EDITORIAL

(des)troços: revista de pensamento radical, v. 6, n. 2, jul./dez. 2025

REINVENTING THE HUMAN, REINVENTING THE POLIS

REINVENTAR LO HUMANO, REINVENTAR LA POLIS

REINVENTANDO O HUMANO, REINVENTANDO A PÓLIS

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The turn of the twenty-first century has witnessed a profound reconfiguration of the conceptual terrain that binds animals, humans, and the political. Once anchored in the Aristotelian division between *logos* and *phōnē*, Western political thought placed the human at the centre of community and the nonhuman at its periphery, rendering animality—whether other animals' or our own—politically inert. Yet it is precisely the erosion of this dichotomy, precipitated by biopolitical theory, multispecies studies, and new forms of ecological critique, that characterizes the intellectual momentum of our present. This special issue emerges at the crossroads of these transformations and invites us to rethink the political not only through the lens of the human but also through the complex, entangled agencies of other living beings.

Across a wide range of disciplines—philosophy, anthropology, sociology, political theory, science studies, and the arts—the contributors to this issue converge on the insight that contemporary politics can no longer be restricted to human institutions or human bodies. Instead, political life is increasingly understood as the product of multispecies entanglements shaped by ecological vulnerability, technological intervention, urban cohabitation, and global systems of violence. What unites the diverse perspectives gathered in these pages is the conviction that the future of the *polis* is inseparable from the future of animality, both human and nonhuman.

One prominent thematic axis concerns the *collapse of the human/animal divide* and its implications for community formation. Biopolitics—understood broadly as the governance of life—has exposed the fragility of the category "human," revealing how race, species, embodiment, and vulnerability intersect in practices of inclusion and exclusion. Several contributions explore how animality is evoked to police bodies deemed

disposable or politically illegible, illuminating the persistent racial and colonial logics underpinning the designation of who counts as fully human. These reflections challenge us to reconsider the foundations of the political community not as the domain of rational subjects but as a contested field shaped by corporeality, contingency, and shared exposure to harm.

A second thematic cluster addresses *multispecies cohabitation and urban ecologies*. Cities appear here not as purely human achievements but as dynamic environments where different species negotiate space, meaning, and survival. Whether through unexpected forms of companionship, conflict, resistance, or architectural co-creation, animals participate in the making of the urban and shape the terrain of political possibility. These analyses invite a reconceptualization of the city as an ontological device—a place where the categories of nature and culture fold into each other, and where the living continually redraws the boundaries of the political.

Equally significant is the question of *technoscience and its reconfiguration of life*. From xenotransplantation to de-extinction, contemporary biotechnologies unsettle inherited distinctions between natural and artificial, human and nonhuman, living and engineered. These developments illuminate the political economies of "biocapital," the symbolic hierarchies structuring our relation to different species, and the shifting ethical frameworks that accompany attempts to manipulate, revive, or redistribute life. They compel us to confront the emergent forms of control, dependency, and exploitation that shape our collective biological future.

Finally, a recurring thread across the issue is the search for *alternative modalities of political imagination*. Whether drawing on Nietzschean vitality, Deleuzian becomings, ecofeminist genealogies, or aesthetic-political practices emerging from more-than-human worlds, some contributors propose new ways of thinking politics beyond the sovereign human subject. These approaches emphasize relationality, embodiment, creativity, and the capacity to generate worlds in common. They invite us to consider forms of coexistence that resist domestication—resistant, insurgent, uncertain, and deeply situated.

Taken together, the contributions to this special issue gesture toward a radical reinvention of the *polis*: no longer the exclusive space of the human, but an expanded, precarious, and multispecies community. This is not merely an ethical proposition but a political imperative: to rethink the conditions of life on a planet marked by ecological crisis, structural violence, and the increasing entanglement of bodies, technologies, and environments. The challenge before us is not simply to include animals in existing political frameworks, but to transform those frameworks in ways attentive to the shared, heterogeneous, and often unruly forces that compose our worlds.