CHAPTER FIVE

HEIDEGGER AND ECOLOGY
TOWARDS AN HERMENEUTIC PROCESS

***************
5.1.0 Journeying through Heidegger

We have made a journey through Heidegger from the perspective of ecology. It offers, as the sub-title indicates, an ecological perspective to the Heideggerian thinking. In other words, it amounts to reading Heidegger from the perspective of ecology. The expression "ecological perspective" stands for two guiding principles that are significant for ecology. We articulated them as the abiding concerns of contemporary ecological discussion, a survey of which we undertook in the beginning of this study. They are:

(1) An ecological perspective should manifest a dimension of interrelationship among the various realms of existence. In fact this idea flows directly from the concept of ecology itself which is understood as a discipline that deals with the interrelationship between living things and their natural environment. This dimension of interrelationship goes beyond the level of mere dependency and implies a deeper sense of unity that emphasizes our connectedness rather than separation from all forms of life. It is opposed to mechanistic and objectivistic frameworks which do not promote ecological thinking.
(2) Another level of concern that is reflected in various ecological discussions is that an anthropo-centric perspective is disastrous to the environment in the long run. Anthropocentrism conveys the idea that human being is the 'crown of creation.' It magnifies our sense of self-importance in the larger scheme of things. A genuine emphasis on interrelationship presupposes that we go beyond a human-centered world view.

We examined Heidegger's philosophy as a whole, and the path of thinking that he followed, from these two perspectives that are significant for ecology. Heidegger's philosophy is primarily a way, an expression very dear to him. This way consists in raising anew the question of the meaning of Being. He remained with single-minded devotion till the end of his life in his search for the meaning of Being. Being, for Heidegger, is not an entity but that which enables all entities to be present. It is the self-manifesting presencing or revealing of entities. This self-manifesting presencing is the domain of openness that takes place within a clearing and it is called Dasein. Dasein is the there, where entities can be. The process of self-manifesting of entities is a temporal phenomenon. In contrast to this, metaphysics meditates on beings as beings. It
forgets the ontological difference and concentrates on the beingness of beings. Heidegger's effort to overcome metaphysics is to go beyond the subject oriented thinking that is reflected in the metaphysical tradition. He develops the question of Being in such a way that in the unfolding of the Being-process man is seen as one who listens to the beckoning of Being. Though Heidegger approaches the Being-question in single-minded devotion, it is astonishing to see the diversity of issues that his thinking leads to. It involves the various ways in which men and women engage themselves in beings as a whole. We interpreted this path of thinking from the perspective of ecology.

We concentrated at length on three areas of the Heideggerian path of thinking for our study. They are: (a) Heidegger's explication of the meaning of fundamental ontology the core of which is the elucidation of Dasein as Being-in-the-world. (b) His critique of science and technology and (c) the reflections on dwelling.

We shall highlight the important aspects that we discovered in our journey through Heidegger from the perspective of ecology.
5.2.1 Through the World to Ecology

Heidegger, in his fundamental ontology, establishes himself as the philosopher of the world. World, according to Heidegger is not the sum total of things around us. Rather it is a how-structure that essentially belongs to Dasein. The world is that wherein we encounter entities and it is what gives them their connectedness. He understands the world as an essential structure of Dasein.

Heidegger understands Dasein as an entity which is characterized by an awareness of Being. It is the basic awareness of Being that enables Dasein to become a clearing so that entities can be understood in their Being. Heidegger maintains that the awareness of Being is not an explicit, conceptual, awareness. It is vague, obscure, dark, nebulous and average understanding of Being. And his aim is to make this vague and average understanding explicit and thematic. Thus it is the capacity to understand Being that distinguishes Dasein from all other entities. He articulates this capability in terms of a three-fold priority of Dasein. Dasein has an ontic priority in the sense that Dasein alone exists. It has an ontological priority which refers to the basic understanding of the Being of Dasein. It has
a fundamental priority in the sense that it understands its own Being as well as the Being of other entities.\textsuperscript{2}

The three-fold priority of Dasein points to the essential characteristic of Dasein, namely, existence. This is what enables Heidegger to assert: "The essence of Dasein is its existence.."\textsuperscript{3} Dasein is the only existing entity whereas all other entities are. Existence, as the etymology suggests, is a 'standing out from.' Dasein characterized by existence stands out from all other entities in the sense that it is open to itself and to the world. Dasein thus is not a finished product, but a dynamic reality to be achieved. Heidegger would not explicate the ways of Being of such a reality of Dasein in rigid categories but in existentials. Existentials(as opposed to existentiells) are those structures which pertain to Dasein's comprehension of the Being-structure of entities.\textsuperscript{4}

Dasein is Being-in-the-world, and this basic awareness is foundational to other existentials which characterize the ways of Dasein's Being. Although Being-in-the-world is a unitary phenomenon, it can be viewed from the perspective of clarifying the ontological structure of the world and from the
perspective of Being-in that clarifies the way Dasein is in the world.

