

florae obscurae

Images of the archetypical plant by Farangis Yegane.



A COMMENT BY PALANG LATIF, VEGANSWINES.COM

With the theme 'florae Obscurae' Farangis seeks to outline an own ethical perspective on plant-life by the means of visual arts.

Plants are inalienable as integrate phenomena within the natural world. They cannot be separated from their natural meaning without the risk of breaking an enviro-ethical anchorpoint.

The plant-world remains being "nature", even where it is used to serve a human desire to fit it into and underlie it homocentric aesthetics. And also it remains being "nature" there, where it is being made part of the production process, where it becomes part of the means that meet our ends.

In a typical homocentric viewpoint "nature" becomes secondary in meaning to an abstract ideal of "the human" and "human progress" in general, with the category of "the human" ideally standing as detached from an indefinite and incalculable universe. The indefiniteness of the universe could blur the self-evident clearness of the foundations on which a top-down hierarchy between humans and "the natural" is based.

Homocentrism has consequences that affect all nature and environment. But our preference for human exclusiveness seems to be something too immediate to be rationalized and scrutinized critically by us.

The most tragical consequences of a homocentric viewpoint are those that result from the useless setting into comparison of non-human animal life (on the one side) with human self-ideals for a super-evolutionary human progress and generalized human concepts (on the other side). Neither nonhuman animals are left an own, autonomous space within such an idea-world, nor can humans stay mainly individual and freely chose to hold own inclusive approaches towards nonhuman animals as emphatically viewed co-species and "nature" as a *shared* environment.

Plant-life doesn't predominantly occur on our environmental ethical scale. Maybe because ethics and the environment are generally self-servingly understood in our societies. But maybe also because of the way in which we contextualize plants, nonhuman animals and humans with the whole scope of existence: we don't yet think in terms of a cosmic order made up by all the constituents that together continuously create and make up the universe.

In adjunction to our often bio-ethically legitimized classification of nonhuman animals and plants (both make up a form of living-amongst-each-other-position in contrast to the human ruling-over-position towards "the natural") as the two different forms of life that we can most vividly, consciously and actively dominate, the geological and meteorological side of our planet is clearly inasmuch affected simply by our daily mainstream life-style. And the cumulative apex of our enterprise of exploitation becomes now tangible to us as global warming.

The whole compound of our homocentrism creates the biggest long-term threat to all life on this earth – ever. The forms of destruction that we cause basically by the homocentrically condescending views that we hold of the world, now impact the existential, most fundamental layers of life.

I assume that we are well aware of the fact that the predominant human attitude towards the natural world will have and already has uncontrollable impacts on human rights issues.

In my view the disregard for the human-nature continuum can be considered to be a disregard for an essential form of human freedom in its root. The freedom to actively interrelate one's meaning with the natural world is the only way to change something in the machinery of world destruction that we created and that now turns against ourselves.



Yellow Flowers, by Farangis Yegane

We need to at least make ourselves more independent from homocentric self-definitions.

Our relation towards flowers - which we usually find so fanciful and which have a great metaphorical meaning to us -, our cute and nostalgic love for flowers, reveals much about how far away we locate the natural world of indefinable phenomena from our self-definition.