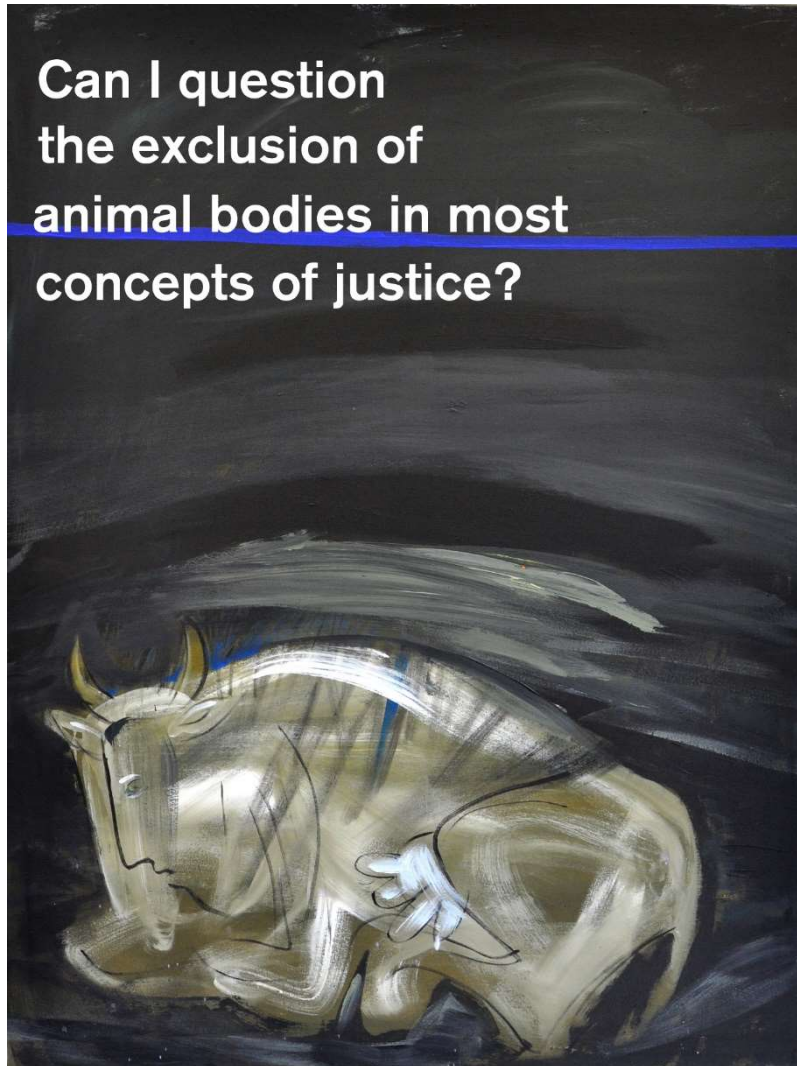


# Animal Autonomy E-Reader edition farangis



Can I question  
the exclusion of  
animal bodies in most  
concepts of justice?



## Edition Farangis: Animal Autonomy E-Reader 5

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ISSN 2700-693X

Jahrgang 1, Nr. 5, ISSN 2700-693X, December 2018

Yes we can extend our  
discussion of > forms  
totalitarianism > to imply an  
outlook on the ongoing  
zoocide and ecocide.

**Antispeciesist** Animal Sociology

Antispeciesism is not necessarily what speciesism isn't

People who consider themselves to be antispeciesists mostly don't see or don't want to discuss the links between: ecocide, genocide and zoocide. The term and notion of a zoocide does not even exist for most in that correlation in their terminology. Many still hold the same assumptions about animality that base on ethical histories and theories within philosophy, religion, natural sciences that are the very cause of speciesism. Loving nonhuman animals at the same time as quoting biologist data for instance and instead of coining own liberated terms, antispeciesism today does not equal consistent antispeciesist thought so far. It helps with the symptoms but harms at the same time, by cementing nonhumans into a slippery slope concept of freedom and dignity.

Rights claimed only go as far as theories about nonhuman animals are compatible with it. Not breaking with the power of human definition, antispeciesism today misses to acknowledge that nonhuman animals are oppressed in the first place in their very own qualities of who they are, in their identities independent of humancentric frameworks. The denial of their independence happens parallel to them being bereft of their physical freedom and integrity, parallel to being tortured and murdered and physically, objectified to a human will to cause them the ultimate pain ... .

