

**Reading Heidegger as an immigrant,
or ‘displacing Dasein’: the
phenomenological implications of
displacement**

Mersiye Bora

Thesis submitted to Royal Holloway, University of London
for the degree of Doctor of Philosophy

School of Politics, International Relations, and Philosophy

2017

Declaration of authorship

I, Mersiye Bora, hereby declare that this thesis and the work presented in it is entirely my own. Where I have consulted the work of others, this is always clearly stated.

Mersiye Bora

September, 2017

Abstract

In *Being and Time*, Heidegger demands that readers reflect on their own experiences. As a response to this demand, I argue that the experience of displacement is missing from Heidegger's existential analytic of Dasein, and that the phenomenon of displacement creates a rich discussion between Heidegger's fundamental ontology and his later writings on art and technology. The task of this work is to establish a dialogue between Heidegger's writings and the phenomenon of displacement. This thesis is a product of thinking about displacement through Heidegger, and thinking of Heidegger through displacement.

The first chapter describes how the meaning of immigration as displacement is effaced in everyday political discourse and quantitative approaches, which have an ontological ground in traditional metaphysics. The second chapter explores Heidegger's phenomenological ontology through his criticism of western ontology, which allows me to show how displacement becomes a philosophical problem. The chapter further argues that the displaced is Dasein, who has lost the world in which it lives and thereby has become homeless. It also considers the primordial homelessness of Dasein, which shows itself in anxiety, and the homelessness of the displaced. Chapter three investigates the differences and similarities between displacement and anxiety. They are similar in terms of disturbing Dasein's dwelling in the world; however, while anxiety individualises Dasein, displacement removes Dasein entirely, and thereby displacement appears to disturb the preliminary conditions of an individualised self. Chapter four describes displacement as a breach in the unitary phenomenon of being-in-the-world, arguing that even though fundamental ontology is a useful starting point, the analytic of Dasein falls short of fully describing displacement. The last chapter argues that the displacing effect of the work of art helps us understand the meaning in displacement, revealed by the displaced one's difficulty assimilating with ordinariness. According to Heidegger, the work of art makes the dwelling place possible; however, displaced artists' works reveal the impossibility of dwelling like Dasein.

Acknowledgements

I wish to thank my supervisors, Professor Nathan Widder and Dr Henry Somers-Hall, for their constant guidance, motivation, and support. I particularly would like to thank Nathan for being a genuinely caring lead supervisor who helped me keep going in the most stressful times for the last two years. I am also grateful to Henry for his encouragement since the earliest stages of this project.

I am grateful to Professor Andrew Bowie for his supervision and feedback on my work during the first two years of my PhD. I learned a great deal from him. I also would like to express my gratitude to Dr Rebecca Roache for her invaluable comments and advice in my annual reviews. My thanks also go to Dr Julia Gallagher for her help in various stages on my PhD.

I am very fortunate to have met great friends during my stay in the RHUL. I would like to thank in particular Amy Smith, Billur Aslan, Daniela Lai, Ellen Watts, Nikki Soo, Nat Rutherford, and Asma Farah.

I am very grateful for having Ezgi Ünsal's friendship since I arrived in London. I would like to thank Vegalantes Dale Sibborn, Ana Luiza Oliveira, Kaja Fenn, Hannah Southgate, Andy Stirling for being great housemates. I am also grateful for the unconditional support of my friends Belgin Yılmaz, Cansu Uzun, Fatma Tınaztepe Keskin, Sezin Karaağaç, Sevi Sertkaya, and Dilek Kadioğlu.

I would like to thank Ayşe Öztürk, Muradiye Türkay Özmen and Oktay Bora for agreeing to be guarantors for my postgraduate studies; their confidence in me made this project possible.

My family has been the main source of inspiration on my writings. I particularly would like to thank my mother Ayşe, my father Necip, and my sister Necmiye for all their love and support throughout the years.

I could not have got through the writing of this thesis without the unending patience, confidence, and support of my boyfriend Arnaud Gallois.

I acknowledge that my PhD is funded by the Ministry of National Education, the Republic of Turkey.

This thesis is dedicated to the memory of my brother Mehmet Bora (1976-1998).

Table of Contents

Abstract	3
Acknowledgements	4
Abbreviations	9
Introduction	10
Thesis outline	18
Chapter 1 - Enframing the Displaced and the Hot Topic of Immigration ..	30
Introduction.....	30
How to be Displaced.....	31
Who is the Immigrant? A definition	36
Words about Immigration	40
Discourse and Idle Talk in Understanding Immigration.....	43
Idle Talk on Immigration	46
Reification and Scientism in the Discourse of Immigration.....	50
Conclusion	56
Chapter 2 - Making Sense of Displacement	59
Introduction.....	59
The Importance of the History of Metaphysics	61
Heidegger's Criticism of Traditional Western Philosophy	63
Descartes, Heidegger, World.....	67
Descartes	69
Substance	71
Hermeneutical Discussion of Cartesian Ontology of the World.....	73
Introducing Displacement as a Problem for Pre-ontological Understanding which Determines Ontological and Theoretical Interpretation.....	79

Displacement of a Cave Man.....	82
Everyday Encounters with Environment and Society	84
a) Ambiguity of the human being	84
b) Caring-in-the-world.....	86
c) Das Man and the displaced one	87
Homelessness in Heidegger and the Homelessness of the Displaced One.....	92
a) Dasein has never been at home: being at home as an illusion	92
b) Technology as homelessness	93
c) Universalisation of homelessness: exile	97
d) Homesickness of the philosopher.....	99
Conclusion	100
Chapter 3 - Displacement and the Problem of the Self in <i>Being and Time</i>	104
Introduction.....	104
Ontological Foundation of the Authentic/Inauthentic State of Dasein.....	107
What is the Undifferentiated Mode?.....	110
Anxiety.....	114
Constancy.....	117
Conclusion	121
Chapter 4 - Displacement: Not Moving Like Dasein	122
Introduction.....	122
Open.....	123
Falling in the World	129
Playing House in the Transcendence of the World	133
Letting Be Sheltered	137
Being Thrown to the Region.....	140
Transparency, Opaqueness, and Acquaintance	145

Mood and Spatiality	148
Is the Light Always Shed on the Passable?.....	152
Interpretation as a Movement	158
Leeway	160
Nothingness and Falling	166
Falling as Building: Dasein is Dispersing the Weight of its Nullity into Ontic Possibilities Through its Being, Which is Care	169
The Present as the Temporal Horizon of Falling	169
Displacement as a Lack of a priori Inauthenticity: Thinking with Patočka's Three Layers of the Movement.....	171
Conclusion	174
Chapter 5 - Reading 'The Origin of the Work of Art' with Displacement	177
Introduction.....	177
Dasein Must Encounter the Work of Art to Understand the Truth of Beings-Themselves	180
Thing and Earth	182
Mona Hatoum's Unreliable World.....	187
Conclusion	193
Conclusion.....	194
Bibliography.....	204
Appendix	220

Abbreviations:

BT: *Being and Time*, 2001

BW: *Basic Writings*, 1993

EPTT: 'The End of Philosophy and the Task of Thinking' in *Basic Writings of Heidegger*, 1993

LH: 'Letter on Humanism' in *Basic Writings of Heidegger*, 1993

QCT: 'Question Concerning Technology' in *Basic Writings of Heidegger*, 1993

PIKCPR: *Phenomenological Interpretation of Kant's Critique of Pure Reason*, 1997

HCT: *History of the Concept of Time*, 1992

OWA: 'The Origin of the Work of Art' in *Basic Writings of Heidegger*, 1993

OET: 'On the Essence of Truth' in *Basic Writings of Heidegger*, 1993

WM: 'What Is Metaphysics?' in *Basic Writings of Heidegger*, 1993

MSMM: 'Modern Science, Metaphysics and Mathematics' in *Basic Writings of Heidegger*, 1993

Introduction

This thesis investigates displacement through Heidegger's philosophy. Using Heidegger's phenomenology, it describes the meaning of displacement as an experience of immigration and what it means to be displaced. Heidegger claims that ontology is possible only as phenomenology, and furthermore, that the point of departure for universal phenomenological ontology is the hermeneutic of Dasein (BT, p.62). That is, Heidegger proposes that ontology is about being, which is not an entity itself but rather the way an entity shows itself to be meaningful. Ontology must not be about the entities or about the facts of those entities, but instead about their being, which is their meaning. The meaning of entities reveals itself in our understanding of ourselves and the world. We are situated in the particular, historical, concrete world, which discloses the meaningful whole, which, in turn, grants meaning to beings. Furthermore, we are also entities who can understand our own being through our encounters with other human beings and entities in the world. We make sense of ourselves as something meaningful through our encounters; that is, our being is 'out there' in our relations in the concrete, historical world where we find ourselves at home among other humans and entities. Our being is existence, which is also the being of Dasein (Being-there), a finite and temporal entity which lives towards its death. As Richard Sembera explains 'In the strict sense, the term Dasein refers to "being-in-the-world," or the structural unity of the world, the self, and the world-self relation' (2007, p.47).

I argue that Heidegger's phenomenology discloses displacement as an ontological issue, but that Heidegger does not grasp the experience of displacement in his ontology because he does not recognise that the unitary phenomenon at the base of his ontology, being-in-the-world, is dissolved in displacement. Next, this thesis turns to Heidegger's later thinking on the work of art, and I claim that the work of art, working at the level of the constitution of the world, provides a vehicle for the illumination of the experience of displacement. This thesis thus critically engages with Heidegger's thought, working with the critical spirit he brings to philosophy to show how the value of his philosophy can be extended.

In order to describe displacement, I consider different kinds of related encounters. The first chapter concerns an encounter with displacement as a subject of everyday politics in terms of the issue of immigration. I argue that contemporary debates about immigration are not related to the experience of displacement which

immigrants actually experience; furthermore, the way immigration is discussed overshadows this experience. The second, third, and fourth chapters present an exploration of an encounter with displacement as an ontological issue. I approach being displaced in comparison to the being of Dasein. The second chapter considers how displacement relates to Heidegger's criticism of the history of western metaphysics as substance ontology, which mistook being, including our own being, as an ontic,¹ isolable object which can be grasped theoretically. It also examines his presentation of relational ontology as a counter to traditional ontology's intentional ignorance of pre-theoretical, concerned, everyday dealings that reveal the most primordial understandings. Concerned dealing is our relation with entities in the world; that is, it is pre-theoretical knowledge of entities.² Relational ontology is thereby fundamental to the existential analytic of Dasein, who is not an isolated subject but an entity whose being is an issue because of the way its finitude usually hides itself in Dasein's daily businesses but also seizes Dasein's being in anxiety, individualising it according to the possibilities of being its own self. The third chapter discusses displacement as a problem of the self, which is Dasein's possibility of being. It is normal for Dasein not to experience anxiety and not be an individualised self, as its being-in-the-world in terms of pre-individual movement of dwelling is a prior condition for Dasein. But displacement is not anxiety; rather, it is a different kind of disruption than this pre-individual dwelling. The fourth chapter explores displacement as an inability to move as Dasein does in the unitary phenomenon of the being-in-the-world, which is the fundamental, a priori structure of Dasein, defined by Heidegger as a primordial and constant whole which 'is not pieced together' (BT, p.65). Displacement, however, dissolves this a priori structure. The fifth chapter confronts displacement in the works of art of displaced artists. This encounter presents an alternative way of understanding, as it provides a meaning which does not

¹ 'Ontic' refers to an entity and to facts about this entity, whereas 'ontology' refers to the being of this entity (see BT, p.31). Dasein is ontico-ontological because it is an entity who is able to understand its being and the meaningfulness of the other beings.

² In *Being and Time*, Heidegger's example to illuminate concerned dealing with entities describes using a latch while opening a door (p.96). However, I believe concerned dealing in terms of knowing the entity is more than this example. We can see this from his early description of the way he relates with *the* table:

Here and there it shows lines—the boys like to busy themselves at the table. These lines are not just interruptions in the paint, but rather: it was the boys and it still is. This side is not the east side, and this narrow side so many cm. shorter than the other, but rather the one at which my wife sits in the evening when she wants to stay up and read, there at the table we had such and such a discussion that time, there that decision was made with a *friend* that time, there that *work* written that time, there that *holiday* celebrated that time. (Heidegger, 1999, p.69)

derive from a habitual way of understanding or a theoretical attitude towards experience. In sum, this thesis opens a space to discuss displacement within Heidegger scholarship while describing the meaning of displacement and what it means to be displaced.

A growing body of research concerns migration and Heidegger. For example, Andrea Martínez Vázquez's (2013) dissertation has provided a Heideggerian reflection on diaspora studies. She advocates the need for change in the social sciences focused on migration, using Heidegger's philosophy to deepen the understanding of migrant experiences without erasing what is shared among humans. She argues that socially constructed differences segregate and distract from fundamental concerns that unite. She aims to direct 'the focus towards that which is shared and not towards that which segregates, without overlooking the individual or cultural differences that arise from particular contexts' (2013, p.11-12). In this way, Martínez Vázquez calls on scholars to revise the terms and concepts that are developed and defined within diaspora studies (p.145-146).

