

EDITORIAL

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ANTISPECIESISM AND DECOLONIALITY

This dossier arises from a conviction: the need for Critical Animal Studies to understand speciesism – and consequently anti-speciesism – from decolonial perspectives and, therefore, towards fairer treatment for existences and groups that were oppressed, dispossessed, marginalized, persecuted, subalternized, and annihilated throughout history. However, this dossier also arises from us, Fabio Oliveira and Martina Davidson, as these themes and theoretical-practical commitments have profoundly and collectively impacted us, whether in our academic trajectories or in our intertwined collectives and affections. Therefore, we can say that the “we” that signs this dossier transcends the more formal function designated by the pronoun, as it proposes to establish alternative points of interlacing, encounter, interruptions.

In this way, this dossier aims to deepen these interweavings, between art and theory, between affection and ethical-political commitment, seeking to collaborate with the radical understanding of speciesism as a constitutive element of colonialism and coloniality. Understanding coloniality and colonialism as historical, epistemic, ontological, and metaphysical processes that forged, aggravated, or (re)created structural oppressions in the capitalist-globalized world constitutes a call that positions us in an arena of effective confrontation of oppressions directed at groups and existences oppressed throughout history. In view of this, we invoke Ocaña, López & Conedo (2018) when they point out the importance of naming these processes of violence that promote subalternization as “colonizing actions,” as they are constituted from the triad: imperialism, capitalism, and colonialism.

Thus, this dossier seeks to analyze what emerges from this process, that is: a colonial matrix responsible for a hierarchy based on binaries, under which relationships between oppositional and at the same time supplementary pairs are formed, defining lives that are worthy of being protected and lived (that of the Man, white, cisgender, heterosexual, said to be healthy, from the Global North) and lives that are cast into social margins (subalternized lives, that is, animals, racialized people, queer or LGBTI+ people, people with disabilities, among others), where oppression, exploitation, and violence are authorized and, in some cases, a condition of possibility for the operation of a systematic based on necropolitics.

Therefore, the articles and pieces in this dossier seek to identify the role that speciesism plays in this process, highlighting its role in the articulation and maintenance of oppression against human, non-human, more-than-human animals, and nature. For this reason, identifying in colonialism the basis of a process of ontologization of the various forms of life, as well as a foundation for an unequal

distribution between the lives that deserve and are worthy of living and those that are not, becomes an important step to demystify the colonial knots that underpin the oppressions still in force.

Out of a need to diagnose the structuring of modern colonial thought, María Lugones (2011) suggested that the dichotomous hierarchy human/non-human configured as central to colonial modernity and imposed itself from the colonization process of the Americas and the Caribbean. For this reason, even if Critical Animal Studies do not always commit to an active, explicit, and direct anti-colonial, decolonial, or decolonizing stance, we believe that to understand how the human/animal binary operates, it is necessary to address the colonization/coloniality processes of Abya Yala and other exploited and constantly threatened territories by colonial ghosts, without which Modernity could not have thrived as a system of violence constitutive of the status quo. In this sense, this dossier seeks, through its content, to recognize the common places among the different existing oppressions in social, cultural, economic, and political relations, in order to understand speciesism as a structural oppression (OLIVEIRA, 2022) located in continuum with ableism, cisheterosexism, racism, and other domination isms (GONZÁLEZ & DAVIDSON, 2022).

Through a vision committed to denouncing coloniality and colonialism, we aim to gather works that help us understand speciesism as a complex form of appropriation and invasion of the world, thus approaching narrating, forming, and articulating new collective paths of resistance. In this sense, here are works of multiple formats - reviews, essays, articles, artistic interventions - that seek to locate the role of colonial ontologies, as well as characterize, question, and/or generate ethical-political reflections regarding them, highlighting how the idea of the “animal” has been articulated as a control device for deepening colonizing actions. That is, it is about joining efforts in the common denunciation among oppressions through a decolonial path. Thus, the dossier can act as a compilation, manifesto, and territory of confrontation and structural denunciation of speciesism and various other oppressions that present themselves as necropolitical arms of coloniality.

