

## Manifesto for Veganthropology (Vegan Anthropology): founding an interspecies social science against structural speciesism

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### Como Citar:

FRANCO, Annibal Gouvêa; GOUVÊA, Ronaldo Guimarães. Manifesto for Veganthropology (Vegan Anthropology): founding an interspecies social science against structural speciesism. Pelotas: Revista Sociedade Científica, ISBN 978-65-989364-0-2, vol. 1, p. 1-7, 2026. <https://doi.org/10.61411/eb2026rsc5>

DOI: 10.61411/eb2026rsc5

### Área do conhecimento:

Ciências Humanas

### Sub-área:

Antropologia; Teoria Antropológica

**Palavras-chave:** Anthropology of Veganism; Vegan Anthropology; Veganthropology; Multispecies Ethnography; Structural Speciesism.

**Publicado:** 13 de janeiro de 2026.

### Sinopse

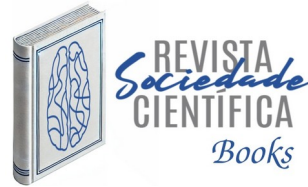
This manifesto establishes Veganthropology (Vegan Anthropology) as a subfield of Sociocultural Anthropology, distinct from the anthropology of veganism (which studies veganism as an empirical object). Veganthropology is proposed as an interspecies social science grounded in anti-speciesist ethics and the principle of non-exploitation of animals. It treats animals as subjects of moral concern and analyzes how institutions, practices, and discourses produce or deactivate “animal thingification”. Ethnography is explicitly situated within this ethical framework and operates under public rules and data traceability, enabling independent audit and procedural replicability. The article outlines four operational ethical foundations; proposes norms of governance for alliances with other struggles, insisting on solidarity without erasing animal centrality; and maps three planes through which vegan practice is spatialized: everyday life, intentional collective action and digital territorialities. Structural speciesism is approached as a colonial continuity in the Plantationocene, organizing labor, space, legitimacy, and moral distance by rendering animal life as commodity. The proposal is offered as a starting point for the consolidation of the field as a teachable, researchable, and accountable practice. Veganthropology marks a disciplinary refusal: animals are no longer analyzable as resources.

## 1. Introduction

Anthropology has accumulated precise descriptions of the social world, but it has often operated under a tacit anthropocentric horizon. Another point of departure is proposed. Veganthropology (Vegan Anthropology) is defined as a normative-descriptive subfield with an interspecies orientation that, through human mediations, an anti-speciesist ethnographic method (a biocentric orientation), and auditable indicators (public criteria, data traceability, and procedural replicability), describes and deactivates

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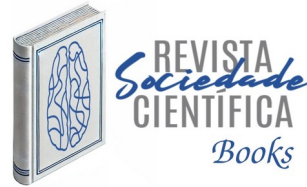
“animal thingification” (here used as reification or objectification) in everyday life, in intentional actions, and in digital territorialities. Veganism is taken as a method for reordering the discipline’s classic problems and for making evident how human devices manufacture exploitable lives and culturally justify this transformation. The proposal shifts the human from the center to the side, without denying human mediation, but making it explicit as a condition of possibility for knowledge, aiming at a horizontal description of interspecies relations. This grammatical shift is grounded in reading veganism as a symbolic system and identity, with effects on belonging, distinction, and moral boundaries [1], and as a spatial reorganization and dispute over narratives in everyday life, in intentional actions and in digital territorialities [2].

## 2. **Methodological Choices**

This programmatic manifesto is based on a focused narrative review, comparative analysis, and conceptual mapping. The theoretical basis draws on two articles that structure the proposal, one on cultural and identity dimensions [1] and another on animal ethics and spatiality [2], as well as two texts representing competing approaches [3,4], selected for relevance, centrality, and auditability; [5] represent the nature of intentional actions (collective action). Positionality is declared through the principle of non-exploitation of animals.

## 3. **Discussion**

Veganthropology is a subfield that articulates anti-speciesist ethics, interspecies anthropology, and interpretive ethnography, taking human mediations as an empirical route to a relational object formed by humans, animals, infrastructures, and the environment. The focus falls on persons, institutions, and devices that produce or deactivate “animal thingification”; animals are treated as subjects of moral concern, with conditions made evident through observable effects, public records, and

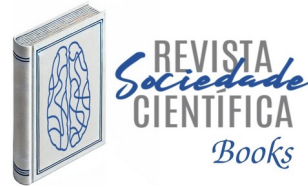


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institutional decisions. The analytical task is to make these articulations explicit and to reclassify what counts as edible and usable, in line with the cultural-identity reading of veganism and its spatialization across planes of practice [1,2].

Veganthropology (Vegan Anthropology) is thus distinguished as a programmatic subfield in which the principle of non-exploitation of animals guides problems, methods, and interpretations across multiple social domains, in contrast with the anthropology of veganism, understood as a thematic subfield dedicated to describing veganism, sometimes in a speciesist manner, as a delimited empirical object. The operational ethical foundations are four and guide field choices, analysis, and recommendations: (I) justice for sentient beings, which establishes the minimum criterion of protection and requires non-invasive protocols and attention to public indicators that evidence effects on nonhuman lives, including in public and regulatory policies [2]; (II) refusal of exploitation, which defines the abolitionist framing and differs from mitigation approaches that preserve the animal commodity, investigating how practices and discourses reproduce or deactivate “animal reification” in different contexts [2]; (III) ecological interdependence, which requires describing material and normative chains connecting land, feed, medicines, confinement, slaughter, logistics, and the table, incorporating impacts on climate, water, soil, labor, and regulation as constitutive of the object rather than merely context [2]; and (IV) the moralization of consumption and habitus, which repositions commensality and usability as a field of symbolic conflict in which distinctions, hospitalities, and hostilities reclassify the usable and redefine belongings and moral boundaries [1,2].

