

## Meditative thinking and heideggerian response to humanity's forgetfulness of being

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### ABSTRACT

Human beings today are facing existential challenges precisely because the human person has forgotten to be with oneself. Humanity has challenged entities and failed to let others be in a meaningful way. Humanity has neglected to cultivate the correct relationship with the world around us and has been trapped in the many ordinary affairs, which amounts to the “forgetfulness of Being.” This paper emphasizes the existential challenges brought about by technological modernity. It will also look at the dangers, saving power, and impacts of technology on the environment within the thinking presented to us by Martin Heidegger. This paper employs the interpretive method. It determines and identifies the vital insights which are significant to the issues and concerns of the study. Also, other sources were associated with the literature in seeking to answer some questions regarding the challenges brought about by modern. This study argues in favor of the need to reflect on humanity's appropriate attitude toward technology toward a mode of releasement that could lead to a way out from the existential crisis. This paper endorses Heidegger as an environmental thinker. Furthermore, this paper suggests engaging critically with Heidegger's philosophy of technology and presents a kind of thinking that could be a way out from the rule of machination. Scientific thinking is calculative thinking, a kind of thinking where everything is reduced into quantification. For Heidegger, it is crucial to keep meditative thinking alive, for it brings about a world in which one feels at home.

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### 1. Introduction

Humanity cannot disregard modern technology's benefits as Heidegger himself is not ignoring them. We have to reject the impression that he is anti-technology for he does not dispute with technology. Heidegger affirmed that “technology is not the danger and that there is no demonry in technology” (Heidegger, 1977a, p. 28). As an environmental thinker, he appeals to prioritize to question the apparent forgetfulness of humanity in the midst of the danger caused by modern technology. This paper centers on Heidegger's claim concerning meditative thinking, which can be considered a cure to humanity's forgetfulness of being. It is also an attempt to look at the existential challenges and ecological crises brought about by technological modernity.

This study seeks to explain the importance of Heideggerian environmental philosophy in today's age which is within the sphere of modern technology. It attempts to introduce Heidegger's

meditative thinking as an alternative to the calculative mindset of the technological framework. Using the interpretative method, this work asks about the dangers of calculative thinking, it argues that calculative thinking leads to the “forgetfulness of being.” A path toward intelligibility requires a return to a kind of thinking that can only be founded in meditative thinking.

That a meaningful encounter with beings and nature is achievable but it requires a new way to approach environmental issues. But there is a gap, since humanity has been enframed by the dominating character of technology. This exploration aims to argue that a remedy for the dangers of calculative thinking is possible through a Heideggerian attitude of releasement that is based on our meaningful relationships with the beings that we encounter. This research looks into an assumption and seeks to promote an ethical relationship by acknowledging the dangers and saving power of technology as a means to allow the self-standing of beings rather than challenging them. According to DeLaFuente (2013), humanity’s poetic dwelling could lead technology to take a possible approach that cooperates with the unfolding of the being of beings rather than challenging them forth solely for scientific and technological consumption.

What is happening nowadays with our environment is an existential threat not only to us as individual beings but also to other beings that we encounter, for we belong to a shared world. The widespread environmental crisis is affecting the lives of many people globally. Humanity has also witnessed how the impacts of the technological period have been in the midst of one’s relationships with other beings. These concerns extend to self and our relationships with the world, and echo to further the risk of ecological concerns as human beings continue to challenge entities. In today’s technological age, our very own self is existentially threatened; the way one interacts, speaks, and thinks has challenged its relationship to others and to nature as a whole. This paper sketches the works and reflections of one of the deep existential philosophers, Martin Heidegger. Here, I will engage with Heidegger’s penetrating philosophical account of existential challenges, by showing how we lose ourselves through losing our relation to the world as a response to the interplay of calculation and reflection.

The reigns of today’s technological modernity and its dominating prowess gravely prevent an authentic union between humans and nature in general. What was lost was humanity’s proper encounter with the nonhuman world and consequently, we forget our freedom and our very own being. The way that beings are intentionally challenged, manipulated, controlled, and exploited has significantly affected the revelation of being, and, thus, the authentic source of our being is concealed. Our authentic existence is lost, since we are confined “out into the nothing” (Heidegger, 2010, p. 103). Technological dominance has deceived us, and this could also mean that “Being has been interpreted in some manner” (Heidegger, 2008, p. 36). In Heidegger’s later philosophy, he claimed that the distinguishing feature of modern life was the forgetfulness of Being. In his essay, *The Question Concerning Technology* (Heidegger, 1977b), he expresses his concern for understanding and critically reflecting on the increased technological transformation. Heidegger asserts that humanity’s problem is all about the effects of our technological and calculative thinking for it reduces to a one-dimensional worldview and not about the technology itself.

