

THE HUMAN-ANIMAL RELATIONSHIP IN THE CITY: FOR A MORE-THAN-HUMAN URBANISM
A RELAÇÃO HUMANO-ANIMAL NA CIDADE: POR UM URBANISMO MAIS-QUE-HUMANO
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ARTICLE SUBMITTED ON AUGUST 15, 2022

How to quote this text: Simon, C. R., 2022. The Human-Animal Relationship in the City: For a More-than-Human Urbanism. *VIRUS*, 25, December. [online]. Available at: <<http://www.nomads.usp.br/virus/papers/v25/643/643en.php>>. [Accessed: dd Month yyyy].

Abstract

From the analysis of the treatment given to animals in the context of urban transformations in the city of São Paulo, with special attention to the practices linked to the control of zoonoses, this essay reflects on the process of exclusion suffered by animals, seeking to detect practices based on hegemonic discourses. The animals played a significant role in the development of the city. However, in addition to not being recognized as agents that actively participate in the construction of cities, they also underwent persecution. As part of the urban environment, animals did not escape from the field of territorial disputes and had their presence denied by postures that restricted their circulation in the streets, with some of them even being condemned to extermination. From a historical and theoretical survey related to human-animal interaction in the urban environment, the intent of this study is to identify hegemonic practices associated with the animal presence, which were disseminated in the social imaginary, influencing the way of planning and inhabiting cities. By examining postures related to the fight against zoonoses in the urban space of São Paulo, the article seeks to open a field for the reflection about the human-animal relationship in Brazilian cities to foster a critical practice against hegemonic interests, in the light of the concepts of postcolonial studies and glimpsing possibilities of decolonizing the future, as proposed by Faranak Miraftab (2016).

Keywords: Decoloniality, Urbanism, Human-animal Relationship, Insurgent Planning

1 Introduction

Faced with the need to question the hegemonic thought in the field of architecture and urbanism, especially regarding the denial reality of the animal presence in cities, we sought to understand on what basis the human-animal relationship was shaped in cities through a historical survey. In view of a historical perspective that contributes to the identification of such relationships, we were able to elaborate an analysis of the ways in which the points raised affect the urban environment. The present theoretical essay results is part of a master's research currently in development, which deals with the impact of the fight against zoonoses in the urban imaginary of the city of São Paulo and its spatial rebounds. As highlighted by Adorno (1984), "In the essay discreetly separated elements enter into a readable context (...)" and "it erects no scaffolding, no edifice" (Adorno, 1984, p. 161). Focusing on bibliographic survey and documentary research, the reflection presented here seeks to undertake and stimulate an opening and a critical review on the subject of human-animal relationship in the field of urbanism.

As agents that build worlds together and share the urban space, animals should have their existence properly recognized and valued, and for that, it is necessary to understand the roots that shaped such relationships. Thus, the search for new forms of planning the urban space, essentially in a counter-hegemonic way, could enable a harmonious coexistence between the multispecies companions inhabiting it. The importance of animals in the process of development of cities can be observed in the course of the history of urbanization. Regarding the city of São Paulo, animals, especially mules, played a key role in the transportation of people and cargo. In the reports of travelers who traveled through the provinces of Brazil in the early nineteenth century, the difficulties and advantages related to the main means of transport based on animal traction at the time stand out. With a strong presence in the city streets, bullock carts carried firewood for stoves, vegetables for grocery stores, construction materials for new buildings in the growing neighborhoods. Regarding the beast troops, Caio Prado Júnior states that: "[...] for more than a century, they will constitute the main means of locomotion and transport of the colony and still in the independent Empire" and that, without them, "Brazil would have walked even slower than it walked." (Prado Júnior., 2000, p. 266, our translation).

