

# Animal Autonomy E-Reader edition farangis



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Animal Sapiens Antispe

## Discussing Ethical Segregation in terms of Animal Sociology and Animal Objectification

### Ethical Segregation (1)

Nonhuman Animal Concerns are the only close concern to our debate over justice and injustice where our notions of integrity (as protection and safeguarding of life) stand in an offensive contrasting way to our distancing positions (allowing witnessed brutality and destructiveness to be collectively normalized), where biologism is the one thing today that our human society does not intend to do without.



This makes the case a unique case of conscious typical hegemonial human encroaching behaviour – where fundamental change would eventually also break the barrier towards our entire placing ourselves in a position of enmity and rule towards the world we entitled ourselves to habitually terrorize in the name of our blatant “being” there.

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## Segregative ethics as a means of justifying violent hegemonic pretensions

If as a ruling instance qua force you engaged in excluding someone or an entire issue from your ideas of ethical justice – and in the case of nonhumans people do this over the time spans of nonhumans‘ generational life stories – then your act of ignoring facts will not create an objective reality outside of your perceptive island.

(Segregative Ethik als Mittel zur Rechtfertigung gewaltsamer hegemonialer Ansprüche.)

## Cognition

Just the act of humans talking about animal cognition is in itself cognitive biologicistic rape.

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## Earthworms and Animal Rights

In particular to be contextualized with Tree Protection and Environmental Rights Invertebrate Rights ought to become a new legal highlight for creating a focus on ecosocial specifics:

We believe that if our common notion of animal rights excludes invertebrates, like earthworms, we need to a.) analyze the speciesist paradigms that segregate animality, and b.) question the legitimacy of a solely humancentric (ethical, legal and philosophical) conception of a fundamental “right” on life and freedom.

An important rule ought to be that the difficulty to avoid accidental problems does not legitimate ethical limits.

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## Power mechanism exerted by virtually any side

Reading Nathan Winograd’s important comments about developments of animal objectifying normalcy in academia and the Kulturindustrie:

„In prior articles, I argued that Critical Race Theory — and its offshoots, Critical Gender Theory, Critical Social Theory, and Critical Animal Studies — threatens animal protection. In books and journal articles, professors of race, gender, and sexuality have argued that ... “ > <https://nathanwinograd.substack.com/p/crt-professors-have-yet-to-meet-an> [accessed 26.06.2023]

I conclude so far that ... :

These are precisely the reasons why sound differentiation and morally independent thinking make a difference.

Interestingly and tragically, following ethical canons and sticking to the status quo carries the danger that social developments turn into the opposite of what they seemed to make possible in the beginning.

This happens at the moment when – parallel to the explicit desire to break up entrenched and oppressive structures – obviously rather subliminal but recognizably problematic currents undermine the thinking and actions of any

processes that are only just beginning to emerge – meaningful processes that elude or/and counteract the power system on the part of established power mechanisms.

And in this consequence it is identical whether such power mechanisms are enforced by those affected by oppression or by those exercising oppression. In theory, the „problematic currents“ will pose a continuing test in terms of conflict and destructiveness analysis; in practice, one is likely to encounter more and more pitfalls in the search for the unraveling of oppression.

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I thank Nathan Winograd for his important highlighting of basically persistent problems within differing and conflicting approaches to ethics/rights/’lib’, etc. ... . Seeing such argumentations as quoted in the articles cited, reveals an array of parallels between groups which otherwise stand in conflict to each other ... .

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## Animal Rights Language (1)

On a side note: People who use the word „animal production“ to complain about damage to the environment while claiming and acting as defenders of animal rights ... employ an animal objectifying rhetoric and undermine animal rights language ... .

I mean seriously: you can’t do any better? How come you can be pedantic about your own (human) dignity then when it comes to language I wonder.

There is no „production“ of living beings: you cannot „produce“ life in terms of dignity. It’s a rhetoric AR people simply cannot use. If they do, they must have an „underlying reason“ for doing so (...) that can be questioned ... .

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## The physical and the emotional wellbeing

There is a difference between the physical and emotional welfare of animals and „animal welfare“ – in the way ‚animal welfare‘ is being used as a term when it covers up an unjust treatment and even fundamental injustices toward nonhuman animals.

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## Paws and Protest

You don't want analogous comparisons in the extent and dimension of suffering – and especially in the degree of injustice?

Then please don't put your „raised fist“ of protest symbolically next to a raised paw when it comes to the striving for justice and freedom.

Be consistent.

Addendum: But also noteworthy is: the trivialization of all forms of injustice all at once, from the safe armchair of mental luxury philanthropism. One's own right usually likes to exclude itself, and judging third parties becomes a kind of sport in the process.

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## Animal Rights Ethical Bird Protection: The Ortolan Bunting or Hortulan

> orgiastic animal objectification / orgiastic speciesism

The case of the Ortolan bunting, Hortulan ... :



Is it about extinction or barbarism? The pitfall of conservation rhetorics is that it openly maintains a crucial gap in ethics that needs to be factored in and be addressed in jurisdictional terms <https://smithsonianmag.com/smart-news/ortolans-birds-enjoyed-french-delicacy-are-being-eaten-extinction-180972272/> [accessed 07/19/2023].

Otherwise there is no possibility to avoid human inability to self-regulate. The theoretically implicit message that: „as long as a quantity of you exists that is big enough ... we'll let the oral spectacle of torture simply proceed“ is a virtual technocratical kafkaism.

Thus, an animal rights issue degenerates into a rather logistical problem of population numbers. Since we have so far only a speciesist homocentric understanding of law, the treatment of the bird as a „thing“ is part of the pseudo-ecological ‘zoological’-biological point of view.

A solution compatible with animal rights is a political solution through a more reasonable EU-wide bird protection, which does not only protect the „species“ as the sum of its parts, but the bird itself, etc. Basics should also be possible to be formulated in already existing legal terms in these cases.