According to Heidegger, technological thinking or “*enframing*.” The “essence of modern technology shows itself in what we call Enframing” (Heidegger, 1977b, p. 23). This kind of thinking challenges our relationship with other human beings and the rest of nature in general. Lack (2014) posits that “the problem of technology is disenchantment, alienation, and

estrangement, which result from living in a world, drained of meaning and reduced to calculation, technique, and systematization” (Lack, 2014, p. 06).

Modern people think about humanity and nature in general as things to be used and thus, to be consumed as efficiently as possible. Heidegger has been bothered by technological thinking, i.e., calculative thinking, for it is progressively being espoused unreflectively in the modern and technological age. Calculative thinking is a kind of revealing aspect of modern technology that conceals our authentic nature and corrupts our reflective attitude. This paper emphasizes the existential changes, transformation, and ecological concerns brought about by technological thinking and presents a critique of technology’s dangers, saving power, and impacts on the thinking of Heidegger. The technological arrogance of today’s epoch has dictated human existence. In *The Question Concerning Technology Reprinted in The Philosophy of Technology* (Heidegger, 2004), Heidegger discussed how technology had turned the entirety of Being into a mere “standing reserve” to be manipulated and dominated by human beings. Heidegger lamented:

“Modern man, takes the entirety of Being as raw material for production and subjects the entirety of the object-world to the sweep and order of production (*Herstellen*).” “... the use of machineries and production of machines is not technics itself but merely an adequate instrument for the realization (*Einrichtung*) of the essence of technics in its objective raw material” (Marcuse, 1964, p. 157).

## **2. Methodology**

This article employs an interpretive method to identify significant views concerning the topic being discussed. It determines and identifies the essential insights which are substantial to the problems and concerns of the study. This investigation tends to look into significant insights that may be drawn from the experiences and observations of the author as related to the literature cited in the paper as it seeks to answer some questions about Heidegger’s critiques concerning technology and humanity’s forgetfulness of being in today’s technological age. Also, other sources were associated with the works of literature in seeking to answer some questions regarding the challenges brought about by modern technology to man and nature in general. This study argues in favor of the need for an alternative to calculative thinking and thus, it posits a call for meditative thinking. This kind of thinking corrects one’s proper disposition with technology, which could lead to a way out of forgetfulness. This study described and presented Heidegger’s concepts about technology, calculative and meditative thinking, and forgetfulness of being. It also employed critical analysis in evaluating Heidegger’s environmental philosophy and to advance the concept of meditative thinking in the light of Heidegger’s philosophy.

This study argues for promoting the need to reflect on humanity’s appropriate attitude toward technology toward a mode of releasement that could lead to a way out from the existential crisis. This paper supports Heideggerian environmental thinking in positing his claim about the possible cure to the technology’s calculative and manipulative powers, which also enhance both the person and the environment.

## **3. Theoretical framework**

The question about technology and our concern toward nature have a multifaceted aspect, which means that modern technology must be ethical in order to really answer the needs of humanity (Maboloc, 2021). Kelly (2009, para. 2) argued that: “I think there are four basic

arguments against technology, with many sub reasons. In Summary: Technology should be reduced as much as possible because it is contrary to nature, and/or to humanity, and/or technology itself, and finally because it is a type of evil and thus is contrary to God”.

While Chellis Glendinning and Kirkpatrick Sale embrace that technological progress has had a negative impact on humanity. Their work focused on seeking meaning out of technological change, specifically wrestling with the question of “how tools and their affordances change and alter the fabric of everyday life” (Watson, 2016, p. 20). On the other hand, Feenberg’s (2002) primary contribution to the philosophy of technology is his argument for the democratic transformation of technology. In his book *Transforming Technology*, he maintained that:

What human beings are and will become is decided in the shape of our tools no less than in the action of statesmen and political movements. The design of technology is thus an ontological decision fraught with political consequences. The exclusion of the vast majority from participation in this decision is profoundly undemocratic (Feenberg, 2002, p. 03).