2 The Insertion of Animals in Urban Life and the Influence of the Hygienist Discourse

Faced with the spread of epidemics in the urban environment, largely inexplicable and credited to divine punishments until, at least, the Renaissance, the concern with hygiene in houses and public open spaces, and strategies to combat pests became recurrent in modern cities, a theme which dominates much of the international urban debate of the late nineteenth century. Due to the lack of knowledge about the etiology of infectious diseases and, above all, to the precariousness in the

sanitary conditions of the cities, "great epidemics plagued nations in the past, decimating their populations, limiting population growth, and often changing the course of events" (Rezende, 2009, p. 73, our translation). Among the great epidemics written in history, much of them related to zoonoses¹, the Black Plague², which decimated a third of the population of Europe in the late Middle Age, stands out. Currently, we have experienced the coronavirus pandemic, which has a zoonotic origin. Quammen (2012), among many other scientists and researchers, states that pandemics originating from zoonoses are a clear reflection of man's interventions on the environment³.

The concern with environmental constraints and their relation to the life quality in cities can be identified in the theories developed by Hippocrates in the fifth century BC, mainly from his work "From the air, water and places"⁴. The studies that searched for the diagnosis and cure of cities⁵, and which were important tools to analyze the relationship of environmental factors and diseases in space, were already present even before Ildefons Cerdà first coined the terms urbanism and urbanist, in 1859. The prescriptions resulting from such studies had repercussions on the organization of the space of the cities and led, in the course of time, to the hygienist discourse, already in the late eighteenth century, and to the sanitary urbanism that marked the thought over the city in the nineteenth century and whose influences can be detected even today. Discussing the history of the city as a political, economic and social organism, Benevolo (1999) includes aspects of its transformations related to the impacts of diseases and consequent epidemics that affected urban life, and highlights the implementation of public and private hygiene services and their influence on the development of cities.

Attempts to control and dominate nature, especially in cities within industrial contexts, are not restricted to the vegetable kingdom, but extend widely and clearly to the animal kingdom, and especially to the relationships and experiences with animals in the context of urban life. Dealing with the influences of medical discourse and hygienism in urban environments, Costa (2013) highlights the importance of analyzing the perceptions and conceptions of health and disease of the nineteenth century and its influence on the emergence of a new medical rationality and on how that process echoed in a change of mentality, interfering in the space and way of life of societies. The author reinforces the importance of seeking an understanding of the way through which such conceptions "interfered with urban space organization techniques, in nature, drafted rules for the location and construction of cities, cemeteries, hospitals, slaughterhouses, factories, houses and other urban equipment." (Costa, 2013, p. 66, our translation).

Similar situations regarding the human-animal relationship, with its representations, superstitions, and progressive attempts of control, can be seen in the specific context of Brazilian cities. When it comes to the process of urban reform experienced in Rio de Janeiro, which was welcomed by the conservative press of the time as a process of regeneration, Sevckenko (2018) points out the impacts of the government actions in its reform gesture, highlighting the persecution of cows, beggars and dogs, which would reveal "a horror of giving authority to what is not stable, fixed, immediately controllable." (Sevckenko, 2018, p. 82, our translation). Regarding the existing animals in São Paulo, between the final decades of the nineteenth century and the first decades of the twentieth century, Aprobato Filho (2006, p. 78) highlights the deep, complex, and intricate process of recolonization they underwent, analyzing how the "innumerable quantity and variety of animals that were intrinsic, explicit

¹ According to Instituto Pasteur (2000), zoonoses are diseases that are naturally transmissible between animals and humans.

² The Black Plague, a zoonosis whose virus was introduced to Europe in 1348 spread rapidly. The spread of the virus was facilitated by a number of factors, including the inadequacy of the urban structure to the demographic concentration (ARRUDA, 1993).

³ In the work "Spillover - Animal Infections and the Next Human Pandemic", published in 2012, David Quammen (2012) talks about the form of contagion made through zoonoses, with the transmissions of viruses and bacteria that migrate from wild or domestic animals to the human species, causing disease and death. The term "Spillover" is used in ecology to designate a virus or microbe that has adapted and migrated from one host species to another, as in the case of the infectious agent of Covid-19.

⁴ The ideas and doctrines contained in the treatise "Ares, water and places" were used by travelers and epidemiologists of the 17th century. Emphasizing such influences, Cairus and Ribeiro (2005) indicate the publication of the treatise "De Indiae ultrisque re naturali et medica" of 1658, in which the Dutch explorer Guilherme Piso entitled the first chapter, where he deals with the diseases of Brazil, inspired by the work: Ares, waters and places.