Heidegger arrives at the notion of the world as an ontological phenomenon through the description of our everyday relation to entities within the world. He holds that our primary sense of things are not as objects of perception. He accords priority to the way we make use of objects as equipment that fit naturally into our ordinary practical activity. This is brought out by the familiar examples of the hammer or the door knob. Things are not given to us as jumbled heaps but as environment which contains within itself an intelligible context and a network of relationships. He would use the expression readiness-to-hand (zuhanden) to describe the way objects are for us in the midst of practical activity. The world here is a network of relationships which is manifested in the way the tools are assigned and the purposes of Dasein who uses them. This practical world is more fundamental than the traditional sense of the world as a collection of things in objective space. Opposed to the world of the practical subject is the world of the theoretical subject. Heidegger names this as the present-at-hand (vorhanden) view of things. According to him the vorhanden perspective is the source for most of the
traditional problems of skeptical orientation. The best way to overcome them, he suggests, is to avoid the picture of reality that gives rise to them.\textsuperscript{5}

Heidegger uses the expression, "the worldhood" of the world to describe the ontological nature of the world. The "worldhood" of the world stands for the whole of the referential and significance totalities. Things are encountered against a background of familiarity, competence and concern. Thus world according to Heidegger is a wherein, a within which, we encounter entities and it is what gives them their connectedness. According to him the world is something that comes 'beforehand,' and not 'afterward.'\textsuperscript{6} It is not something subsequent to that we calculate as the sum total of all entities. Heidegger opposes any private, "my world." He holds that it belongs to the very idea of a world that it be shared.

Being-in-the-world is the basic disclosedness. It stands for the character of having been laid open. Prior to any specific engagement of Dasein with other entities, the world is disclosed. Dasein thus refers to this primary disclosedness and it is implicit in the term da (there). It is here that Heidegger's understanding of truth as aletheia (unconcealment) becomes
significant. Aletheia is the very unfolding of Being itself. It refers to the manifestness and openness of entities. Truth then would not be located in statements and propositions. The role of Dasein is to preserve the truth of Being. He sums up this in the expression, "letting-beings be." It is to interact with entities in a respectful manner and to open up the ontological clearing so that entities can be.⁷

The unitary phenomenon of Being-in-the-world, when viewed from the perspective of Being-in clarifies the way Dasein is in the world. Dasein is in the world not as a subject related to an object. Rather it is always outside itself and is formed by shared practices. Heidegger calls this the situatedness of Dasein. He sees a three-fold structure in situatedness. They are understanding, state-of-mind and falling. Dasein is intrinsically an understanding entity. It is the ability to live in and cope with our world successfully, which he names as the primary understanding.⁸ If Dasein is primarily an understanding entity, it is also a 'thrown' entity. He conveys this idea by the technical term Befindlichkeit. It refers to the irreducible fact that Dasein already is amidst things and with others. At the same time its origin and destiny remain obscure. The disclosedness that occurs
in the everyday mode of existence is fallenness. It refers to the universal tendency to flee from or avoid the disclosure of one's own Being and Being of the entities within-the-world.

The various structural aspects of Dasein's ways of Being are brought to a unity in care. As an ontological concept care stands for the existential totality of Dasein's ontological structure. It is the structural unity of existentiality, facticity and fallenness. Heidegger distinguishes care from concern and solicitude. Concern is manifested in the attitude that Dasein has to entities as ready-to-hand and solicitude for others as the Dasein-with of others.

The primordial unity of the structure of care is understood as temporality. Heidegger's concept of temporality does not refer to our awareness of time. It refers to the fact that any moment of our existence is a unity of existence, facticity and fallenness.

