



Presentation

The eighth issue of RILE-JILE Vol 1, organized by Evely Libanori and Ivana Peixoto, brings together the first seven oral communications from the V International Conference of Literature and Environment. They were selected and later modified for this edition. These articles present discussions on Literature, such as those by Melina Savi, Ana Carolina Coelho, Evely Libanori and Lígia Zotesso, Francilene de Azevedo and Hélio Rocha; Roberto Forns-Broggi's article on Cinema; Sueli Liebig and Rafaela Lucena's article on Animal Rights. Concluding the issue, Carmélia Tacaná and Heloisa Helena Correia develop a critical approach inserted in the theme Science and Spirituality.

In the article *O selvagem na cidade: 'Rendezvous', de Thomas King e a experiência de ser invadido quando se é invasor*, Melina Savi interprets the short story 'Rendezvous', by the Canadian writer Thomas King. In Savi's perspective, the tale is a story about the confrontation between humans and non-humans, having as a starting point the occupation of urban space by the sentient. As a multicultural writer, King develops Jacques Derrida's proposal to critically put himself in the other's shoes. In the end, interpretation and story establish a harmony. Both propose a magnificent meditation on an imaginary fact inserted in an aesthetic reality that only literature can achieve.

In the article *Que tipos de baleias eles podem matar*, Ana Carolina Coelho establishes a comparative link between the environmentalism of Gary Snyder and the contemporary environmentalism of Donna Haraway. To develop her thesis, Ana Carolina takes up some common themes in the work of the two intellectuals. She interprets them in the light of Fernand Deligny and Felix Deleuze and Guatarri.

Evely Libanori and Lígia Zotesso, in the article *A aprendizagem do Ódio no conto 'O búfalo', de Clarice Lispector*, revitalize in an original way the multi-significance of Clarice's writing. The power of expression of successful exegesis not only provides the contemporary readers with a new possibility of reading the author's work, but also reiterates one of the most consistent traits of her writing: the profound questioning of human nature. As we know, human nature is the holder of the most complex feelings. Hate is one of them. This destructive feeling finds no correspondence in the non-human experience. Thus, the article formalizes itself as an essential critical approach to humanistic studies on animals and ecocriticism in Brazil, having as reference the work of the extraordinary Clarice Lispector.

In the article *O meio ambiente na obra 'O lugar do saber' de Márcia Kambeba*, Francilene de Azevedo and Hélio Rocha explore the ecological theme in Márcia Kambeba's poetry. As a Ph.D student in Literature, Kambeba tries to reconcile the relationship between the indigenous collective symbolic voice and the poetic voice. Together, both voices mediate the world of poetic subjectivity.

Roberto Forns-Broggi, in his article *Los retos del ecocine em nuestras Américas: Rastreos del buen vivir in tierra relevada*, prioritizes valuable information on the construction of the ecological cinematographic process in Latin America, especially in Hispanic countries. He not only updates carefully selected data, but also expressions, such as “ecological imagination”, through which he identifies in the narratives the predominance of a “pedagogy of good living”. In this way, this article is defined as a kind of project in favor of an aesthetic militancy suggested by the following subtitles: “Abrir las fronteras de la producción mediática da comunidade biodiversas”; “Activar la imaginación ecológica”, “Filmar el buen vivir, cultivar la solidaria mirada disidente”. Summing up, Roberto's article is an essential reference for the study of Latin American cinematographic ecology.

The interdisciplinary approach applied in the article *O devir dos animais não humanos em um mundo pós-pandêmico*, by Sueli Liebig and Rafaela Lucena, is formalized as a relevant object that suggests a methodology capable of reconciling important aspects related to humanistic studies on animals. In the mentioned article, it is represented by animal ethics and by the legal aspects. The article also suggests the impasse caused by Brazilian legislation and its understanding of “animal rights”. For the readers from other fields of knowledge, the article demonstrates that the paths followed by Brazilian Law still have a long way to go in order to consider animal rights far from human interest.

Animal status was considered a secondary discussion in Brazilian culture. Only in the twentieth century, the issue acquired new configurations and has already conquered important steps in its favor. There are many ways to approach this issue. However, few theoreticians were successful in developing an “original” discussion in Portuguese that brings together science and metaphysics. Discussing this approach in the article *A alma dos animais: ciência e espiritismo*, Carmélia Tacaná and Heloisa Helena Siqueira demonstrate that Irvênia Prada's assumptions about animal's subjectivity were established through two important narratives: the scientific and the metaphysical. With an academic background related to Veterinary Medicine, Irvênia Prada, as the article demonstrates, is able to successfully build a narrative from the perspective of the animals. From the experience, she produced two books: *A Questão Espiritual dos Animais* (1998) e *A Alma dos Animais* (2018). According to Siqueira & Tacaná, both books are better understood when the problem of intertextuality is taken into consideration. Inserted in the correlation between Science and Spirituality, Prada's work is a relevant contribution to the animal cause. Like Irvênia Prada, the two authors are able to provide an influential critical approach to the subject.

The papers are narratives that consider humans and non-human lives as integral parts of the ecosystems. In the chain of life every individual action affects the entire chain. Two basic ideas are suggested by all the texts, the ultimate necessity of integration, care and respect for the living and redefining human and non-human relationship. We all hope to be contributing to this.

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