In that context the following arguments:

## Segregative approaches

Question about segregative approaches, such as found in the discussion here <https://www.bbc.co.uk/programmes/w3csydct> [accessed 12.10.2023], where conservationist approaches typically stand in conflict with the concepts of animal rights, for a large part by ignoring aspects affecting nonhuman life as a whole.

We come from a radical antispeciesist approach, hence we need to raise a few questions:

Question 1 about the saving biological diversity approach:

Are the (segregatively arguing) proponents on favour of captive breeding programs to halt the extinction of some species? If yes, how do they see the problematics of zoos? Do such problematics play a role in the discussion about extinction, its causes and how the driving forces behind natural destruction can be addressed?

Question 2 about the saving biological diversity approach:

Life is a net, yet equally individual lives are meaningful (with humans and nonhumans ... ). Positively seen we understand how life is built as an interdependent net. Yet oppressive mechanism also function as a “net”, yet one of destructiveness, meaning: Wildlife stands amidst mechanisms of systemic faunacides and ecocide. When we name the net of life, we should also discuss the destructive mechanisms of the socio-political scale and not just highlight biological functioning.

Question 3 about the saving biological diversity approach:

When we face destructiveness that targets and sacrifices biological diversity, why do we exclude the nonhuman lives that are barred from the natural spaces [their very real habitats] and locked into machineries? Why is the connection of destructiveness towards life being treated in a segregative way? For the sake of keeping up the notion of taxonomical richness? Definitely not for nonhuman life itself.

*And further argumentation in the broad context is contained in e.g.:*

Antibiologicistic Antispeciesist Animal Sociology: Environment and Nonhuman Animals, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 2, Nr. 2, 2020, ISSN 2700-693X, <https://d-nb.info/1219413275/34> [accessed 12.10.2023]

## The unconscious conscious evil

Some villains are aware that they are doing evil. Some are not aware of it. It is due to the choice of victims, which takes place in the perpetrator's psychology. Animal objectifiers, are not fully aware of their maliciousness. The dimensions of their malice are completely unclear to them.

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Algunos villanos son conscientes de que están haciendo el mal. Otros no son conscientes de ello. Se debe a la elección de las víctimas, que juega en la psicología del perpetrador. Los animales objetivadores no son plenamente conscientes de su maldad. El ámbito de su maldad les resulta completamente confuso.

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Certains méchants sont conscients de faire le mal. D'autres n'en sont pas conscients. Cela tient au choix des victimes, qui relève de la psychologie du malfaiteur. Les personnes qui objectent aux animaux, ne sont pas totalement conscientes de leur méchanceté: La dimension de leur méchanceté leur échappe complètement.

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## Talking Animal Rights

Civil rights „without talking“? Animal rights „with talking“. They don't realize that this is possible, or they don't want to realize it, because they continue to banish the idea of being an animal strictly segregated into the realm of their instinctual ideas and theories. No animal thinking???

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¿Derechos civiles „sin hablar“? Derechos de los animales “ con hablar „. No se dan cuenta de que esto es posible, o no quieren darse cuenta porque siguen desterrando la idea de ser un animal estrictamente segregado al ámbito de sus ideas y teorías instintivas. ¿No hay pensamiento animal?

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Droits des citoyens „sans parler“ ? Les droits des animaux “ avec parler „. Ils ne réalisent pas que c'est possible, ou ils ne veulent pas le réaliser, parce qu'ils continuent à reléguer l'idée d'être un animal, de manière strictement ségrégative, au royaume de leurs conceptions et théories instinctives. Pas de pensée des animaux ???

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## Naming the Theriocides and Faunacides

You talk about abstract „suffering“ instead of functioning injustice, and normalize the speech of „production“ of individuals, instead that of discussing faunacides, theriocides ... as the causa.

You want to talk objectively about things unobjective, but don't notice that your objectivity strictly refers to the frameworks of your opponents, and thereby misses to start off from the zero point, as a presupposition that would seek to relate things

with a more reasonable prioritization: The yardstick of the presupposition would be the Animal Sapiens themselves.

What do you presuppose as objectivity with the opponents you face, that you mean you have to put your communicative intersections as “an objective level of dispute” again and again into that space of which you certainly know that this is about an enduring ethical catastrophe?

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## Anthropogenic Philosophies (1)

Segregative thinking in terms of

historical understanding (animal sapiens/'oikos'/homos) and > world history >

where does the philosophical anthropocene start  
and where would in end, both in philosophical terms?

( + Sorts of contradictory positions are part of the dilemma.)

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Pensamiento segregativo en términos de

la comprensión histórica (animal sapiens/'oikos'/homos) y > la historia del mundo  
>

¿dónde empieza el antropoceno filosófico  
y dónde terminaría, ambos en términos filosóficos?

( + Las posiciones contradictorias forman parte del dilema).

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Pensée ségrégative en termes de

compréhension historique (animal sapiens/'oikos'/homos) et > histoire du monde  
>

où commence l'anthropocène philosophique  
et où se termine-t-il, tous les deux, en termes philosophiques ?

( + Des sortes de positions contradictoires font partie du dilemme).

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What's the idea behind a necessity to suffer?

Objectifying Nonhumans in terms of normalized exterior surrounding factors and anthropogenic „environments”:

Phrases using ‚unnecessary‘ cruelty/suffering/killing.

And what is necessary cruelty, suffering and killing then?

—

Objetivación de los no humanos en términos de factores ambientales externos normalizados y „entornos/ambientes“ antropogénicos:

Formulaciones que utilizan términos como crueldad „innecesaria“, sufrimiento „innecesario“ y matanza „innecesaria“.

¿Qué sería entonces la crueldad necesaria, el sufrimiento necesario y la matanza necesaria?

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Objectivation des non-humains en termes de facteurs environnementaux externes normalisés et d'“environnements“ anthropogéniques :

Formulations utilisant des termes comme cruauté „inutile“, souffrance „inutile“ et meurtre „inutile“.

