

PROTEST SUMMARY

! For the abolition of the bullfight, the people took the streets;

Center of Abolitionist Studies for Animal Liberation¹

On February 21st the bullfight season came to an end in Bogotá Colombia, and with it, the anti-bullfighting demonstrations from the beginning of the year 2010. With these demonstrations, we do not only demonstrate the capacity to articulate the social problems from our society by highlighting the torture and enslavement of non-human animals, but we also look to communicate our message alongside several organizations that struggle for a common objective: the total abolition of all forms of animal exploitation and slavery.

With the aim of coming up with new demonstration dynamics, aside from the traditional apolitical ones, the Center of Abolitionist Studies for Animal Liberation (From the Red Libertaria Popular Mateo Kramer), convened a demonstrations the 7th, the 14th, and the 21st of February, to let our voices speak against for the abolition of speciesism, and more specifically, for the total abolition of bullfighting as an expression of a culture that undervalue the interest of other animal species. We set up a rendezvous for the demos at an emblematic place: the Vase House (Casa del Florero). This was the place where the first (but unfinished) Colombian Independence movement began almost 200 years ago. And this was to be the starting point of the abolitionist animal liberation movement that, with a compromise which cannot be postponed in the struggle for the second and total independence, carried out an indispensable liberationist rigor in the quest for the freedom of all living beings. So to speak, and with a spirit of liberation, we took the streets, men and women, boys and

¹ For more information about the Centro de Estudios Abolicionistas por la Liberación Animal please visit their website www.ceala.wordpress.com

girls, raising our voice up for the tortured and slavered animals that satisfy the saevitia of a minority of landlords and the rich élite.

On the protest days, we met at half past eleven at the Vase House with the banners and the words displayed in recycled papers to shout out against the injustice of speciesism and capitalism. On foot, with bikes, or even with crutches, we marched toward the Plaza de Toros la Santamaría, where the murder of innocent non-human animals was to take place. And there were several autonomous organizations present such as Activegan, Radio Caminos de Liberación (Radio Path of Liberation), Arder (Burn), Resistencia Natural (Natural Resistance) and other critical individuals full of anger and discontent. We sought to focus this strength in popular mobilization and spread this political and radical message: that respectfully but not ambiguously, we would denunciate the contradictions around the so called “fiesta brava”, i.e. the slavery and the subsequent torture and killing of the bulls; the earth degradation through producing the extensive and intensive livestock; and last but not least, the configuration of the paramilitary state financed by the big livestock farmers, those who breed and domesticate the bullfighting bulls, and the reason why millions of peasant are displaced from their land homes.



At half past twelve, by which time there were at least 30 or 40 people present, the first slogan was chanted, with a compass indicating the rebel joy of the protesters and the

revolutionary counterpoint of a movement that, with still much to learn about, was starting to take a step toward unity and organized work with other social struggles: *! Stop speciesism, bullfighting and capitalism!* the message was clear and we will not compromise it. So we started to march singing along *with* other people and not against them, having an inclusive discourse, respecting the differences and inviting passers-by to join the demo. In the search for a bridge-building message we sang, not only against the bullfighting, but against everything related to it in reference to economic, social, ethical and ecological problems urging people to do something about it. In this way we shout against McDonalds when we pass in front of it, because of the overexploitation of human, non- human and the earth of this blood-sucking corporate machine; we denounce as well the privatization of La Empresa de Teléfonos de Bogotá (Bogotá's Telecommunication Company) and its sponsorship of the bullfight. This was very important to us, because we wanted to connect everything around the speciesist and capitalist culture with the struggle of the people, and their capacity to build a new society. We wanted to politicize the animal liberation movement, as well as “veganize” the political agenda of the several gremial struggles against capitalism and imperialism. This implies a deeper and constant pedagogical and critical work, which we think, is taking place now in our country.



With this sentiment of hope, we marched until we arrive at our target at 2 o'clock in the afternoon; all the three days we were active. Being at least 80 people, we stood 100 meters near the Plaza, all guarded with police men, to tell society and the

perpetrators of this nonsense practice we were not going to give away our fight until bullfighting were abolished, while remembering our young friend Nicolás Neira, a former anti-bullfight activist, murdered by the police in 2005.

All this experience was a great step, particularly in a country where the animal liberation movement is isolated from both critical and political standpoints. Here we could join with people from all ages and perspectives and give them not only a message to question the bullfight but the whole system of species hierarchization we call speciesism in the context of a dependent capitalist society and the economic and political problems that arose from it in our particular context.