

Kinship And Killing The Animal In World Religions

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This second book in the Kinship ... kill wildlife—particularly wolves—in states such as Idaho. The author provides extra color by taking the reader through the various perspectives of all the ...

The Trap

We form a kinship with them, which allows us to team up to perform powerful attacks with entertaining, often over-the-top animations. Sure, we still kill our ... and animals while roaming the ...

Monster Hunter Stories 2: Wings Of Ruin Is A Kinder, Gentler Monster Hunt

Mr Hunter explained he felt kinship with the dog ... Doomsday mom Lori Vallow now suspected of plot to kill ex-husband as well of killing her children Smallville star Allison Mack says Nxivm ...

Police detective who lost a leg adopts a dog with prosthetics: 'She's the one taking care of me'

To become civilized, one must move away from killing and eating animals and towards cultivating ... by postulating her own questions dealing with human blindness to our animal kinship or pedagogy (78)
...

Samantha Noll

Monotheistic Roots of Nationalism - Sociologists and social psychologists have demonstrated that among a group with internal conflicts ...

The Monotheistic Roots of Nationalism

Clutton-Brock, Emeritus Prince Philip Professor of Ecology and Evolutionary Biology in Cambridge's Department of Zoology, is fascinated by how animal societies ... to identify kinship and breeding ...

Hard-boiled eggs and cooperation: How researchers monitor meerkats in the Kalahari

Killing animals for food is inherently wrong. It involves taking the life of a sentient being to satisfy our needs. Cain knew this. He believed there was a strong kinship between man and the animals.

Covenant & Conversation for Tsav

The new Complete for Cats DNA test furthers Kinship's mission to help ... As the world's largest no-kill rescue and adoption organization, we understand that a rescue isn't complete until each animal ...

WISDOM PANEL™ Complete for Cats DNA Test Launches, Brand Donates \$30,000 to North Shore Animal League America

While official Washington set about preening over yet another progressive political victory in ending the war in the Middle East, Iraqi society rapidly became (to borrow a phrase) "a colder and more ...

The Iraqi Spies Who Helped Defeat ISIS

A program that places captive-born pups into wild dens is helping North America's rarest wolf subspecies reclaim its native territory in the Southwest.

The return of the endangered Mexican wolf

It showed the ways in which LRA violence became inhuman in the eyes of modernity; how rebels transcended human-animal binaries through life in ... to as the "return" or "reintegration." From kinship ...

Against Humanity: Lessons from the Lord's Resistance Army

Animals sniff, sneak ... showing all creatures' kinship. A perfect book for little ones. Colours suffuse Brittany Luby's "Mii maanda ezhi-gkendmaanh / This is How I Know" (Groundwood ...

9 summer reads for the young people in your life

With this new product launch, the Wisdom Panel™ Brand is celebrating Adopt a Shelter Cat Month with a \$30,000 donation to North Shore Animal League America, the world's largest, no-kill rescue and ...

WISDOM PANEL™ Complete for Cats DNA Test Launches, Brand Donates \$30,000 to North Shore Animal League America

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Through close readings of Jewish, Christian, Islamic, and Buddhist texts, Katherine Wills Perlo proves that our relationship with animals shapes religious doctrine, particularly through the tension between animal exploitation and the bonds of kinship. She pinpoints four different strategies for coping with this conflict. The first is aggression, in which a divinely conferred superiority or karma justifies animal usage. The second is evasion, which emphasizes benevolent aspects of the human-animal relationship within the exploitative structure, such as the image of Jesus as a "good shepherd." The third is defense, which acknowledges the problematic nature of killing, leading many religions to adopt a propitiation mechanism, such as apologizing for sacrifice. And the fourth is effective-defensive, which recognizes animal abuse as inherently unethical. As humans feel more empathy toward animals, Perlo finds that adherents revise their interpretations of religious texts.