Francis L. Collins and Sergei Shubin (2015) have proposed a broader theoretical perspective regarding life course studies on migration with a Heideggerian analysis of a case study on foreign English teachers' experiences in South Korea. They conduct interviews and surveys to collect stories in order to provide a more 'relational and complex reading of temporality' in migration (2015, p.103). In other research, Sergei Shubin has focused on migration from Eastern Europe to the UK (2015). His article 'contributes to geographical research on migration' using a Heideggerian understanding of time and space (2015, p.359). Shubin suggests that research on migration could benefit from a non-linear understanding of time and should take into account the relational features of migration rather than understanding the migrant as 'object or present-at-hand entity' (2015, p.359).³ Shubin's and Collins's research challenges life course studies and contributes to migration studies within the discipline of geography. Martínez Vázquez, on the other hand, while focussing on shared existential structures, emphasises the importance of understanding what is common for migrants and non-

³ 'Present-at-hand' is a phenomenological category for entities which are not Dasein. What is present-at-hand is a mere being or substance and is the only kind of being understood through theoretical reflection or measuring. Heidegger claims that, within certain limits, Dasein can be taken as being merely present-at-hand, and in that case Dasein, which is the most primordial being-in-the-world, is taken as 'worldless'. To take Dasein as a present-at-hand entity, 'one must completely disregard or just not see the existential state of Being-in' (BT, p.82).

migrants, thereby challenging diaspora studies, which highlights the differences between the two groups. In contrast to the above-mentioned works on Heidegger and migration within the social sciences, I criticise quantitative approaches on migration research, which are not limited to the academic sphere, as diaspora studies and life course studies are, but rather enmesh themselves in an everyday discourse present in average understanding.

Highlighting the importance of relational ontology is important to provide a broader perspective and a deeper understanding of the study of migration in the social sciences. However, the above-mentioned studies do not take into account the possibility that migration experience might also be made invisible within Heidegger's fundamental ontology.⁴ That is, in those projects, the inquiry is directed towards the way migration is studied in the social sciences but does not question the limits of Heidegger's philosophy itself. This is not in keeping with the spirit behind phenomenology:

Phenomenology is a perpetual critical (self-)reflection. It should not take anything for granted, least of all itself. It is, to put it differently, a constant meditation. ... As a wonder over the world, phenomenology is not a solid and inflexible system, but rather in constant movement. (Zahavi, 2008, p.666)

Turning the inquiry towards fundamental ontology itself, Farhang Erfani's (2002) article about the experience of exile does not take Heidegger's ontology as a theory to restore and advance migration studies. Rather, it challenges conceptual categories, such as the authentic/inauthentic division, describing the experience of displacement as something prior to this division.⁵ This method to describe the meaning of being in exile derives from his own experiences as much as his reading of Heidegger's Dasein analysis. Drawing from his perspective, and pursuant to phenomenological interpretation, I approach being displaced through the constitutive items of the unitary structure of Dasein's being.

This thesis not only utilises phenomenology in order to understand displacement; it also puts Heidegger's holistic ontology into question. Thus, I argue that

⁴ Heidegger's ontology is fundamental because he thinks the question of the meaning of being is prior to the 'whatness' of being. Fundamental ontology must be investigated through the existential analytic of Dasein (BT, p.34), as only Dasein understands being (BT, p.243).

⁵ Roughly speaking, the authentic/inauthentic division belongs to Dasein's being. Dasein is usually inauthentic because it does not necessarily take into account its finitude in its everydayness but rather goes with the flow, so that its understanding is shaped by public intelligibility. On the other hand, authentic Dasein considers itself a finite being and therefore is able to make up its own mind without relying on others. Authentic Dasein further owns its past, who it has been, and what future possibilities are available to it. In contrast, inauthentic Dasein is short-sighted towards its own possibilities because it submits itself to the self of 'das Man', who governs the ordinary, everyday way of being.

fundamental ontology is appropriate to examine displacement and, further, that Heidegger misses the experience of displacement in the ontology he develops in *Being and Time*. Arguing that fundamental ontology misses the experience of displacement, however, does not mean that phenomenology is unable to explore it. Rather, Heidegger's own attitude towards the way of making philosophy, towards thinking, compels the task of inquiring his own ontology. As Richard Polt claims:

Although he calls phenomenology his "method", Heidegger has not specified any particular steps that must be followed by the phenomenologist. Like every thinker, he does have certain favourite approaches and turns of thought. But these are not codified techniques for thinking. In his view, the thing one is studying has to dictate one's approach. In this sense, "phenomenology" is an empty label - but its emptiness is a virtue since it leaves us room for developing approaches that are appropriate to what we are examining. (1999, p.39)

Heidegger's thinking on the work of art, though also purely phenomenological, does not rely on the fundamental ontology which is developed through the existential analytic of Dasein. Instead, his approach to the work of art sees it as building a world, opening a region in which Dasein can dwell, and, as such, making fundamental ontology possible. For this reason, the examination of displacement art can help illuminate the conditions that Heidegger's fundamental ontology has missed.

As we have seen from examples above, there is a call to re-examine social science approaches to migration studies and to re-examine Heidegger's fundamental ontology in relation to the experience of displacement. This project both discusses whether the possibilities of Dasein's being are available to the displaced and also suggests an alternative understanding of migration. Instead of relying on the improvement of the social sciences to explore migration, we can look at artworks that reveal the truth of displacement. The truth that I hope to present here is how the experience of immigration shows itself. I argue that from 'The Origin of the Work of Art', we learn that the world of Dasein is a reliable, open region, where Dasein moves within the protected belongingness of entities, and the reliability of the world underlies the unitary phenomenon of being-in-the-world. The experience of immigration shows itself in the impossibility of being Dasein.

This thesis not only provides a phenomenological description of the experience of immigration through the concept of displacement; it also argues that, in displacement, Dasein undergoes a situation that is not included in its possibilities of being.

Heidegger's writings are clearest when readers check his descriptions with their own experiences and recognise them as something that has not been interpreted but always already understood. The reader performs a circular movement that goes between the book and her own experience, interpreting both. Dermot Moran argues that phenomenology is 'a *radical* way of doing philosophy, a *practice* rather than a system' (2000, p.4). This thesis is the product of phenomenological thinking; therefore, in my methodology, there is no hierarchy of experience and theory, as they explain each other. Philosophy's evolution around the theme of already being at home in the primordial homelessness of Dasein invites us to think the relation of Dasein's homelessness, which shows itself in the mood and homelessness that immigrants experience.⁶ This is the way of reading Heidegger to think about displacement and being displaced. Throughout this research, my everyday encounters shape the design and structure, in line with Heidegger's emphasis on starting to look for the meaning of being in everydayness. Against the traditional understanding of being found in metaphysics, which is, in *Being and Time*, represented with the example of Descartes' method in terms of the intentional ignorance of everyday experience and solipsism, I choose material for this thesis from the everyday engagements I experience that help me to understand the meaning of being displaced. According to Susann M. Lavery, 'Meaning is found as we are constructed by the world while at the same time we are constructing this world from our own background and experiences' (2003, p.24).

UK newspapers were not chosen because of the geopolitical importance of the UK, but because I have been reading these newspapers during my research on the meaning of displacement, and my encounters show how immigration is framed as a problem for host countries. Furthermore, movies, novels, poems, some visual artwork, and memories that I recalled during my research manifest themselves as examples of being already understood but interpreted only in the process of reading, thinking, and writing on Heidegger and displacement. As Heidegger implies, "'Phenomenology" neither designates the object of its researches, nor characterises the subject-matter thus comprised' (BT, p.49). However, it does designate the business of interpretation (BT, p.62). The idea of using materials from quotidian encounters aligns with the circular

⁶ According to Heidegger, Dasein is being-in, but this is not like being a spirit contained in a body; rather, Dasein is in the world like dwelling at home (BT, p.79). However, Dasein is also thrown into the world wherein it dwells, and therefore it is primordially homeless. The world as home shelters Dasein's thrownness while hiding what would be Dasein's nothingness without the world.

movement between the reading of the text and everyday experiences. According to Mark Wrathall, Hubert Dreyfus's work 'inextricably intertwines the interpretation of texts with his own analysis and description of the phenomena at issue' (Dreyfus and Wrathall, 2017, p.1). Following Dreyfus's approach to philosophy, in this thesis, the phenomenon that I try to describe is displacement as the experience of immigration, using my readings of Heidegger. I assess Dasein's being against the experience of displacement in order to describe displacement, and I describe this process of reviewing as a follow-up to the realisation of how an individual's past, which Heidegger would call its 'having-been', is determinative for one's own understanding of future possibilities. However, in my case, my having-been as an immigrant shows itself as a phenomenon subject to phenomenological inquiry, through which I project myself as a philosophy student. Heidegger claims, 'Unless we have an existentiell understanding, all analysis of existentiality will remain groundless' (BT, p.360). 'Existentiell' refers to Dasein's understanding of itself as an ontic entity in relation to entities – in my case, my existentiell understanding of being an immigrant or a student. However, existence is also described as 'Dasein's ontical affairs' (BT, p.33). We are as ontic-existentiell beings, and through existing, we become what we think we are, such that what we are is an issue for us. On the other hand, in order to exist, we do not need any theoretical analysis of our existence, and so our existential analytic must draw from the way we understand ourselves as ontic entities whose being is constituted by the 'existentiale', that is, by the universal a priori features of Dasein's being. The first existentiale Heidegger mentions in *Being and Time* is Dasein's being-in in terms of dwelling, residing, being familiar with, and being accustomed to entities (BT, p.80). This is where the experience of displacement appears to be at odds with the constitutive elements of Dasein's being. This part of the book could be interpreted in a different way, as Heidegger says, 'Existential Interpretation will never seek to take over any authoritarian pronouncement as to those things which, from an existentiell point of view, are possible or binding' (BT, p.360).⁷ However, I think that certain existentiell possibilities or impossibilities could be binding for existential analysis.

⁷ It might be worth noting the sentence that comes after this claim: 'But must it not justify itself in regard to those existentiell possibilities with which it gives ontological Interpretation its ontical basis?' (BT, p.360). This non-binding possibility that Heidegger defines is following the footsteps of a hero or being free to take up one's facticity. The concept of 'facticity' implies that an entity 'within-the-world has Being-in-the-world in such a way that it can understand itself as bound up in its "destiny" with the Being of those entities which it encounters within its own world' (BT, p.82). Destiny is later defined as

Heidegger's fundamental ontology is based on presuppositions which contain Dasein's possibilities of being. When interpreting certain examples, I argue that displacement is a condition in which those presuppositions, such as pre-ontological familiarity, inauthentic absorption into one's misunderstanding oneself as an entity, and the possibility of an authentic being-one's-own-self are dissolved. Heidegger claims that Dasein is ontically closest to itself, but ontologically farthest, and that pre-ontologically, it is not a stranger to itself (BT, p.37). Pre-ontological familiarity is about the existentials mentioned above, namely, Dasein's being-in. As this existential is constitutive of Dasein's understanding of itself, Dasein is ontically closest to itself, as it has a tendency to understand itself in relation to entities as an ontic entity; however, Dasein is ontologically farther, as it does not tend to think about the meaning of being the entity it is. I propose that pre-ontological familiarity, which is determinative for the latter possibilities, is shaken in displacement. On the other hand, this pre-ontological familiarity also must be shaken by anxiety, which is the most fundamental state of mind covered up in Dasein's pre-ontological familiar dwelling in order to be an individual self. Dasein cannot find itself as an ontic existentiell without everyday dwelling within pre-ontological familiarity. Therefore, in order to inquire into the meaning of displacement, I move towards the experience of the work of art, which is itself a displacement from average, everyday understanding.

Unlike other forms of this kind of displacement, however, the work of art does not entail being in anxiety. To me, anxiety and displacement are kindred phenomena because both are the opposite of an undifferentiated mode of Dasein, which is a movement of dwelling or of being absorbed in the home-world. The work of art, according to Heidegger, is more primordial than fundamental ontology because it is world-building. Furthermore, the experience of artwork displaces one from everydayness, and as Dreyfus argues, it is 'capable of revealing somebody else's world' (2005, p.409). Dreyfus claims that art 'can be seen as manifesting a world *to those outside it*' (2005, p.409). Turning to the work of art is important for two reasons. First, the work of art can reveal a now-absent world, as in the example of a Greek temple, which shows the kind of world in which ancient Greeks lived because the temple made

'Dasein's historicising in Being-with Others' (BT, p.438). Destiny is a shared way of living and understanding within a particular group that shares the same 'heritage', like being part of a 'generation', in Heidegger's words.

this way of life happen. Second, the example of Van Gogh's peasant shoes shows that the work of art opens up the world of the peasant woman as the world of the other. However, it is important to see the difference between the temple example and the shoes. While the first concerns opening up the historical world, the Greek way of being, the shoes example opens up the being of the equipment whose merit, in *Being and Time*, is that it is inconspicuous. The world of the displaced is similarly inconspicuous, and so the work of displacement art reveals to the other the displaced of Dasein. I have chosen Mona Hatoum's works of art for the same reason that Heidegger chose Van Gogh's peasant shoes. While Heidegger aims to show the meaning of equipment in terms of reliability and protected belongingness of the world wherein Dasein dwells, I aim to show where equipment is unreliable and the belongingness of the world is not protected but rather exposed to vulnerability. Heidegger's example of the Greek temple, which makes the Greek world possible with the presence of its solid material, stands out in relief to Mona Hatoum's *Present Tense* (1996), which reveals the impossibility of the shared historical world with the presence of its slippery material (see Appendix, Figure 1).