Qu'est-ce que la cruauté nécessaire, la souffrance nécessaire et le meurtre nécessaire?

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## Anthropogenic Philosophies (2)

Let's put it this way,  
both the ethical-philosophical license  
to the destruction of both

the 'natural' co-world as a whole,  
as well as specifically the animal world,

begin conclusively in the same course...  
as the recommendations,  
to avoid both.

Simply because we can trace both only with our present time view on historiography.

A deviating pre-anthropocentric and primordially non-anthropocentric or differently-anthropocentric view is not possible for us in our standard current approaches to historical research and our description of history, in the miniscule realm.

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Digámoslo así  
tanto la licencia ética y filosófica  
para destruir tanto

el mundo „natural“ en su conjunto,  
y específicamente de la animalidad,

comienzan, concluyentemente, en la misma estela  
que las recomendaciones,  
para evitar ambos.

Sencillamente porque sólo podemos rastrear ambos con nuestra visión actual de  
la historiografía.

Una visión divergente pre-antropocéntrica y causalmente no-antropocéntrica u  
otra-antropocéntrica no nos es posible en nuestros enfoques actuales comunes de  
la investigación histórica y de nuestra descripción de la historia, en el ámbito de  
la dimensión reducida.

—

Disons-le comme ça,  
à la fois la licence éthique et philosophique  
à la destruction des deux :

le monde 'naturel' dans son ensemble,  
et spécifiquement l'animalité,

commencent, de manière concluante, dans le même sillage  
que les recommandations,  
d'éviter les deux.

Tout simplement parce que nous ne pouvons suivre ces deux aspects qu'avec  
notre regard actuel sur l'historiographie.

Une vision pré-anthropocentrique et causalement non-anthropocentrique ou autrement anthropocentrique n'est pas possible dans notre approche actuelle de la recherche historique et de la description de l'histoire, à un niveau plus détaillé.

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## Harming embodied subjectivity

Relating to Nonhumans on a subjective level would mean for instance:

In typical child psychology and childhood sociological terms, kids do relate positively to Nonhuman embodied characters in picture books with toys, etc.

> see for a discussion about this phenomenon also >The plush animal toy „phenomenon“ (antibiologicistic perspectivities in animal sociology) >  
<https://www.youtube.com/watch?v=9QQLHwYDJGE> >

Qualities of zoomorph expressions. Humanised animalisation: thoughts on the plush animal toys phenomenon, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 4, Nr. 4, 2023, <https://d-nb.info/1293260428/34> [accessed 12.10.2023]

Society conveys even that children can or should or might hold positive, interested sentiments as an affirmative reaction to these embodiments.

If adults would in stark contrast give children for instance a book or books where a character such as Snoopy would be – like the real Beagles he represents – figuratively humiliated, tortured and murdered, by an imagined figurative humanoid society (the peanuts for instance themselves) I wonder how fast you would see that indeed a subjective level matters on the plane of social bonding between animality and humans from the viewpoint of the children.

To go a bit further, this does not only illustrate that the subjective and thus social interaction level is essential here ... but also in this context we could say again that the drawing of analogies is a legitimate form of relating to each other.

We recently issued a pamphlet on the point of being differentiated in terms of analogies > Pamphlets: The Analogy, Comparison and Relation, Edition Farangis: Animal Autonomy E-Reader; ISSN 2700-693X, Jahrgang 4, 2023, Nr. 5., <https://d-nb.info/1299449379/34> [accessed 12.10.2023]

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## How people might reflect the others

When people pretend to speak in the voices of their companion animals. What's going wrong there? Disenfranchisement. Where does the speaker/ventriloquist place him- or herself?

People legitimate a lot of things with assuming they can be the substitute thinkers for others.

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Cuando la gente finge hablar con las voces de sus animales de compañía. ¿Qué es lo que falla? Privación de derechos. ¿Dónde se sitúa el orador/ventrílocuo?

La gente legitima muchas cosas asumiendo que pueden ser los pensadores sustitutos de los demás.

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Quand les gens font semblant de parler avec les voix de leurs animaux de compagnie. Qu'est-ce qui ne va pas ? La privation de droits. Où l'orateur/ventriloque se place-t-il ?

Les gens légitiment beaucoup de choses en supposant qu'ils peuvent être les penseurs de substitution des autres.

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## Making Anti-Speciesism itself a subject (repost)

We rightly want to ask people to do more than donate money to animal advocacy groups. We rather hope that people make others aware of veganism – in ethical terms. So only or mainly talking about vegan health and cooking (for instance) isn't doing the job (far less is promoting vegan consumerism).

In which way to thematize speciesism?

1. By comparison ...

A lot of the drawings of analogies are taken in reference to racism and sexism. In the discussions though the weight tends to lay more on the specifics of racist and sexist psychology, in those analogies, than on the juxtaposed speciesist type of psychological mindsets.

2. With cases ...

On the other hand activists who discuss actual on the spot atrocities that are taking place and which mark those faces of speciesism, they do show the sheer extremes of killing, and those extremes again can't be directly compared with other forms of discrimination. (At least we are confronted here with the fact that every category of an atrocity has own contextualities.)

How do you thematize speciesism?

In the frame of human anthropology? Or by comparing biological observations and findings on nonhuman / humans ... ? Sociologically?

How?

My first suggestion is – cos I really do see that too little we describe how speciesism psychologically works in practice, is: let us have a look at the HOW'S of how speciesism manifests in basically many varying forms.