Heidegger's philosophy of the world enables us to understand the important aspects of his fundamental ontology. We maintain that the ecological bearing of his conception of the world can be recognized in the approach that Heidegger has taken. This approach is a departure from the self-enclosed consciousness of the
objectifying subject to the open expanse of Dasein. The traditional manner of philosophizing is a metaphysical stance according to which every being is conceived either as a subject or an object. The paradigm of self-enclosed consciousness of the objectifying subject is found in the philosophy of Descartes. The ego that gains certainty of existence in the act of thinking is seen as a subject. Everything that is not a thinking subject becomes an object of thought. Such a perspective leads to the consequence of seeing all reality as divided into subjects and objects. This kind of philosophizing is unacceptable to Heidegger. Reality, for him, is much more than a conglomeration of subjects and objects. If everything is pressed into the categories of subject and object then the wondrous depth of reality is ignored, he holds. It is this orientation that makes him raise anew the question of the meaning of Being. The way of raising this question is not done through the subject-object dichotomous model but through the analytic of Dasein.

The achievement of Heidegger in the analytic of Dasein has convincingly shown that all relatedness to the world is based on a prior relatedness, namely, the a priori of Being-in-the-world. In this approach Heidegger has gone beyond the agency of knowing and
has seen that all knowing is a founded mode of Dasein as Being-in-the-world. There is no subject in this framework that steps out of the inner sphere in order to reach to the object out there. Neither is there an I which would at first have to establish a relationship to others but rather it primarily exists as Being-with-others.

Heidegger's elucidation of the concept of the world brings forward the relational dimension well. All our relatedness is based on the a priori of Being-in-the-world. This is implied in his explication of the Being of equipment. He has convincingly shown that our primordial relation to things around is not that of present-at-hand but of readiness-to-hand. In other words we make sense of things as equipments before we are aware of them as objects of knowledge. Moreover, things are not given as isolated heaps but as environs pointing to a network of relationships. A significant insight in this connection is that it is breakdown that brings to the fore this network of relationships as a whole. This is particularly applicable in the context of contemporary ecological crisis. We are experiencing the breakdown in this life-sustaining system and hence it is manifesting the dimensions of the network of relationships as a whole.
If world essentially belongs to Dasein, how far can we see this approach as de-centering the subject? In other words, is it not an anthropocentrism in disguise? In our exposition we have noted that Heidegger was aware of this problem. According to him the principal problem is to determine exactly the subjectivity of the subject. Dasein is not a subject in the normal sense of the term but it is existence and is characterized by an awareness of Being. This unique prerogative of Dasein does not mean that it lords over entities but guards and preserves them in their truth. Thus Dasein has a great responsibility. It is to let beings be. Ultimately it calls for interacting with entities in a respectful manner.

We find that Heidegger's philosophy of the world brings into focus the background familiarity and the structure of our involvement in our practical life. It consists of a perspective of interrelationship which at the same time achieves a de-centering of the subject.

5.2.2 At the Domain of the Critique of Technology

Heidegger is perhaps one of the few philosophers who has made a penetrating critique of the question of technology. The uniqueness of his critique lies in the fact that it is exclusively governed by his concern for
the question of Being. He sees the strong reflection of
the Western metaphysical tradition at the domain of
technology and the consequent forgetfulness of Being.

Heidegger does not approach technology as an
industrial phenomenon or as the scientific temper of
modernity. His aim is to see the disclosure of Being
that takes place in contemporary technology. He sees
clearly that man's thirst for domination and
calculative manipulation of entities are manifested in
its extreme possibility in science and technology. The
calculative thinking inherent in technological age
glorifies the subject and thus metaphysics realizes its
ultimate possibility of the subjects domination over
reality. Heidegger was convinced that raising anew the
question of Being can restore human being to the
dignity of his essence. This demands a new type of
thinking which releases humans to be attuned to the
granting of Being. This is the background that enables
Heidegger to inquire into the essence to technology.