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Preexisting ontologies, such as Christianity's changing God or Buddhism's principle of impermanence, along with advances in farming practices and technology, also encourage changes in treatment. As cultures begin to appreciate the different types of perception and consciousness experienced by nonhumans, definitions of reality become complicated and humans lean more toward unitary accounts of shared existence. These evolving attitudes exert a crucial influence on religious thought, Perlo argues, moving humans ever closer to a nonspeciesist world.

Philosophy reads humanity against animality, arguing that "man" is man because he is separate from beast. Deftly challenging this position, Kelly Oliver proves that, in fact, it is the animal that teaches us to be human. Through their sex, their habits, and our perception of their purpose, animals show us how not to be them. This kinship plays out in a number of ways. We sacrifice animals to establish human kinship, but without the animal, the bonds of "brotherhood" fall apart. Either kinship with animals is possible or kinship with humans is impossible. Philosophy holds that humans and animals are distinct, but in defending this position, the discipline depends on a discourse that relies on the animal for its very definition of the human. Through these and other examples, Oliver does more than just establish an animal ethics. She transforms ethics by showing how its very origin is dependent upon the animal. Examining for the first time the treatment of the animal in the work of Heidegger, Merleau-Ponty, Derrida, Agamben, Freud, Lacan, and Kristeva, among others, *Animal Lessons* argues that the animal bites back, thereby reopening the question of the animal for philosophy.

"If the animals knew about this book they would, without doubt, confer on Wayne Pacelle, their highest honor." –Jane Goodall "The Bond is the best overall book on animals I have ever read. Brilliant and moving." –John Mackey, CEO and Co-founder of Whole Foods Market "The Bond is at once heart-breaking and heart-warming. No animal escapes Wayne Pacelle's attention; nor should his book escape any human animal's attention." –Alexandra Horowitz, New York Times Bestselling Author of *Inside of a Dog* The president and CEO of the Humane Society of the United States, the world's largest animal protection organization, Wayne Pacelle brings us *The Bond*, a heartfelt, eye-opening exploration of the special bond between animals and humans. With the poignant insight of *Animals Make Us Human* and the shocking reality of *Fast Food Nation*—filled with history, valuable insights, and fascinating stories of the author's experience in the field—*The Bond* is an important investigation into all the ways we can repair our broken bond with the animal kingdom and a thrilling chronicle of one man's extraordinary contribution to that effort.

A Communion of Subjects is the first comparative and interdisciplinary study of the conceptualization of animals in world religions. Scholars from a wide range of disciplines, including Thomas Berry (cultural

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history), Wendy Doniger (study of myth), Elizabeth Lawrence (veterinary medicine, ritual studies), Marc Bekoff (cognitive ethology), Marc Hauser (behavioral science), Steven Wise (animals and law), Peter Singer (animals and ethics), and Jane Goodall (primatology) consider how major religious traditions have incorporated animals into their belief systems, myths, rituals, and art. Their findings offer profound insights into the relationship between human beings and animals, and a deeper understanding of the social and ecological web in which we all live.

In *Cognitive Kin, Moral Strangers?*, Judith Benz-Schwarzburg investigates whether non-human animals share complex socio-cognitive abilities like culture, language and theory of mind with humans. She questions our supposedly human uniqueness and explores how cognitive kinship matters for animal ethics.

What does it mean to live and die in relation to other animals? *Animal Intimacies* posits this central question alongside the intimate—and intense—moments of care, kinship, violence, politics, indifference, and desire that occur between human and non-human animals. Built on extensive ethnographic fieldwork in the mountain villages of India's Central Himalayas, Radhika Govindrajan's book explores the number of ways that human and animal interact to cultivate relationships as interconnected, related beings. Whether it is through the study of the affect and ethics of ritual animal sacrifice, analysis of the right-wing political project of cow-protection, or examination of villagers' talk about bears who abduct women and have sex with them, Govindrajan illustrates that multispecies relatedness relies on both difference and ineffable affinity between animals. *Animal Intimacies* breaks substantial new ground in animal studies, and Govindrajan's detailed portrait of the social, political and religious life of the region will be of interest to cultural anthropologists and scholars of South Asia as well.