Thesis outline

In the first chapter, I present immigration as the occurrence whose meaning is the experience of displacement. However, I distinguish the understanding of immigration as a subject of everyday political discourse and displacement as an experience of immigration, focusing on the former. Immigration is a popular topic of everyday politics, especially in developed Western countries, where it is usually understood in terms of its socio-economic outcomes. However, seeing immigration as a problem of large influxes of people who are seen to be either worsening or improving living conditions of people in the host country is only one approach, and it disregards the existential dimension of immigration. To analyse this perspective on immigration, I reflect upon UK newspaper extracts as examples of the idle talk which sets the discourse of immigration without considering the experience of it.

I present an analysis of the language, word choice, and the way immigrants are represented in newspapers in order to answer the question, 'Who is the immigrant?' Language (Rede), in the way that Heidegger discusses it in *Being and Time*, is the common way of speaking that is constitutive of understanding and public intelligibility, and words refer to the relations within discourse rather than to isolated, particular

entities. Discourse and language in *Being and Time* are not distinct from each other, as discourse is the ‘articulation of intelligibility’ (Lafont, 2005, p.276). If any subject becomes a public discourse, it is already understood in relation to average everydayness, and there is no need to appropriate or take ownership of whatever is talked about.

Setting aside the question of whether displacement can be appropriated or not, there is no need to own the possibility of being an immigrant in order to communicate about immigration. As Edgar C. Boedeker Jr argues, ‘common beliefs, concepts, and ways of looking at things’ are included in the discourse of idle talk communicated by language (2005, p.160). Idle talk is a way of understanding without owning an experience in which ‘what is pointed out gets[s] covered up as it is passed on’ (Heidegger qtd in Boedeker, 2005, p.160).

Even though there is no direct evaluation of the relation between idle talk and technology in terms of how they overshadow meaning, Heidegger’s example of the forester can be read in this way. Heidegger’s forester, who appears in “The Question Concerning Technology”, loses his pathways [of thinking] in the woods of the paper industry, whose newspapers set the agenda of everyday discourse. Inspired by the forester example, I describe how the everyday discourse of immigration is driven by the manner of relating to beings in terms of resources. I argue that technology as a way of unconcealment, which is Heidegger’s description of truth in terms of disclosure as prior to correspondence or propositional truth, is embedded in the everyday discourse of immigration. The essence of technology is enframing based on an ontology which disregards unquantifiable and unconvertible relations, turning them into quantifiable and convertible forms. Enframing is gathering entities by disregarding their relations makes them ready to exploit, and such gathering finds its philosophical ground in traditional ontology, which understands being stripped of its relations. This kind of ontology also leads to scientism, which ‘seeks to reduce us to objects in the world, objects that can be exhaustively explained by objectifying theories like those of physics, biology, or psychology’ (Zahavi, 2008, p.664). This is how statistics handle the ‘facts’ of migration, thereby reifying the being of migrants. Statistics are a faceless representation of immigrants that denies any sort of proximity to them.

Reflecting on displacement as an issue for being through relational ontology draws the discussion to the area of existential thinking. The second chapter shows another way of thinking, in which displacement is not only an economic and political issue of the sort handled in quantitative sciences and newspapers, but also concerns the

meaning of being and existence. This requires reflection on public intelligibility, which is also intertwined with the history of metaphysics.

In the second chapter, I seek other ways to make sense of displacement as the experience of immigration and argue that we need a kind of philosophy which not only rests on abstract reasoning but considers other ways of relating to the world as fundamental to understanding existence. On the one hand, I explore Heidegger's phenomenology as a way to describe experience while examining the immigration experience; on the other hand, I also consider the historically diversified metaphysics of everydayness.

I interrogate Heidegger's writings in order to understand displacement through his holistic ontology, which rests on the unity of world and human being as opposed to metaphysical dualism and substance ontology. Taking into account Heidegger's fundamental ontology, which is a criticism of the Cartesian world concept and Descartes' epistemology, displacement becomes a philosophical problem. Descartes is not interested in the pre-reflective understanding of the world, and he even starts his meditations by rejecting what Heidegger calls our primary relations with the entities which are a concern.⁸ Thereby, the Cartesian concept of the world, which is the totality of calculable, extended things, becomes a negative support for Heidegger to construct his world, where Dasein dwells and resides like at home and relates to entities in terms of its concerned dealings within the meaningful, referential, equipmental whole. Therefore, I argue that displacement becomes a problem for Dasein, whereas the Cartesian subject can never be displaced because this epistemic subject understands the world in terms of extension and divisible, controllable, moveable substance. Furthermore, if we understand entities in this way, we are not able to free their being, as our dealing with them becomes theoretical rather than concerned. According to Heidegger, theoretical understanding is secondary and based on the premises of pre-reflective familiarity. Therefore, instead of ignoring everyday relations used to grasp being, we must investigate the pre-reflective and everyday way of understanding. The most primordial understanding of entities is possible through freeing the being of entities whose physical being is no longer apparent when they are in use. This freeing of

⁸ See footnote 1 for Heidegger's description of the table. That way of description recognizes concerned understanding of an entity as primary. We saw that the table's 5cm short side does not matter as far as his wife likes to read on that side. Being of the table is embedded in Heidegger family's everyday life and dimension of it is rather secondary to everyday dealings.

entities is determinative for Dasein's spatiality and its ability to be within its environment as being-in-the-world.⁹ I claim that displacement happens when Dasein is not able to free entities within a referential whole, which would involve devoting oneself to a task which matters for one's own being. Entities like equipment withdraw their presence; thereby, we free them to their being, which is called 'ready-to-hand' or involvement. I also discuss the referential world contexts, which are historically ordered as enframing, which finds its metaphysical ground in Cartesian substance ontology. Within that world context, the referential whole, namely, the worldhood of the world as the ontological meaning of the world, is deprived of its ontical grounds, and Dasein is thereby not able to be. I argue that displacement is a pre-theoretical issue which is difficult to conceptualise, which is one of the reasons it is difficult to talk about displacement at the theoretical level. The second reason for this difficulty comes from the ambiguity of the human being who dwells in the historical world where Cartesian metaphysics, the dualistic way of thinking, is embedded in habitual understanding.

I further explore the difficulties of talking about displacement, drawing on the ambiguity of modern human beings who think of themselves as the masters of nature. However, their masterhood does not come from their ability to manipulate nature but rather their effortless fit into societal norms and their unreflective familiarity in everyday dealings – that is, it comes from their being-in-the-world as residing at home. They realise this when their homely relations, which are called average everydayness, are challenged by anxiety and displacement. I elaborate on the similarities and differences between anxiety and displacement in the next chapter. First, however, I explore the types of homelessness of the displaced discussed within Heidegger's texts by comparing them with four other kinds: thrownness, technology, the universalisation of exile, and the homesickness of the philosopher. Dasein's 'thrownness' refers to its being delivered over its 'there', its being-in-the-world. Thinking through the thrownness of Dasein, homelessness could be read as more primordial than Dasein's homeliness in the world, as Dasein's dwelling in the world requires evasion from its thrownness. Even though thrownness appears to be a universal condition, Dasein is thrown into a particular world, and its homely relation is specific to that world. Therefore, immigration might be read as being thrown out of that particular world into which

⁹ Dasein is not categorically in space, but the spatiality of Dasein 'is possible only *on the basis of Being-in-the-world in general*' (BT, p.82). 'Environment' is the world around Dasein. Dasein's spatiality is determined in its encounters with entities within the environment.

Dasein is thrown. Second, technology is another kind of homelessness. However, I claim that technology brings averageness, and therefore its kind of homelessness is rather about the specific ambiguity of modern human beings. Furthermore, I argue that in order to lose one's sense of space through technology, one must be able to remain in the world, and so Dasein still sustains its average everydayness. Because immigrants lose their average everydayness, their homelessness is different from the homelessness of the modern subject. Drawing on Julian Young's (2000, pp.192-194) differentiation between ordinary dwelling, which makes one feel a belonging to a particular place, and essential dwelling, which is in the background of ordinary dwelling in terms of Dasein's transcendence over other entities as concernfully being-amidst, I argue that the homelessness of the displaced is the lack of essential dwelling, as the displaced is not able to be-there. However, this experience still shows itself in terms of homesickness for the particular place. Heidegger cites Novalis and claims that philosophising is homesickness; I argue that the homesickness of the displaced also leads to thinking about the meaning of their being. However, exploring the relation between philosophising and displacement is beyond the scope of this research. Therefore, in the next chapter, I instead elaborate on the difference between the homelessness of Dasein, which shows itself in terms of anxiety, and the homelessness of the displaced.

In the third chapter, I consider how displacement poses a problem for the necessary conditions of being a self. This chapter develops Erfani's (2002) idea of being exiled as being prior to the authentic/inauthentic division, and investigates it further using Renos Papadopoulos' (2002, p.17) explanation of the refugee predicament as the distortion of the experience of home, which is the basic and fundamental layer of being human. According to Papadopoulos, this layer is not within the reach of awareness unless it is disturbed. Furthermore, he claims that it comes into awareness like an existential angst. Drawing on these claims, I argue that the undifferentiated mode of Dasein belongs to this layer. Even though anxiety and displacement are the opposites of the undifferentiated mode, they differ because anxiety is an opportunity for Dasein to take up its own possibilities and become a self, whereas displacement is the removal of those possibilities.

I discuss the undifferentiated mode of Dasein as the underlying condition of the authentic/inauthentic distinction, arguing that the undifferentiated mode is also necessary for the distinction between the ontic and the ontological. Furthermore, I suggest reading the undifferentiated mode in terms of the pre-reflective movement of

the dwelling. I claim that this movement belongs to mineness, the way of existing peculiar to each of us, which includes the whole of the comportments of being-in-the-world in one entity which is Dasein. The pre-ontological understanding of Dasein as familiarity is the opposite of anxiety and displacement. As with the authentic/inauthentic distinction, the distinction between ontological and ontical presupposes pre-ontological familiarity, where Dasein falls in the undifferentiated mode within the referential whole. I define falling in terms of its constitutive role as the fundamental movement of Dasein. Displacement is prior to this distinction because in displacement, Dasein is not 'there' in its everydayness, and therefore cannot sustain its mis/understanding of itself as something in relation to its engagements.

I interrogate the contradiction between the pre-individual mode of undifferentiated Dasein and individuating anxiety. Anxiety individuates pre-ontological Dasein into its existentiell possibilities of self. However, as a fundamental state of mind, it also discloses the homelessness of Dasein. I argue that anxiety and displacement are similar, as both of are the opposite of the undifferentiated mode, which is at home in the world in its average everydayness. On the other hand, they differ with respect to freedom. While anxiety appears to be an opportunity for Dasein's being able to choose from among authentic and inauthentic existentiell (ontic) possibilities, displacement deprives Dasein of its possibilities because the loss of the world also brings the loss of existentiell possibilities. Anxiety is Dasein's confrontation with its finitude; anxious Dasein understands that it is a being thrown to its finitude, and it is nothing other than a being falling amidst the entities of the world, in which it is thrown to its own death. This discussion also differentiates the homelessness of Dasein and the homelessness of the displaced while highlighting the difference between anxiety and displacement; it thereby provides an answer to the question that I identify in the second chapter. It further reveals the notion of constancy, which is presupposed in order to be being-in-the-world. Even though Heidegger claims that authentic Dasein achieves constancy of its own self through owning the way it has been and the other possibilities available to make sense of its being within its finitude, I claim that inauthentic Dasein, who lives through disregarding its death, still has the constancy of falling, through which it makes sense of its own being. Falling Dasein is occupied by its dealings which are interpreted as something meaningful by das Man. Das Man is the governor of everyday life as the shared intelligibility of public. Therefore, there is a constancy of the meaningful

background, if not constancy of the self, for Dasein to project itself into the future through its having-been.

Different from anxiety, in displacement, the facticity of Dasein dissolves with the loss of the world. Heidegger makes the clearest ‘facticity’ definition in his 1923 summer semester lecture notes:

in each case “this” Dasein in its being-there for a while at the particular time (the phenomenon of the “awhileness” of temporal particularity, cf. “whiling,” tarrying for a while, not running away, being-there-at-home-in ... , being-there-involved-in ... , the being-there of Dasein) insofar as it is, in the character of its being, “there” in the manner of be-ing. (1999, p.5)

Facticity is being ‘there’ in Dasein’s unity within the whole of its relations with others and among entities. The dissolution of facticity means the disruption of Dasein’s already dispersed being over the being of entities through falling in the particular historical world in terms of concern. I argue that displacement disturbs both this pre-ontological movement of Dasein and the unitary phenomenon of being-in-the-world.

The fourth chapter reveals the difference between the movements of Dasein and the displaced. I argue that the displaced is not able to move like Dasein, which is another way of saying that Dasein does not have displacement among its possibilities. I claim that, in *Being and Time*, Heidegger takes for granted the open region between the birth and death of Dasein. However, in displacement, there is no openness to move as Dasein does.

