

Canine, TANATO commerce; or the political-ethical dilemma of merchandise / The Bio-unlawfulness of Being: Stray dogs.

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This project consists of research on social and legal problems that canine species represent in Mexico. By addressing bio-ethical and tanatopolitical issues, it explores a meeting point in the organization of human and canine life through politics and the following phases: 1) HOMO FABER or anthropotechniques: work, 2) Canine anthropomorphism or the bio-unlawfulness of being: stray dogs and 3) Canine TANATOcommerce or the political-ethical dilemma of merchandise.

In Mexico, a dog is an extremely paradoxical being as "its nature is dictated by the law". On the one side there are official norms that consider it as "dangerous fauna", and on the other the Federal Civil Code refers to it as a commercial "good" - as an object or a thing. Starting from the legal paradox of the dog that, on the one hand, it is a health risk, and on the other a property, the remains of its biological materials were used in order to produce clothing articles. The project took place in multiple spaces: highways, picking up canine corpses that had been run over; inside of a morgue, where the skin was removed, the body fat extracted, and organs that could be of use were removed in a chemistry laboratory for making soap from dog fat; a tanning workshop where processes with and without fur were carried out; and, in a craft workshop where textile products were made.

In Mexico there are twenty-four million dogs, 70% of which live on the streets, which makes 16.8 million stray dogs. South of Puebla, twenty-four thousand dogs were sacrificed in 2013 and in the municipality of Cholula, fifteen tons of dogs were collected in 2012. According to Foucault "Racism will establish, between my life and the death of the other, a relationship of biological confrontation, the death of the other, the death of the inferior breed, this will make life in general to be deemed as more healthy or more pure. Killings will become vital, in the name of reason, the enemy will be treated as infectious and as a toxic agent, a species of biological danger." If there are as many animal protection organizations, as there are human rights organizations, it is because the conflict lies in the political rationalization of the body, that is to say, in the administration of life.