. We believe that critique is necessary and that’s what you will find in this issue again: We are trying to > support activists in finding their own paths > and their own resilience toward mainstreamish normalizations of counter-productive “hinderism”: Shape your activism and make it become real!

Disability Arts



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ARTS BY PEGI ARTS BY PEGI ARTS BY PEGI ARTS BY PEGI

The posters in this article and on the cover are all by Pegasus Freespeech.

Why Disability Arts should always remain an anti-ableist tool (1)

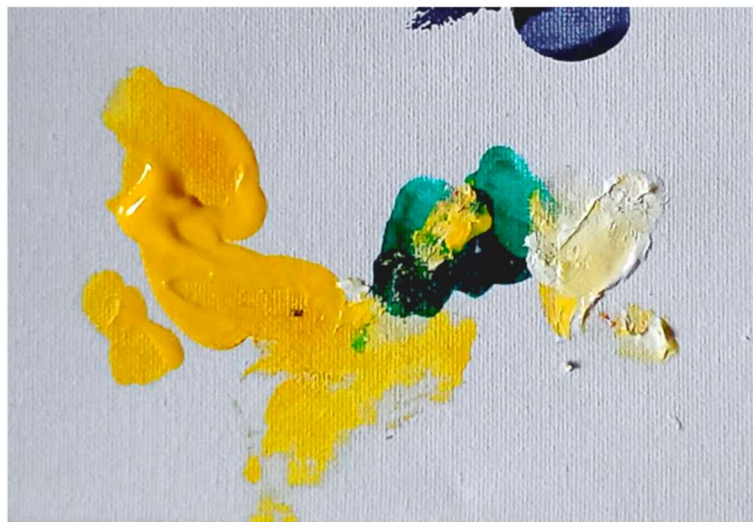
Disability Arts is You! We represent and support the spirit of Disability Arts in the sense of > emancipative-independent artistry. It is an attempt to translate the theories that grow out of one's own ideas into creative and activist practice. To this end, we will take a closer look at the definition(s) of the term DISABILITY ARTS. Our main question, however, is why the community of self-sufficient creatives - especially among people with severe disabilities - seems to be relatively invisible to us in D/A/CH, at least in the German-speaking world, and

where we could see ourselves as creative people with our own individual experiences of barriers and societal-social experiences.

Here is our first contribution, which will be continued in sequels:

Why Disability Arts should always remain an anti-ableist tool

Disability Arts



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Synergies that arise for us between disability arts and our understanding of creative independence. For each committed recipient, this branch of the art movement will have its own meaning, depending on their views, experiences and content orientations, and each creative who sets initial impulses here will define their own framework around the concept through their own attitudes. How do you approach, how do you approach Disability Arts? This is our initial attempt to get to grips with an important, promising, “relatively young” movement in the disability rights movement.

Nothing about my arts without me > Self-representation and optional emancipation from the art market and art business as an independent path in the disability arts

The fact that disability arts [note: we use the term here in the sense of the disability rights movement] are not simply an appendix to the general art market and art business might be imaginable to some. But how creativity can be helped to proverbial new wings, feet, wheels and more, by turning away from the old, will probably be something that only those who have a need for renewal and change might be able to envision.

Much of what may still be categorized as “art brut” (as implicit) or “outsider art” in the conventional art world is, according to the new definition, theoretically and possibly now more likely to be seen as part of the history of > Disability Arts.

The break between a history of descriptions from the perspective of 'able-bodied people'/'non-disabled people' and how they have predominantly classified, exhibited and marketed the art of artists and creatives with disabilities in the art sector is, in the face of today's ideas of self-representation in public space, painful, backward, but still largely an uncontested part of the overall cartography of the “art world”.

Disability Arts will presumably provide new impetus at precisely this point in the future. In retrospect, it will become apparent that descriptions, language and ways of categorization were normality in a kind of ghettoizing form and how this will now be broken up – regardless of whether the “the-able-bodies-normalizing-part-of-society” will now change its thinking or not. Change must be able to overcome the static which blocks it, in order to create innovation.

Horizons of experience that are relevant 'in relation to disability' no longer have to be measured by a constantly fixed standard of, for example, > receptive authority, instead fixed paths in the reciprocity of art creation and art reception can be abandoned and the freedom of option becomes greater, which is necessary in order to not to have to regard the effectiveness of one's own formal languages as lost in the mixture of typical contemporary target formal languages. It is not

simply a matter of being there, but of having one's own content and expanding the understanding of formal languages on a fundamental, anti-ableist level.

To ensure that the evolution of disability arts as an art genre and art practice can also take place more effectively here in German-speaking countries, we will also make our contributions - also in our own activist interest.