Keeping true to his approach of explaining the
unfamiliar by the familiar, Heidegger takes his point
of departure from the familiar interpretation of
technology.
The usual way of understanding technology operates at the domain of causality. Why should cause be understood as something that brings about an effect? Why should the efficient cause be considered superior to other forms of causality? In other words, why should producing be the standard relation to things? Heidegger finds that the original Greek conception of cause is aition and it meant "that to which something else is indebted." Causality from this perspective is the way in which the four causes belong together and are responsible for something else. Heidegger makes use of the example of chalice -- a sacrificial vessel used in the Christian worship -- and points out that the coming into appearance of the chalice is the play of the Fourfold ways of being responsible. This enables him to move to the primal meaning of causality as the presencing of something into appearance. This in essence is poiesis (bringing-forth). Heidegger is of the opinion that poiesis and physis are inherently the same, for physis is the event of self-emergence. It is the disclosive event that makes the appearing of entities possible. This process he understands as aletheia (truth).

According to Heidegger, technology primarily is a form of revealing. The revealing that dominates modern
technology is a one-dimensional way of viewing things. This one-dimensional view is concretized in seeing things as raw material. Everything comes to be ordered and regulated so that they may be ever ready to provide energy at the beck and call of man. This idea is summed up in the expression *Bestand* (standing-reserve).\(^{12}\) Heidegger identifies the essence of technology as enframing (*Gestell*). It means the way of revealing that governs the orientation of modern technology that implies a particular understanding of the Being of man and of entities. It means that all things are placed in the same manner as raw material. It is something that stamps humanity to disclose everything in a one-dimensional manner.

Heidegger sees the essence of technology as inherently related to the history of Being. The essence of technology is the very mode of Beings' revealing in the modern age. From the point of view of the essence, modern technology is historically earlier than modern science. This enables him to question the usual assumption that modern technology is applied physical science.

Enframing is utmost danger for under its sway man pursues nothing but what is revealed in ordering
and derives all his standards on its basis. This blocks the possibility of being admitted to the realm of unconcealment. Man himself becomes a part of the standing-reserve. The technological man asserts himself as the lord of the earth. Such a man fails to become a listener and fails in every way to see himself as one who ek-sists. This extreme danger is not without its saving power, for Heidegger quotes Hölderlin to state that where there is danger saving power also grows. Enframing is the destiny of Being in the technological era. In the destiny of Being there is an essential belongingness of man and Being but the dominance of technology blinds us to this. When we pay heed to the coming to presence of technology we recognize the possible arising of the saving power. Heidegger’s strong belief is that this whole process would happen only if we think. And this brings him to the movement away from the danger of Gestell to the positive power of thinking as Gelassenheit (releasement).¹³

Heidegger devoted much of his energy to bring out the essential aspects of his thinking. He makes an important distinction between authentic and inauthentic thinking. Inauthentic thinking is that type of thinking which is dominated by logic and considers the systematic conceptual analysis as the paradigm of
thinking. According to Heidegger this is a degeneration of the original meaning of thinking and continues to be the legacy of metaphysics which is inherently ontotheologic.

The nature of thinking that dominates the traditional metaphysics has been rightly named by Heidegger as ontotheology.\textsuperscript{14} This combined expression brings out the inherent nature of Western metaphysics which Heidegger sees as a combination of ontology, logic and theology. He finds that in the thinking of Plato and Aristotle, a transformation of the early Greek experience of \textit{physis} and \textit{logos} gets articulated as conceptual realities. Plato interpreted Being as Idea and \textit{edios} refers to the aspect of being-seen. Consequently being-seen becomes the decisive criterion of Being. Being as Idea constitutes the whatness of an essent. Appearance becomes real to the degree of participation in the Idea. Truth, in this framework, is conceived as representation and correctness of vision. Heidegger finds in Aristotle's interpretation of \textit{logos} as statement, a logical extension of Being. Instead, \textit{logos} is the primal gathering principle. \textit{Logos} is derived from \textit{legein} which primarily means gathering and secondarily refers to speech or word. \textit{Logos} which originally meant the unconcealment of an entity comes to
be seen as a doctrine of categories. The whole question of truth loses the perspective of *aletheia* and correctness gets the priority. Heidegger finds a theological extension of Being in the Christian interpretation of Jesus Christ as *Logos*. *Logos* is understood here as the mediating word. The thinking that dominates in metaphysics seen from the three-fold extension of Being is ontotheology for Heidegger. It is inherently representational in character and takes the calculative form in the domain of science and technology.