I use the metaphors of sight and weight in David Farrell Krell’s article, “The transitions on Lichtung” (1986), to understand Dasein’s disclosure of its own being as being-in-the-world together with its existential spatiality between birth and death. I explore the existential-spatial dimension of clearing utilising Krell’s metaphors in relation to the temporal horizon of Dasein. Regarding his weight metaphor, I claim that being-in-the-world is sheltered nothingness,¹⁰ but displacement breaches the unitary phenomenon of being-in-the-world, and therefore the nothingness of Dasein becomes present-at-hand. Nothingness also lies beneath existential guilt, namely the indebtedness of Dasein to its world, which already discloses Dasein as meaningful to itself. Dwelling Dasein has already dispersed the weight of being nothing into its dealings with entities within-the-world, through which it understands itself as something meaningful as far as its dealings are interpreted meaningfully by das Man. With respect to Krell’s sight

¹⁰ Nothingness manifests itself in anxiety when Dasein understands itself as a thrown entity.

metaphor, I argue that the horizon of the open region is always within the sight of Dasein, but because Dasein falls within the openness among entities, Dasein is usually short-sighted, absorbed into entities within-the-world, and projects itself as something while building a life. However, in displacement, the openness is not ‘there’, and so beside the interruption of the basic movement of Dasein, ontic existentiell possibilities which are available within the world into which Dasein is thrown are not transparent to the displaced. Throughout the chapter, I draw a series of circles around the same claims. Even though the content the circles cover is the same, the centre of each circle changes to frame different concepts each time.

To accomplish this, the fourth chapter first explores different but related meanings of the open. It then proposes Katherine Withy’s (2015a) argument of falling as Dasein’s openness to entities, which I read together with the most basic movement of Dasein in the world. Thereby, while describing falling as the basic movement of Dasein and its openness to entities, I argue that openness to entities shows them in the playground [Spielraum, leeway], and that Dasein, as a factually competent player, already understands the rules of the game being played. Dasein must let entities be in order to play, and it already does so as it dwells in the world while building through entities. Those entities are already circumscribed in the region into which Dasein is thrown.

In *Being and Time*, the region is where equipmental belonging shows itself in terms of being ready-to-hand. Heidegger claims that spatiality must be worked out starting from the ready-to-hand because entities are ready-to-hand when Dasein frees their being through using them in order to fulfil a task. Furthermore, Dasein is always acquainted with the world into which it is thrown. However, it is transparent to itself when it has clear sight of the possibilities within its finitude. On the other hand, it is mostly short-sighted because of falling. The displaced, though, is not acquainted with the world, and therefore it is opaque to itself in accordance with understanding oneself through the disclosedness of the world. These explorations show the kind of openness available to Dasein but deprived of the displaced.

I further investigate how Dasein is falling to show the difference between, on the one hand, falling factually in the open region through fleeing towards entities of concern and, on the other, the movement of the displaced. Falling as an existential is constitutive of the spatiality of Dasein. I argue that Dasein is falling with the weight of being thrown. On the other hand, through falling, it is absorbed into the entities through

which it can project itself; that is, it understands itself among the possibilities that are already laid out in the world. The weight of being nothing is dispersed over entities of concern as Dasein already takes space in the world. I am thus able to relate existential spatiality, falling, and nothingness. However, Dasein has a tendency to escape from the burden of being thrown through fleeing into the entities whose withdrawal of their presence puts forward the meaningful projection of Dasein. I suggest that, in displacement, Dasein cannot be absorbed in the entities which should have withdrawn their presence while Dasein projects itself. The clearing that Dasein is as being-in-the-world is its ecstatic 'there' being-in-the-world. As Alejandro Vallega points out, clearing is about 'pre-rational disclosure' (2003). The displaced is in the space where the there-being of Dasein is deprived of its in-being.

Richard Capobianco (2010) points out that, after the 1960s, Heidegger uses the notion of clearing in relation to space. Accordingly, he claims that clearing is about being passable. I argue that this is already manifest in *Being and Time* in terms of 'pre-rational disclosure', to use Vallega's words (2003). Dasein as being-in-the-world is always within the clearing, being-alongside the entities which withdraw their presence when Dasein occupies itself with them for the sake of its ability to be. I argue that displacement is when entities which are supposed to withdraw their presence in Dasein's projection of itself do not withdraw, and not because the entities are broken but rather because the world where Dasein dwells in terms of the relational matrix has disappeared. For example, Mona Hatoum's *Impenetrable* (2009) is there like a forest which is not passable even though it is permeable to light (see Appendix, Figure 2). In order to pass through that kind of forest, I argue that Dasein must rid itself of its spatiality and forbid itself the relations through which it makes sense of itself in the world.

Dasein interprets itself as something by being already understood in the world while dwelling in the world. In accordance with the hermeneutic circle, Dasein must interpret itself as something out of the meaningful whole. John Caputo (1986) and Jean Grondin (2016) claim that Dasein usually does not join the circle in the correct way because of falling. Its interpretation of itself as an ontic entity, that is, its misunderstanding of its being, results from the movement of falling whose temporal horizon is the present. I argue that falling as an existiale is necessary for Dasein, and that in order for Dasein to make sense of itself, it must misunderstand itself through

falling. While falling, Dasein lets entities be, and this is also why falling is constitutive for the space which Dasein takes in as its own spatiality within which it can move.

I explore leeway as a space to move where Dasein lets entities be in terms of significance. Within leeway, the distantly closest entities should withdraw their presence, as Dasein's concern is in the distantly further entities which are environmentally closer. That is to say, when our attention is directed to something or somebody, we do not notice the physical presence of the entities around us. In this way we are letting the entities be in terms of significance. I argue that displacement is when Dasein is not able to let the entities be in terms of significance, even though in *Being and Time*, leeway is taken for granted within the finitude of Dasein as the whole of possibilities, which includes existentiell projections. I explore the limits of leeway by considering the entities which remain in use after migration but do not function within the same for-the-sake-of the referential whole. I draw this inference from thinking of entities as belonging to the displaced, e.g., a car associated with leisure becoming associated with construction, or a suit which withdraws its presence while one is occupying oneself, but which becomes the remainder of the lost having-been when the occupation is lost not because one is fired, but because the meaningful whole within which this occupation is possible is lost. Those entities come into the presence when there is a loss of one's having-been. My analysis of Ergin Çavuşoğlu's video installation on border crossings further explores moving out of leeway. Dasein's leeway contains its possibilities in accordance with its having-been. Furthermore, Dasein is out of leeway when it is not able to let the entities be for-the-sake-of its being. Out of leeway, Dasein is not within world-time, which is understood in relation to everyday concerns, and being out of leeway is out of world-time, when Dasein is not factually falling while dealing with entities, but when the nothingness of Dasein becomes present-at-hand.

Dasein is making-present, bringing-close, and desevering at the present; making-present is Dasein's concerned absorption of entities and desevering is removal of the distance. Through making-present, it builds a life. Every present is making-present, and accordingly, the present is the temporal horizon of falling. The present is just like falling and guarantees the unity of future and past. I discuss the difference between the authentic present, the inauthentic present, and anxiety. At the moment of vision, which is the authentic present, Dasein makes present the existentiell possibilities available to it within the horizon. In contrast, inauthentic making-present is short-sighted, and Dasein

is making-present without looking at the horizon. Anxious Dasein is not making-present because the spatiality of Dasein does not seem meaningful; the way that the displaced is making-present does not include a possibility included in one's having-been. Falling underlies the spatiality of Dasein because it is the ecstatic openness of the present to Dasein's having-been and understanding.

Last, in this chapter, I discuss Jan Patočka's reading of Dasein as a movement in regional affection and his definition of a human being with three layers of movement. According to Patočka, the human being is not a thrown entity which is fleeing to come face-to-face with its thrownness, but rather it is shaped with regional affective movement. However, in Patočka, there is a priori inauthentic warmth that is taken for granted similar to the falling and fleeing of Dasein into inauthenticity. I claim that displacement is the lack of a priori inauthenticity because the displaced cannot flee. In displacement, this inauthentic warmth or flow is missing.

In the last chapter, I aim to visit the difficulties of displaced discussed in the previous chapters in related with existential analysis of Dasein's being. The fifth chapter departs from the privileged position of the work of art in terms of revealing the truth as an alternative to theoretical approaches. The light of the averageness which makes one at home dims in the encounter with an artwork. Furthermore, in the work of art, openness does not come from the there of Dasein, which is determined by its temporal horizon, but from the work itself. Here, I seek to answer the following questions: why does the work of art hold a superior position to the existential analytic in terms of revealing the truth? What can we learn about displacement through works of art?

In the artwork, the truth shows itself in terms of revealing once the encounter with an artwork leads to a kind of displacement from the habitual, everyday, and ordinary. In addition, Heidegger's own experience of artworks in "The Origin" reveals the kind of world in which Dasein dwells, where the being of equipment is the reliability through which Dasein can project itself into its existentiell possibilities. He always thinks of the world as having a protected belongingness and a tradition which comes from shared history. With the works of Hatoum, I show that, in displacement, the being of equipment is far from reliability. Furthermore, in the case of displacement, belonging to a place is violated rather than protected.

I argue that in "The Origin", Heidegger revisits the world concept of *Being and Time* and places it on the firm ground, and thereby the truth of equipment reveals itself in terms of reliability. The truth of beings for Heidegger reveals itself in the work of art

out of the ordinary way of understanding beings. However, Heidegger claims that this out-of-ordinariness does not disorient us. I argue that Hatoum's artwork shows the truth of beings in displacement by challenging the truth of equipment described in *Being and Time* in terms of involvement, and in "The Origin" in terms of reliability and belonging to a place. Her works also question whether the work of art still opens up a dwelling place for historical people.

Chapter 1 - Enframing the Displaced and the Hot Topic of Immigration

Introduction

The relationship between quantitative studies on immigration, newspaper articles, and everyday understandings of immigration as a problem of the West are explicated through the lens of Heidegger's exposition of technology and discourse. I argue that the technological way of thinking dominates everydayness. Calculative thinking, which structures the discourse of immigration, has an authority to prove itself correct. In this chapter, I first clarify the relationship between displacement and immigration before addressing the question, "Who is the immigrant?" through examining the meaning and origin of the word "immigrant" and its everyday usage. Mixed readings of early and late Heidegger provide the main theoretical tools to unfold this everyday understanding. I argue that in the West, contemporary immigration discourse has been dominated by a technological unconcealment of the phenomenon of immigration and, at the same time, immigration discourse has become the subject of idle talk. The discourse developed in Western countries thus not only misses the meaning of immigration as a human experience but also prevents other ways of relating to it. Everyday and scientific discourses about immigration are also based on the reification of immigrants because the sciences, like capitalist production, are essentially technological. This chapter does not aim to offer alternative ways to deal with the issue of immigration in a practical sense, but instead criticises the approach of drawing on different studies as examples of a general approach to frame the issue. This chapter treats immigration as an event leading to displacement, arguing that in the discussion of immigration as a popular topic, newspapers and the humanities fail to perceive the experience. Furthermore, I read the immigration discourse dominated by newspapers in terms of Heidegger's idle talk, which describes the average intelligibility of the public. It argues that idle talk emerges when the experience is not understood in terms of one's own possibility, which is an occurrence found in the history of everyday language. Accordingly, the language used in the humanities which adopts the methods of exact sciences is considered with phenomenological concerns. This chapter criticises the methods that reify immigrants and concludes with a discussion of the meaningful world context, which is enframed not only by the reification of immigrants but also by the Western public.

How to be displaced

Displacement is an experience of immigrants, exiles, and refugees.¹¹ To be displaced is to be at once discordant with the pace of life, remaining out of the flow of familiar everyday worries, and yet trapped within them unfamiliarly. Displacement as a happening is the unconcealment of what is supposed to be concealed when dwelling in the world, and it disorients the way of being in the world. An analogy from Polt's (1999) book is instructive: Polt gives an example of the difference between watching a sports game on TV at home and playing the game. In the first case, play happens as an occurrence detached from me, as 'I merely watch as it passes by ... it goes by before me', while in the second case, the game is an event which happens to me, that is, 'I make it my own, it relates to me' (Polt, 1999, p.147). However, while watching TV, we are also the players in our own game. Most of the time, we play our game as we watch TV, without owning or paying attention to it. Watching from home as part of an audience allows one to take a theoretical approach to the game, while being a player requires involvement in this event, which both happens to the player and is owned by him or her (Polt, 1999, p.147). Displacement is an event which is neither a mere occurrence nor a pure ecstatic involvement. In the event of immigration, one is placed on the bench with the potential to play but lacks the possibility of watching the game from home.¹² The experience of displacement might be difficult to grasp, in the same way that the experience of people with non-congenital disabilities cannot be fully understood by the able-bodied individual, even though for the latter, sympathy towards that kind of experience can arise as a moral act. In the situation of non-congenital disabilities and displacement, spatial and social exclusion are intermingled. Displacement through immigration, exile, and refugee status changes people's habitual lives in relation to place, culture, and society. In the case of non-congenital disability, a person's relation to the world and themselves also radically changes through an entire or partial loss or malfunction of their body. Everyday life is based on routine experiences and familiarity; displacement and disability interrupt this routine. Some empathy workshops have been conducted with people, for example, sitting in a wheelchair in

¹¹ The experience peculiar to being displaced could be understood as non-factic life experience. 'Factic life experience is, literally speaking, "worldly tuned," it always lives in a world; it is, properly speaking, a world-life, and it always finds itself in a life-world' (Zahavi, 2003, p.163).