⁵ Highlighting the Medical Geographies and Topographies.

and understandable part of the city in the nineteenth century" acquired, on the threshold of the new century, "new roles, new functions and new meanings" (Aprobato Filho, 2006, p. 78, our translation).

The author claims there was an attempt to break the continuity of everyday practices and "to place animals solely and exclusively within a broader context of attempting to control and organize all spheres of urban life, with those being passive beings to particular interests or to what was understood to be the public good" (Aprobato Filho, 2006, p. 81). Attempts to dominate nature at its limit do not seem at all alien to the will to power inherent in the human condition and to the manifestations of that will with regard to the relations of control and coercion that power imposes on life in society. According to Foucault (1995), the disciplinary power in Western society is achieved through the ordering and manipulation of the activities of bodies in time and space. The disciplinary devices that sought to organize, discipline, and give order to the bodies guided the urban dynamics and morphology of the time, that is, the cities in the late nineteenth century, incisively. The author also reinforces that "the terror of plague, riots, crimes, vagrancy (...) would be behind such devices", sustaining them. In that sense, the author defined that relationship very well by stating: "The plague as a form, at once real and imaginary, of disorder had as its medical and political correlative discipline." (Foucault, 1995, p. 198).

If the desire to discipline and control the way of life, in general, can be recognized as a preponderant feature of modernity - but not restricted to it, the manifest interest in modern scientific visions in scrutinizing, dissecting, and, to a large extent, repress nature, aiming to avoid "disorder" in its "real or imaginary" forms, in turn, would significantly impact the relationship between human and natural, especially in the urban environment. In the context of the modernization of cities and the search for progress, Aprobato Filho (2006) highlights how animals, when put under the focus of the modern, the hygiene, and civilization, were "gaining other degrees of importance and value, becoming the object of new forms of control, use, sensitivity and attitude, and acquiring other meanings and representations" (Aprobato Filho, 2006, p. 84, our translation). Thus, from the point of view adopted in this paper, the process of objectifying nature assisted from modernity is understood to have repercussions not only in the relations between city and nature, but also in the specific ways by which the natural and animals, in particular, are admitted or not in the contemporary urban environment.

When dealing with the control devices of space, Foucault (1995) shows the way those were applied at urban level, as it can be observed in some measures established by a regulation of the seventeenth century, when the plague was declared in a city and a strict spatial policing was established, including: "(...) a strict spatial partitioning: the closing of the town and its outlying districts, a prohibition to leave the town on pain of death, the killing of all stray animals; the division of the town into distinct quarters, each governed by an intendant" (Foucault, 1995, p. 195). Therefore, it is possible to observe the extent to which technical knowledge was encompassed by the pragmatic intentions of planning and control of the urban environment and the natural elements that permeate it, with special emphasis on "the wandering of animals".

Many health policies initially related to climate theory and contagionism - based on hippocratic treaties relating diseases to atmospheric influence and miasmatic emanations - sought control over the environment with a policy that aimed to implement a disciplinary architecture at urban level through the organization of a water and sewerage system, for example. When addressing the relationship between the urban and the natural from the historical point of view and from the specific perspective of contamination, Sennet (2018) points out that the first urban planners who decisively tried to face the problems the modern city went through due to the intense proliferation of diseases were rather engineers than doctors.

3 Attempts to Control Animals in the Urban Space of São Paulo

Several aspects may point to the hegemony of a hygienic urbanism in the historical process of formation and development of the city of São Paulo. Regarding the "medicalization of the city", Mantovani (2017) estimates it was established in the city between 1819 and 1822, according to what he was able to verify in his research. Through an analysis of the documentation of policies at the municipal level, it is possible to note that the first concerns with public health in the urban space already had a relationship with animals. In the postures related to animal control of 1820, there was a prevalence of treatment on ferocious animals, which brought inconvenience to public spaces, and as Mantovani analyzes, the practices related to the

killing of dogs were already present at this time⁶. The laws of 1830 can be understood both as public health measures, and measures taken to prevent animals from causing damage to the property of others.

