

# Animal Autonomy E-Reader edition farangis



## Edition Farangis: Animal Autonomy E-Reader

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Animal Sapiens Antispe

## Covert Instrumentalizing Speciesism

Sentience ...

Atrocities ...

Political Self-Sustenance ...

An antispe center of left and right? ...

Rights of Being ...

Especismo instrumental encubridor ...

Community and Conflict ...

Animal Spirituality in own open terms ...

Narrow Terminology: an Objectification of Subjects ...

Notes on Animal Sociology and Animal Objectification, 12/17/23 ...

Covert Instrumentalizing Speciesism ...

Critical Animal Studies activists and their harboring of antisemitic ideas ...

The abbreviated view of Animal Rights is agenda driven ...

Empathy and Analysis ...

Main evil ...

The Analogy, Comparison and Relation ...

We are ...

## Covert Instrumentalizing Speciesism

### Sentience

Sentient beings are vulnerable beings

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### Atrocities

Anyone who makes a categorical and fundamental distinction between atrocities committed by humans against vulnerable beings will presumably want to uphold this distinction with the utmost consistency.

This includes:

A hierarchization of wrongs.

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### Political Self-Sustenance

It's great to be politically self-sustaining.

*Cives animales et cives sui amici triangulant ex propriis valoribus ligatis.*

How good to have my dear friends in the U.S.

At least some people who understand what being a citizen politically amounts to when you represent

neither „the majority“

nor „the minority“

but take a purely „individualistic“ position > triangulating from the basis of your own values.

If you are not profiteering from any doubtful networks what else would you desire to you! Thus, it's great to be politically self-sustaining.

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## An antispe center of left and right?

Insisting on our self-assumed and self-defined right as „individuals“ and „living beings“ to stand beyond all clusters, whether left or right. Our group is and remains predominantly happily detached from society. Positive reference > individuals!

If left and right were the last final consequence, then that would mean that left or right would have to be able to exclude animal hatred.

Since they clearly can't do that the directions – even if not in particularistic questions of content, yet not according to their preferred templates – tend to be relevant for us solely in derivation of larger questions; both personally as well as politically.

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## Rights of Being

The foundations of the rights of all life, don't lie in first giving or first creating those rights. The foundations of rights are intrinsic to life (in its interconnected and in its individualized condition).

It's necessary to develop enough will to differentialize on the theoretical and the practical plane, in order to find solutions of how to respect the dimensionality of the inherence of the rights of all life.

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## Especismo instrumental encubridor

Pregunta todo

... excepto

la retórica humana hegemónica

y todo lo que envalentona

las afirmaciones y suposiciones necesarias aquí.

Multi-Issued ...

porque los No Humanos están siendo literalmente aislados

en esas visiones del mundo, esquemas y estrategias que todo lo envuelven

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## Community and Conflict

In > collective frameworks one might only complain about “the injustice experienced”, by questioning the fundamentals of your frameworks.

If we exclude > the social-psychological planes of the „individual’s tyrannis“ [1]  
> we might just aswell admit our expectancy that some principle was only needed  
to be found > to accord to, to fix any common human injustices.

With that solution we will start again with the first instance of injustice: There  
just is no injustice without a perpetrator; and the perpetrator is no aberration but  
always part of the community in an important sense. You cannot remove the  
conflict.

[1] als ein anthropogener absoluter Herrschaftsanspruch / as an anthropogenic  
hegemonial absolute claim.

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# Animal Spirituality in own open terms

## Ein Auftakt:

Why Animal spirituality and wisdom – or these thing in Animal terms – matters, and shows that we as humans have an open concept of spirituality that does not simply locate *understanding* as a phenomenon in our notions of collectivist-sanctioned and half-witted „understanding“.

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## Narrow Terminology: an Objectification of Subjects

An anecdote:

The resistance is partly endemic in advocacy movements to new terms, to altered more enlightened thinking about Animal Sapiens in Antispe terms ...