## Nonanthropocentric perceptions

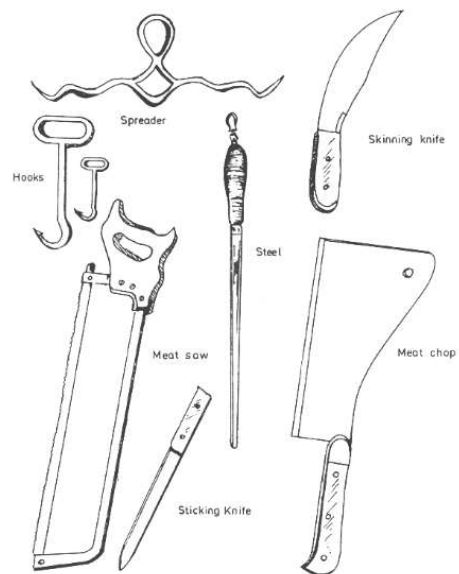
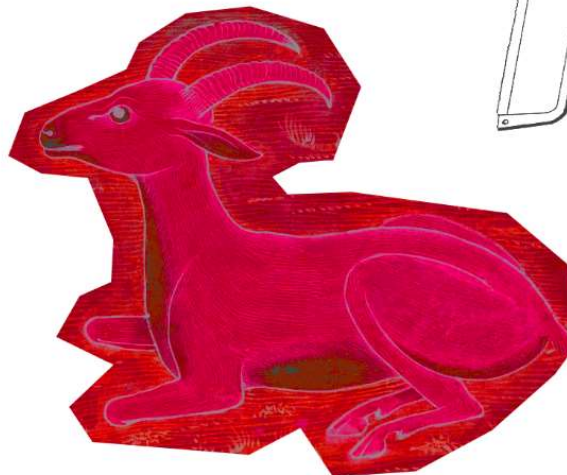
Society acts as if animal degradation and zoocide were irrelevant, they separate these type of phenomena from questions about human existence and environmental ethics. Such blind spots form part of a lacking ability to speak about the fundamentality of the human-animal relation in constructive terms.

The only way humanity's large collectives correlate to nonhumans is by assuming the own existential meaning could be placed on top of nonhumanity in arbitrary hierarchies, assuming that animal existence was of lesser meaningfulness in the universe, in the big scope.

However, animal history, past and present, can't be relegated into these spaces humanity have created ... for killing and torture, or equally into the communication structures of demeaning anthropocentrist propaganda, into any of the institutions of speciesism (ranging from zoological gardens to natural science museums), or into cultural murderous-rape habits of consumption:

Nonhuman cultural history is the life of this universe's animal inhabitants, *and not all human individuals would ever lie about this "crossroads truth" in human perception.*

**Speciesism goes along with human privilege - a privilege not to endure the same injustice of being completely objectified**



## Being radical antispe ...

A very rough expression of a feeling in regards to radical antispeciesism facing a conflict of being stuck in the middle of biologicistic ‘animal lovers’ and nonhumanity-oblivious social justice clusters ... :

If social justice work categorically excludes animal bodies, it’s questionable to my point of view. Saying this I don’t mean the type of implication that bases on “mild” speciesist, biologicistic views of animality.

I come myself from a ‘mixed race’ background and I have grown up in a country where you would face exclusion if you did not fit into the right image of the virtual “false-ethnicity-person” and the right cliché going along with that. It’s not like all foreigners or poc or mixed-race individuals were equally accepted or discriminated against. Much was and is dependent on the social function society ascribes you to take in the place you live.

Seeing a lot of people who come from socially comparable backgrounds such as mine working rightly for social justice, I wonder why the majority misses out on antispeciesist intersectionality though? To my point of view social justice can’t just evade questions of how concepts about animality and nature have been constructed in our societies. How can social justice turn an oblivious eye on zoocide and ecocide, when exactly those are facts that result from the very same foundations on which other oppressive systems thrived, and when those facts are taking place are all around us?

I believe that justice for humanity can hardly base on the oppressive constructs of animality and nature anymore, without being prolonged types of injustice.

We speak about the atrocities of the **genocides**,  
and meanwhile we speak about the **ecocide**,  
but when are we going to speak of the **zoocide**  
that is taking place?

*Gruppe Messel / Tierautonomie*

# what is it in people that makes

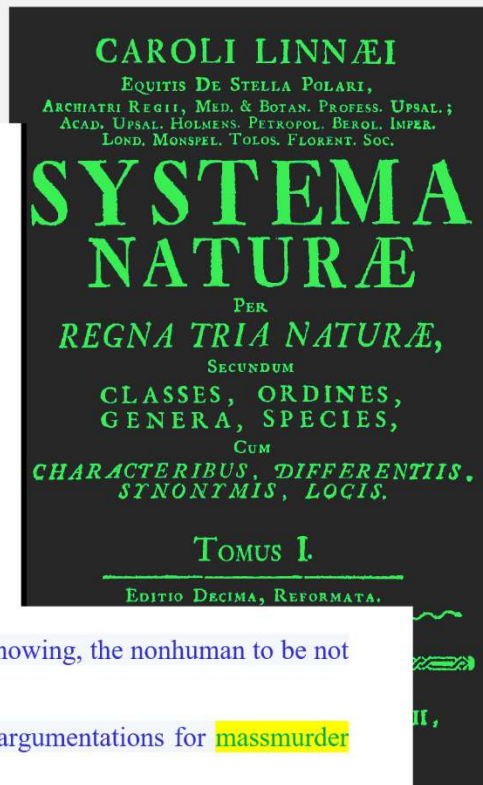
**zoocide + ecocide**

## possible?

The assumption that only the "homo" is "sapient" (knowing) – as in the taxonomical classification of the *Homo sapiens* as the crown of creation by Carl von Linné / Carolus Linnaeus – expresses that nonhuman animal knowledge and the nonhuman living world is considered to be of lesser or no (relevant) type of knowledge (from a human perspective).

The human is assumed to be knowing, the nonhuman to be not knowing.

This type of thought enabled argumentations for massmurder on the biological basis.



## What is it in people that makes zoocide and ecocide possible?

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