

THE THINKING "OF" BEING IN
SELECTED WORKS OF THE LATER HEIDEGGER:
ITS RELEVANCE TO EDUCATION

A Thesis

Presented to the
Graduate Faculty of the
College of Arts and Sciences
University of San Carlos
Cebu City, Philippines

In Partial Fulfillment
of the Requirements for the Degree
MASTER OF ARTS IN PHILOSOPHY

by

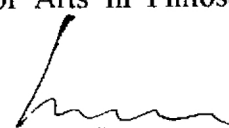
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April 2005

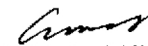


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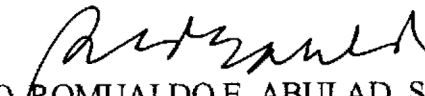

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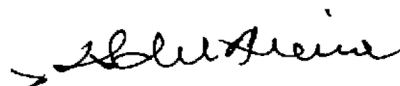

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Comprehensive Examination PASSED: June 1-2, 2000


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ABSTRACT

This study deals with Heidegger's ideas on "thinking" in his later philosophy. Specific works referred to are his "An Introduction to Metaphysics," "What is Called Thinking?" and "Discourse on Thinking." Consequently, it tries to draw out some of his insights into thinking which have educational relevance. This attempt is carried on through an evaluation of four specific areas.

First, the author gives a brief sketch on the distinction between the so-called "early" Heidegger and "later" Heidegger. This sketch however is not very extensive. It only presents two major issues on the matter: the shift from a very rigorous phenomenological method to a more poetic, oftentimes mystical, language of philosophizing; and the shift of theme from a "fundamental ontology" or an analysis of *Dasein* to a direct thinking of Being itself. This shift, or *Kehre*, in Heidegger's philosophy is found to have a serious implication on his concept of truth. In the so-called early Heidegger, apparently truth depends on *Dasein*. This can be found in the pages of *Being and Time*. Hence the early Heidegger is somewhat "relativistic" and "subjectivistic" in attitude. This is rectified in the so-called later Heidegger however. At this stage, Heidegger talks of a "thinking" which belongs to Being. In his later philosophy, he introduces a "thinking" which goes beyond the "relativistic" and "subjectivistic" attitude found in his *Being and Time*.

Second, the later Heidegger's ideas on "thinking" is analyzed and explicated through a perusal of his "What is Called Thinking?" and "Discourse on Thinking." These two treatises reveal that his concept of thinking is not to be equated with the kind of thinking which is "conceptualizing" and "systematizing." He conceives a thinking which is related to the "origin-al" experience of Being in the early Greeks. The "origin-al" experience of Being which is "emergence into presence" and "self-concealing revelation" discloses the characteristics of thinking which Heidegger calls "meditative thinking." This thinking is characterized by "releasement" or "*Gelassenheit*" which is an attitude of "letting-be" and "openness to mystery."

Third, the findings of the preceding analysis and explication is further enriched through relating Heidegger's ideas of "thinking" with his ideas of "language" and "Being" as found in his "An Introduction to Metaphysics" and "What is Called Thinking." Here, Heidegger's interpretation of the Greek terms *noein* and *logos* are discussed. It is found out that thinking as *noein* means the "taking-to-heart" of Being while language as *logos*, or more precisely *legein*, means the "letting-lie-before-us" of Being. These two belongs together as "e-vent" of Beings disclosure or "unconcealment" of itself. Hence, thinking is the thinking which belongs to the speaking of the language of Being.

And finally, some insights on Heidegger's ideas on "thinking" which are relevant to education are presented. These insights are found in Heidegger's critique of "technology" – especially on the "technologized" way of thinking which is prevailing in modern education. His criticisms on technology raise the issue concerning the "origin-al" sense of technology as *technē* and *poiēsis*. Heidegger shows that these two terms are closely related to *noein* and *logos*. It is therefore established that Heidegger's concept of thinking has some serious relevant implications to education, especially on the teaching of "thinking."