By tracing an investigation on the concern regarding the presence of animals in the context of urban planning in the early twentieth century, Aprobato Filho (2006) shows, from his analysis of the municipal legislation of São Paulo, the ways through which animals are transformed in constant targets of persecution, mentioning laws that demonstrate the intention to remove, to camouflage their existence in the city, through an intense control (Aprobato Filho, 2006, p. 117). In relation to those confrontations, the author complements: "(...) more than representations, the animals are living presences, which manifest themselves in the most diverse ways, constantly interposing themselves in the paths of the much desired and exclusive modernization" (Aprobato, 2006, p. 114, our translation). The presence of dogs in the streets and the image of the dogcatchers as part of the daily life of immigrants is portrayed with a tone of testimony in the novel "Anarchist, Thank God" [Anarquistas Graças a Deus, in Portuguese] by Zélia Gattai (1998). The author brings in her narrative details of the routine of the dogcatchers through the streets, demonstrating the confrontation by the residents to save the animals from the loops of zoonosis agents. In the face of several postures that sought to control the dog population in urban spaces, especially in São Paulo, in the context of the modernization of the city, there were some resistance and actions by some residents to "protect" such animals. Despite all the efforts of the Law, dogs continued to frequent the public spaces of the city.

I hated the "dogcatchers" even more than Vicenza. When I saw them cornering a dog - two and three men, armed with ties, against a poor and helpless animal - I felt hatred towards the cowards. I often clung to the pet, without ever having seen it before, to prevent it from being released. (Gattai, 1998, p. 71, our translation).

The dogs released through the streets of the cities became to represent the "rural" and "colonial" past of the city for many, which should be fought and erased since it corresponded to the antithesis of the desired progress. However, some layers of the population were more sensitive to care and respect for animals, creating a kind of resistance to those modernizing and authoritarian projects as the news, reports, chronicles, and other documentation related to the period demonstrate. The way to deal with dogs and the use of dogcatchers is present in the current discussion for its representativeness in the urban imaginary, especially in the city of São Paulo, in view of the appeal to fight a well-known zoonosis: rabies. Although dogs already used to be "exterminated" long before that, when there was an attempt to control the dog population in the streets with the use of poisoned balls for the killing of those animals, the danger of rabies was used as a shield to justify the capture and extermination of those dogs, even without any proof of them being contaminated by the disease.

In that context, from 1875, a differentiation of dogs by category of economic importance begins. Such measure presented a clear distinction, with regard to the rules of the law, about which types of dogs deserved to remain in the urban environment. The modification in the Code of Postures of the City of São Paulo added the question of the ownership of animals and also the breed. Art. 53 indicated only "the dogs of breed and those which were meek, whose owners have paid license to the Council" were allowed to be released in the streets of the city, and those should have a collar to prove their "license". The issue of hygiene and health was on another level with regard to some practices of the time, as indicated by Aprobato Filho (2006): "Only control was not enough for a city that sought to modernize itself, since demonstrating grace, beauty, and refinement was also very important" (Aprobato Filho, 2006, p. 128, our translation). Regarding such relationships, it is worth to recover the chronicler Jorge Americano's look on the dogs in the streets of the city of São Paulo in 1962, in which he ironically writes and emphasizes an urban legend also widespread at the time of the dogcatchers (that dogs would turn into soap after dead)⁷:

⁶ Mantovani (2017) locates the expenditure of "10\$120rs" made in May 1831 by the Chamber for the "slaughter of Caens, which the Chamber does not judge excessive", according to the 1936 general record (p. 188), but it is worth reinforcing that such practices were already present in the previous decade.