As a result, this dossier includes not only scientific articles but also texts and images of artistic expression because, in accordance with Karina Bidaseca (2021), we see art as a form of resistance that can question and subvert colonial and hegemonic power structures. More than that, we understand and feel art as the formation of decolonial aesthetics that constitute as practices challenging the established aesthetic reiterated by a Eurocentric and American hegemony, operated by the imperialist cultural industry. Thus, we understand that art can act as a means of preserving memory and as a form of symbolic reparation, that is, it is an approach to decoloniality that integrates art as a vital tool for social justice and cultural transformation.

The dossier presents a series of texts that explore various aspects of the relationship between coloniality, humans, animals, and nature. The first text, by Lucas Filaci, “Animality and the Decolonization of Thought: Beyond Ethnocentrism,” questions the human need to differentiate from animals, emphasizing the denial of instinct and the human relationship with the corporeal and vital world. In turn, the second text, by Maria Clara Dias, titled “Torrid Passions,” is a prose poetry artwork

that describes daily life on the beach and the connection with a seagull and a cat, reflecting on identity and changes over time.

The third text, "Fifteen Years of Brazilian Debates on Animal Rights: A Bibliometric Review," by Rodrigo Coelho, analyzes academic production on animal rights in Brazil over the last fifteen years, identifying the main articles, authors, and institutions that contributed to the debate. The following text is by Isaac Peña and presents a review of the book "The Rights of Monkeys" by Paula Casal and Peter Singer.

The subsequent text, "Living like a Dog, Dying like an Animal: Displacements of Canine Life in Buenos Aires" by Leandro Simari, investigates the transformation of the place of dogs in urban culture in Buenos Aires between the end of the 19th century and the beginning of the 20th century. Next, Marco Tulio, in his article titled "DECOLONIAL VEGANISM: INTERSECTIONS WITH FEMINISM AND THE ANTI-RACIST STRUGGLE," discusses the problematic nature of a veganism that still carries colonial traits, proposing the construction of plural veganisms in dialogue with other struggles to constitute more potent and interesting forms of resistance.

Following this, Alejandra Vallejos Carrasco, in her text "Body, Emotions, and Performance in the Development of Anti-Speciesist Collective Practices and Actions," explores the emotional and bodily aspects of anti-speciesist vegan practices, showing how these influence collective actions in favor of non-human animals. The next work, by Mar Revolta, presents a poetry-manifesto that powerfully and profoundly proposes the abandonment of species as a decolonial praxis.

The following text/work in the dossier is by Lidia Guerra, titled "Macuy and Other Quelites: Anti-Speciesist Practices of Decolonized Eating." In this article, the author reflects on plant-based eating as a situated anti-speciesist practice, contributing to the construction of decolonial veganisms through historical recognition, veganization of ancestral recipes, and popularization of plant-based foods.

Next is the work of Florencia Castelar Figuera, titled "Speciesist City." This artwork offers a new perspective on the city and its speciesist practices through photographic records and philosophical reflections. The following text, by Anna Caramuru, titled "Animal Rights Beyond the Rights of Nature," addresses ecofeminisms, focusing on the animalist strand that considers animal exploitation as part of the problem to be addressed, and compares the Brazilian and Ecuadorian legal systems.

Following this is the contribution of Mariano Nadalig and Débora Imhoff, titled "Human and Male: Points of Expansion. On the Intersectionality and Reciprocity between Systems of Oppression," which proposes, in this joint writing, a discussion on decolonial anti-speciesism as an alternative to globalized exploitation, analyzing the intersections between capitalism, colonialism, speciesism, patriarchy, and racism, and proposing transitions in masculinities as forms of contestation and subversion. Finally, the last (but not least) article is titled "Vanity and [ir]rationality: Critical Perspectives Against the Rhetoric of Death" and is authored by David Charles do Nascimento. This article discusses how European anthropocentric ethics perpetuate inequalities and prejudices,

exploring thoughts on rationality and vanity, criticizing the ideology of the anthropocene, and consequently proposing veganism as an alternative.

We invite readers to delve into these decolonial and anti-speciesist worlds through their senses, theory, affections, and resistance. This dossier is an invitation to immerse in narratives that unravel the intertwined threads of colonialism, speciesism, and structural oppressions. It is a journey that invites feeling, thinking, and acting, recognizing silenced histories and marginalized voices. May the art and science gathered here inspire new ways of seeing, living, and resisting, collectively weaving paths of justice for all. May the commitment to decoloniality and the anti-speciesist struggle flourish in every reading and vision, transforming our perceptions and actions towards a more ethical and inclusive world.

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