¹² Displacement transforms the being of Dasein to the impossibility of being Dasein. Displacement is understood by the displaced ones as their own possibility of impossibility, not in terms of death but in terms of the impossibility of being a whole as authentic existentiell. On the other hand, this transformative event is also an occurrence of migration.

order to understand how it feels not to be able to walk, or with people travelling and seeing foreign cultures and new places in order to experience other worlds. Froukje Sleeswijk Visser and Merlijn Koupprie argue, 'Empathy is not a state at one moment, but achieved through a process. The empathiser can enter, wander around and step out of the other person's world' (2008, p.175). This method of understanding, however, is limited in both cases, as participants are aware that they do not have to adjust to the situation permanently but are involved only temporarily in a kind of voluntary role-play. On the other hand, a displaced person cannot 'step out of' their displacement experience after 'wandering around'. According to Heidegger, empathy is supposed 'to provide the first ontological bridge from one's own subject, which is given as alone, to the other subject, which is proximally quite closed off' (BT, p.162). That is, empathy requires an ontologically isolated design of a human subject who is distinct from the other, an isolated human subject who does not need the other in order to be itself. Empathy in the Heideggerian sense is not required between people who share the same lifeworld or who are being-with each other. On the other hand, if human beings' understanding of themselves is determined by their relation to those who share their lifeworld, empathy is understanding the *other* other. This *other* other is the one who is not included in Dasein's being-with-one-another, that is, the *other* does not belong to the same community.¹³ This doubling of otherness manifests itself in talk about those *others* who are not communicated with in the everyday talk of the ones who communicate with one another about those *other* others. Public discourse about immigration, which is not inspired by a particular human being, belongs to the public intelligibility of being-with-one-another.

Displacement is not a universal experience; therefore, immigrants and non-immigrants understand it differently. Immigrants' understanding arises from their experience, which is one of displacement. However, non-immigrants' understanding of immigration remains within the scope of their engagement with the issue in relation to their own world. The world of the non-displaced provides a meaningful framework in which they can encounter the phenomenon and understand its meaning, albeit it in a mediated way. According to Heidegger, 'We encounter entities as being what they are only through their prior disclosure in a particular world' (Lewis, 2012, p.316). In the

¹³ For an interpretation of the 'sociality of Dasein' and Dasein's belonging to the being-with of a particular other through the Hegelian model of mutual recognition and the social substance, see Brandom, 2005, pp.222–23.

Western world, the phenomenon of immigration is understood in relation to socio-economic concerns, which leads to the discussion over whether countries and citizens are affected positively or negatively by immigration. As Jonathan Freedland from the *Guardian* states:

Too often both sides of the immigration debate – for and against – speak about immigration in transactional terms, arguing over what it does for and to us. Opponents say migrants are a drain on the economy; defenders say they add to the country’s prosperity and cultural richness. What’s missing is the experience of migrants themselves. (Freedland, 2015)

The reduction of immigration to socio-economic concerns prevents an understanding of immigration as a human experience of displacement. Speaking about immigration in ‘transactional terms’ hides the being of immigrants by reifying their existence and blocks the possibility of engaging with them in other ways. Speaking about immigration in transactional terms is reminiscent of the enframing which is the essence of technology (QCT, p.309). Heidegger claims that the essence of technology as enframing belongs to the destiny of the West, and it is characteristic of the modern age. In that sense, speaking about immigrants using transactional terms can be taken as the manifestation of how the human being is ordered and challenged in the West, and challenged to take part in the ordering because of being ordered:

Everywhere we remain unfree and chained to technology, whether we passionately affirm or deny it. But we are delivered over to it in the worst possible way when we regard it as something neutral; for this conception of it, to which today we particularly like to pay homage, makes us utterly blind to the essence of technology. (QCT, pp.311–12)

There is no escape from technology. However, if we treat the technological way of thinking as ‘natural’, we cannot see the essence of technology (QCT, p.312), which is important to have a free relationship with it.

The relation between the essence of technology and the destiny of the West reveals itself in the discourse of immigration.

The issues of immigration and immigration control never fail to elicit strong reactions whenever they are raised by political actors or brought to the centre of attention by current events. Attitudes toward immigration are clearly linked to deeply held views about the economic self-interest and social identity of the native population. (Card, Dustmann, and Preston, 2005, p.5)

A philosophical unfolding of the meaningful world framework is required in order to understand why the link between immigration on one side and native people’s economic self-interest and their concern about social identity on the other is ‘clear’. What kind of

background (i.e. world disclosure) provokes native attitudes to immigration in relation to their own socio-economic concerns, rather than in relation to immigrants' own human experiences of displacement? Again, the lived world, which is 'present not as a thing or object, but as meaningfulness' (Heidegger qtd in Sheehan, 2015, p.122), provides us with a meaningful framework to understand this, and it also arranges our encounters with meanings. Accordingly, however, 'these worlds are themselves subject to unconcealment – they emerge historically and are susceptible to dissolution and destruction' (Wrathall, 2011, p.1). That is, the meaningful world context, which determines our possible understandings, is essentially historical, and the metaphysics of the age determine what is meaningful or not, as unconcealment occurs through presuppositions already set in the world towards which we find ourselves destined. History for Heidegger is 'destiny which means that which is sent our way, that on the course of which we find ourselves set' (de Beistegui, 2005, p.115). Enframing as the destiny of the modern West challenges human beings' relationships to themselves and the world. Enframing as a destiny is sending the human being into certain kind of relationships, while doing that it also blocks other ways of revealing. As De Beistegui explains, 'Destiny is the sending that gathers men and beings in a definite manner' which is standing-reserve (de Beistegui, 2005, p.114). .

I argue that the scientific, political, and everyday debates revolving around immigration are in crisis in the contemporary West. This is not because immigration is not the subject of scientific inquiry and therefore debates do not have any *objective* outlook, nor is it because politicians have neglected the subject. Neither is this disconnect caused by a lack of interest in immigration in the Western world, nor the perception that the subject is too complicated. On the contrary, immigration is a widely discussed topic in each of these realms, and the crisis of meaning occurs because scientific inquiry, political debates, and everyday discourse are dependent on one another; together, they dominate the habitual and mediated understandings of immigration.

Newspapers reveal the "facts" about immigration every day through references to *the study*,¹⁴ and the Office for National Statistics is the first resource newspapers

¹⁴ *The study* does not refer to any particular study, but rather to any study to which newspapers and politicians point to in order to prove or develop their arguments. For example: 'Study reveals impact of immigration on UK faiths' (*Telegraph*, 2009), 'Home Office study reveals impact of high immigration levels' (BBC News, 2013), etc.

report when discussing immigration. Politicians also give reference to *the study* when they promote their campaigns, regardless of whether they oppose or defend immigration. But *the study* politicians use to support their immigration policies is based on a reified understanding of immigrants. According to Bell, ‘*Reification*, as first imagined by Marx and later Lukács, describes a process by which capitalism transforms human beings and social relations into things’ (2014, p.1). Standing reserve – unlocking and saving the energy of nature in order to keep it ready to use – lies beneath capitalism’s way of revealing in terms of reification. This demands too much not only from nature but also from the human being, which is so challenged as it is being ordered as the orderer of standing reserve, so that humans in turn become objectless and their being becomes standing reserve (QCT, p.323). However, the human being is never a mere standing reserve; he or she rather ‘drives technology forward’ (QCT, p.323). Through mastering nature as standing reserve, human beings are organised in their own organisation:

Man too is challenged forth – organised rationally and bureaucratically – and calculated as an abstract integer qua productivity, unemployment, demographic shifts, population statistics, etc. Man reveals himself as something maximally useful when properly ordered, arranged, and propitiously ‘sallied forth’. (Smith, 1991, p.377)

The study on immigration considers the displaced not as human beings who live in the world, but as co-existences which threaten or boost the economy of the country or which threaten the native culture or contribute to it through their cultural diversity. This is because *the study* takes place in the world where enframing sets the paradigm; opponents and defenders of immigration, therefore, adopt the same language.

I argue that newspaper articles that refer to these studies block an alternative way of understanding immigration through their reliance on so-called ‘facts’. Consider, for example, an article from *The Guardian* entitled ‘Immigration to Britain has not increased unemployment or reduced wages, study finds’ (Stone, 2015). The study to which Jon Stone refers is Jonathan Wadsworth’s research paper, “Immigration and the UK Labour Market”, which was published as part of a series intended to analyse the 2015 UK General Election. In Wadsworth’s technical language, based on the problematic ontology of scientific research on human phenomena, we find an example

of the reification of immigrants. Even though his analysis argues in favour of immigration, like many other researchers, he uses terms such as ‘stock’ (p.4), which is more appropriate to the description of commercial produce than human beings. I do not attack the study itself or blame the researcher or research community; rather, my aim is to point out how the approach, which is valuable within the current paradigm, is dominated by technological thinking.¹⁵

Who is the immigrant? A definition

I have encountered the word ‘expat’ in the widely-shared article, ‘Why are white people expats when the rest of us are immigrants?’ (Koutonin, 2015). I did not know the word, and there is no equivalent of ‘expat’ or ‘expatriate’ in my native language, so I was bewildered by the distinction in everyday usage. On the other hand, this article has been shared more than a million times because of the bewilderment of people who

¹⁵ It could be argued that this is only a conceptualisation and that we can think conceptually as long as we do not forget our main motivation. However, I claim that once the being of humans is converted into something which has use value, we end up with a different side of the same coin. I do not aim to criticise the practical solutions offered by the following example or the example above, but to point out the slippery ground on which we have built our values. For example, Alexander Betts, Director of the Refugee Studies Centre at Oxford University, criticises Europe’s refugee policy in his works, newspaper articles, and Ted Talks. He mentions the influx from war-torn countries and highlights the fact that 95% of 20 million refugees are in neighbouring countries, and only a tiny number make it to Europe. He claims that the EU needs a ‘comprehensive refugee policy’, which must explain clearly to the public ‘why we should take refugees ourselves – in terms of ethics, law, economic and cultural benefits, and the symbolic importance of reciprocity’. It should also propose a plan to support refugees in other parts of the world.

One approach is to reconceive refugees as a development issue rather than simply a humanitarian issue. Refugees have skills, talents, and aspirations. At their best, development-based approaches to refugees have the potential to provide ‘win-win’ opportunities for refugees, host countries, and donors, until refugees are able to return home. (Betts, 2015)

Betts’ developmental approach consists of the objectification of the other to present that other as being for the best interest of everybody, an approach that affirms the global capitalist system. Refugees are presented as skilful people willing to work and produce, and accordingly, they will not sabotage the current system. Betts also implies that if wealthy governments support the developing host countries, refugees will dwell in a capitalist system just like Western people. Paradoxically, the ‘development-based approach’ lies behind anti-Semitism, as Jewish existence has been understood as a stereotype which interrupts Western civilization. Their way of living was a reminder of the delusion of Western civilization, which is secularised Christian asceticism (Ball, 2005, p.130). Ball claims that the Protestant work ethic is the secular version of Christian stoicism (2005, p.130). The Enlightenment underlies the technological rationale through which the spiritual was commodified. According to Adorno’s ‘non-rationalistic explanation of anti-Semitism’, Jews are ‘the secret gypsies of history’ (Rabinbach, 2000, p.59). Their nomadic existence was considered a threat to the ‘home, family, labour’-driven civilised life (Rabinbach, 2000, p.59). In his letter sent to Horkheimer in September 1940, Adorno writes: ‘the image of the Jew represented a stage of humanity which did not yet know labour, and all later attacks on the parasitic, thieving character of the Jews were mere rationalisations’ (Adorno qtd in Rabinbach, 2000, p.60). Globalisation is presented as inherently different from ‘modern, state-based, territorial politics’, but they are ontologically the same. Modern state politics is based on the calculative understanding of a single nation, while globalisation is the extended form of ‘calculative understanding of space to the globe instead of a single nation’ (Elden, 2006, p.43).

understand and use the word in their everyday lives spontaneously. This section of the chapter is the product of this bewilderment and an attempt to understand the discourse which determines who immigrants are.

In David Card, Christian Dustmann, and Ian Preston's search for an initial definition of 'immigrants', they find that 'immigrant has different connotations in different countries' (2005, p.12). Therefore, they decide not to use the word 'immigrant' but instead the phrase 'people who come to live in the country from abroad' (2005, p.12), which corresponds to the Oxford English Dictionary's definition of immigrant, specified below, except for the use of the verb 'to live'. Card, Dustmann, and Preston explain that they chose the phrase 'to live' instead of 'to settle' or 'to stay' because they did not want to limit their phrase to define the immigrant according to the period of their residency as permanent or temporary (2005, p.12). But it is not clear that this phrase usefully explains the everyday meaning of the word 'immigrant', or that what Western people understand when the word immigrant is heard or read in their everyday encounters with it. Agnes Woolley, in her "Open Democracy" column, considers the question of who the migrant is as raised by Bridget Anderson, Deputy Director and Senior Research Fellow at the Centre on Migration, Policy and Society (COMPAS) at the University of Oxford (Woolley, 2014). According to Anderson, an immigrant is 'neither a French banker working in the city, nor an Australian entrepreneur with a multi-million-pound business, the migrant is predominantly perceived as poor, racially "other" and non-English speaking' (Woolley, 2014). Kalena E. Cortes claims that immigrants can be divided into two groups: economic immigrants and refugee immigrants (Cortes, 2004, p.465). Ermanno Vitale distinguishes traditional and modern migration, considering 'the individual nature of the latter and the material and moral suffering it generates' (Estévez, 2012, p.6). On the one hand, privileged elite migrants, including 'international students, the presidents of transnational corporations, scientists, and highly qualified workers', enjoy the benefits of 'flexible citizenship', which means having rights in more than one country. On the other hand, other modern migrants make individual decisions to leave their countries because they experience 'material and moral hardship such as poverty and economic inequality, political persecution, discrimination, natural disaster, and wars' (Estévez, p.6). One can note in this regard that Australian entrepreneurs, French bankers, and other first-world people living in the UK are usually called expatriates rather than migrants or immigrants.