In *The Technological Society*, Jacques Ellul claims that we still have an opportunity to respond to the challenge of technology, “... the challenge is not to scholars and university professors, but to all of us. At stake is our very life, and we shall need all the energy, inventiveness, imagination, goodness, and strength we can master triumph in our predicament” (Ellul, 1967, p. 32). Influenced by Heidegger, George Grant puts forward in *Technology and Empire* that “the planetary technical future” (Grant, 1969, p. 139) is our “fate” and that there is nothing we can do about it. He clearly states that “... those who would try to divert, to limit, or even simply to stand in fear before some of its [technology’s] applications find themselves defenceless ...” (Grant, 1969, p. 139).

Could Heideggerian environmental thinking reveal a concern for the environment and an appreciation of the interrelatedness of all beings? Is there a need to foster meditative thinking that promotes the value of intelligibility in restoring nature and as an alternative to technological rationality? Calculative and technological frameworks have subdued and changed our environment along the way, and these mindsets are frequently damaged by the constructs of technology and its process.

## **4. Result and discussion**

### **4.1. What is enframing?**

Heidegger’s philosophy can be considered as a warning concerning the danger of unreflective thinking. This is a kind of framework that grants calculative thinking to become the dominant and worst as the only mode of revealing. As Marcuse (1964) asserts, technological rationality has led to a one-dimensional society wherein only one system of rationality replaces all other human values.

Since reality, identity, and freedom lose their natural potency, Marcuse spoke of one-dimensional reality, behavior, or thinking. The fear or challenge is that “Everything cooperates to turn human instincts, desires, and thoughts into channels that feed the apparatus, etc. The relationships among men are increasingly mediated by the machine process” (Marcuse, 1941, p. 420).

Technology as a whole dominates and challenges the rest of nature. Heidegger articulates that “everything is taken as standing-reserve to be manipulated and formed that ultimately causes much harm regardless of its benefits” (Heidegger, 1977b, pp. 16-17). Modern technology has

affected the lives of many people and challenged our interpretation of the beings we have encountered. “The essence of modern technology shows itself in what we call Enframing” (Heidegger, 1977b, p. 23). Heidegger further emphasizes that human beings failed to encounter themselves and their essence in today’s technological era because of enframing. We, as human beings, lose our authenticity. We cannot be ourselves because of the predominance of technical and calculative reasoning. Calculative thinking is a supreme danger. It could displace all other modes of revealing because it threatens to constrain our knowledge of ourselves and the rest of nature into a mere exploitable subject such that there is no other chance of revealing.

What is enframing? Enframing conceals, hides, and blocks the truth: Heidegger says, “Enframing blocks the shining forth and holding sway of truth” (Heidegger, 1977b, p. 28). For Heidegger, enframing is “the manner in which Being manifests itself in the age of technology” (Heidegger, 1993b, p. 325). It permits humanity to uncover and disclose reality only as “standing reserve” (Heidegger, 1993b, p. 322); it restricts one’s way of thinking in order to make reality calculable and allows us to manipulate the world. In the Heideggerian concept of enframing, humanity became so paralyzed by technological apparatuses that the structure of our world became limited. It forcefully confronts us, takes away our freedom, and steers us to establish ourselves as the masters and lords of nature rather than as “shepherds of beings” (Heidegger, 1993b, p. 304). Heidegger asserts that technology is a form of revealing that challenges and conceals truth. Thus, the kind of revealing in the modern era is a challenging one. He says, “The revealing that rules in modern technology is challenging, which puts to nature the unreasonable demand that it supply energy that can be extracted and stored as such” (Heidegger, 1977b, p. 14). He believes that modern technology differs from the old one and says that an old “windmill does not unlock energy from the air currents in order to store it” (Heidegger, 1977b, p. 14). Heidegger airs his worries about the human condition as well as nature in general as they become mere means in the process of modern technology’s revealing. These also raise ecological concerns such as the increasing effects of climate change, water and air pollution, and the continuing destruction and loss of biodiversity, such as forest clearance, deforestation of tropical rainforests, and illegal wildlife trade.

