German Thought and Animality

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**Hegel** was chosen as the figurehead of German Idealism, an obvious Post-Kantian movement. Each philosopher’s conception of the animal is directly related to their conception of the human. The question is then, if philosophy influenced by Kant (which will be taken as German philosophy) has “escaped” this machinic view of animals.

### Methods

Along with Kant, I chose three philosophers that I believed captured the various German philosophical traditions after Kant to research and describe their philosophical ‘zoology’:

- **Hegel** was chosen as the figurehead of German Idealism, an obvious Post-Kantian movement.
- **Husserl** was chosen to highlight phenomenology.
- **Heidegger** was chosen as he appeared prima facie to be the most anti-Cartesian.

### Insights

An analysis of the Kantian conception of rationality, Hegelian Recognition, Heidegger’s poverty-in-the-world, and Dasein, as well as Husserl’s unique phenomenological methodology were the key insights that lead to my conclusions.

### Conclusions

1. Each philosopher’s conception of the animal is directly related to their conception of the human.
2. Each of the four philosophers have been interpreted in secondary sources to be hesitant to award animals personhood, though their approach to the nuances of their hesitancy differ vastly.
3. If any can be said to have “escaped” the machinic view, it would be Hegel or early Heidegger.

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**German Thought has a Complex Relationship with the Animal.**

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**ANALYSIS:**

- Hegel was primarily compared to Kant.
- Heidegger was primarily compared to Husserl.
- Descartes, despite not being German, provided the “backdrop” from which Cartesian affinities could be drawn from Husserl and Kant.
- Shifts in Heidegger’s and Husserl’s thought caused difficulties with mature comparison.

**SOURCES:**

- Journal articles
- Primary Works
- Peer-reviewed Tertiary sources

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**The four key philosophers researched:**

Kant, Hegel, Husserl, Heidegger

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