I was once banned from a sociological academic group that engages in an ambiguous form of animal advocacy, because I argued that nonhumans are being objectified. An anarchist argued they (Animals) would be subjectified and that I was wrong. Perplexed I argued against that. I got booted.

One can assume that it should be clear that Nonhumans being described or named as subjects ... is for instance one expression of them being objectified for a means to some animal objectifying end.

These people were not willing to make such an abstraction in their narrow focus on their usage of terminology.

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## Notes on Animal Sociology and Animal Objectification, 12/17/23

Implicitly things like classism ... and speciesism / animal hatred and similar human attitudes teach you that you are supposedly ought to solidly build your self concepts on ideas of disdain. Such observations can be made, analyzed, but probably not be satisfyingly discussed.

*gruppe messel: social classism, segregative ethics*

—

That what we commonly call zoophilia and things related, are forms of animal hatred and speciesism. The pervert thing is that „attraction“ can be closely tied to destructivity.

The interchangeability of sympathy and antipathy is the very feature that makes up the typical animal objectifying „dialectic“.

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## Covert Instrumentalizing Speciesism

Question everything

... except

hegemonic human rhetorics

and everything that emboldens

the necessary claims and assumptions needed here.

Multi-Issued ...

cos Nonhumans are being literally isolated

in those allround, all-encompassing wvs\*, schemes and stratagems

\* worldviews

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## Critical Animal Studies activists and their harboring of antisemitic ideas

While some Critical Animal Studies activists harboring antisemitic ideas others miss to distance themselves from such rhetorics.

Is the Critical Animal Studies bubble aware that probably a huge part of them seems to hold the view – with what reason I wonder – that acts of terror were a means to achieve solutions people would consider to be just.

The death penalty is wrong, how come terror is the way to go?



We are at the stage now where the people who UTILIZE Animal Liberation, who did keep insisting on the separation between justice towards human vs. animals, need to be monitored for antisemitic rhetorics, after they already undermined Animal Lib as ANIMAL RIGHTS in parts themselves.

Simply citing other people's works, who do hold comprehensive views on issues, does not entitle any article to claim to not be something else but ‚geistige Brandstiftung‘ when in fact that is what it's all about for the authors with some of the contents they disperse.

Especially the narrative to politicize dietary politics and movements in Israel as fake and as a sole „instrument of oppressive propaganda“ is dangerously antisemitic. This has been going on for a while and now it seems to reach an apex in boldness and historic ignorance.

This arbitrary act of argumentatively tying together some loose ends, employs an act of suggestion reminiscent of the nationalist racial terminology of „mimikry“. What purpose are such activists up to I wonder seriously?

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## The abbreviated view of Animal Rights is agenda driven

Those agendas that *suppose AR was intrinsically* “single issue” as a topic in itself:

Logically it will not work out if you seek to impose > your single agenda

> onto Animal Rights and any rights issue;

not separately and not in connection with one another.

The only thing you operate with, is making a point using crowd dynamics.

Which is but rather innovative.

The problem is that animal rights, in and of themselves, are no more a single issue than human rights or earth rights. People who make such claims have a completely simplistic view of animals and the complexity of the issue, and it can be assumed that this insinuation and misguided assumption is either unenlightened or politically motivated.

If you now add the word "total liberation" to this, then you know "your pappenheimer".

Das Problem ist, dass Tierrechte, an sich genommen, genausowenig Single Issue sind, wie Menschenrechte oder Erdrechte. Leute, die solches behaupten, haben einen völlig verkürzten Blick auf Tiere und auf die Komplexität des Themas, und es lässt sich vermuten, dass bei dieser Unterstellung und fehlgeleiteten Annahme eine entweder unaufgeklärte oder politische Motiviertheit vorauszusetzen ist.

Wenn man jetzt noch das Wort „Total Liberation“ dazu setzt, dann kennt man „seine Pappenheimer“.

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## Empathy and Analysis

With discussing the suffering we are like a police man who would talk about the harm the murderer has done to the victim. One part of the crime setting, but it's not everything we need to analyze and address here to do something against crimes.