Disability Arts



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At this point we start in our second German issue with our presentation of some aspects of disability arts from various perspectives and sources in English to the German-speaking readers whom we reach through our publications and for whom these statements could be of interest.

The field of disability arts – very specifically as a field of activity in the sense of the anti-ableist definition that has shaped the disability rights movement – is currently still comparatively little practiced in D/A/CH due to outdated structures of the aid associations and some work practices common there:

This means that we still have little or no common understanding here that would be familiar to the welfare organizations, according to which disabled artists would

be supported and recognized in their independence instead of being “cared for” and “accompanied by social workers”. Above all, this would require changes in language and concepts so that we don't get stuck in superficial cosmetic changes and a mere re-labeling of the established.

Other voices

Let's see what a general “smallest common denominator” is in the definition of Disability Arts “according to” the [contributors of the] Wikipedia platform, which presumably represents a perhaps somewhat on the surface, but general average of opinions. To date, there is no entry on our topic on Wikipedia DE. This may of course change at any time > https://en.wikipedia.org/wiki/Disability_art – Status : Accessed 09.10.2024.

The introductory summary statement: “Disability art or disability arts is any art, theatre, fine arts, film, writing, music or club that takes disability as its theme or whose context relates to disability.” refers as a source to an older text of the well-known English Disability Arts Association > Shape, and in particular to this text > “Disability Arts. A Brief History”. Shape. Archived from the original on February 22, 2012. Retrieved February 9, 2012. ><https://web.archive.org/web/20120222122227/http://www.shapearts.org.uk/abriefhistory.aspx>, which, however, conveys a different content than the referenced statement in the Wikipedia entry. If you read the text from Shape, which serves as the source reference here, you will find information that appears far more plausible as a defining statement:

“A Brief History. Disability arts grew out of the disability rights movement, and the wider struggle by disabled people for equality and the right to participate in all aspects of society. Informed by the radical political activism of the 1960's and motivated by creative ambition as well frustration at their exclusion from mainstream arts, disabled people came together to form their own organisations. These organisations provided a space where the needs and aspirations of disabled people could be realised, and their creative talents developed.”

And in the following it becomes clear, when reading the current English Wikipedia entry, that the term “Disability Art/Arts” is apparently used in two ways. Once to describe disability in art, and once as art by people with disabilities.

However, the Wikipedia entry itself refers exclusively to disability arts (or disability art) as the topic of “disability in the arts”, and states that “art by people with disabilities” would or should generally be referred to in society with the descriptive term “disability in the arts”. The article continues with the why.

Of course, we disagree with this current Wikipedia EN entry, ...