Heidegger would consider authentic thinking as a thinking of Being that enables us to think the truth of Being. The normal ways of seeing thinking considers it as essentially related to our faculties as human beings. In essence it is a glorification of rationality and looses the perspective of Being. Authentic thinking is a response to the call to think. What calls us to think is that which gives us food for thought. The aspect of giving makes Heidegger to relate it to the 'It gives' (*es gibt*). Heidegger wants to emphasize the giving aspect of Being which remains withdrawn in contrast to the aspect of gift. If thinking is a call from the side of Being, it becomes complete in a receptive listening from the side of man. This response
becomes grateful thinking. Thus, for Heidegger, authentic thinking is thanking. Heidegger would maintain that in authentic thinking as thanking, man's privileged relationship to Being is experienced. It is this experience that enables man to shepherd, house and listen to Being.\textsuperscript{15}

Heidegger's use of \textit{Gelassenhiet} (releasement) reflects the above mentioned dispositions. Releasement, as Heidegger uses it, is different from the ordinary ways of understanding thinking. It is characterized by a releasement towards things and an openness to mystery. Releasement, from the perspective of man, is to let-beings-be. The disposition of letting-being-be in no way connotes passivity. Heidegger would maintain that it is beyond the distinction between activity and passivity for releasement does not belong to the domain of will. It is a willless thinking that enables us to dwell in a released manner.

The significant achievement of Heidegger's critique of technology is that the thinking of Being enables him to see the technological present as a consequence of the metaphysical past. He has established beyond doubt that the metaphysical past is a degeneration of the early Greek understanding of
Being. His critique of science and technology is significant for ecology in the sense that it makes us aware of the pernicious dominance of the subject-object model of thinking. The orientation of production becomes the standard relation to entities. The technological man fails to become a listener and misses the opportunity to see himself as one who ek-sists. Authentic thinking, on the other hand, is a thinking that realizes the essential belongingness of man and logos. Logos is that which gathers entities into revealment. Man's role is to preserve the unconcealment and to cultivate a receptive attitude toward the appearing essent. In his reflections we can recognize a strong emphasis to de-center the subject. Gelassenheit, as a positive disposition, is very significant from the perspective of ecology. It is not a let-go but a let-be that does not suggest carelessness but the highest form of care. Releasement enables one not only to let a thing be but also to let all things be. It is the highest form of detachment in this sense. It is particularly significant in a world dominated by unbridled consumerism.
Dwelling is a basic human experience. It is not a matter of finding shelter. According to Heidegger, man fundamentally is a dweller and he dwells in the neighbourhood of Being. Heidegger thinks dwelling in relation to building and he understands the essence of building and dwelling through an elaborate etymological analysis of basic words such as bauen (build) and buan (dwell). Building and dwelling are seen as one whole and that could be the reason for him to write the title, "Building Dwelling Thinking" without the necessary punctuation marks.

According to Heidegger every activity of building is not a dwelling. To dwell, for Heidegger, means to be set at peace, and to preserve the free space that safeguards each thing in its nature. He sees dwelling as dwelling in the Fourfold. The Fourfold is the interplay of the earth, the sky, the mortals and the divinities. They are never by themselves but are only in the one-fold. Heidegger would call it the round dance of the four, as the play of the world. The Fourfold should not to be seen as four separate beings but as that dimension of the world where the play of
the Fourfold is seen in the concealing and unconcealing dimension of Being itself. It is in this connection that Heidegger understands the essential relation of building and dwelling as that form of construction which guards the Fourfold. Guarding the Fourfold means to save the earth, to receive the sky, to await the divinities and to escort the mortals. Heidegger understands this as the presencing of dwelling.

Dwelling is a dwelling in the Fourfold and it is a dwelling with things. One may understand by a thing a concrete material thing, or a mental disposition, or in the sense of a something as opposed to nothing. Heidegger limits himself to the common meaning of thing as a concrete material thing. His purpose is not to discover the material aspect of a thing. Heidegger does not understand the nature of a thing as a bare object but it is something where the assembling of the world takes place. He recognizes the interplay of the Fourfold in things and this is expressed in his expression "thinging of a thing." The gathering and the assembling that takes place in a thing is a belonging together. The gathering is a worlding of the four structural elements of the world. The world, as the Fourfold dimension of the earth, the sky, the mortals and the divinities, is the very dynamism of
Being itself which comes forward from concealment to unconcealment.