The following is a highly fragmentary list for going into that direction:

Many forms of speciesism

Objectifying nonhuman animals takes various forms:

- in legal terms nonhumans are classified as property
- in religious terms the separation is being made spiritually, man is preferred and given the right to dominate all that is on earth
- philosophical schools may give an array of different reasons for why whichever form of speciesism might be ethically sound or a right view to maintain
- the natural sciences differentiate between beings driven by instinct, the lower forms of life, the higher forms and man with the supposedly most complex make up of mind and brain
- carnism could be said to be a term for one form of speciesism that classifies domesticated farm animals only (or finally, as in the case of horses and some exotic animals that are eaten such as ostriches) as “meat” or suppliers of food
- pets on the other side are, in spite of being loved by our society, also affected by speciesist views on them
- wild animals are forced to make up the object for hunters and hunting culture’s needs to re-exercise continuously the idea of a primeval and supposedly ideal condition of man as the hunter and gatherer
- but also wild animals are affected by argumentations that target them in terms of whether they are intrusive species or should be seen as protectable

For every animal species and group we seem to get one or more forms of speciesist or/and objectifying views, classifications, argumentations. In every aspect that defines the human view on his or her environment we seem to come across a derogative stance on nonhumans.



When we discuss speciesism and/or animal objectification we should bear in mind how complex and difficult to analyze the subjugative view on animal life is in our cultures and societies.

...

I think taking a direct look at the cloaked psychology behind speciesism (itself), we can get closer to the framework that enables a speciesist society in the first place.

With ‘cloaked psychology’ I don’t mean a model such as it was discussed with the ‘carnism’-term, which focused on two forms of speciesism basically: pets that are loved, yet have no rights, and so-called farm animals that are being killed for “food”, and have of course also no rights. Where it should be added that the reductive objectification to be degraded as a Nonhuman to be „torturable and killable to be ingested, etc.“ is the most striking case in a human collectivist mindset that set itself against animality, next to objectifying Nonhumans „for the greater good of human progress“ [...].

With ‘cloaked psychology’ I mean questions of why as a fact human traits are valued over nonhuman animal traits, or the same goes for ‘interests’, features, attributes, realities, etc.

By breaking down the probably manifold components of the speciesist framework, we can find our way through a mess of a collective-psychological character, I think.

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## Factory Killings, Pastoral Killings

Factory farming is the animal objectifying euphemism for the collectivistically sanctioned institutionalized factory killing as one of the main components of the ongoing faunacides.

Humane farming is a euphemism for a normalized pastoral animal objectification – the ideological pillar on which the former was to be erected in the course of industrialization > as the industrial scale of “utilizing” animal bodies and their natural habitats.

*Specifics of Animal Objectification, Gruppe Messel*

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## Why there is no thing such an “infighting”

Infighting in what Human Rights issues?

Talking about „Total Liberation“ while supporting drive-by media formats > anno 2023.

It’s simply not enough these days to say: hey I’m a POC! If you side for instance with political groups that oppress people where you don’t live and that you hardly culturally care about ... then what are you all about anyway?

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So there is a single source of all evils in the world?

When „all cultures“ unite behind a single simple pattern we are getting close to a „closed belief system“ story: So there is a single source of all evils in the world?

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To the Total Liberation Movement:

what kind of human activities are HUNTING, PASTORALISM, ANIMAL SACRIFICES and RITUALISTIC ANIMAL OBJECTIFICATION as parts of history? And what stance do these activities express and manifest?

In other words how do you place cultural questions in your efforts suggesting a total relief of cultural oppression?

Don't your arguments only go half the way back in the philosophical anthropocene?

*Tiersoziologie, Gruppe Messel*

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## The broader picture

A comment about > Christopher Sebastian McJetters: Exploring Connections between Black Liberation & Animal Liberation >  
[https://www.youtube.com/watch?v=H\\_ebX07H4wM](https://www.youtube.com/watch?v=H_ebX07H4wM) [accessed 06.09.2023]

What about völkisch structures and American whites and non-whites collaborating with them for instance. This is a regional subform of concepts (or the concept) of „whiteness“ which was and after all is highly active in parts of Europe. Nazi-Speciesism for instance has a slightly altered way in which it works. Generalization does harbor limitations when it comes trying to analyze speciesist tactics faced in different settings, like as far as racism is concerned in the Kulturindustrie in GER/AT/CH, sadly.

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## Rechteverletzung

And what's your excuse for defending the breach of someone else's rights?  
#antispe

—

Y cuál es tu excusa para defender la vulneración de derechos ajenos?  
#antispe

—

Et quelle est votre excuse pour défendre la violation des droits d'autrui ?  
#antispe

—

## Animal sociology as an interface between animal rights activists and animals

When a statement such as the following relates to the human-animal relationship, it is only logical to both:

- 1.) To respect non-humans in their own sociology instead of forcing them into biologicistic frames.
- 2.) And that equally also an animal-human-relationship exists perspectively
- 3.) And last but not least, that even the overlap to the stratum of the ecosocial is also a reference in which animals in particular, but also humans, express and manifest social and psychological reference to „the co-living/co-life“ and coexistence.

Yet look for instance:

„The Sociological Study of Animals. Accepting that animals are conscious social actors suitable for sociological study, let us move on to how such work can actually be done. Examples have arisen from various theoretical traditions and have investigated a number of roles that different animals play in so-called human society (Stuart et al. 2013, 201–2). As shown above, most focus has been on pets strongly integrated into human social groups, but farm animals, zoo animals, and wild/semi-wild animals have also received attention. Through reaching unique and useful conclusions about the interconnected lives of animals and humans and the significance of animals to wider social systems, such work demonstrates that using sociological methods and concepts to study animals is not only possible, but potentially greatly beneficial to our understanding of society as a whole (Stuart et al. 2013, 218).“ From: Albert Ferkl: The Question of Non-Human Animals in Sociology, <https://www.animalsandsociety.org/research/sloth/sloth-volume-4-no-1-winter-2018/question-non-human-animals-sociology/> [accessed 12.09.2023].

If animals are recognized here as conscious social actors, the question is, what exactly constitutes a negation of animals interacting with each other in socially meaningful ways? Presumably the notion that there can only be one, anthropogenic overall context that is supposed to make social interaction meaningful in the first place.

Such perspectives seem restrictive and backward, but they are the normality.