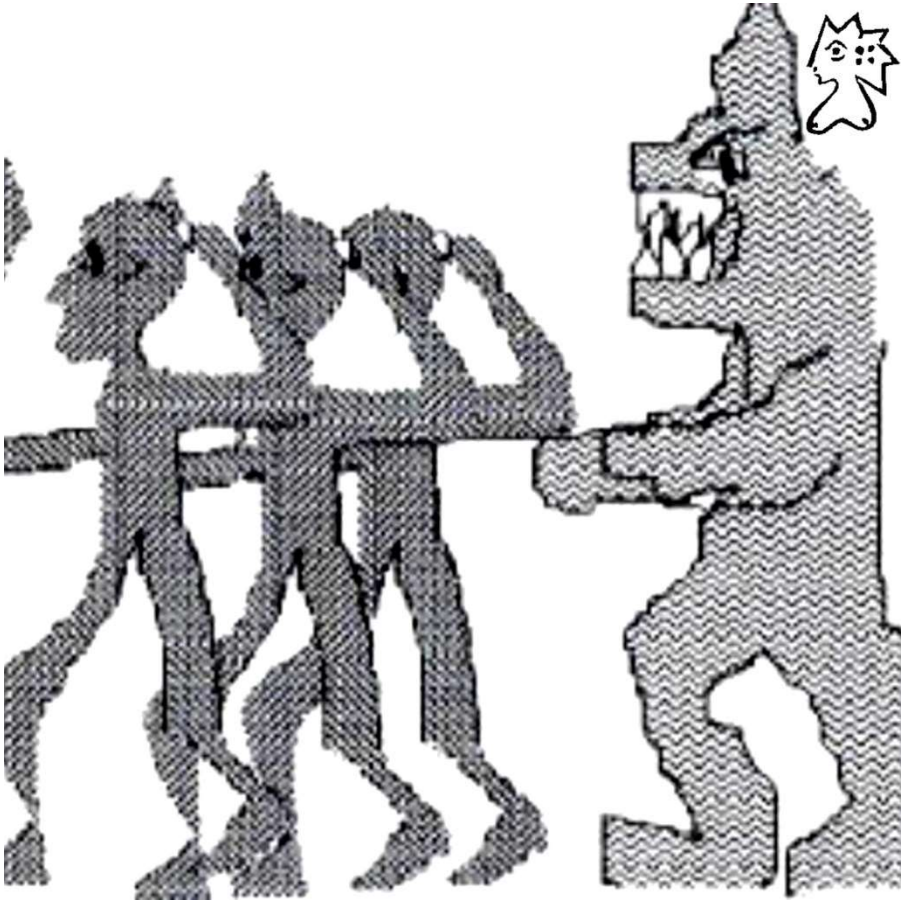
Disability Arts



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For the sake of clarity and simplicity, we would use the two terms in exactly the opposite way. However, the Wikipedia entry on this point reads as follows ... in our German edition we went on and tried to clarify what we felt needed to be fundamentally corrected in that entry. It was a tiresome task, and eventually we linked, as a helpful contrasting source, a beautiful text about > Disability Arts in the sense in which it should normally be understood, from Artnews, 2022: Nothing About Us Without Us: Disability Arts Now. Emily Watlington, 10. Oktober, 2022 in > <https://www.artnews.com/art-in-america/features/disability-arts-now-1234642326/> [accessed 05.10.2024] and added relevant translated

excerpts from there. We closed our text in summing up that Artnews article: This article describes very well, from a broader perspective, where there was and is a need in society as a whole for equitable encounters through the arts. We will continue to look at perspectives and presentations on disability arts from various international sources. To be continued ...



Computer graphic by Farangis G. Yegane

A statement

No matter what syndrome or disability you have or anyone has:
Speaking and speech disability > does not allow automatic conclusions to be drawn about a person's cognition & cognitive abilities.

2. Mind [in German: *Geist*] is never “impaired”

and

1. Language is complex

--

Communication rights

Ableism: The distinction between “language values”

We are looking for terms that describe the form of ableist and disablist discrimination that we are discussing here in part:

To discriminate someone on an ableist basis that she or he speaks differently.

What concepts of language and communication unravel?

Loquiism – might be used but could be misleading though, because communication is manifold, and referring to “loqui” – to speak, could mean that people who think their way of speaking was valid would set the standard for speaking, while they denied for example hypersensitive forms of communication, which equally constitutes speaking – yet only a different form that is not accepted as “speaking” or theoretically implicitly disputed by the vague mass of idea,

prejudices and narrow concepts of speaking, held in status quo academic praxis and canons as far as we know them and by the normatively “thinking” majority. In German we could perhaps say: “Die Unterscheidung von Sprachwertigkeiten.” “The distinction between language values.”

AAC is not alone using “this or that” given System of communication – as marvelous as they are. You can always apply your own ways of shaping language. Important aspects in speaking disabilities to overcome daily barriers are for some: **Multimodal Communication** and **Partner Scanning** methods. Multimodal Communication is a pretty self-explaining term. Partner Scanning as one AAC method basically means that you and your communication > partner > agree on a sign for yes and no, with that the one side can ask the other side, giving choices, suggesting questions, giving feedback questions anything and the other side can show their agreements or disagreement and in this way you can navigate through a mutual process of communication. This in combination with aspects of multimodal communication is a very useful approach, given the regard and attention to factors of the complexity of language by both involved sides.

Like > leave a healthy space for allowing misunderstandings to be fine and clarification to be a path to go where necessary. Language is a living communicative process not a fixed state. Mind that some things are extremely hard to express under certain circumstances [...] That basic set of understanding could be seen as both sides each making up a village and in between both sides there is a bridge. You both meet on the bridge to have exchange, but you never fall in into the other one’s village. The bridge is the vivid meeting point of trade and passage.

*We’ll add a translation about the crucialness of “your vocals!” later.
“Dein stimmlicher Ausdruck, your vocal expression!”*

Back to disability arts again. A comment.

This is a rant again, I am not sure if I need to apologize for ranting so often, but just recently I read this statement about ‘disability rage’ and maybe, yes, maybe it simply is inevitable to feel rage about a lot of good will and how stifled all our anti-ableist endeavours in society may sometime turn out to be.

Why can help be stifling, in particular in this one field we currently have this feeling of un-immediateness and being stifled: talking about creativity and arts. It seems like for overcoming ableism as an artist you have to enter the virtual and organized disability arts world. It’s not their fault.

It’s just > as long as you have to severely fight with ableism, you just do get swallowed up still by these organizations that fit into the hapless > *institutional model of ableism*: you end up in contexts that seem patronizing, i.e. in (very explicitly) able-bodied lead art groups and stuff.