Technological and calculative thinking have a big influence on our everyday lives. Modern technology should cease to be a challenging device that controls and manipulates people. The self-standing of beings should be respected, which could develop a better disposition towards our treatment of nature. Our role as shepherds could be used as a reminder that we should protect and safeguard nature instead of the dominating and challenging attitude. Technological advancement is good development, but we must not forget the other way of thinking and the kind of relationship we have with nature. Allowing things to be themselves, a return to original thinking that is meditatively, and the avoidance of thoughtlessness will always be significant in freeing ourselves from the delusions and the deception of technology.

#### **4.2. Heidegger’s critique**

Heidegger criticizes Western metaphysics, and contemporary modern technology promotes an avenue towards an authentic environmental concern. He firmly affirms that the presence of modern technology has been a crucial feature of our relationship with being and the world around us. Furthermore, he aims to restore our understanding of our own human existence through his critique of modern technology as well as the dangers of today’s technological thinking. Heidegger appeals to prioritize to question the apparent forgetfulness of humanity in

the midst of the danger caused by modern technology. From an environmental thinker's approach, he endorses a remedy for the technology's manipulative and domineering power. For as long as man refuses to pay attention to what Heidegger describes as the "inconspicuous state of affairs" (Heidegger, 1977c, p. 179). If we remain disinterested and inattentive to technology, then the essence of technology and all its corresponding dangers shall remain hidden from us.

Heidegger calls us to keep our sight of the extreme danger of this technology to allow the revelation of the saving power, he calls this the "releasement towards things" (Heidegger, 1966b, p. 54) and "openness to the mystery" (Heidegger, 1966b, p. 55). Heidegger clarifies:

Releasement towards things and openness to the mystery belong together. They grant us the possibility of dwelling in the world in a totally different way. They promise us a new ground and foundation upon which we can stand and endure in the world of technology without being imperiled by it (Heidegger, 1966b, p. 55).

Heidegger's path of thinking unlocks new possibilities for humans to relate with the rest of the world. His account of authentic human existence as an attunement with nature, characterized by being responsive and open to the mystery of nature, leads to one's understanding of a proper relation between both ourselves and nature as a whole. If we could both develop these attitudes of releasement and openness to mystery, then we can attain a new avenue based on creativeness, which could result in continuing works that could "strike new roots" (Heidegger, 1966b, p. 57). Heidegger reminds us in *Memorial Address* (1966b).

Yet releasement toward things and openness to the mystery never happen of themselves. They do not befall us accidentally. Both flourish only through persistent, courageous thinking (Heidegger, 1966b, p. 56).

Heidegger's writing on poetic dwelling describes a new approach that is the attunement of human existence within the sphere of technology to the sphere of our everyday experience, this permits us to make the nonhuman world meaningful for human beings as an essential part and condition of human existence that has the potential to promote the development of environmental concern.

Heidegger calls humanity about the impending homelessness. According to him, homelessness "has come to be the destiny of the world" (Heidegger, 1993a, p. 243). He offers a cure for us to refuse the calculative thinking that technology promotes. Heidegger's remedy as being described in the *Essence of Truth* (1993b) as "freedom" or "letting-be of beings" (Heidegger, 1993b, p. 125). This embodies having reflective and respectful attitudes, thus, when one appreciates, this leads to an attunement with nature. What arises now is fair treatment of beings and not as an object of exploitation. This attitude maintains their values, therefore allowing a free relationship with beings. Meditative thinking, in contrast to calculative thinking, brings awareness about our environmental concerns and identifies the concerns that technology mandates.

When we are enframed, we forget ourselves. Technological advancement has also caused an existential crisis. Humans have become vulnerable as we allow technological attitudes to assert their mastery and dominating power over us. Our intelligibility is lost, thereby challenging beings to be, which halts our free relationship towards things and openness to the mystery. Meditative thinking is the saving power against thoughtlessness and forgetfulness of being, for it manifests a meaningful relationship with beings beyond the sphere of modern science and technology. On the other hand, the danger of technological challenge bespeaks a new approach,

thereby leading towards the withdrawal from the dominance of calculative thinking in today's technological culture, which develops a new disposition that opens up a better perspective that allows to maneuver from the dangers of the forgetfulness of being.

