

BLOOD RELATIONS



Blood Relations

Oswaal Editorial Board



Blood Relations:

Blood Relations Jes Battis, 2015-01-27 The television series Buffy and Angel revolve around radical conceptions of family. Indeed their coherence depends on the establishment of nontraditional families that admit vampires, demons, witches, werewolves and other bizarre characters without censuring them for their peculiarities. This work argues that what makes these characters enduring and engaging is their critical family connections for their most involved struggles occur not within the graveyard but around the dinner table just as the most challenging adversarial forces that they must face are not demons or vampires but the stuff of everyday life. What does family encompass within these two series? How does it relate to concepts of gender, sexuality, power and the supernatural as they emerge from the shows' complex narratives? This book explores such questions. It also examines the chosen family, an idea marketed specifically by successful programs such as *Friends* and *Sex in the City* within the past ten years, juxtaposing it against various images of the fractured biological family displayed in both *Buffy* and *Angel*. Through eight chapters addressing various family-related aspects within both shows, this work plots the trajectory of this unstable notion of family even as it is transformed, remediated and rendered unrecognizable from a family-values perspective by the unique and supernatural relationships that proliferate in *Buffy* and *Angel*.

Blood Relations Chris Knight, 2013-10-15 The emergence of symbolic culture is generally linked with the development of the hunter-gatherer adaptation based on a sexual division of labor. This original and ingenious book presents a new theory of how this symbolic domain originated. Integrating perspectives of evolutionary biography and social anthropology within a Marxist framework, Chris Knight rejects the common assumption that human culture was a modified extension of primate behavior and argues instead that it was the product of an immense social, sexual and political revolution initiated by women. Culture became established, says Knight, when evolving human females began to assert collective control over their own sexuality, refusing sex to all males except those who came to them with provisions. Women usually timed their ban on sexual relations with their periods of infertility while they were menstruating and to the extent that their solidarity drew women together, these periods tended to occur in synchrony. The result was that every month, with the onset of menstruation, sexual relations were ruptured in a collective ritualistic way as the prelude to each successful hunting expedition. This ritual act was the means through which women motivated men not only to hunt but also to concentrate energies on bringing back the meat. Knight shows how this hypothesis sheds light on the roots of such cultural traditions as totemic rituals, incest and menstrual taboos, blood sacrifice and hunters' atonement rites. Providing detailed ethnographic documentation, he also explains how Native American, Australian Aboriginal and other magico-religious myths can be read as derivatives of the same symbolic logic.

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