How do you make the jump out of these contexts? Our situation is for instance that a > disabled personal assistant, who happens to be an artist themselves, is trying to support > an artist with a disability which is falsely still categorized as a cognitive impairment. But this only because the syndrome we talk about here involves speech and language “impairment” – and differences in movement. We get a double layer of discrimination-levels here.

Using AAC plus Multimodal Communication and having a speech assistant who is not properly installed as such, where other involved assistants that have to be ‘being relied upon’ themselves do have ableist views on the person with a speaking-disability, communication rights to combat ableism is a huge thing, and we run without hardly support.

You may be able to see that this is a real difficult situation that we face. I better end at this point, feeling like a small boat in a huge shaky ocean The difficult thing is pressing on, living with frustrations, not giving up but also not making any harmful hurtful wrong “compromises”.

Plurality is equally a disability issue

Not all disabled people are on a same page. Forget about this classifying generalizing little helpful illusion. The barriers differ, the barrier experiences differ, the political stances are just as different as they are generally in society. No accord but it's also not necessary when it's about contents in disability, and disabilities, and the issues.

The expectation of homogeneity and closedness is not only unrealistic, it also means that the differing experiences of barriers are always subjected to the same discussions and points of debate.

There is no need for a niche within which everyone has to sort themselves thematically and in terms of content; instead, it has to be possible that the discussion can be brought into the public sphere directly and immediately from the personal experience.

A snippet of interest in this context

Activist Beth Moulam on *ableism and communication 'impairment'*: “I see on social media lots of disabled people talk about their experiences of being treated differently when out and about. This does appear to be a common issue, whatever someone's condition. One thing I do find is some other disabled people see my communication aid and sadly some also make assumptions. There is something about having little or no speech that throws people. Maybe this is also a result of societal ableism. In other words, maybe they are forgetting their own privilege of being able to speak. If this makes you think you might want to read my blog on AAC and identity.” > <https://www.bethmoulam.com/aac-and-identity/> [accessed 26.12.24]

Antispe

We are celebrating Captain Paul Watson's release. In our German edition we reported about the unjust situation Captain Paul Watson had been pushed into due to the behaviour of part of his former crew, and now through the unrightful charges that were pressed against him from Japan. We are more than glad that the Captain is sailing the Seas again to do his work of saving and protecting the Whales, all Sea Animals and the Sea.

In this sense, here is a longer contribution > to making > Animal Rights a sociologically effective tool for the ends of reaching a society in which an > antibiologicistic Animal Sociology is becoming a fundament and a norm.



Farangis G. Yegane: portrait of a cow and a calf

Animal Rights ABC: How can I assert my basic human rights to demand fundamental animal rights?

This text in German <https://tierrechtsethik.de/einfach-tierrechte/> ; <https://dnb.info/1270042017/34> : <https://nbn-resolving.org/urn:nbn:de:101:1-2022101200225868900363> [accessed 29.12.2024]

How can I assert my basic human rights to demand fundamental animal rights?

1. Putting animal rights on their own feet

All the arguments against animal rights put forward by opponents of animal rights are based on constructs of assumptions about animals, as we find them in our societies and their historical backgrounds, shaped by the various (primarily) scientific, philosophical, and religious traditions of thought.

> What has led to a negation of animals, animal being, animalness?

When arguing for animal rights, we can by no means leave unmentioned what has led, on the one hand, to the cultivation and nurturing of assumptions about animals in human history that have deprived and denied animals any basis for recognizing and protecting their being. That is, we need to look closely at the image that has been generated about animals as living beings in the world by humans, in the context of humans' own image (Selbstbild), to understand how the rejection of animal rights functions and operates argumentatively.

> Humans have formulated their rights without including the fellow world in a constructive way.

On the other hand, it is not enough to copy the approach in the self-granting of rights, because the path to universal human rights is itself marked by an obviously ongoing history of injustice and wrongdoing, and the formulation of our own rights has been formed against a background characterized by a rather fundamental ignorance of the essential ethical connections of being human in the context of co-environment and environment.

Humans – against a background of severe hierarchical struggles of all forms and internal political tensions, conflicts and catastrophes – have built a foundation for an understanding of rights which, however, has deficits with regard to the questions that now arise in the Anthropocene.

Because we first had to escape from our own conflicts, so it seems, that thus we can at all – provided with our own rights – also stand up for own, original rights of nonhumans and the nonhuman space (for a right to protection from encroachments on the part of humans and of 'mankind' on animals), we should also be able to admit to ourselves where our own legal situations, concerning our human rights, reach their own limits at the same time, and that we still have to readjust a lot at this point. Especially in the matter of animal rights our human rights show various specific deficits, but more on that later.