⁷ In the manuals that indicate the procedures adopted at the time (Brasil..., 1989), related to the fight against zoonoses, and include the aspects of the destiny of animals, there is no indication consistent with the type of practice that would use the fat of dogs to manufacture soap. The practice was common with oxen and pigs, and perhaps was associated with the dogcatchers by the similarity of the vehicle that moved those

I thought there was no more, but I saw one a long time ago. Dogs of execrable behavior, which usually bark and attack for no reason, turned the corner where the danger came from and intended to make last-minute friends with the people who passed by. The explanation I had in the corner. Men persecuted them with great ties, but they were deliberately hindered by the street kids. (...) They, who have always lived useless, looking for a bone in the garbage cans, with nowhere to fall dead, despaired at the honorable prospect of dignified death, which would turn them into laundry soap! (Americano, 1963, p. 141).

It is possible to observe a certain paradoxical antagonism embedded in the imaginary dimension of the technique, from the idea that there was a dissolution of the theriomorphic element (the rabid dog) in soap (related to the image of cleaning), thus anchoring hygienist ideals and elements for the affirmation of a healthy city. Brazilian cinema also represented the idea of that relationship, especially the film "A Carrocinha" ("The Dogcatcher", in free translation), 1955, which, as the name suggests, treats the theme more directly. The beginning of the film could not be more significant: it shows the arrival of the dogcatcher in the city as a symbol of progress. Throughout the narrative, the resistance to apprehend dogs by the designated agent is very striking (in several scenes of the movie the agent of the dogcatcher is confronted and pressured by the mayor of the city for not "properly fulfilling" his role by failing to capture the animals or release them after the capture), which portrays a little of the hygienic speech used at the time, in which the extermination of animals was put as necessary, in defense of a "greater good", hygiene and urban health.

While tracing an analysis of the changes in attitudes towards animals, Thomas (2010) identifies the substantial presence of animals in the cities of the early modern period and the efforts of the municipal authorities over time to contain their circulation (whether those were pigs, cows, horses or dogs) - and which were largely ineffective (Thomas, 2010, p. 133). As Castro-Gomez points out, the imaginary of progress appears as an "ideological product" elaborated by the "modern/colonial power device" (Castro-Gomes, 2005, p. 91, our translation), and the social sciences would act structurally as an "ideological apparatus" that legitimized the exclusion and disciplining of those who did not fit the "subjectivity profiles" that the State needed to implement its modernization policies. Although the legal framework related to the practices of combating zoonoses has been revised, with practices considered violent and cruel being excluded from its guidelines, many aspects related to that past exclusion are consolidated in the imaginary of Brazilian cities, human-animal relationship and also the way of thinking and building urban life.

4 Another Constant Target: Ants

When dealing with the persecution suffered by animals in the context of urban planning of the city of São Paulo, through, mainly, the municipal legislation, Aprobato Filho (2006) highlights the species that were more controlled by the municipal government: dogs and ants. The famous phrase of the French naturalist Saint-Hilaire: 'Either Brazil ends with the saúva or the saúva ends with Brazil' (Saint-Hilaire, 1851) demonstrates this recurring concern with the presence of ants. Between 1788 and 1797, the inhabitants of the city of São Paulo were "coerced to immediately extinguish all anthills that appeared within their walls and ditches" (Aprobato Filho, 2006, p. 178). The modernized city opened a great battle against ants and their anthills, which intensified through the postures and laws that decreed the "necessary" fight against such insects. With the imbalance and destruction of natural vegetation and insects, birds and animals - such as armadillos and anteaters (which feed on ants) - the São Paulo from the 1920's saw a progressive increase of so undesirable ants.

In the last decades of the nineteenth century, the presence of those insects and the "destruction" they caused to plantations and gardens were added to the load of meanings associated with them: "representation of the indigenous, rural and colonial past of the city", which for some "ideal of modernity that wanted to impress the city" (Aprobato, 2006, p. 200, our translation). When referring to ants, it is worth remembering the phrase of Macunaíma, character of Mário de Andrade, which in the fictitious history had been written in the visiting book of the Butantã Institute of São Paulo: "POUCA SAÚDE E MUITA SAÚVA, /OS MALES DO BRASIL SÃO" (LITTLE HEALTH AND A LOT OF SAÚVA/BRAZIL'S EVIL ARE) (Andrade, 1988, p. 82, our

other animals for the purpose of soap production. Some veterinarians even claim that the removal of fat from those dogs would be insignificant compared to other animals, and that the practice would not be sustained in this sense.

translation) appropriating an expression that met the medical-sanitary discourse of the time, which greatly influenced the changes in perception and treatment in relation to animals.