And so, for example, contributors to participatory sites such as Wikipedia inconspicuously ignore the efforts of animal rights activists who advocate a recognition of animal sociology in the form of a decidedly non-biologistic approach to knowledge, as if even in the intersections between animal movements and their contents, and non-human animals, no sociological meaning of equal relevance to both sides could be discerned.

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Mindsetwise the animal-machine-model is still cultivated here, only in biologizing formulations. The vehement commitment against speciesism and the constructive interest in the animal question of countless people is more or less silently faded out as childish sentimentality. In the matter of the mental attitude concerning animals, the majority of the people thus still hides behind similar points of view as the vivisector Descartes represented them. With and without enlightenment.

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## Human Societies amongst Animal Societies

Nonsymbolic Animality.

Not abstractly vague, not diffuse, not schematic, not stereotype, not anti-individualistic, not predetermined by anything but by the own inner source. Peers in mind (pain/reason ... ).

Human Societies amongst Animal Societies. I don't think that the Animal Rights movement is part of the Human Rights movement, but the opposite that the Human Rights movement is laying on a parallel level either or only becomes reasonable enough as part of Animal and Earth Rights.

In my point of view there are no Human Rights without Animal Rights. What we have today is human contractualism that degrades Fauna and Flora. It can't be all about „us“. #anthropocene

To be clear: Human Rights depend on Earth Rights. And how are you gonna separate Earth Rights from Animal Rights?

Besides: There simply is no such thing a technocratic and merely instrumental „right“. Rights are ethics, and rights always raise endless ethical debate.

There is a difference between „selectively enforcing ‚own‘ [...] interests“ and recognizing a notion of inherent rights.

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## Total Liberation and Total Obstacles

“Animal Liberation – Human Liberation” say the ones who in the next three phrases make either clear that

a.) circumstances generally weigh sensitively more when we / if we’d endure what “they” endure, vice versa is a totally different story and b.) that Nonhumans “first” will not be admitted to work, as a slogan of one’s narrowminded counterparts, only as long as shared dominant paradigms about Nonhumans would stay constant, and none of us had to rewrite their books and all their histories.

Acknowledging that we are dealing in the anthropocene with a Total Destruction means that wishing to operate in a sense of a Total “Liberation” is simply not a viable way to move the sheer endless numbers of single levers that will power structural change.

Partially because after all any “self- and general Liberator” is pro-actively contributing to all the problems that we are dealing with simply by the fact that any paradigm shift keeps being stubbornly prevented in the first, second, third, just any place.

Gruppe Messel – Tierrechte

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## Faunacide and Ecocide

Nonhuman and human animal friends are confronted with a one-sided anthropogenic faunacidal war against nonhuman animality and animalness.

This one-sided destruction war runs parallel to the ecocidal war, by which Homo sapiens denies the entire animality its natural habitat and tries to deprive them of it by arbitrariness. Everything nonhuman is destroyed in its own reality.

## Perspectivities: Animal Sociology and Animal History

What people in animal studies call animal history is usually the history of human disparagement of nonhumans.

Analogisms for comparison in matters of human judgment of injustice/imperception of injustice would clarify the difference in perspective.

Antibiologicistic Animal Sociology, Gruppe Messel

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Lo que los estudiosos de los animales llaman historia animal suele ser la historia del menosprecio humano de los no humanos.

Las analogías para la comparación en cuestiones de juicio humano de injusticia/injusticia aclararían la diferencia de perspectiva.

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Ce que les gens appellent l’histoire des animaux dans les études sur les animaux est généralement l’histoire de la dépréciation humaine des non-humains.

Des analogies pour comparer en matière d’appréciation humaine de l’injustice/du sentiment d’injustice illustreraient la différence de perspective.

## The active and passive modes of ethics, seriously?

One should look what a strange term „human ethics“ was if used as a description that would evade the actual reasoning by humans themselves. „Animal ethics“ is obviously being used in that way + it solely thinks of measurements of how humans should behave and think about animals.

It's the contentwise simplification of > being an animal and animality > in a perspectival function for humans and solely their ethical conceptions regarding the nonhuman animals. Not one minute do humans permit nonhuman animals their own knowledge and their own wisdom.

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Could nonhuman pain ever equal a norm

Can Animal Friends critique Animal Objectification taking place in the medical field but also put forth the basic fundamental wrong in medical history overall?

Who suggests that the reason that Animal Experimentation is taking and has been taking place is because of an interest in human benefits? What kind of benefit comes from violating someone else's life?

To assume there was a basic "speciesist logic" is one path some Animal Advocates are going for a lack of distance to their histories of knowledge and their overall hegemonial even if well-meant perspectives.

The fault in Animal Experimentation is one from the onset on, even as benefits for people have been drawn out of them. The same setting in this particular aspect as with involuntary experimentation on human victims.

If a science in its history is based on the fundamental ethical disparagement of animality – as in the case of Nonhumans being handled as objects of physical and mental and any direct or indirect bodily research – how can scientists not be willing to admit the basic fault in their approach but now argue as if they unavoidably tried to right a wrong? This does not seem to go far enough.

If researchers are looking for a way out of their erroneous scientific system, don't hold the idea of medicine a scapegoat for understanding that the path is wrong now when the initial wrongness is the same as in the entire history of human benefit. No, science is not free from fundamental dilemmas and wrongs, as is no space that humanity has battled over. And if some may argue that there would have been no other way to reach scientific progress: the questions about „historical necessities“ remain open to this day.

Saying that victims of physical and mental objectifying procedures could in no case have been omitted means to keep the rationale of injustice toward animality and animal-human history in place.