Viewed against the background of our history, it is therefore not enough to see ourselves as a neutral blueprint for all questions of rights and the understanding of rights – rather, legal concepts with which we protect nonhumans from humans must fundamentally correspond to their problematics and to the new questions that arise on the basis of their problematics.

To present animal rights in an oversimplified form and put them as a big demand in the debate-room still mostly implies that the underlying causes of the problematics are addressed too little or not at all. The transfer of the topic “basic rights” becomes so often the first stumbling block.

Animal rights activists risk to deepen communicative rifts between antispeciesism on the one hand and speciesism and animal objectification on the other hand by a too simplistic approach.

An example

“For example, animals do not need a right to religious freedom, but they do need a right to life and liberty, including physical and mental integrity.” (1)

Here we have a typical benign lack of sensitivity to the issues of biologisms, which very much play a role in relation to speciesism in the very large issues alluded to. Bridges would instead rather have to be built from human-centric connotated bulwark topics like ‘religion’, to questions of fundamental ‘spirituality’ (spirit, thinking), and then again interdisciplinary thinking would be needed towards questions of what ‘spirit’ would imply and what would also in turn imply ‘spiritual integrity’. It remains unmentioned why we are still so far away from an understanding of physical as well as mental integrity in the animal question that we do not even line a demand for antispeciesistic legal formulations with the description of how exactly the extent and the quality of the injustice could be leveraged at all.

The demand stands naively in the room: If I do not name the injustice, it will be difficult for all of us to demand a clear definition of rights, as well as of limits of human “rights” in this case.

Everyday speciesism – a space without animal rights

The “everyday space” is composed as everyday speciesism, but this is not reflected much in the descriptions of injustice against animals. Even morally arguing vegans avoid expressing thoughts and feelings about injustice to greater detail, rather than opposing the other side with sole polemics (2). There is a difference between calling for compassion and denouncing injustice. Denouncing injustice is also possible in a space and context where legal rights for an affected group or subject are (so far) missing.

2. Injustice to and towards animals (and their social and ecosocial contexts) and basic animal rights

Can animal rights be formulated in derivation from human rights? (3) This is the general canon so far. This perspective on animal rights must go alongside the assumption that our current worldview forms a sufficiently progressive basis, and

that we should not take another step back to look again, and more critically, at the cornerstones of the identities (as ideas we form about the ‘essence of a living being’) “human” and “animal”. Some animal liberation approaches, meanwhile, suggest that the troublesome issue of “rights” should simply be left out altogether, as a human construct that need not necessarily be applied to animals (4).

What do we mean by animal rights that they have such a much more difficult status compared to rights ‘by humans for humans’?

There are different points of view on how people conceive of animal rights – on the sides of those who advocate for them as well as on the opposing sides.

- It is not the particular rights in their applicability that matter with rights primarily.

A typical question would be something like, “Yeah, animal rights, what is it? Do you mean something like, do animals have something like human rights?” Of course, it is alarmingly simplistic to say that what matters most about rights are particular rights in their applicability - that is, if I have rights, for example, in locomotion, in traffic, as a pedestrian, as a cyclist, or if I have my right to vote to elect parties to represent my interests, then these are in principle particular rights that derive from certain rights that are really fundamental.

- Particularist rights derive from fundamental rights

When we talk about fundamental rights, particularistic rights are not the most important thing at first. An example: people talk about species protection and about the term “species-appropriate” (“Artgerecht”). A term we find quite problematic in our group, because it does not encompass the ecological subtlety, the ecological fine-tuning of interaction between living beings, and is a strongly externally determining term. We do not go further into the problematic nature of this term at this point, but if we now talk about species protection, for example, we could say that this would be a particularistic right, namely that certain animals have a certain right to certain habitats, or to a certain flora, to a certain ecological space, which must somehow be protected, recognized as their old or new habitat, and so on, and so forth. (What is clear is: that adjacent, of course, are fundamental rights issues, namely, that animals removed from their habitats over long or

extended periods of time must have contextual and ecosocial rights to their new/old habitats).

- Species protection, from an animal rights perspective, implies – in addition to fundamental rights issues – the issues of particularistic rights in its handling. The issue at stake in animal rights, however, is essentially fundamental rights. What are and what would these basic rights be, and from what do basic rights derive – so that they can really counteract the prevailing injustice?

- The question of what basic rights are, and what they should/could be based on (this in fact needs to be re-declined!).