As I seek an everyday understanding of the word ‘immigrant’, the ordinary dictionary definition should be stated, as it would usually be the first source people use to learn the meaning. The Oxford English Dictionary’s online definition of expatriate (noun) is ‘A person who lives outside their native country’ (2015). The sentence the dictionary editors choose to show the term in a meaningful context is: ‘American expatriates in London’. The origin of the word comes from the medieval Latin *expatriat* – meaning ‘gone out from one’s country’ – and derives from the verb expatriate, from ex- ‘out’ + patria ‘native country’. In my understanding of this definition, anyone who leaves his or her home country to live in another country permanently or temporarily, for whatever reason and regardless of whether the move is involuntary or voluntary, can be counted as an expatriate. The noun ‘expatriate’ does not seem to exclude displaced people such as immigrants, refugees, and asylum seekers. In contrast, the Oxford English Dictionary defines an immigrant as ‘A person who comes to live permanently in a foreign country’ (2015). The word ‘immigrant’ also has a Latin origin, but its first appearance is later than the word expatriate, as it derives from the verb *immigrare*, which started to be used in the late 18th century, according to the Oxford English Dictionary online (2015). However, the example sentence for the word immigrant shows how the everyday usage of the words ‘expatriate’ and ‘immigrant’ have different connotations, as the Oxford English Dictionary’s choice of sentence to demonstrate the use of the word immigrant is, ‘They found it difficult to expel illegal immigrants’. If we look more closely at the definitions and example sentences, it is interesting to see that immigrants – who could be illegal – are the ones who ‘come’ and stay in the land foreign to them, while expatriates – who could be American – live outside of their home country. Accordingly, London is a place to live for an American outsider, whilst immigrants can be expelled. There is no sign in this definition that immigrants are living; they are simply coming and staying. In contrast, expatriates are going and living. On the other hand, while there are also Americans who live under the threat of deportation from the UK, their appearance in newspapers differs from the appearance of immigrants who are ‘poor, racially other, and non-English speaking’ (Anderson qtd in Woolley, 2014). While some foreigners are addressed as illegal immigrants, migrants, refugees, etc., Americans are presented as people who have dignity but have become victims of strict government policy. For example: ‘Deported After 42 Years as a Brit: A grandmother who has lived in Britain since she was a baby is being deported to America’ (Chaytor, 2012); ‘American teacher can stay in Britain’ (McKenna, 2013);

‘Dad facing deportation to US despite living in UK for 53 years’ (Carr, 2015); ‘Increasing numbers of Americans are being wrongfully labelled as illegal immigrants due to tightened security policies’ (*Daily Mail Reporter*, 2011). Thus being an immigrant and being an American in the UK are presented in contradictory terms.

Words for Heidegger are different from and prior to terms because they are ‘not palpable to senses’, and are neither ‘representations’ nor ‘a verbal or a written form’ (Wrathall, 2011, p.141). Words are not entities; they are more like being itself. In Heidegger’s own words, ‘the relation of the word to the thing ... is not a relationship between the thing on one side and the word on the other. *The word itself is the relation, which in each case keeps in itself the thing in such a way that it “is” a thing*’ (Wrathall, 2011, p.141). For Heidegger’s relational ontology, the meaning of entities can be found in their relations to other entities; our encounter with the words in our everyday language is, in fact, our encounter with these relationships.

The difference between the immigrant and expatriate shows itself in our everyday encounters with them. For example, *The Telegraph*, which is considered ‘one of Britain’s “big three” quality newspapers’ along with *The Times* and *The Guardian* (*Encyclopædia Britannica*, 2013), distinguishes the expat and the immigrant in their everyday contexts strikingly. *The Telegraph*’s website shows a division between immigration and expat commentaries; the former fall under the category of UK news, while the latter fall under the category of ‘lifestyle’.¹⁶ The terms ‘immigrant’ and ‘expatriate’¹⁷ must be understood in their everyday connotations in the UK, which is part of the wealthy world. Through saying immigrant/migrant, I do not refer to wealthy-world-people, that is, mostly white, wealthy Europeans, North Americans, and Australians who become expats when they live in foreign countries. ‘Immigrant’ rather refers to the world’s ‘global poor’ in the way Anderson states. The foreign ‘poor’ who move to the wealthy world disturb the capitalist wealth-world context and are understood as an economic and social threat with the potential to dissolve wealthy-world citizens’ complacent everydayness. Therefore, migrants appear as objects of fear rather than human beings.

¹⁶ Steps followed on 26 March 2015.

¹⁷ For empirical research based on semi-structured interviews about the definition of the expat, see ‘Defining the expat: the case of high-skilled migrants in Brussels’ (Gatti, 2009). Gatti claims that the common point within the expat community is their moving conditions, which allow them to think that they could leave at any time, or that they would have been fine if they had stayed at home. Unlike ‘traditional migrants’, expats are not expected to be integrated into the society and learn Dutch, French, etc. (Gatti, 2009, p.4).

Words about immigration

Heidegger construes the word 'language' in an ontologically broad sense as a derivative, world-disclosive phenomenon that 'gathers', 'joins', and 'makes known' prelinguistic meanings, namely, pre-propositional, practical engagements with the world. It is because language is a phenomenon that gathers and collects in order to show, and thus lets things appear, that we understand it as the house of being (Lewis, 2012, p.322). A house, after all, is an abode in which one dwells. In that respect, Heidegger implies that language is where being resides by the safeguarding of Dasein. Prior to defining language as 'the house of being', in which the human being dwells like residing at home (LH, p.262), Heidegger describes language as the totality of words in *Being and Time* (BT, p.204). However, we should not take words as the accumulation of distinct entities, which have their own isolated meanings apart from other words and entities. Wrathall clarifies that there is no relation between the word and the thing: 'the word itself is the relation' (2011, p.141). However, the world in which Dasein finds itself as being-there provides the most primordial meaning, even before Dasein's interpretation of the world through language and the articulation of intelligibility. Later on, in an imaginary interview with his Japanese friend, Heidegger himself writes that:

Some time ago I called language, clumsily enough, the house of Being. If man by virtue of his language dwells within the claim and call of Being, then we Europeans presumably dwell in an entirely different house than Eastasian man ... and so, a dialogue from house to house remains nearly impossible. (Heidegger, 1982, p.5)

In Heidegger's works, human beings' relation to their own language appears as universal, that is, everyone dwells in their own language as they reside in their home. Dwelling occurs spontaneously. A non-fluent speaker cannot dwell in the language, as she encounters terms rather than words first-hand. However, her encounters with terms become less frequent as she becomes more fluent (Wrathall, 2011, p.140). Michael Wheeler notes John Haugeland's comment on language as an 'existing entity' which is 'a communally shared way of speaking' (2015). There are different meaningful practices because of different world frames, and human beings dwell in different houses, in which thinking and meaningful practice are shaped differently. Therefore, it is almost impossible to communicate between houses, and we inevitably miss each other as long as we stay as dwellers in different houses. In order to communicate between houses, we must leave the house and be a guest instead of a dweller, or we

must welcome the other as a host. In both ways, we find ourselves more than detached empirical subjects who try to understand the world through cognition.

Jacques Derrida goes one step further by giving new insight into language in the form of hospitality. He states that he is at home while speaking in French, his native language, and he is ‘more welcoming to Latin and Latinate languages than to others’ (2000, p.7). He claims himself as the master of his own home through speaking French, and being a master allows him to receive, invite, accept, and welcome the other (2000, p.6). Through speaking his own language, he says, he welcomes the other in his home where he has the authority as a master. Wrathall points out that meaningful disclosure of the world is prior to the linguistic meaning of individual words and expressions (2011, p.131); thus, for example, the word Samurai had to be borrowed from Japanese because there is no cultural reference point, societal role, or for-the-sake-of relation into which ‘Samurai’ can fit in the English-speaking world (p.143). This does not mean that we cannot understand what a Samurai is, but that, in order to understand, we must familiarise ourselves with the meaningful background on which the Samurai’s being is built and through which it has a part to play in a holistic, for-the-sake-of relationship. That is, we can only understand the concept of Samurai if we make ourselves familiar with Japanese history. According to Jonathan H. Shannon, ‘The harragas (“those who burn,” from the Arabic verb *ḥarraqa*, to burn) refers to North and West African migrants who burn their identity papers so as not to be easily identified by European border patrol for the purposes of repatriation’ (2018, p.118). The practice of burning fingertips in order not to be identified by border police is also included in the meaning of *ḥarrāg* (Triulzi, 2013, p.214). This could be read as an example of technological gathering which turns human beings’ sense organs or bodies into documents that identify them. On the other hand, the word describes the historical background of the Northern African migrants to the West. English lacks a word similar to *ḥarrāg*, as was the case with Samurai. Heidegger notes that ‘where the word is missing, there is no thing’ (1982, p.141). There is no *ḥarrāg* in English, but instead there is *illegal or undocumented immigrant*, which does not evoke the activity of those who burn. As Wrathall explains, ‘If we think of words in Heidegger’s sense, then a “word is missing” when a world lacks a stable network of relationships that would let a particular entity show up within the world’ (2011, pp.142–43). Being illegal and being *ḥarrāg* do not have the same meaning because they do not belong to the same world, and ‘the word is articulated in public. This articulated discourse preserves interpretation within itself’ (Heidegger,

1992, p.268). A publicly articulated word illustrates the discourse in the spoken language. According to Heidegger discourse 'brings the referential relations of meaningfulness into relief in communication' (1992, p.268). The referential relations of meaningfulness in the discourse of immigration take place through communication; discourse articulates the meanings, and meaningful correlations appear. Interpretation of the articulated word makes the meaning available for being-with-one-another, which belongs to the publicness of Dasein.

The University of Oxford's Migration Observatory Report highlights that the discourse on immigration has been framed around that of British national newspapers (2013, p.2).¹⁸ According to the report, through looking at the language newspapers use in their immigration news, we can gain an 'important insight' into the 'nature of this debate' and understand the critical role that newspapers and their language play in our understanding (2013, p.2). Key findings of the Migration Observatory's media analysis project show that the most common word used to describe immigrants in all types of newspapers (i.e., broadsheets, mid-market, and tabloid) between the years 2010 and 2012 was 'illegal', which is indeed also used in the example sentence to show the usage of the word 'immigrant' in the Oxford English Dictionary online. Descriptors also refer to 'place of origin'. The report shows that, in all newspapers, the consistent correlates with the word immigrant are related to numbers such as 'thousands' and 'millions'. Tabloid newspapers use words referring to movement and security concerns, such as 'into, stay, stop' and 'terrorist, suspected, sham' (2013, pp.2–3). All newspapers use the word 'economic' as a 'consistent collocate' with 'migrant', and tabloids and mid-market newspapers also use 'jobs' and 'benefits'. Newspapers also use metaphors of water, i.e., 'flux', 'influx', 'wave', and 'flood', for both migration and immigration. Among news concerning asylum-seekers, the most commonly used word is 'failed' (2013, p.3).

Wrathall argues that a fluent speaker does not understand words through conscious reflection (2011, p.141). Our experiences of language cannot be described as step-by-step processes: 'first a sensory perception of a sound or graphic mark, followed by a recognition of the sound or mark as a linguistic form, followed by an association of the linguistic form with its meaning, followed by a construction of a unified sense from the individual meanings' (Wrathall, 2011, p.141). Hermann Mörchen argues that

¹⁸ 'The human being is a living thing that reads the newspaper', according to Heidegger. This would be 'a modern equivalent to the Greek definition of the human as a *zoon logon echon*' (Escudero, 2013, p.2).

language, according to Heidegger, is not a mere instrument or tool which only provides communication, but rather ‘a site of ontological disclosure’ (Dallmayr, 1989, p.86). That is, our thinking does not depend on modern metaphysics’ non-linguistic consciousness; rather, ‘language is always “ahead of us” and we only “repeat after it”’; in speaking we submit ourselves to the appeal (Anspruch) of language’ (Dallmayr, 1989, p.86). Language has a ‘function of openness to the world’, which means it plays a determinative role in communication:

By sharing natural language, speakers not only share a conventional system of signs, but, much more importantly, they share the same way of speaking about the things in their world that can be shown. Because of this, understanding language is never a question of hearing sounds, but rather of understanding the significant expression of the world. (Escudero, 2013, p.9)

In terms of immigration discourse, when we hear the word ‘immigration’, we understand the meaning in the context of our holistic, meaningful world frame. That is, our habitual everyday involvements towards its meaning inevitably orient our experience. As the report shows, the most common words UK newspaper readers encounter in relation to immigration in their everyday life through immigration news associate the immigrant with words such as: ‘stop’, ‘thousand’, ‘terrorists’, ‘million’, ‘sham’, ‘come for benefits’, and ‘jobs’.

Everyday language, which is usually spoken and expressed, is described in *Being and Time* as a constitutive phenomenon of Dasein’s understanding and interpretation in its everydayness. In the case of idle talk, ‘understanding and interpretation already lie in what has thus been expressed’ (BT, p.211). Therefore, ‘Dasein is constantly delivered over to this interpretedness, which controls and distributes the possibilities of average understanding and of the state-of-mind belonging to it’ (BT, p.211). That is, Dasein's interpretation and understanding are trapped in everyday discourse because it provides the possibilities of meaningfulness in a determined sense. Dasein in its everyday discourse remains within the scope of ‘the disclosed world’ as being-in and being-with-the-others (BT, p.211).