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Natural sciences and animal objectification \*

an abstract perspective on the world  
from a human standpoint,  
that locates “thinking” and  
“the capacity of experiencing freedom”  
in certain body parts (as complex or primitive) and their functions;

(a stance counterpointed by a basso continuo of purposeful evolutionary “natural selection” – the survival of the “fittest”)

—

Speciesism / Animal Objectification and logics

when injustice is declared to be “making sense”;



with a limited objectivity –  
underlying life the arbitrariness of  
“relevance”, “utility”, “rationality”, calculation

\* animal objectification / speciesism / animal harmed / animal negation ...  
anything going in these directions

Note: the medicalization of breaking the borders of integrity from human to nonhumanity is the face of the anthropogenic disaster on its own place of the map.

And: mixing in rhetorics of utility keeps evading the injustice debate.

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Addition: we'll archive more from our Animalistic Issue > Speciesism  
in Art > later

## Speciesism and Arts, Nazi-Speciesism, Nazism\* and in Memoriam of Andreas Hochhaus

In advance: the context is the loud silence about speciesist art, in contrast to other  
speciesist “cultural spaces” ...

—

Inseparable in a speciesist system. “The German artist” does it the völkisch way,  
with all around support, that's the unsurprising novum and the logical  
consequence of an old ongoing problem that we are dealing with here: the greed  
for might over death and humiliation, for instance...

And it's all done with narrowing down human hatred and human enmity to their  
core shame point of access ... read of this example:

“Nevertheless, Höller feels no inhibitions about eating the animals – wild birds are among his favorite foods. In order to enjoy the protected species Ortolan – a songbird considered a delicacy in France, where it is first fattened, then drowned in Armagnac and then eaten with a cloth napkin over its head to capture as many flavors as possible – the artist decided to breed the rare bird species at home. But when the chicks were finally born, he couldn’t bring himself to eat them. He only came to his palate when a female fell victim to a male. The brilliant idea for the brutalist manifesto came to Höller, appropriately enough, while eating a bird dish in Ferran Adrià’s legendary “El Bulli” restaurant. There he was served the brain of a woodcock, embedded in its own skull.” Source: [https://www.schirn.de/magazin/whats\\_cooking/vom\\_atelier\\_an\\_den\\_esstisch\\_carsten\\_hoeller/](https://www.schirn.de/magazin/whats_cooking/vom_atelier_an_den_esstisch_carsten_hoeller/) [accessed 17.08.23]

The artist made arts objectifying Pigs together with the other acclaimed German artist Rosemarie Trockel in one of the annual Kassel documenta arts spectacles.

So what about the German Animal Liberation Movement and/or the German Animal Rights Movement? And yes, how is it where you might live?

The German “Animal Liberation” network die “Tierbefreier e.V.” never showed any interest in the subject of speciesism in art. But they are for “total liberation”, etc. Right. What this is to say is: that we got a huge problem here with speciesism in the arts scene, yet those who act like they express what Animal Liberation is all about just don’t seem to care about ideological and that encompasses aestheticized animal objectification.

Yet at the same time they claim to face, fight and possibly try to dismantle speciesism also on the cultural levels. So what exactly is the arts and culture business. Who’s been reading their Adorno? Who’s been able to contextualize? Or do they try to say that there is no need to ... . Whatever, there is no reasonable explanation.

Who knowingly doesn’t fight propaganda is to be seen as being a bystander or an accomplice, either or both. And just placing some Kitsch to create a comfortability

zone doesn't face anything. Or do you always phrase critique that harmlessly? Some academics of the Animal Liberation scene here even cooperate proactively with artists who are known to be overt speciesists, some have been using animal objectifying taxidermic exhibits and are being embraced by the international "Animal Rights movement" (we live in the time of the false flags).

So the Tierbefreier e.V. wrote in an issue where the editorial was dedicated to Art and Animal Liberation, bypassing any naming of the ongoing hyper-dominance of speciesism in art as a big factor amongst the oppressive tools of hegemonial anthropocentrism ... :

"art history is taken up by Julia Richter in her article Nonhuman Animals in Man-Made Art. She builds a bridge from ancient cave paintings to modern, vegan alternatives to modern, vegan alternatives to classical artists' tools such as brushes and paints"

and

"Colin Goldner gives us an insight into the diary of an art philistine. He reports his experiences at art exhibitions and asks the question if art can be used for the liberation of of the animals\*."

and

"Unfortunately, the important topic of music is not addressed in the issue. However, we hope that in the course of 2021 we will be able to add an article on animal liberation music. For now, we hope you enjoy reading and viewing the artwork!"

source: <https://www.tierbefreiung.de/pdf/tb110.pdf> [accessed 17.08.2022]

... and that in the country which has the biggest and most ideological Nitsch-Fanbase within the left and the right of the political circus.

No critics at all? Far from the truth. But they are not as visible as they should be

Sadly in 2022 the only “broadly accepted activist” here who openly opposed the Nitsch-Scene: Andreas Hochhaus – who later changed his name to Andreas Bender (after a long fight against a German religious sect in his Animal Rights journal “Voice”) passed away. And what is quite embarrassing is that the obituaries by his own scene from the German Animal Liberation and Animal Rights movement didn’t even mention his important targeted activism and protests he used to hold in the late 1990ies against the Nitsch-Establishment in the Rhein-Main-Arts scene. He had also – and everybody back then knew that – covered the Nitsch-Speciesist-Orgies-Hype in his “Voice” magazine at that time. A shame that his activism in this area didn’t get any support.

\* Nazicism stands for an allergy toward Nazis btw.

Bildsprache, eklektisch, autobiografisch

We are



Tschördy and Farangis (Gertrud Lück-Flender)



Farangis G. Yegane Arani



Farangis' dad: Wilhelm Lück, Siegen, Brethren movement Stendal later.





Mrs. Kunz, Miriam and me (palang), sadly in the zoological garden



Lothar's dad, Horst Prenzel, caster and foundry shaper.





Lothar's mum, Anni, Anna Margarete Prenzel geb Denk.