With a brief example of this relationship with ants, traced throughout the development of the city of São Paulo, and which has several reflections on the image we make about the insertion of those insects in urban life, we can have evidence of how this "distancing" can create roots in the dynamics of urban life to highlight a barrier between the experience of animal life and human life, especially in the face of the notion of modernization. In order to propose counter-hegemonic practices, it is necessary to recognize the practices that were employed throughout the process of development of cities. In this sense, the historical perspective presented, regarding the human-animal relationship in the context of urban life, gives us a basis to propose a reflection that stimulates other relationships with animals that inhabit the urban space, which allows us to question the hegemonic thinking in architecture and urbanism.

5 Glimpsing Insurgent Practices and the Possibility of Decolonizing the Future

To address what he calls "the invention of the other", Castro-Gomez (2005) evokes Beatriz González Stephan, who studied the disciplinary devices of power in the Latin American context of the nineteenth century. The author identifies three disciplinary practices that would have contributed to "forging" 19th-century Latin American citizens: [1] constitutions, [2] urbanity manuals and [3] language grammars. Within its logic, the functional project of the nation would be consolidated through the implementation of institutions legitimized by the letter (schools, hospitals, workshops, prisons) and hegemonic discourses (maps, grammars, constitutions, manuals, hygiene treaties). Therefore, Castro-Gomez (2005) highlights the idea that the constitution of the modern subject would meet the demand for self-control and repression of instincts, seeking to make the "social difference" more visible, stating that urbanity and civic education "thus, played the role of pedagogical taxonomy that separated the fringe from the riff, the cleanliness from the dirt, the capital from the provinces, the republic from the colony, the civilization from barbarism" (Castro-Gomez, 2005, p. 89, our translation).

If progressive planning needs, as Miraftab (2016) affirms, an ontological shift in the theorization of planning practices, what could we call insurgent planning? What other spheres do we need to insert to rethink human-animal relations in the context of urban life? The author understands that to achieve such an ontological rupture in the theorization of the proposed planning practices it is necessary to understand the schizophrenia of planning, and to recognize the range of insurgent practices, to finally decolonize imagination and possibilities for the future (Miraftab, 2016). For Escobar (2019), the current crisis of habitability and urbanism is directly related to the capitalist patriarchal Western model that has eroded the systemic way of dwelling in the radical interdependence of the existing whole. In his vision, we must review the ethics and respect that involves the coexistence of a pluriversal world through a process of construction of healing spaces, re-communication and reconnection with the Earth, where some kind of biophysical equilibrium based on a different urban metabolism is introduced. Escobar understands that a possible path can be found through the spirit of experimental urbanism and the reformulation of visions of the city as open, permeable⁸ (Sennett, 2018) that can heal us from our "fragmented culture" (Escobar, 2019, p. 140, our translation).

In a key that questions the Western conception of science that establishes an opposition between nature and culture, Decola (2006) reflects on the development of the sciences and techniques that established an unbridled exploration of a nature that becomes composed of objects without connection with humans: plants, animals, land, waters and rocks that have been converted into mere resources to be used and exploited in our favor. At that moment, nature would have lost its soul and "nothing else prevented us from seeing it solely as a source of wealth" (Decola, 2006, p. 23). In view of this, Decola understands that it is necessary to recognize the way in which the civilizations we usually designate as "primitive" establish

⁸ In "Building and Inhabiting: ethics for an open city", Sennett (2018) understands that the "open city" would be the one with the capacity to provide a permeable space of encounters, and in short, that would include and welcome difference and diversity. For him, the ethical connection between urbanist and urbanist would be in the practice of "a certain kind of humility: living as one among many, mobilized by a world that does not mirror us" (Sennett, 2018, p. 334, our translation).

other relations of complicity and interdependence with non-human inhabitants in the world, to reflect on how we can address issues to "invent original ways of inhabiting the earth", "invent new ways (...) of living together" (Decola, 2006, p. 27).

