

# Abstract

## **Radical Non-Anthropocentrism. Martin Heidegger and Deep Ecology**

A discussion on the possible relationship between Martin Heidegger's philosophy and deep ecology – a radical, non-anthropocentric trend of ecophilosophy presenting the vision of the egalitarian community of all beings – has lasted since the 1980s, mainly in Anglo-Saxon countries. On the one hand, Heidegger's critique of subjectivism, the calculative-instrumental model of thinking and the technique that emerged from it was regarded as particularly close to the postulates of deep ecology, and on the other hand – the vision of the fourfold and inhabiting the world. Many researchers associated with both ecophilosophy and Heidegger's philosophy opposed, however, the possibility of "proecological" use of Heidegger's ontology. Both sides argued that Heidegger was an extreme anthropocentrist, who only reinforced the conviction of the dominant role that man plays in reality and strengthened the tendency of Western philosophy to separate man from the natural world.

This book engages in polemics against the interpretations claiming that Heidegger's philosophy fits in the tradition of anthropocentrism. However, its primary goal is not only to dismiss the alleged impossibility of adapting Heidegger's philosophy by ecophilosophy in general, and deep ecology in particular – it primarily attempts to demonstrate that representatives of deep ecology did not take full benefit of the potential of Heidegger's thought to explain their central assumptions. In other words, the aim of the book is to present Heidegger's fore-running of creating a radically non-anthropocentric paradigm as far more significant than it was recognized by deep ecologists. First of all, it meant excluding Heidegger's attempt to reject the idea of the "ladder of being", which is the foundation of the ecospheric egalitarianism. In addition, the book raises the question whether Heidegger's philosophical project is not even more universal than the one offered by deep ecology, because the philosopher includes artifacts into an egalitarian community of being, which, he believes, is not limited to *physis*.

Conducting analysis of Heidegger's philosophy in terms of topics relevant to deep ecology allows the reinterpretation of a considerable corpus of issues undertaken in his works. This approach also enables highlighting the problems that have been omitted in research on the thought of the author of *Being and Time* so far, and reconstructing certain transformations that occurred between his early and late texts.