We need to talk about the human crime being the subject of human injustice. The crime is not being discussed fully at all, the quality and substance of *objectifying injustice*.

Analogy helps here:

when I see a human who harms another human, be it a child, a person being discriminated against on any ground ... I would call out the people and society

for that what they are actually doing, that what is wrong with society, that what I see is the injustice, the tricks, the lies and so forth.

Just to keep talking about how perpetrators ignore the pain they inflict on someone else, misses the point in several ways when we seek to analyze the case.

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## Main evil

The faunacides being the main evil in themselves. This form of war against the animal world, rape-forcing them to reproduce, to torture-murder them. Side effects of collective human evil are a green criminology chapter ... Theriocide the factor that has broken humanities neck.

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## The Analogy, Comparison and Relation

Pro: We need the analogue comparisons [...] to approach subjective layers of perspective and things related.

Con: We cannot clarify certain crucial specifics of speciesism and/or animal objectification by means of comparisons though.

What we do see in the dispute about „analogies“ in any case are some expressions of human hegemonial claims on

- the grades of injustice and how they would and ought to weigh
- the categorization of „the human sphere“ and > on which levels we separate things from one another > how we encounter things in terms of the experience of human destructivity > how these experiences are seen as „different“ in terms of the implicit „kinds of degradation“ and of political and cultural reasons and classification of harm, violation, and most of all „injustice“ as a recognized scope.

...

Materials on the topic:

*Menschenrechte und Tierrechte in Korrelation bringen*, E-Reader: Gruppe Messel, Jahrgang 3, Heft 8, 2021; <https://d-nb.info/1246675552/34>

Gita Yegane Arani: Die zerstörende Gewalt. Der Überlauseffekt oder die Einmaligkeit in der Vorkommnis von Gewalt? Zum Holocaust- und Genozidvergleich in der Tierrechtsdiskussion

*Looking in a fair way at the level of experience*, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 4, Nr. 1, 2023, p. 17 > <https://dnb.info/1278400958/34>

Animal Rights ABC: How can I assert my basic human rights to demand fundamental animal rights? Edition Farangis: Animal Autonomy E-Reader, Jahrgang 3, Nr. 2, 2022 > <https://d-nb.info/1271492067/34>

E-Reader: Gruppe Messel, Jahrgang 3, Nr. 1, 2021, Tierrechte und antibiologistische Tiersoziologie: Der Tierrechtsdiskurs kann nicht weniger komplex geführt werden, als Diskurse über Menschenrechte > <https://dnb.info/1228920923/34>

E-Reader: Gruppe Messel, Jahrgang 1, Nr. 5, 2018, S. 12. *Analogievergleiche differenziert betrachten* > <https://d-nb.info/121083295X/34>

*Female-identified human individuals and speciesism, species-derogation, -negation -annihilation or the overlooked problem of “women” and anthropocentric-collectivist speciesism*, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 1, Nr. 4, 2018, p. 3 > <https://d-nb.info/1210835746/34>

*Making Anti-Speciesism itself a subject (repost)*, in Animal Sapiens Antispe Discussing Ethical Segregation in terms of Animal Sociology and Animal Objectification, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 4, Nr. 6, 2023, p. 19. <https://d-nb.info/1306052157/34>

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Animal Sociology is a critical approach to facts on the Homo sapiens supposing herself as existent while blurring out the Animal sapiens ...

Antibiologistic Animal Sociology: Biologistic (seclusionist and hegemonial) reductionism marks the most typical discriminatory approach to Nonhumans today.

Antibiologistic Animal Sociology is a critical approach toward facts about Homo sapiens as a humanness that recognizes and asserts itself as existent in its perception, while this humanness in the same course, on the other hand, fades out the factuality of the existence of Animal sapiens' animality ... .