Discourse and Idle Talk in Understanding Immigration

Language belongs to the ‘existential constitution of Dasein's disclosedness’ (BT, p.203). That is, language plays a constitutive role for the understanding of Dasein because Dasein, using language, interprets the world meaningfully (BT, p.203). Heidegger claims ‘discourse or talk’ constitutes the ‘*the existential ontological foundation of*

language' (BT, p.203). Heidegger's term, Rede, substitutes the Greek *logos*, translated as discourse or talk. Discourse provides communication and 'expresses itself in communication' (BT, p.211). Therefore, discourse and language play an important role in our being-with-others (Braver, 2014, p.60). Heidegger claims that in Greek ontology, Dasein's being is defined as that of a rational animal; accordingly, the being of a rational animal is 'essentially determined by the potentiality of discourse' (BT, p.47). Brogan argues that 'Heidegger translates Aristotle's definition of the human being, *zoon logon echon*, as the living being whose being is essentially determined by the potentiality for discourse. *Logos* constitutes Dasein's way of being, its way of holding itself in relation to itself' (2005, p.141). Heidegger argues that λέγειν ('to talk' to 'hold discourse') and λόγος ('reasoning') come from the same root verb, which is translated as 'to cognise', 'to be aware of'. The same verb is also included in the adjective 'dialectical'. Heidegger interprets logos as Rede; depending on the context, Rede is translated as 'discourse' or 'talk' (BT, p.47); that is, it shares the same root with 'reasoning'.

Logos as 'discourse' (Rede) also means 'to make manifest what one is "talking about" in one's discourse' (BT, p.56). Discourse makes things visible; it 'lets something to be seen, namely what the discourse is about' (BT, p.56). Logos allows things to be seen by pointing them out; however, it has the form of synthesis. In other words, discourse allows things to be seen by pointing them out as something, 'in its *togetherness [Beisammen]* with something' (BT, p.56). Logos, as 'letting-something-be-seen', 'can be true or false' (BT, p.56). Being-true in the context of discourse (logos) refers to discovering, which means letting something be seen from its hiddenness (BT, p.56). On the other hand, 'being-false' means covering-up: 'putting something in front of something (in such a way as to let it be seen) and thereby passing it off as something which is not' (BT, p.57). In newspapers, the socio-economic concerns of people are shown as an issue of immigration through the covering-up of immigration as a human experience, thereby misidentifying the immigration issue as related to a lack of jobs and exploitation of the benefit system, illegality and terrorism, large numbers of people as invaders, and water metaphors to refer to the mobility of immigrants. However, the invisibility of migrants, the hidden being of the immigrant, is not a performative act. For Axel Honneth and Avishai Margalit (2001, p.112), 'looking through' in everyday life encounters is a performative act which makes the other socially invisible. The invisibility of being an immigrant in discourse is different from ignoring a homeless

person on the corner of the street, and it is also different from Honneth's example of nobles getting naked in front of their slaves because slaves, unlike neighbours, 'are not there in a certain sense' (Honneth and Margalit, 2001, p.112). This kind of invisibility is also different from ignoring one's ex-boyfriend intentionally after bumping into him, and it is also different from not recognising a person because she has changed her hair colour. The invisibility of migrants in scientific papers and statistics is not a performative act; rather, it is a technological covering of being that occurs by revealing them as standing reserve. Žižek claims that 'when Heidegger speaks about the essence of technology, he has in mind something like the frame of the fundamental fantasy, which as a transparent background, structures the way we relate to reality' (2014, pp.30–31). Technology designates 'the attitude towards reality which we assume when we are engaged in such activities: technology is the way reality discloses itself to us in contemporary times' (Žižek, 2014, p.31). The invisibility of migrants, whose being is hidden behind numbers, comes from Cartesian metaphysics, which assumes that the 'I' as a human mind, *res cogitas*, is the measure of beings. However, it differs from Protagoras' idea that 'man is the measure of the things', which, according to Heidegger, concerns the openness of Dasein to beings within the finitude of itself (Richardson, 2003, p.420). According to Richardson, 'Instead of simply opening itself up for beings, presentative thought tries to put its hands on them, to seize them in concepts [*Begreifen*] in the sense of dominating them and submitting them to its control' (2003, p.420). This resembles a forester measuring 'the felled timber' for the paper industry with or without noticing that the forest is standing reserve, rather than relating to the forest in terms of its own opening without challenging its nature.¹⁹ Cartesian conceptual understanding works with equations; Descartes' thinking thing is an axiom which takes calculation as the measure of things. This kind of measuring differs from measuring through disclosing. The problem occurs when the calculative measurement of the phenomena becomes the representation of the reality. However, the phenomena and its calculative

¹⁹ 'The forester who measures the felled timber in the woods and who to all appearances walks the forest path in the same way his grandfather did is today ordered by the industry that produces commercial woods, whether he knows it or not. He is made subordinate to the orderability of cellulose, which for its part is challenged forth by the need for paper, which is then delivered to newspapers and illustrated magazines. The latter, in their turn, set public opinion to swallowing what is printed, so that a set configuration of opinion becomes available on demand. Yet precisely because man is challenged more originally than are the energies of nature, i.e., into the process of ordering, he never is transformed into mere standing-reserve. Since man drives technology forward, he takes part in ordering as a way of revealing' (QCT, pp.323–24).

representation do not belong to the same plane, and the event of displacement or the being of the immigrant is hidden behind discourse and technology.

Idle Talk on Immigration

In the 'Idle Talk' section of *Being and Time*, Heidegger explicates the relationship between our everyday understanding and discourse. *Gerede*, idle talk, is everyday language, described in *Being and Time* as a constitutive phenomenon of Dasein's understanding and interpretation of its everydayness. Dreyfus claims that, in the structure of the language, there is something that causes Dasein to lose its primordially or the primordial relations 'to being and to its own being', while making things intelligible to itself, so that it 'slides away from primordially to groundlessness' (Dreyfus, 1995, pp.229–30):

Ontologically this means that when Dasein maintains itself in idle talk, it is as Being-in-the-world cut off from its primary and primordially genuine relationships of Being towards the world, towards Dasein-with, and towards its very Being-in. Such a Dasein keeps floating unattached [in einer Schweben]; yet in so doing, it is always alongside the world, with Others, and towards itself. (BT, 214)

In the case of idle talk, 'what has already been expressed' plays a determinative role in understanding and interpretation (BT, p.211). Therefore, 'Dasein is constantly delivered over to this interpretedness, which controls and distributes the possibilities of average understanding and of the state-of-mind belonging to it' (BT, p.211). That is, Dasein's interpretation and understanding is trapped in everyday discourse because it provides the possibilities of meaningfulness in a determined sense. In the example below, I show how human beings in their average everydayness miss the point of content because of the dominant everyday discourse, which has already shaped their understanding.

A newspaper article titled 'Harmondsworth: Detained asylum-seeker sews up mouth in protest at conditions' addresses the poor living conditions in the Harmondsworth Detention Centre, where detainees have been kept in 'prison-like conditions' which are 'comparable to animal cages' (Green, 2015). The article highlights that the UK is the only EU country which does not have any limit on the length of detention for asylum-seekers. It mentions the UK company Mitia, which took over the detention centre from its former managers, the US company GEO. According to the article, although recent reports had documented improvement in the conditions of Harmondsworth after Mitia took ownership, a Home Office worker provides a

contradictory video account: he admits that conditions in the detention centre have not improved at all. The article also gives space to the claims of migrant rights groups, which express the urgency of migration policy reform in the UK. The chief executive of the Refugee Council, for example, mentions how the experience of detention traumatises detainees and causes life-long impairment. The article ends with a call for a reply from the Home Office, which collaborates with Mitia.

Below are three comments which demonstrate how those who read the article understood the ideas I have summarised above.

Disgraceful. Yet another bill for our hard-pressed NHS? We need to speed up deportations.

If you are not an illegal economic migrant playing the asylum fiddle you may not be locked up. So, tough, don't come here if the conditions are worse than your host country.

Absolutely shocking. Send these poor people home at once.

Human beings in their averageness reproduce the already disclosed meaning of the content of discourse. In our everydayness, '[w]e do not so much understand the entities which are talked about; we already are listening only to what is said-in-the-talk as such. What is said-in-the-talk gets understood; but what the talk is about is understood only approximately and superficially. We have the same thing in view, because it is in the same averageness that we have a common understanding of what is said' (BT, p.212). The above comments concern economic self-interest, prejudice, and the undesirable existence of 'those poor people' who should be sent back to where they come from. The readers' opinions are not influenced by what the article says about the company Mitia, the government's detention policy, or the experiences of people living in the Harmondsworth Detention Centre because the readers' reflections about news on detention centres are related to their preconceptions, which have not been gained overnight; rather, their understanding is limited to, and shaped by, everyday discourse. It would not be appropriate to suggest that there is a universal discourse of immigration. However, human beings' relation to the discourse, which is determined by their own world, is the same. Such preconceptions emerge from the dominant narrative of immigration, which occurs in the paradigm in which meaningful discourse is drawn by nobody and everybody, which Heidegger calls *das Man*. According to Heidegger, our public involvement with *das Man* is usually determinative of our mood. Charles

Guignon explains this by showing the difference between the mood of Americans and Western people before and after the 9/11 attacks. He notes the ‘the upbeat optimism in America before 9/11 and the pervasive fearfulness cultivated and exploited by politicians after 9/11’ (Guignon, 2009, p.196). Heidegger claims that the dictatorship of *das Man* gives an order to mood (BT, p.164); that is, ‘our affective orientation generally discloses a shared world and aligns our responses so that we can be agents in ordinary situations’ (Guignon, 2009, p.196). Things appear to us in a particular way according to how our mood discloses them (Guignon, 2009, p.196). As seen above, the commenters understand from the article only that it concerns foreign people who are not welcome in the country. They reflect on the content more or less in the same way because their understandings are already established with respect to detention and detainees. Heidegger mentions that idle talk is not limited to superficial vocal communication, but also takes the form of ‘scribbling’ and spreads through writing and trivial reading (BT, p.212). The average reader, he says, like the commenters above, ‘will never be able to decide what has been drawn from primordial sources with a struggle and how much is just gossip’ (BT, p.213). This means that they have already obtained an understanding of the subject even before they read about it. Understanding through idle talk is groundless; however, idle talk is public: ‘Idle talk is the possibility of understanding everything without previously making the thing one’s own’ (BT, p.213). In other words, what has been talked about is what we usually talk about, and the talk is not an argument we build using our own minds. Typically, we simply float in average publicness. This is not genuine understanding, and so it ‘develops an undifferentiated kind of intelligibility’ (BT, p.213). Furthermore, commentators as idle chatterers in their average understanding never need or want to know the distinction. As Heidegger puts it, average *Dasein*, in its everydayness, ‘of course ... understands everything’ (BT, p.213). On the other hand, *Dasein* is still present, and what floats around is its presence, albeit not its own Self. Robert Solomon reflects on idle talk as public discourse where *Dasein* is ‘present’ in the discussion as being-with-one-another (1997):

In ‘idle-talk’, two or more *Dasein* participate in an exchange of topically-relevant, but non-disclosed language. (One cannot say ‘ungrounded’, since all shared language or discourse is grounded in a socio-cultural context). In that immediate context, the primary activity is *not* interpretation (i.e. the development of or working out of possibilities projected in understanding [pp.188-189]). However, Being-with is most definitely occurring. And I would add, there is a shared intentionality of the participants toward displaying

commonality or membership with the implication: I know this language and I will speak it with you to show my presence and affiliation. (Solomon, 1997)

Heidegger points out that discourse, which belongs to the essential state of Dasein's being and has a share in constituting Dasein's disclosedness, can become idle talk, as seen in the above example. In this case, we lose the genuine relation to the world, as idle talk 'covers the entities within the world' (BT, p.213). However, idle talk does not deceive us; it does not misrepresent anything. It could be argued that anti-immigration discourse, on the other hand, deceives us because immigrants make a net contribution to society. However, my point is not whether immigrants contribute to society, but rather that the existing discourse on immigration forces us to understand it in terms of calculative thinking, including the benefits of multiculturalism. Our groundless engagement lasts, as a consequence, through misinterpretation of 'the act of disclosing into an act of closing off' (BT, p.213). Things remain covered because of the groundless disclosure, and therefore our understanding does not go beyond the proximal; we talk about things superficially, and '[t]his closing-off is aggravated afresh by the fact that an understanding of what is talked about is supposedly reached in idle talk' (BT, p.211). Idle talk also does not allow us to talk about an issue in any other way; it is not open to new inquiries or deeper understanding. In everyday discourse around immigration debates during the 2015 UK election campaign, it was impossible to discuss 'immigration control', for example, outside of a discussion of restricting the global poor's entrance to the country. Idle talk can be for and against immigration; it can be welcoming and unwelcoming. It is found as 'established in Dasein'; when we encounter a phenomenon through idle talk in our meaningful world context, it inevitably sinks into our average intelligibility, which is calcified by our habitual use of language. Even though we try to interpret it genuinely, the dominant public interpretation affects our understanding as a reference point. Michael Gelven, in his commentary on *Being and Time*, starts with lyrics of 'Dangling conversation', and writes:

Idle talk also refers to those who constantly present a great number of facts and statistics as substitute for rational inquiry, as if through some magic a more exact statistical rendering of what is an obvious fact will somehow generate of itself an understanding of what the problem is or what ought to be done. ... Idle talk is the manner in which the inauthentic they-self articulates its subtle 'smoke screens, which hide the genuine skill of language to expose the workings of what it means to be. (Gelven, 1989, p.107)

Besides idle talk, the everyday understanding of immigration is also shaped by technology as a way of revealing and science as a way of objectifying, which are both based on a Cartesian dualism that allows the epistemic subject to assume the Archimedean point from which other human beings seem to be separate, ready-to-be-ordered entities. In the next part of this chapter, I discuss the effect of technology and science on the everyday understanding of immigration and immigrants.

