

These types of cognitive responses that society used to accept as exclusive to humans are cited with the intention of getting readers to rethink how we treat animals. Rifkin suggests that we should be taking our compassion even further than merely making laws in slaughterhouses by extending the concept of humane treatment into a notion that “we share the world with our animal brothers and sisters” (4). The choice to describe our relationship with animals as one of “sharing” is bold, because it brings to mind a far different connotative power relationship. Most who discuss animal rights – even activists – still use language that positions animals as beneath humanity, in need of our altruism. Rifkin, on the other hand, positions himself as a commentator who sees

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