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The Anthropomorphic Hegemony of Subjectivity: Critical Reflections on Law and the Question of the Animal

Villiers, J. de

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Author: Villiers, J. de

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Propositions pertaining to *The Anthropomorphic Hegemony of Subjectivity: Critical Reflections on Law and the Question of the Animal*

by Jan-Harm de Villiers

1. The human/animal distinction solidified by the Western metaphysical tradition has been destabilized.
2. Animals have inherent worth separate from their usefulness to humans.
3. The legal categorization of animals as objects is foundational to a culture of animal sacrifice.
4. Law maintains the subordinate status of animals.
5. The construct of subjectivity recalls an interpretation of the human as patriarchal center of all living beings.
6. The utilization of law in service of animal liberation may generate more harm than good.
7. The dominant way of thinking and approaching human/animal difference(s) in animal rights discourse paradoxically solidifies man's supposed exceptionalism.
8. The critical focus of animal ethicists should be on law and legal discourse as signifier of anthropocentric power, rather than legal reform as such.
9. The underlying logic of Emmanuel Levinas's notion of the ethical fundamentally belies any form of anthropocentrism.
10. Literature has the potential to destabilize meaning and challenge the authority of a singular interpretation.
11. Animality has a constitutive relation to the construct of subjectivity.
12. A privative approach to difference effectuates various subordinating structures.