We are



Farangis G. Yegane



Miriam Yegane Arani



The multicolored dog by Farangis





Badge made by Farangis for an exhibit



From a triptych from Farangis' Erinyes series





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)

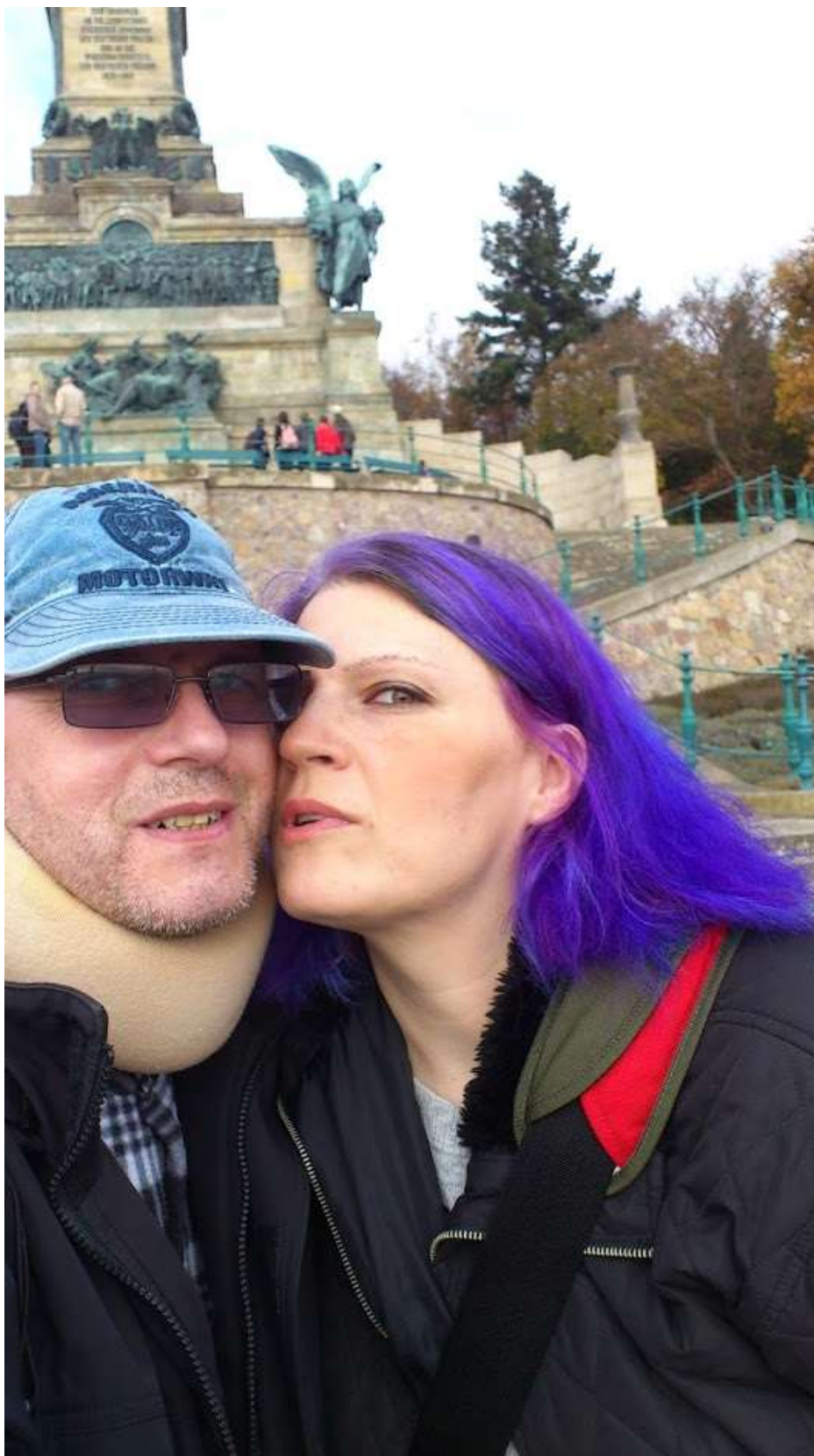




Palang and Bahman Yegane Arani (parakeet part of the Yegane Arani family)



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)

## Impressum

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