Exactly at this point the opinions are divided in regard to animal rights – as we have already stated above – and I think the sense of the matter is also not that we think we all have to share the same opinion. In the end, we don't always share the same opinions on human rights either.

- Human rights are probably not implemented according to their ideals. This statement about human rights would be related to the analogy comparison, described above as inadequate – in which we assume that human rights would represent an ideal constellation and ‘realization-possibility’ of rights, like an automatism, which we could adopt in a suitable and advantageous form precisely as a blueprint for animal rights. (We cannot do this without not being able to do justice to the problems).

What could constitute the basic rights in relation to animals in the specific instead? For this, we believe, one must first of all raise the question of freedom-rights (Freiheitsrechte) and the (recognition of the) autonomy-ability (Autonomiefähigkeit) independently of the comparison to humans. It is important that “man” is not the parameter (as an ideal or construct). This is a question of the conceptual choice of perspective.

Rights of freedom and autonomy are points in animal rights that are central to the question of fundamental rights, because they conceptually circumscribe the designated counterpart as a bearer of rights, taking into account the integrity of the designated subjects.

That is, the first fundamental right presupposes (thus contains a precondition) that the opposite must be perceived in a special way and thus taken seriously, etc. In turn, we as a society and as individuals should be able to critically ask ourselves why we categorically deny freedom-rights to animals?

- Freedom-rights and autonomy-ability

Why does the idea prevail that animals are somehow instinct-driven, guided by causalisms and that they would not have their own complex thought processes in their own ways, their own no less complex and possibly probably even more complex (and evolved) language and communication cultures, etc. etc.? Why do we derive everything from the human paradigm, in a hierarchical and negating way towards the diversity of animal subjects?

Why do we think that everything must initially be explicable in “our” (...) terms, when it comes to the question of rights of others – ‘others’, through which our terms should actually experience a meaningful expansion? Animals are, in fact, such others that should make us think.

- The non-humans and the non-human co-world and environment do not have to be explainable according to our terms in order to become recognizable in the sense of their rights

Now, of course, a rather banal objection could be: “No, they are not ‘others’, they are just animals”. But at this point, the question of attitude plays a fundamental role in the discussion about animal rights. For us it should be a premise to be considered that in all important ethical matters we are actually always dealing with questions of stances and “positional/perspectival location” (Haltungen) of people. Thus, I can take the stance that I presuppose a priori that animals are reasonable, in their very autonomous and own ways, that I do not have a definitional sovereignty over them, but that they nevertheless have rights, which can be derived from their capacity for freedom and their capacity for autonomy (both terms implicitly and logically indicate that exactly this can indeed be denied to them), and I can see the dignity also founded in all this by conceding them all this in a recognizing way.

I believe that if we fundamentally deny other beings everything that constitutes their specialness, then logically we can also not grant these other beings fundamental dignity, as an expression of recognition and the ‘benevolent’ perception of their existence. So it is also a matter of stance and perspective.

Thus, in general, the idea that we take the right to grant or (in principle) deny rights to others is also merely grounded in questions of my stances by which I impose my ethical ideas on others for better or for worse.

- There is the option of the affirmative attitude in the recognition of rights, and with it concomitantly of the dignity of others, without presupposing a human collectivistic definitional sovereignty to substantiate it.

A very beautiful approach has been described by the philosopher Syl Ko. In collaboration with the philologist Lindgren Johnson, she spoke of the species-subjectivist approach, in an accompanying text to an exhibition by artist Mooni Perry, which is set against an ‘objectivist perspectivity’. (5)

Animal rights are something as essential as human rights. They affect all of us. We all stand in some relationship to animals. This can be positive and negative, more or less constructive or destructive, and it is definitely time to see animal rights not as a ‘special topic’, but they concern every human being.

Animal rights are ultimately about: how do I relate to the animals in my environment and to the animals in context of the political spaces shaped by humans in hegemonic ways as a whole, etc.?

3. One's own right in the context of the realization of animal rights

A problem of a special kind is that I, as a human being, do not have any effective rights that can be enacted in a direct way, to stand up for the nonhuman space in an independent way from social animal-objectifying and “nature”-objectifying thinking and the resulting ways of acting.

Among humans it is easier for humans to (typically) advocate for humans. This commitment is generally considered important in principle, although even here, from a sociological point of view, all kinds of obstacles act as inhibitors.