Miriam Djamileh Yegane Arani



Woman as a Bridge by Farangis





The multicolored dog by Farangis



Badge made by Farangis for an exhibit



From a triptych from Farangis' Erinyes series



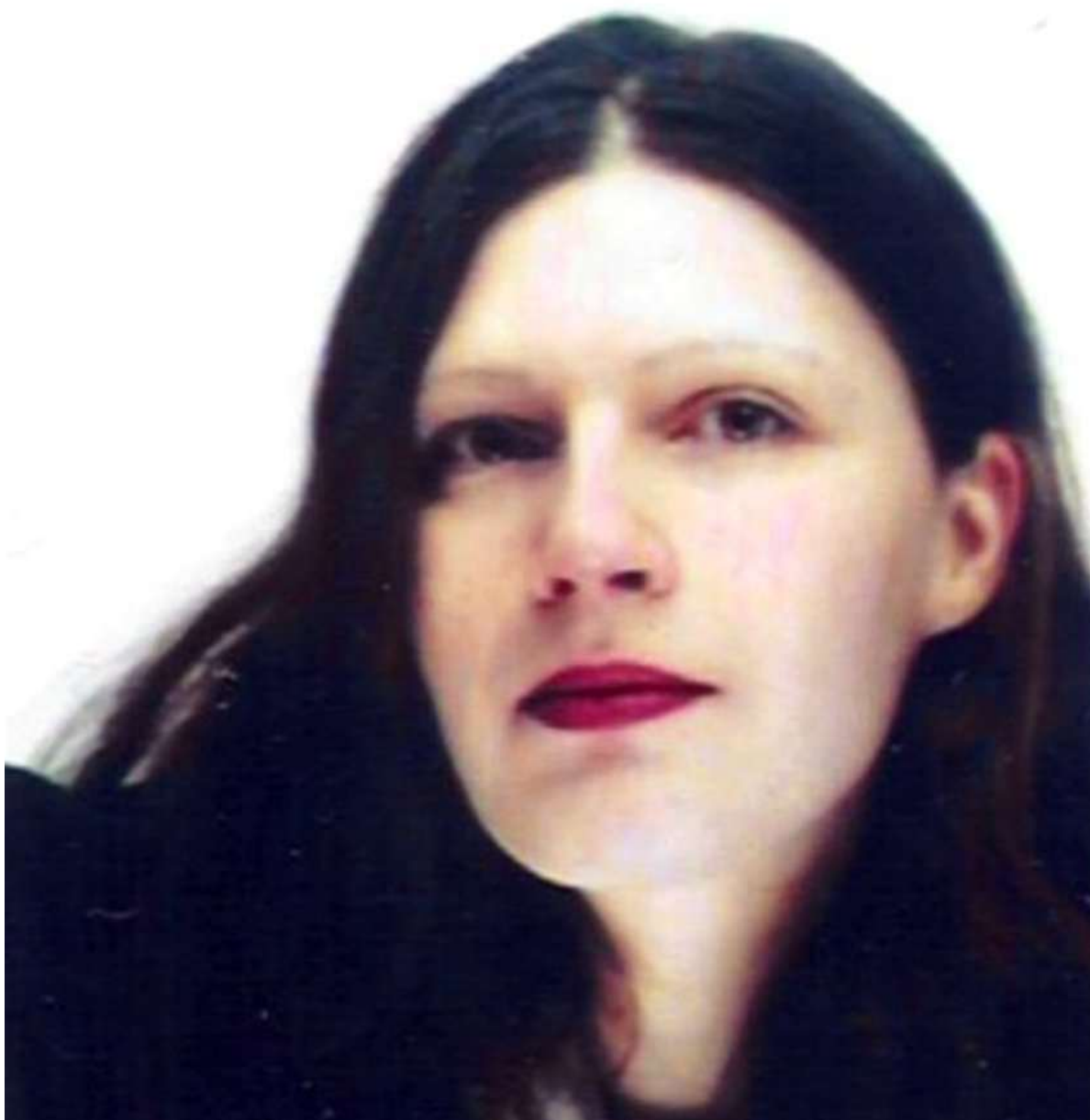
Drawing, from the erinyes series by Farangis





From the punk as a search for female autonomy series by Farangis





Tschördy Gita Marta Yegane Arani



Azadeh Yegane Arani (cat family part of Yegane Arani's) and daughter of Saline Yegane Arani.



Saline and Mithras Yegane Arani (rabbit part of Yegane Arani family)