### **4.3. Existential challenges**

One of the existential challenges we have encountered is that we have forgotten to live: We have lost to experience the mystery of existence; thus, we as human beings lose our authenticity. We cannot be ourselves because of the predominance of technical and calculative reasoning. Enframing covers up and blocks the truth. It constantly pulls us towards practical tasks; it is always shifting and hurrying from one stage to the other. It also removes the mysteriousness of the world, for it is a manner of disclosure or revealing of the world exclusively as a resource or a stockpile. Heidegger wakes us up to the strangeness of existence. Our existence seems to be silent, as if we are alienated from our dwelling place. Heidegger reminds us about being open to the mystery of Being, to appreciate, and respond appropriately to all human and non-human beings that we encounter. Heidegger sees the modern world as an unpleasant apparatus dedicated to diverting us from the appropriate relationship with nature.

Heidegger does not deny the productivity, effectiveness, and efficiency of this modern kind of thinking, what worries him is the "growing thoughtlessness" (Heidegger, 1966b, p. 45) that has taken place, and it needs to be addressed. This thoughtlessness establishes the reality that man is "in flight from thinking" (Heidegger, 1966b, p. 45). "Thoughtlessness", Heidegger asserts:

Is uncanny visitor who comes and goes everywhere in today's world. Nowadays we take in everything in the most quick and cheap way, only to forget it just as quickly, instantly. Thus, one gathering follows from the heels of another. Commemorative celebrations grow poorer and poorer in thought. Commemoration and thoughtlessness are found side by side (Heidegger, 1966b, p. 45).

Technological thinking leads to the forgetfulness of Being, and we neglect to appreciate that all Being is connected. What appears now is that everything is standing reserves! We see and confine the world through our own restricted interests. We failed to treat others as ends, for they were seen as merely means. We failed to recognize the unity of Being. Central to Heidegger's concept of dwelling is the caring of the fourfold- i.e., an essential feature of dwelling, where mortals are the significant component. Heidegger's essay, *Building, Dwelling, Thinking* (1971), emphasizes the role of human beings as mortals dwelling on the earth through "caring for the fourfold" in the sense of "sheltering it back into its being," and "saving the earth" in the sense of "letting it free into its own being" (Heidegger, 1971, p. 165). Dwelling means "to exist in such a way that the fourfold assumes an unforced unity" (Heidegger, 1966b, p. 58). This fourfold system is comprised of earth, sky, divinities, and mortals, and they are fundamentally united. According to Heidegger:

Earth is the serving bearer, blossoming and fruiting, spreading out in rock and water, rising up into plant and animal. The sky is the vaulting path of the sun, the year's seasons and their changes, the light and dusk of day, the gloom and glow of night, the clemency and inclemency of the weather, the drifting clouds and the blue depth of the ether. The divinities are the beckoning messengers of the godhead, the god appears in his presence or withdraws into his concealment. The mortals are human beings. They are called mortals because they can die. To die means to be capable of death as death. Only man dies, and indeed continually, as long as he

remains on earth, under the sky, before the divinities. When we speak of [any one of these], we are already thinking of the other three along with them, but we give no thought to the simple oneness of the four (Heidegger, 1993b, p. 351).

Humans have become unfree, and we have forgotten to live for ourselves. For Heidegger, at the very beginning of our lives, we are ‘thrown into the world’: we are thrown into a specific situation, not of our own making. We are no longer free, for we became alienated from our own essence, we cannot encounter ourselves and are submissive to resources. Heidegger desires to assist us to overpower this ‘thrownness’ by understanding its many features. We should aim to grasp ourselves through meditative and not to surrender to a superficial mode of thinking which is calculative in nature; this Heideggerian journey leads us away from inauthenticity to authenticity.

Heidegger affirms that man is “thrown” from Being itself into the truth of Being so that he might “guard the truth of Being, in order that beings might appear in the light of Being as the beings they are.” (Heidegger, 1993b, pp. 334-335). We objectify others, and most of the time, we consider beings as equipment and tools, i.e., as if they were instruments, rather than Beings in themselves. The antidote for this selfishness is to think, reflect, and decide about the free relationship with beings. We ultimately arrive at a better relationship and situation with care and concern for Being that lies beyond ourselves.

