

Heidegger, Ethics, and Animals

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Editors' Note: The following article by Professor Foltz and commentary by Professor Jean Kuebler were presented at the Eastern Division meeting of the Society for the Study of Ethics and Animals, held in Washington, D.C., December 28, 1992.



At first glance, the work of Martin Heidegger would seem to be an unlikely source for ethical reflection on our relation to animals. First, it has long been regarded as problematical that Heidegger—whose work seems otherwise to have a comprehensive scope—did not write an “ethics” in the modern sense of the term, i.e., did not arrive at a theory of moral obligation on the model of Kant or Mill or his own compatriot and early animal rights advocate, Leonard Nelson. Second, Heidegger’s published works—including his recently published lectures, lecture courses, and seminars in the German *Collected Works*—say virtually nothing about how animals in particular ought to be treated. Third, when he does discuss animals, his purpose is usually to argue vigorously for a fundamental difference between them and human beings, even maintaining that there is an ontological “abyss” between humans and animals.

There is, however, a countervailing consideration. Although his writings are not often actually read within the field, Heidegger has begun to be cited so often in the literature of deep ecology that he may be said to have attained a semi-canonical status, and the interest—and secondary literature—in the relation between Heidegger and deep ecology are beginning to proliferate



prodigiously. Put simply, it is being argued that Heidegger (a) provides an analysis and diagnosis of Western thought and culture, and a critique of modern technology, which taken together allow us to understand why we are faced with the present environmental crisis, and (b) that he shows ways of drawing upon different possibilities inherent in Western thought and culture—asking us neither to take up the practice of Taoism, nor to embrace Native American cosmogonies—that would lead to a far more salutary relation between humankind and the natural world. And although there have been historic tensions between the “deep ecology” and “animal rights” emphases in environmental ethics, my views prescribing a fundamental alteration in our relation to the natural environment must still be assumed *prima facie* to hold important implications for our treatment of animals.

Working from this latter point of view, I shall today argue first, that rather than neglecting the subject, Heidegger’s thinking offers us the elements for an alternative understanding of ethics that is especially well suited to the task of finding better ways of getting along with other residents of this planet. Second, I shall maintain that although Heidegger offers no specific prescriptions regarding our treatment of animals, there are some things that we can extrapolate from his writings with confidence. Third, I shall propose that Heidegger’s work provides us with a good occasion to



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