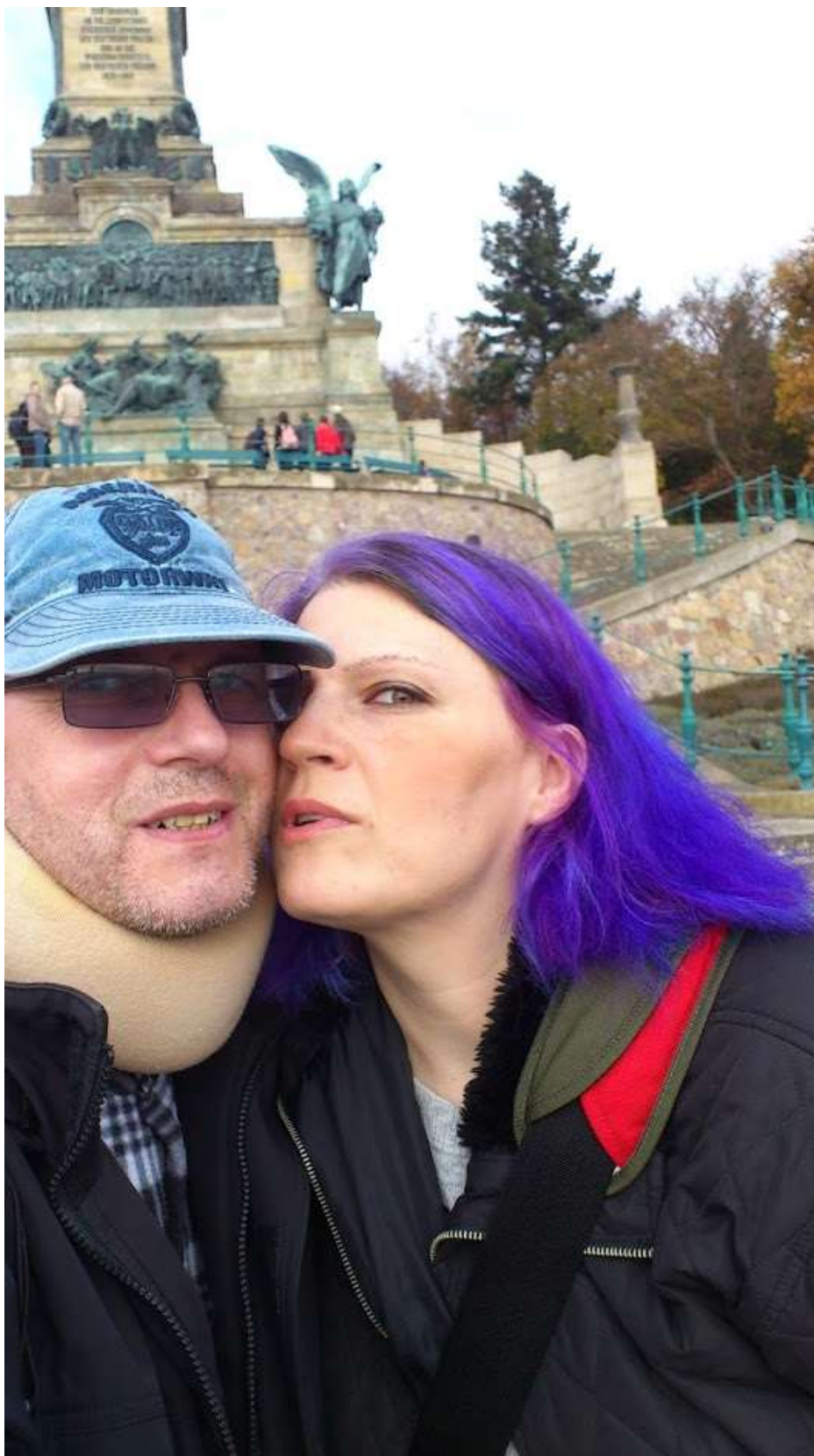




Palang and Bahman Yegane Arani (parakeet part of the Yegane Arani family)

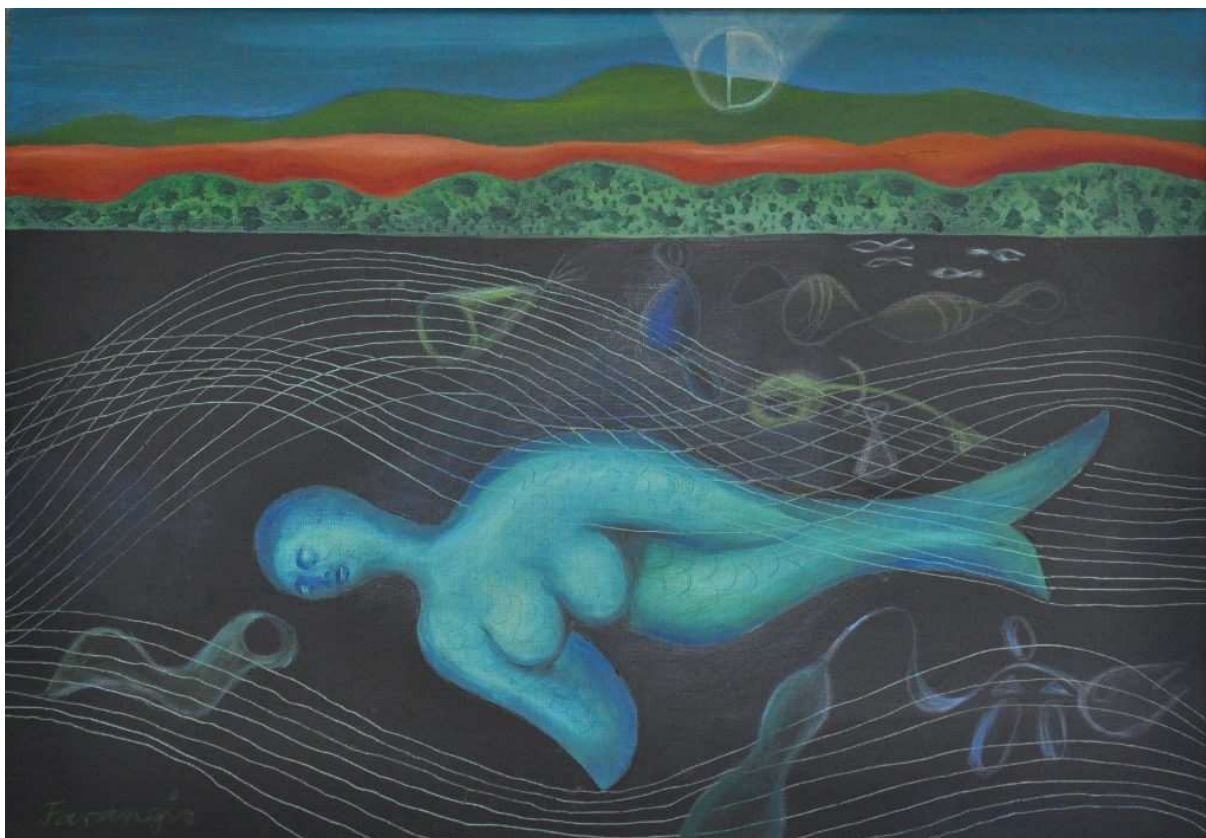


Our former house in the Bundenweg 7, not existent anymore, has been torn down, we write about this in our autoethnographical journal.



Lothar Yegane Arani and Tschördy G.M. Yegane Arani, the editors





Woman and Fish in Sea by Farangis



Miriam Yegane Arani and Mohammad Yegane Arani (Manuchehr Jamali)

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