Technology as a tool is bringing forth, for it is an instrument in bringing things to presence. In his search for the right definition of technology as an instrument, Heidegger arrives at revealing through his questioning of the essence of technology. The essential characteristic of technology is instrumentality. Our way of questioning what technology is will help us arrive at revealing. It lies in the revelation of beings all the possibilities of productive manufacturing. Therefore, technology is not a mere means. Technology is a “way of revealing” (Heidegger, 1977a, p. 12).

Instead of a meaningful encounter, calculative thinking challenges everything into mere equipment available for production. In total contrast to the concept of the world as what it appears in today’s age, there is a need for a transition between the world of “equipmental contextuality” in *Being and Time* (Heidegger, 1966a) and the world of the gathering of the fourfold. Technology aims at controlling and putting things further as exploitable resources, and in this seeking attitude, a fundamental part of reality is concealed. Thus, this equipment attitude toward nature constitutes an imminent threat to the self-standing of beings as they await technology’s challenging use, which is characterized by domination. This prevents beings from expressing their own selves and characters, thus degrading beings and the rest of nature.

The way how modern technology challenges beings affects and encourages humans to an exploitative and manipulative power over beings and nature in general, this kind of technological revealing is embedded in the modern drive to dominate life. Everything is taken as a standing reserve, readily available for further consumption, and causes human distress. Heidegger acknowledges the legitimacy of modern science but challenges its forgetfulness of beings by concealing another order of truth- the truth of allowing beings to reveal themselves. Heidegger’s call on letting beings be was first posited in *Being and Time’s* (Heidegger, 2008) maxim of phenomenology: “To the things themselves!” To let things as themselves welcomes rather than challenges the things we encounter, and this permits a relationship to them as independent and self-sustaining.

#### ***4.4. Meditative thinking as the remedy for the age of thoughtlessness***

We are currently in an age of thoughtlessness, referring explicitly to our modern technological age. In today's technological age, human beings have forgotten Being's call for thinking and thus "remain unfree and chained to technology" (Heidegger, 1977a, p. 04). When human beings turn away from Being and are compelled by the opposite of Being, this results in Being's being forgotten. Heidegger's critical inquiry into technology shows us to develop a new way of being, that is, thinking that thinks about Being. Being's being-forgotten is revealed when Being withdraws, most evidently in this modern age. Thus, we need to articulate the essence of technology to establish a free relationship with it, in such a way that "we shall be able to experience the technological within its own bounds" (Heidegger, 1977a, p. 04).

Heidegger's concept of meditative involvement with the world leads to the development of an improved disposition about our care for nature. Heidegger reiterates that humanity is the shepherds of beings and not masters of nature. He appeals to the protection of nature and to combat the dominating and challenging attitude of modern technology. When we allow things to be free from technology, we release and grant them their self-standing towards a proper gathering of the fourfold. Moreover, "letting things be" permits us to meditate and avoid thoughtlessness. We need to free ourselves from the delusions and the deception of enframing and must look toward being and no longer consider ourselves as lords or masters of the earth. Thus, an escape from ignorance is also a potential escape from the dangers of enframing.

Heidegger, on the other hand, is not trying to negate any validity of calculative thinking; he rather acknowledges that it has validity, but only in the realm of objects. Only in the case of the realm of objects can we say that "enframing becomes a permanent form of life, and it creates an indifference toward meditative thinking and results in total thoughtlessness" (Heidegger, 1966b, p. 56).

By keeping focused on the moment, we become aware of and keep in mind the present environmental problems. This encourages us to think beyond, that is, to clarify, understand, and ultimately decide about solving environmental problems. This process allows us to think about what is going on and to confront reality and also ourselves in a meditative fashion. Failure to do so would be to remain a "defenseless and perplexed victim at the mercy of the irresistible superior power of technology" (Heidegger, 1966b, pp. 52-53). In other words, meditative thinking avoids hastiness and thoughtlessness. It promotes calm and careful consideration, and, most importantly, it is a call for unwavering listening. Heidegger regards human beings as shepherds of Being and promotes thinking that cares and protects.

The technological era has the urge for mastery and control and tends to throw us out of our proper dwelling place. Heidegger explains in *Building Dwelling Thinking* (Heidegger, 1975) the essence of dwelling and what constitutes being at home. To be at home can only be realized when we safeguard, protect, and care for the different beings that we encounter.