To stand up as a human being from the territory of being human as an “unconditionally solidarical community”, in a commitment for animals (in a new perspective) and the nonhuman space (- ‘because of its self’ and not as a resource for “our” future, etc.) is usually not taken seriously. That is:

I, as a human being, endowed by society with certain rights, have no possibility to insist on the rights which I might recognize, in my perception of animals (whom on the ground of our conceptualizations, no effective rights have been granted so far), and to thus claim them in a human-hegemonic space, as long as no basic rights for animals (...) have been mandatorily formulated and even thought of in human societies (at which point a particular questioning about the issue of the negation of ‘being an animal’ and the ‘negation of rights’ could find its place). With respect to ‘nature’: a self-interest of the genus ‘human’ is thought to be a more important pivotal point than a right of animals to ‘nature-as-their-home/space’ would be allowed to be considered as central.

Even in the communication about animals I encounter obstacles that interlocutors, readers, listeners, do not have to take my point of view seriously in an essential way, because one can refer to prevailing agreements in the general attitude ‘man > animal’, and doubt the relevance of the deeper questioning, without being accused of ‘speciesistic/animal objectifying ignorance’, etc. There is simply no sensitization in society (not even in the more audible majorities of minorities) – no matter how it could have been formed.

In principle, my human-rights-as-an-animal-rights-advocate ends at the border, where I, as a human being, stand up for animals, in the sense that I have no right to put a view of animals up for disposition that strongly deviates from the social majority. The image about animals that we discuss must not diverge all too much from the conceptions that prevail in society – although these conceptions lead and have led to the fact that we simply (degradingly) objectify animals. My attitude towards animals must be somewhere within the spectrum that is somewhat familiar to us in society, as any one of the known attitudes towards animals.

If I call for a free constructive approach, there is simply no ‘free constructive’ space for it, in civil society’s thought-vocabulary for categories of social relevance. Thus, our explicit thematization of an anti-biologicistic animal sociology as an approach can only be contributed on a philosophical level. A social efficacy is not possible so far, “thanks” to the fixed external-definitions (Fremddefinitionen) about the non-human space.

So finally, we can say that “my” human rights are relativized as an animal rights activist. With the lack of rights – suffered and experienced by animals – my rights as a human subject equally topple. The conditionality of animal rights in their interrelations with the rights of the natural environment is the further decisive chapter, which, however, is so difficult to describe in perspective, precisely for the reason that the subject of “animals” is treated from the ground up in an insufficiently reductive manner.

Not only animals themselves and the non-human ‘natural’ world itself are subordinated to arbitrary human decisions, but also the basis of discussion about them is narrowly handled in the common discourses

4. Possible levels of action

However, since animal rights are effectively withdrawn in the form – also via the (civic) social level (and hardly, only distortedly or equally not at all considered), I have the possibility first of all through the sociological level, by language and action, to counteract the cultural mesh of the negation (which we observe and which we criticize). It should be noted that being aware of the resistances must become part of the case analysis.

Thus, apparently in the search precisely for how to circumnavigate the major social obstacles, philosopher Lori Gruen suggests that (but) instead of fighting out the legal situation with each other, we should rely on our moral compass. In this way, we would also be able to wisely avoid the hurdle of hierarchies (based on certain cognitive and sensory abilities and their proximity to humans) as we find them in the more popular animal rights approaches discussed to date:

Gruen states: “If we were to instead focus on what we owe each other and other animals, our relationships become a more central concern.”

And

“Focusing on how much other animals are like us forces us to assimilate them into our human-oriented framework; we grant them consideration in virtue of what we believe they share with us; rather than what makes their lives meaningful and valuable by their own lights.” (6)

However, Gruen almost seems to throw the baby out with the bathwater by considering rights in the non-human sphere as redundant due to the potential for conflict, which is illogical, since protection against human encroachment can only be realized on the legal level – just as with human rights, which have developed differently in history, encroachment by humans against animals and nature (...) can only be prevented by means of legal regulation and collective agreements.

The negation of ‘being-an-animal’ and ‘animality’ and the relegation of animal concerns to the ‘non-spaces of irrelevance’, through the operational modes of terminologies of external-definition (Fremddefinition) – which make exactly my right ineffective when I want to thematize contents and sue for rights beyond the “human framework” – are at the same time testimony to the fact that disenfranchisement generates its effectiveness in society itself.

And exactly at this point I can thus question society about the “why”, and should specifically draw boundaries to the approaches of “solidarity building” and “unanimity”, which rather tighten the net of misobservations and false conclusions about the human-animal relationship instead of dissolving it.