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ACKNOWLEDGEMENTS

My earnest thoughts of gratitude I extend here to every “being” who (or which) has “moved,” “affected,” “influenced,” “caused,” “drawn,” and “inspired” me to finish this thesis. I am however quite hesitant to “name” these “beings” since I am a little concerned not only of “calling” them inappropriately into the “open lighting” of “thankful memory,” but most importantly, of an unintentional “over-look” which could thereby even more “conceal” their true worth. If I may commit this, I ask that I may be given indulgence for the “frailty of my memory.” Nevertheless, I dare to utter my thankfulness to the following.

The University of San Carlos, my Alma Mater – true to its being a “mater” – for “letting-me-be” what I am now. You who set, not only my mind, but even more – my heart, astir. Glory to God, to man, and you!

My “teachers” – who are not merely professors – in the Philosophy Department: Dr. Virginia L. Jayme; Dr. Amosa L. Velez; Dr. Rosario M. Espina; Atty. (now Judge) Geraldine Econg; Mr. Antonio P. Diluvio, Mr. Ryan C. Urbano; Bro. Romualdo E. Abulad; Fr. Florencio L. Lagura; Fr. Paul Muyard; and Fr. Heinz Kulüke. There are many professors in USC, but very few are like you – “teachers.”

My teachers in the Graduate School: Dr. Amosa L. Velez; Dr. Cordova, Dr. Agustin L. Sollano, Jr.; Fr. Prouvust, and Fr. Heinz Kulüke. You are truly “excellent” mentors. The “*technē*” of the craft of your “scholarship” and the “*poiēsis*” of your way of “mentoring” has been and will always be a motivation.

My superiors and co-teachers at Cebu Normal University who urged me to attain this degree by their constant reminders.

The members of the panel of examiners, for the challenging questions and encouraging comments and recommendations: Mr. Antonio P. Diluvio; Dr. Amosa L. Velez, Bro. Romualdo E. Abulad, and Fr. Heinz Kulüke.

Reverend Father Heinz Kulüke, SVD, Ph.D. – my adviser – who has been a great influence not only in my pursuits in the academics, profession, life, spiritual journey, but most importantly, for enkindling in me the interest for “Being” – awakening in me the sense for the “useless ”

Miss Odessa Baldazotes Tamayo, far more than the encouragements, the inspiration has brought and is bringing me to a unique and personal experience of the “mystery” of Being.

These very thoughtful persons, for the financial support: Mr. Roy Valleser and Mrs Avelina Zabala-Valleser – my uncle and aunt who had been materially helping our family ever since I gained consciousness, I am so grateful for the “voluntary” financial grant; Mr. Peter King Zabala and Mrs. Sybil Marie Abellana-Zabala – my brother and sister-in-law abroad who immediately sent for my needed financial resource, Mr. Stimson Anthony King – my uncle who had been very lenient in granting needed immediate loans; Mr. Reynaldo B. Inocian and Mr Emiliano R. Nacar – my colleagues who helped me find ways to cope with my lack of funds.

My family – Mr Cornelio C. Zabala, my father; Mrs. Lydia K. Zabala, my very understanding and caring mother, truly a paragon of motherhood, who has always been “there” for me in whatever “in need situation” I am; and my three brothers: Paul, Peter and James – not only for the moral and especially financial support, but most importantly for giving me a “sense of being” through my experience of being “rooted” or having a “ground ‘of’ being ”

Finally, I would like to bear witness to the infinite goodness of *the* Being “beyond Being.” My heart sings of gratitude, praise and worship as I also laud for the powerful intercession of *the* dear Lady, mother of fair love, of fear, of knowledge, and of holy hope.

Daghan Kaayong Salamat !!!



DEDICATION

This thesis is lovingly dedicated in grateful memory to

+ SPO4 CORNELIO C. ZABALA

An upright and deeply God-fearing policeman,

A father par excellence

My father

Lily in the Pond

(as your passing hovers
over our sensibility,
chills every breath,
and tears apart
our defenses)

The surface stills
Still,
Awaits
The gentle plucking
Least
This delicate flower
Falls
Rabidly rippling
Stirring the silence
Imperturbably
Long been borne.

-jkz-