An elucidating collection of ten original essays, *Making Animal Meaning* reconceptualizes methods for researching animal histories and rethinks the contingency of the human-animal relationship. The vibrant and diverse field of animal studies is detailed in these interdisciplinary discussions, which include voices from a broad range of scholars and have an extensive chronological and geographical reach. These exciting discourses capture the most compelling theoretical underpinnings of animal significance while exploring meaning-making through the study of specific spaces, species, and human-animal relations. A deeply thoughtful collection – vital to understanding central questions of agency, kinship, and animal consumption – these essays tackle the history and philosophy of constructing animal meaning.

We are facing unprecedented environmental challenges, including global climate change, large-scale industrial development, rapidly increasing

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species extinction, ocean acidification, and deforestation - challenges that require new vocabularies and new ways to express grief and sorrow over the disappearance, degradation, and loss of nature. Seeking to redress the silence around ecologically based anxiety in academic and public domains, and to extend the concepts of sadness, anger, and loss, *Mourning Nature* creates a lexicon for the recognition and expression of emotions related to environmental degradation. Exploring the ways in which grief is experienced in numerous contexts, this groundbreaking collection draws on classical, philosophical, artistic, and poetic elements to explain environmental melancholia. Understanding that it is not just how we mourn but what we mourn that defines us, the authors introduce new perspectives on conservation, sustainability, and our relationships with nature. An ecological elegy for a time of climatic and environmental upheaval, *Mourning Nature* challenges readers to turn devastating events into an opportunity for positive change. Contributors include Glenn Albrecht (Murdoch University, retired); Jessica Marion Barr (Trent University); Sebastian Braun (University of North Dakota); Ashlee Cunsolo (Labrador Institute of Memorial University); Amanda Di Battista (York University); Franklin Ginn (University of Edinburgh); Bernie Krause (soundscape ecologist, author, and independent scholar); Lisa Kretz (University of Evansville); Karen Landman (University of Guelph); Patrick Lane (Poet); Andrew Mark (independent scholar); Nancy Menning (Ithaca College); John Charles Ryan (University of New England); Catriona Sandilands (York University); and Helen Whale (independent scholar).

"This book is the first-ever comprehensive examination of views on animals in the history of Western philosophy, from the pre-Socratics to the postmoderns. As Gary Steiner points out, anthropocentrism has been the historically dominant view, based in part on a theocentric view which places the moral status of humans in a position superior to that of animals and inferior to that of a supreme being (or beings). Humans have seen themselves as unique in their capacity to achieve the status of "lords of nature"; they have therefore used animals as instruments to serve their needs. But Steiner also wants to show that throughout history there has been a smaller, less visible contingent of heterodox thinkers who have argued for the rights and status of animals. Their dissatisfaction with self-asserted human superiority and the resulting injustices that have been done to animals forms the basis for Steiner's reexamination of Western philosophy."--BOOK JACKET.

In *Animals and the Limits of Postmodernism*, Gary Steiner illuminates postmodernism's inability to produce viable ethical and political principles. Ethics requires notions of self, agency, and value that are not available to postmodernists. Thus, much of what is published under the rubric of postmodernist theory lacks a proper basis for a systematic engagement with ethics. Steiner demonstrates this through a provocative critique of postmodernist approaches to the moral status

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of animals, set against the background of a broader indictment of postmodernism's failure to establish clear principles for action. He revisits the ideas of Derrida, Foucault, Nietzsche, and Heidegger, together with recent work by their American interpreters, and shows that the basic terms of postmodern thought are incompatible with definitive claims about the moral status of animals—as well as humans. Steiner also identifies the failures of liberal humanist thought in regards to this same moral dilemma, and he encourages a rethinking of humanist ideas in a way that avoids the anthropocentric limitations of traditional humanist thought. Drawing on the achievements of the Stoics and Kant, he builds on his earlier ideas of cosmic holism and non-anthropocentric cosmopolitanism to arrive at a more concrete foundation for animal rights.

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