Heidegger believes that dwelling should be essentially poetic in character.\textsuperscript{19} He had exceptional regard for the poetry of Hölderlin whom he considered the poet of poets. He sees poetry as the establishment of Being by means of the word. Poetizing is a manner of opening up of Being so that entities may appear in a given manner. Poetizing in this sense is the disclosure of unconcealment and so a coming to pass of truth. Heidegger sees a close relation between poetizing and dwelling. The essential character of poetry enables us to a distinctive kind of building and it is this building that lets us dwell. The poetic dwelling demands that we think the essence of human existence by way of dwelling and that we think the character of poetry as enabling us to dwell.

Heidegger's reflections on poetic dwelling brings us to his unique perspective on language. He sees language speaking in us rather than we speak language. He sees that all the varied scientific perspectives of language view language as an expression of thought. But Heidegger sees the function of speaking as an elucidation of Being itself.
Heidegger's perspective on language can be summarized in his famous expression, "language is the house of Being." This expression informs us that language and Being belong together in an intimate way. It is possible, Heidegger states, to make a three-fold distinction such as word form, word meaning and word thing, in our use of language to refer to things. His contention is that as far as the word Being is concerned, Being has only the word meaning, and not word thing and word form. We aim at Being by going through words and Being itself is dependent on language in a fundamental sense.

The above reflections have important bearing on the picture of man. According to him, man is the shepherd of Being. A shepherd is not the owner of the sheep-fold. He is entrusted with the care, protection and the safe-keeping of the sheep. Man as the shepherd of Being is contrasted with the image of the technological man who is characterized by homelessness and rootlessness. Such a man appears to be not at home anywhere. He acts as a stranger to Being that is the really nearest and a friend to entities that are apparently near."
Heidegger's reflection on dwelling is significant from the perspective of ecology. It is much more than the terminological similarity between ecology and dwelling, for dwelling-saying can be seen as eco-logy. Heidegger understands dwelling as the preservation of the Fourfold of the earth, the sky, the divinities and the mortals. The framework of interrelationship which he established in his fundamental ontology is realized in his reflections on the Fourfold. The Fourfold is not seen as separate entities but are only in the belonging together of the four realms. The imagery of the shepherd communicates the idea of a de-centered subject. Such a de-centering takes away the hubris of modern man who shows the domination of technicity and reduces everything one-dimensionally as raw materials. Heidegger's reflections open up the mystery dimension in things. Things are no more seen as isolated entities but as the gathering of the Fourfold. Thus Heidegger's reflections opens up ecological sensitiveness. It provides a solid critique of our existing unpoetic, exploitative sheltering and opens us to genuine dwelling.
5.3.1 Journeying Beyond

A journey through Heidegger opens the possibility for attempting a journey beyond Heidegger. The attempt to go beyond does not mean to throw away the ladder as Wittgenstein suggested, but a creative interaction between the ecological perspective and the Heideggerian thinking. It would imply a hermeneutical process of going though Heidegger to Ecology, not to end the journey there, but to return to Heidegger through ecology. Keeping this in mind we can raise a significant question at this juncture. In what way does Heidegger's path of thinking enhance ecological thinking? Consequently, how does a thinking from the perspective of ecology enhance the thinking of Heidegger?

We maintain that the significant achievement of the Heideggerian thinking as a whole has been to broaden the dimension of interrelationships. In a negative manner this resulted in overcoming the subject-object dichotomous thinking of the metaphysical tradition. In a positive manner this was highlighted in his elucidation of the fundamental ontology, the core of which is the explication of Dasein as Being-in-the-world. A thinking from the perspective of Heidegger
would demand that ecology which deals with the study of interrelationship among living things and their natural environment should not be approached as an ontic issue but as an ontological phenomenon. The ontological perspective, as Heidegger understands, would desist from approaching ecology from a detached point of view of the present-at-hand. It would imply that the perspective of the ontological existential of the worldhood of the world be presupposed in our day-to-day dealing with nature.

Such an ontological perspective calls for an openness to the revelation of Being that takes place at the realm of ecology. This amounts to a search for the meaningfulness of ecology as such and an attempt to relate it to human existence as a whole.

The dimension of contemporary crisis of ecology points to a revelation of our present-day contingency. The roots of this, according to Heidegger, goes to the metaphysical tradition and its manifestation in the technological domination. One of the significant insight that Heidegger's thinking brings forward is that any amount of larger and better technical solutions cannot ultimately solve the problems of ecology. It needs a thorough re-thinking of our
fundamental attitudes concerning our place in the larger scheme of things.

