



Specifics of speciesism: History, how we see “the past” and how we preserve “what is important”.

Our collectively built historical consciousness, the legacies nonhuman-ignorant communities and collectives value:

- We relegate nonhuman animal history and nonhuman history in general into the natural-historic chapter of basically human history.
- We ignore nonhuman narratives; we ignore positions outside the anthropocentric dogma when they come from nonhuman perspectives, we haven't developed any comprehension for nonhumanity on non-speciesist levels.

If we chose a nonhuman-inclusive mode of perception and developed accesses to nonhuman notions of 'being-in-time and socio-cultural-contexts' in their terms (...), we'd be able to phrase nonhuman perspectivity in our words, without referring to biology or other reductive explanatory segments into which animality has continuously been relegated.

Collective memories

- Museums, when they are about culture, thought, introspection, mental “wealth”, aesthetics: nonhumans are at best a means-to-an-end within these contexts, they are

never represented as standing for their own complexity in broader nonhuman-inclusive historical contexts.

- History in itself is seen as a concept and experienced-phenomenon only conceivable by humans, and amongst humans themselves history is being selectively purported.

Memories of nonhumanity, from their and from nonhuman inclusive perspectives, are being nullified, consciously conceived as irrelevant and mentally achieved within any of the manifold speciesist categories of human- or rather humanitycentered perceptions.