Vegan practice is spatialized across three articulated fronts. In everyday life, lived space is reconfigured by routes and choices of socialization, consumption, cooking, and commensality, with anti-speciesist substitutions and avoidances that perform identity, make previously tacit norms explicit, and redefine moral belongings. In intentional actions, zones of contestation are established that suspend the speciesist

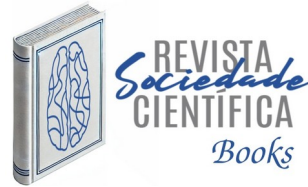


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norm and produce counter-narratives and counter-cartographies in urban and institutional space through vigils, occupations, performances, public kitchens, and anti-speciesist education (with curricular interventions, workshops, extension activities, and professional training that promote interspecies justice and leave verifiable traces in documents and protocols through lexical substitutions and the explicit prohibition of animal use). Finally, in digital territorialities, campaigns, collaborative cartographies, and lexical shifts convert “thing-language” into “someone-language”, coordinating networked action and reconfiguring both online territories and lived spaces, with measurable effects on the circulation of abolitionist framings and on online and offline mobilization [2].

Within veganism, intersectionality and partnerships are possible provided that veganism’s animal centrality is preserved and there is no subordination to exclusively human agendas; such a horizon demands independence of diagnosis, decision, and veto. This manifesto establishes public criteria and governance safeguards, with the following parameters: normative compatibility; an explicit objective of abolishing animal exploitation; prohibition of agenda capture; prevention of the dilution of the abolitionist horizon; and attention to greenwashing and veganwashing practices. Under these parameters, counter-cartographies and heterotopias of resistance can be produced, online and offline, autonomously or in coalition with other movements, without displacing the abolitionist focus [2].

In the horizon adopted, veganism can be defined, in synthesis, as a sociocultural-identity, ethico-political, and spatial movement that confronts structural speciesism and the continuities of the Plantationocene; it reorganizes practices, sociabilities, affects, and territories; it goes beyond consumption by moralizing habitus and reconfiguring spaces of coexistence [2]. Readings that reduce veganism to eurocentric consumption or to “colonial importation” are nevertheless acknowledged, highlighting market co-optations and controversial campaigns [3,4]. Taken beyond this cut as a diagnosis of the



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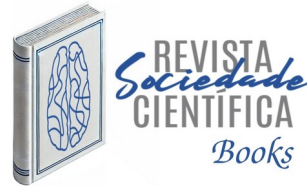
field, such readings become generalizing, lack broad empirical demonstration, and disregard coherent vegan practices that reorder space, language, and ethical governance.

From the normative standpoint adopted in this manifesto, the preservation of veganism's animal centrality is reinforced; critiques are welcome when they engage coherently with its ethics and when they present verifiable spatial effects in everyday life, in intentional actions (collective action [5] understood as action oriented toward collective goals and/or societal impact) and in digital territorialities. Regarding the object of Veganthropology, the manifesto proposes not to confuse abolitionist analysis with studies of inconsistent self-declarations; the empirical focus falls on practices and devices that deactivate "animal objectification" and reterritorialize routines, institutions, and lexicons.

Fieldwork targets human articulations and their public documentation; the reading is conducted through an anti-speciesist lens and the analytical object is relational, involving humans, animals, infrastructures, and the environment. Observation focuses on communities, caretakers, workers, managers, consumers, activists, and professionals implicated in the regulation, execution, or contestation of animal exploitation. Data collection privileges non-invasive protocols, such as documentary series and supply-chain traces (standards, procurement, logistics, labeling), with transparency about limits, choices, and biases. Comparison is situated and avoids romanticization; it aligns with understanding veganism as a cultural-identity phenomenon [1] and as social and spatial reorganization and a dispute over narratives at multiple scales [2].

#### **4. Considerations**

This manifesto declares Veganthropology (Vegan Anthropology) a subfield of Sociocultural Anthropology, transversal to the traditions of Cultural Anthropology and Social Anthropology, and defends its formalization. The subfield is guided by anti-speciesist ethics and anchored in ethnographic and interpretive practice conducted



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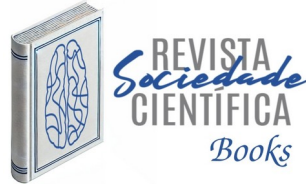
through this lens. The proposal remains open to tests, scholarly responses, and critiques. The commitment is public, scientific, and academic. The founding is taken as a point of departure, and a call is issued to consolidate, teach, research, and practice the field with methodological rigor, transparency, and interspecies responsibility. Veganthropology marks a disciplinary refusal: animals are no longer analyzable as resources.

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<sup>3</sup>Versão original publicada na *Revista Sociedade Científica*.