At this juncture Heidegger's reflections on dwelling becomes significant for ecology. The question of Being does not envisage that man merely be a rational animal but be a dweller in the neighbourhood of Being. Authentic dwelling is a dwelling within the Fourfold. It opens up the mystery dimension in our lives. According to Heidegger our place in the larger scheme of things is to dwell in such a way as to save the earth, to receive the sky, to await the divinities, and to initiate the mortals.\textsuperscript{22} In other words, it is to dwell in a released manner that lets beings be.

The perspective of ecology, on the other hand, in a creative interaction with the Heideggerian thinking enables us to contextualise Heidegger's thinking as well. Contextualization in any form contains within itself possibilities of danger as well as opportunity. Danger is present in the form of challenge and opportunity in the form of possibility for broadening of perspectives.

The perspective of ecology that we have adopted was guided by the framework of interrelationships and an orientation to de-center the subject. They are, in
the ultimate analysis, ways of dwelling. Ecology, primarily as a way of dwelling, manifests itself in the various ways of inhabiting the earth. The basic strength of Heidegger has been to provide a critique of our contemporary unpoetic and exploitative type of living from the unfolding of the history of Being. The unfolding of the history of Being took the form of a return to the origins, and that too the specifically early Greek form. Such a return to the origins enables Heidegger to be critical of the distortions, so much so, that it becomes unable for him to reconcile to the positive dimensions of modernity. The best fruits of modernity are realized in democratic movements and social commitments of this era.

A return to the origins that took the specific Greek form viewed the possibilities of dwelling too in a particular manner. Heidegger's poetic reflections on dwelling appears to be oblivious to the hidden dimensions of dwelling. It is noticeable in the primacy he accorded to the ontological dimension of dwelling. "The real plight of dwelling does not lie merely in a lack of houses."23 The cosmopolitan nature of contemporary cities and the valuable cultural pluralism that they offer would be instances of rootlessness from the perspective of Heidegger.
The ecological perspective would offer a challenge to the single-mindedness of the Being question. It would challenge this thinking to be open to other ways of dwelling. Thus the Heideggerian thinking needs to be reconciled to a perspective of pluralism. It does not mean that we cannot account for such a perspective of pluralism in his thinking. The revealing-concealing framework of his thinking of Being manifests a basic openness. In this connection it is worth recalling a statement of Heidegger: "Being and Time is a way and not a shelter.... A way, not 'the' way which never exists in philosophy." However, Heidegger's rootedness to a tradition manifests a tendency of narrowness that lacks openness to other traditions.

Ecology, as a way of dwelling, should manifest a commitment to ecologically sensitive values. Some of the important values that reflect ecological sensitivity are a care and concern for the preservation of the fragile eco-system, a deep respect for all forms of life, a concern for the needs of the future generation, an unexploitative way of life based on sustainable development, a deep concern for justice, and a form of life that checks the dominance of consumerism.
How far can the Being-question provide sufficient motivation to cultivate ecologically sensitive values? This may not appear to be an appropriate question in the context of Heidegger's thinking, for Heidegger himself has raised serious doubts regarding value orientation. But his objections to values must be seen in the context of his wider critique, viz. a thinking of values from an objective framework does not let beings be. The question of Being is fundamentally a search for meaning, and in the Heideggerian framework meaningfulness belongs to Dasein. Questions of value too are essentially an articulation of meaningfulness. The ecological values of our times are a specification of a meaningful existence in today's circumstances. There could be various factors that influence a person's commitment to values. Genuine thinking, deep reflection, and insight are all important factors for deepening one's motivation. But along with this, a person's cultural background, the religious orientation, and the level of moral consciousness are important considerations. The perspective of the Being question, and the single-minded devotion of Heidegger, may not be inherently open to these dimensions. What people do about their ecology is a specific manifestation of what they think about themselves. We find
that the Being-question, as a way of articulating meaningfulness, and as an attempt to rethink our position in the larger scheme of things can provide an orientation to one's commitment to ecological values. However, this needs to be supplemented with the insights from various disciplines and dimension of individual and social life.

Heidegger once stated:

It is in any case a dubious thing to rely on what an author himself has brought to the forefront. The important thing is rather to give attention to those things he left shrouded in silence."

This study is attempted in this spirit of bringing to the fore the "unsaid" in the thinking of Heidegger.