References

1. <https://animal-rights-switzerland.ch/themen-tierrechte/> (accessed 10/11/2022)
2. In social networks, it is repeatedly observed that vegans hardly couple moral accusations and demands with a discourse that raises questions about injustice and/or analyzes causes. Instead, a rhetoric dominates of demanded or demonstrated compassion/compassion-as-a-basis, altruism, sentientism (with biologicistic-reductive interpretation which does not address the negation of “thinking”, sociologized and deeper sentience diversity, ...), topics from the

'environmental movement' (that primarily divides animals into the categories of species conservation/diversity and "animal factories" (...). Animals become solely to be understood as a 'species' [all domestication and experimentation issues are a huge elephant in the room here!], without facticity of own history and without own stories, language, thinking, etc.).

3. This includes arguments such as that of the comparability with humans, the divergence from ableist contractualism, analogical comparisons to human rights violations, such as in <https://www.tierimrecht.org/de/ueber-uns/publikationen/argumentarium/tierrechte/> (accessed: 11.10.2022)

4. Philosopher F. Schmitz states, "What an introduction of basic rights for animals would mean in practical terms and to what extent it could really protect animals effectively is unclear" in her text: Tierschutz, Tierrechte oder Tierbefreiung? (Animal Protection, Animal Rights or Animal Liberation?), page 95, available online at https://publishup.uni-potsdam.de/opus4-ubp/frontdoor/deliver/index/docId/9491/file/mrm2015_02_S87-96.pdf (accessed: 11.10.2022). To this rhetoric we wondrously ask: one would not ask this question in matters of (universal) human rights, why do we do so in the case of animals/animality (Tierheit)?!?

5. I have translated Syl's excellent text which she wrote in collaboration with Lindgren Johnson into German. The text is also published on our site in English. Both texts are also available in the catalog of the German National Library. German version: <https://d-nb.info/1234807912/34> ; English original version: <https://d-nb.info/1234872005/34>

6. https://simorgh.de/gruen/lori_gruen_sollten_tiere_rechte_haben.pdf, we have yet to archive the translation, the original English text is at <https://www.thedodo.com/should-animals-have-rights-396292655.html> (accessed: 11.10.2022)

Note: We cannot on the one hand taboo ethically analogy comparisons and on the other hand propose a formulation of (animal) rights that works through the vehicle of comparability without not stumbling over our hierarchy-thinking in either case, etc.

Note: the human-animal relationship is triangular in the least: as a human-human-animal relationship or also human-humans-animal relationship, furthermore also as a human-‘questionworthy-relation-to-the-non-human-world’-human-animal...-relationship. There is no neutral “human-animal-relationship” in the given situation.



Calling for a federal law on Tree Protection.

Music > References to interesting tracks

Isolierband - **Kontrolle** (1982) >
<https://www.youtube.com/watch?v=tqwxOv8LFwM> >
<https://www.discogs.com/de/artist/1203938-Isolierband>

Fluxxus - POV [from their recordings “Anarchie und Alltag”, 2016, released before a release by a ‘popular German band’ that that seemed to have ‘adapted’ that title for an album of theirs in 2017] >
<https://fluxxus.bandcamp.com/track/pov>. We became aware of the Band Fluxxus via the knowledge of some 80ies recordings of a member of theirs: Andi Arroganti.

Rudimentary Peni – Asleep >

<https://sealedrecords2.bandcamp.com/track/asleep> >

<https://www.discogs.com/de/release/18384787-Rudimentary-Peni-Great-War>

Classic anarcho punk band of course. In 1983 they wrote the address of the Vegan Society in an inlayed sheet of their album Death Church, wrote about how to reject dissection at school and about sexism and cliché crap in the punk movement.

Animal Rights anthems > for instance, ... so far in our independent German Tierrechtsarchiv (<https://tierrechtsethik.de/tierrechtsarchiv/>):

Conflict – Meat Means Murder, <https://simorgh.de/about/sensibilisieren-gewaltzeugnisse/>

Exit-Stance – The Voiceless Now Have a Voice,

<https://simorgh.de/about/textlyrik-im-tierrechtsarchiv-anarchopunk-2/>

Conflict – Tough Shit Mickey, <https://simorgh.de/about/textlyrik-im-tierrechtsarchiv-anarchopunk-1/>

The Business – Sabotage the Hunt, <https://simorgh.de/about/antijagd-test/>

Also check out ... : **Burnt Cross – Look Into Their Eyes** >

https://www.youtube.com/watch?v=G_JVhdsIyHg >

<https://www.discogs.com/de/release/2628699-Burnt-Cross-The-Reality-Of-Sacrifice>

Finally. We have also created an own new music project under the idea of > Subjective Animal Rights > called: **Totenglocke**. Our links are

1. <https://hiesl.bandcamp.com/>
2. <https://totenglocke.bandcamp.com/>
3. <https://wegegold.bandcamp.com/>

More info about this at > <https://tierrechtsethik.de/subjectivist-animal-rights-punk/>

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