Heidegger calls us to maintain meditative involvement with the world around us, which would permit our proper care towards nature. Meditative thinking could generate a better look into our actions and allow us to think meaningfully outside the domain of modern science and technology. Meditative thinking could also prevent these existential challenges brought about by the calculative thinking attitude of today's technological age. Meditative thinking transforms our attitude toward technological apparatuses, which leads to an alternative view of looking at the

world, replacing calculative thinking; this allows for a better and improved disposition towards this world- our only home.

Thus, this technological attitude toward nature establishes a great threat to the self-standing of nature. It manipulates, dominates, and calculates, for it anticipates technology's challenging use, characterized by control and dominance. It prohibits nature from expressing her very own self, for it forces nature, thus, it degrades nature. Throughout our journey, can we regard our very own being who asserts the question concerning our fitting relations with the rest of nature?

## **5. Conclusion**

Heidegger's environmental framework allows beings to gain intelligibility as an access that could release humanity from the threats of enframing or calculative thinking. His framework permits us also to manage our manner of thinking into what Heidegger calls meditative thinking. Meditative thinking is vital to our existence and leads us to better relations with all the beings around us. Meditative thinking is the antidote to the many existential challenges and response to humanity's forgetfulness of Being.

Heidegger's meditative thinking urges us to avoid manipulative and exploitative attitudes toward the revelation of beings and the rest of the world. Through this, it grants beings and the rest of nature to disclose themselves freely rather than the dictates of calculative thinking that governs in today's modern era. This translates towards a meaningful relation with the beings and nature that we encounter and thereby becomes an essential part of our lives. Thus, in accepting nature as an essential part of us, an authentic environmental concern also manifests.

Existential challenges are direct results of technological mismanagement by humans, be it as innovators or users, resulting from human activities. Technology is indeed substantial in fulfilling and meeting human needs; on the other hand, unrestrained and free technology negatively dominates the environment. Heidegger offers humankind a possible way out from technological domination and environmental crises such as climate change. This new path is a new beginning for this allows beings to gain intelligibility and access that could release humanity from the dangers of enframing. This allows us to be open to the technological world and, at the same time, to dwell in a fitting relationship and develop a better disposition towards this world- humanity's only home and, indeed, an essential part of human existence.

## **6. Recommendations**

It is highly suggested to deal more with the topics of climate change focusing on how Heidegger's environmental philosophy could maneuver humanity's fall into ecological destruction. It is also recommended to deal more with the arguments on how Heidegger's environmentalism is not romanticizing his claims and to support his suggestions which are not high above reality and impossible to apply to the human world.

Technological advancement has also a great cause. The right thing to do is to emphasize the relational aspect of human beings, which in today's age must pay attention, and consider the issues and crises that cause human distress to manifest the respect for value of both human and non-human beings. To challenge beings with the care that they deserve bespeaks of a concept of one's forgetfulness of being that is severely wanting and ethically neglected.

This paper tried to establish the claim that meditative thinking is an alternative to calculative thinking. We have a fundamental relationship with others. A serious concern in today's age is the role of technology in our attitude towards beings and nature in general. Thus, it is highly suggested that there is a need to return to a kind of thinking (meditatively) that is necessary to replace calculative thinking to renew our concern and nurture our relationship to release ourselves from the dangers of technological thinking. Likewise, Heidegger's concept of meditative thinking underscores the implication of understanding our meaningful relationship with others and to the natural world. Heidegger's environmental thinking urges us to reflect on our relationship with the rest of nature. It is through meditative thinking that leads to a way where the disposition of calculative thinking has been replaced. Thus, this paper endorses meditative thinking as an essential component in today's modern attitude and technological reform toward a deeper understanding of our fitting relationship with nature.

Acknowledging meditative thinking as an alternative appears the vision of living about ourselves within a flourishing nature with a better definition of our fitting place in the natural world. Thus, to think environmentally is to appeal to prioritize to question the apparent forgetfulness of humanity in the midst of the danger caused by modern technology. One has to be interested and attentive to technology so that its essence and corresponding dangers can be revealed. Thus, Heidegger's response is to develop an attitude of releasement which advocates a detachment from calculative thinking, for it is progressively being espoused unreflectively in the technological age, which causes the forgetfulness of being.

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