In "The Granite Garden: Nature in the Design of the City", Spirn (1995) deals with the issue of animals, using the word game "pets and pests" to refer to urban domestic animals, of close conviviality to us, and to those who become "undesirable" in the context of urban life. About the difficult cohabitation of humans with other animals, Spirn reinforces the impact caused by the development of cities that significantly change the living conditions of wild animals and their habitats. The fragmentation of wildlife habitats created from our actions and interventions as urban planners and changes in the environment, in general, cause, to a large extent, imbalances in environmental logic. The pests and diseases that emerge in cities, especially by zoonoses, would be the reflection of a way of operating in the urban environment that disregards the existence of animal life and its role in the broader context. "The shape of the city limits not only the abundance, but also the diversity of such wildlife, which could be an amenity. At the same time, most of the wildlife that resists in the city turns into pests" (Spirn, 1995, p. 231, our translation).

In addition to their ecological function, or those that humans attributed to them (often in an exploratory and cruel way), animals are shown as significant agents in the construction of cities, either in number, by their presence or by their active collaboration in urban dynamics. Recognizing part of the historical process related to its existence in the urban environment, through a critique of dominant urban thought and policies, can contribute to discussing the need to rethink the relationships we maintain with other beings. It also stimulates a reflection on how we can build new worlds that are harmonious for the multispecies companions who inhabit and share the same space. It is understood here that the complexity and relevance of the subject deserve special attention, with a critical reflection that takes into account the discussions provided by post-colonial studies, with special interest in the concepts of coloniality of power provided by Quijano (2005), of relationality, radical interdependence, and the pluriverse by Escobar (2019), and that seeks a progressive planning that addresses spatial injustices daring to "imagine a radically different future that is more righteous and which embodies a human urbanism" according to Miraftab (2016), and here it would still be appropriate to use the term "more-than-human"⁹ urbanism, including the debate about urban animals and all animal life that permeates urban life.

6 Final Considerations

Assuming that the processes that involve dealing with animals in cities were fundamental to shape the human-animal relationship in the context of urban life and the ways of thinking and living cities, this brief reflection proposes to broaden the debate about those relationships and the role of those living animals in the context of contemporary cities. There is a rooting of the old practices in relation to the presence and role of the animal in the urban environment. Therefore, the recognition of such process is fundamental, so that it can be resignified in practice in order to contribute in a relevant way to public health¹⁰ and to a more harmonious coexistence between humans and animals in cities. These first reflections reinforce the idea that it is only possible to build a critical thinking about the human-animal relationship and the fight against zoonoses in cities from a reading on the Brazilian reality. By doing so, it becomes possible to foster discussions in the field of architecture and urbanism and face all the existing challenges, while also seeking to imagine other futures that open possibilities for a more-than-human urbanism, which includes and values our coexistence with companion species in the way proposed by Donna Haraway (2021).

As previously emphasized, it is not only about recognizing the ecological role related to animal life in the urban environment, but the existence of those animals and their right to live together in the space of cities in a healthy way for all species involved. If the animals remain unfeasible in relation to their experience in the cities, and remain to some extent excluded or rejected in the context of sharing the urban space, it will not be possible to move forward in order to effect the construction of a future

⁹ The use of the term "more-than-human" is employed here as an attempt to make the relationship between animals and human animals less dichotomous, along the lines of authors such as Donna Haraway (2016) and Marisol La Cadena (2018). The term is also used by Escobar (2019), based on the concepts of Franklin (2017).

¹⁰ A report published by the United States Agency for International Development (USAID) indicated that more than 75% of emerging human diseases of the last century are of animal origin (zoonoses).

which considers and values the relationship between multispecies companions, as part of a city that is made together, fighting the thought that persists in the field of architecture and urbanism.

Acknowledgment

This study was financed in part by the “Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Brasil” (CAPES) - Finance Code 001.

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