Reification and Scientism in the Discourse of Immigration

After the Enlightenment, in order to be taken seriously, it is commonly held that we should base our arguments on scientific proof, or, at least, that we should speak using scientific terminology. The modern way of thinking has its own reality which is projected by the 'I':

Heidegger's fundamental challenge to our modern way of thinking as such is that this way of thinking has given rise to a representational view of the world as 'picture.' For Heidegger, this perspective is tied to the egoism of the modern subject, the talk of values, and the practical, world-mastering success of modern technology and science. (Babich, 1995, p.591)

Heidegger argues that, 'Sciences are fundamentally unqualified, since they are not capable of exhibiting what a being is in its own self' (1988, p.53). Danger occurs when scientific representations play the determining role in our engagement with the issue of immigration and immigrants. Scientific examinations of displacement, under the title of immigration, do not contribute to understanding the meaning of the experience insofar as they arise from identity thinking. Identity thinking (a term coined by Theodor Adorno) is the system of categorisation and classification of individuals through gathering them under a universal concept, such as race, citizenship, etc. Such categories do not allow us to relate to the other except by instrumental reasoning, which is ignorant of our a priori affective relations to the world. That is, the sciences, which are based on substance ontology, reduce human beings to mere things when they are the subjects of science. Heidegger's criticism of the sciences shares the logic of Adorno and Horkheimer's criticism of instrumental reasoning.

Donna Haraway claims that 'science has been about a search for translation, convertibility, mobility of meanings, and universality – which I call reductionism only when one language (guess whose?) must be enforced as the standard for all translations and conversions. What money does in the exchange orders of capitalism, reductionism does in the powerful mental orders of global science' (Haraway, 1988, p.580). And

Heidegger writes: ‘The *essence of science*, as disclosing beings for the sake of their disclosedness, involves *objectification*’ (PIKCPR, p.23). Scientific representation has been presented with the assumption that scientific research reveals the truth to every subject, as the epistemic subject holds authority over human thinking. After the Enlightenment, which created the myth of reasoning, human beings were led to believe they were the masters of nature. It was also suggested that the results of a series of experiments, or statistics, are necessary to convince others that what we say is true. According to Lee Braver, the problem is scientism, which claims the view that ‘science gives us the whole and sole truth so that anything that cannot be captured in its terms gets discounted’ (2007, p.168). Scientific comportment starts with the objectification of beings; ‘Objectification means turning something into being’ (Heidegger, 1997, p.19). However, the scientific attitude ‘turns something’ into being only in one mode of being, presence-at-hand, which is a theoretical way of being. Furthermore, scientific methods, which allege to ‘explore beings’, cannot deal with the ‘being of these beings’ (Heidegger, 1997, p.25). In science, there is ‘regional constitution of being’ (Heidegger, 1997, p.25). Each science has particular fields and objects which are its particular beings. The foundation of science is science itself; therefore, it requires pre-ontological understanding (Heidegger, 1997, p.27). The sciences are ‘unqualified’ in terms of demonstrating the whatness of being, or the being of beings (Heidegger, 1988, p.53); they are based on the mathematical, which is learned but not from the things themselves or the openness of the things. Instead, the mathematical is about learning what we already know (MSMM, p.276).²⁰ In this sense, Cartesian metaphysics is the mathematical project which understands the things through a plan that ‘I’ think.²¹

The urge for objectivity is accompanied by the dominant understanding of being or the metaphysics of our time, which has its roots in the Platonic-Cartesian tradition. Heidegger and György Lukács both question ‘the prevailing conception of an epistemic subject who neutrally encounters with an external world’ (Honneth, 2008, p.30). The epistemic subject also appears in the feminist tradition as ‘a conquering gaze from nowhere ... as the god trick of seeing everything from nowhere’ (Haraway, 1988, p.581). Feminists who criticised quantitative methods in the 1960s and 1970s argued

²⁰ As Babich (1995, p.593) points out, Heidegger’s explanation of how we understand elements of the mathematical, such as ‘number three’, recalls Plato’s *Meno* dialogue.

²¹ ‘As axiomatic, the mathematical project is the anticipation of the essence of things, of bodies; thus, the basic blueprint of the structure of everything and its relation to every other thing is sketched in advance’ (MSMM, p.292).

that positivism, which asserts non-biased objectivity, is problematic insofar as it sustains a hierarchy of knowledge between the researcher and the researched, with the researcher holding the privileged position and the researched or the participant becoming the 'object of study' (Curtis and Curtis, 2011, p.142). They rejected measuring the validity or reliability of issues using statistics or numeric representations of human beings and their relations (Curtis and Curtis, 2011, p.142). They further criticised 'the use of surveys and questionnaires to collect statistical data' because 'it is impossible to grasp the complexity of social reality with a series of pre-defined questions' (Metso and Le Feuvre, 2006, p.9). On the other hand, some feminists have found quantitative methods useful to 'demonstrate and prove' unequal societal treatment of men and women, and they argue that it is possible to use such quantitative tools without gender bias or gender-blind analysis. Consequently, some feminists think that numbers could also speak in favour of women. For example, Marilyn Waring holds that numbers could be 'counting for women' and Sherry Gorelick believes that statistics make the 'hidden structures of oppression' more visible (Metso and Le Feuvre, 2006, p.9). In the same way, the visibility of scientific claims could work for and against immigrants. However, the issue to which I have been pointing does not have any pragmatic value. Speaking for or against immigration using numbers and charts does not uncover the meaning of displacement as an experience, but instead reveals immigrants as calculable entities which are not apt for the examination of the phenomenological meaning of displacement. Quantitative methods are structurally problematic, and analysing oppression through the lens of gender-sensitive quantitative methods does not provide a real encounter with oppressed women. As a requirement of this method, the researcher prepares the survey and the questionnaire, analyses the data through computer programmes, and turns the data into the numbers, all of which hide 'faces' in the Levinasian sense, and then publishes a paper. The face in the philosophy of Emmanuel Levinas appears as the undeniable presence of the other, which cannot be objectified. According to Levinas, 'our experience/non-experience of the human face is primordial and inexhaustible. The appeal of the face is pre-reflective ... a kind of lived, felt presence, and experience which I feel in my body' (Moran, 2002, p.350). For Levinas, the face-to-face encounter calls for responsibility and demands a moral act, though on the other hand, he claims, 'if I don't see something as having a face, it has not called on me and I have no responsibility towards it' (Moran, 2002, p.350). Although Levinas considers the face to be abstract, facing somebody still requires

proximity to him or her. Moran claims that Levinas is reluctant to hold the ‘face-to-face relation as a relation built upon two already-existing beings’ (Moran, 2002, p.350), because in that case, the facing would become an ontological rather than an ethical relation. Levinas takes ethics to be first philosophy and criticises Heidegger because he ‘prizes ontology over ethics’ (Eubanks and Gauthier, 2011, p.19). However, I propose that Levinas in an ethical sense and Heidegger from the ontological perspective both oppose the kind of understanding which takes another human being as a distinct entity, and the other as the totality of distinct entities. A vulnerable person who is attributed a numerical meaning, and whose experience is subject to some sort of calculation, appears in newspapers in a processed way. In offering an analysis of domestic violence, for example, through statistics or numbers, we cannot see the faces of the victims and therefore cannot feel the existence of the other. The percentages given by newspapers do not have a presence which helps us to understand any of the women who participated in the study; their presence cannot be felt by the readers’ own bodies. In the same manner, the representative charts, graphs, numbers, and percentages of immigrants in the papers appear in more complicated ways in academic publications, but both cases provide only a faceless representation of immigrants projected onto grids. Newspaper readers in their everyday encounters study figures, numbers, percentages, and graphs on immigration as though such things could reveal the truth about immigration through their representations of immigrants in shapes, numbers, and dots. Truth in modernity is correspondence, the gathering together of beings. Figures, graphs, and percentages are the product of a reified understanding of immigrants. This kind of encounter with immigration as an event which does not affect our practical dealings with the world in our everydayness blocks other ways of understanding it, as the images similarly elicit calculative thinking. Engagement with immigrants through this reifying representation does not allow us to see immigration as an experience of displacement. According to Adorno, modernity ‘systematically distorts’ the way people see the world (Bowie, 2013, p.30). That is, reification becomes the way of understanding based on ‘habituation’ (Honneth, 2008, p.53). As newspapers ‘set public opinion to swallowing what is printed’, a reified understanding of immigration is our everyday understanding of it (QCT, pp.332–24).

‘Reification’ correspondingly signifies a habit of thought, a habitually ossified perspective, which, when taken up by the subject, leads not only to the loss of

her capacity for empathetic²² engagement, but also to the world's loss of its qualitatively disclosed character. (Honneth, 2008, p.35)

In other words, reification is the way of understanding based on habituation. It could be claimed that tradition, technology, or the metaphysics of the epoch accommodates that kind of understanding. Elizabeth Anderson uses reification in an ethical context; her version of reification in a normative sense describes people who do not treat others as human beings but rather 'as numb and lifeless objects—as "things" or "commodities"' (Honneth, 2008, p.19). Anderson's depiction also refers to the psychological term dehumanisation. Dehumanisation for Nick Haslam 'becomes an everyday social phenomenon, rooted in ordinary social-cognitive process' (Haslam, 2006, p.252). Dehumanisation is specified as the 'objectification of others' and the 'feeling of unconnectedness to others' (Haslam, 2006, p.262). Haslam proposes two forms of dehumanisation, animalistic and mechanistic, which dominate our understanding of ethnicity and race, gender and pornography, disability, medicine, and technology. Haslam highlights infra-humanisation as an exemplary theory for animalistic dehumanisation (p.260). Racist comparisons of Africans with apes, and others with 'dogs, pigs, rats, parasites, or insects', are types of animalistic dehumanisation (p.252). Haslam claims that 'dehumanisation is frequently examined in connection with genocidal conflicts' (p.253); for example, the dehumanisation of 'Jews in Holocaust, Bosnians in Balkans, Tutsis in Rwanda' through ideologies which 'likened victims to vermin' happened before the start of the violent treatment of victims. Haslam adds that 'similar animal metaphors are common in images of immigrants ... who are seen as polluting threats to social order' (p.253). Woolley states that 'vying definitions of migration often reach a fever pitch in parts of British media' (2014, p.11). Accordingly, Haslam's concept of dehumanisation appears as 'a journalistic trend'. For example, an article dated 2002 and published in the UK's best-selling tabloid, *The Sun*, depicts refugees as leeches who 'cash in on state benefits' and 'asylum seekers as parasites' (Woolley, 2014, p.11). Katie Hopkins, a follower of this trend, wrote in her *Sun* column just days after 400 people drowned trying to reach Europe by crossing the

²² As I mentioned above, empathy itself is problematic in Heidegger because it suggests building a bridge between two persons who are distinct from each other. In the spatio-temporal capacity of human being, the other is the one who shares the same lifeworld with Dasein. On the other hand, whoever does not share the same lifeworld might need empathetic bridges in order to communicate authentically, as they are distinct from each other. However, communicating with a person does not provide the experience of displacement, but rather an understanding that avoids disruptions of one's own world.

Mediterranean Sea in an illegal way: ‘Make no mistake, these migrants are like cockroaches. They might look a bit “Bob Geldof’s Ethiopia circa 1984,” but they are built to survive a nuclear bomb. They are survivors’ (Usborne, 2015). Theories which are value-based and based on the objectification of the other are examples of a mechanistic dehumanisation (Haslam, p.252), which is characterised by ‘disregard and indifference’, and, furthermore, in technological domains, is based on causal history (Haslam, p.260). Haslam claims that empathy disorders and mechanistic dehumanisation are both marked by a ‘lack of emotional depth, warmth, and prosocial concern’ (p.262). According to Lukács, the capitalist free-market system causes ‘subjects to take up a merely cognitive stance toward their surroundings’, and reification is the loss of empathic engagement as a result of capitalist production (Honneth, p.58).²³ Honneth claims that Lukács simplifies this by displacing ‘activity and praxis’ and using ‘the social factor of “the market”’ instead (Honneth, 2008, p.58). Reification, for Honneth, arises from forgetfulness of recognition, which for him is prior to our cognition (Honneth, 2008, p.19). Honneth says that our forgetfulness of recognition is not like ‘unlearning’; rather, reification is the forgetfulness of recognition in the sense of our loss of attentiveness during cognition (Honneth, p.58). By looking at graphs and statistics, which represent the ‘truth’ about immigration, there is no chance to attend to the experience of displacement. Furthermore, such representations, which purport to reveal the truth, indeed cover up experience. As we forget recognition and empathic understanding of the other as the foundation of our cognitions, we see the world as a totality of detached objects (Honneth, 2008, p.58), which is reminiscent of Western metaphysics as the historical essence of technology in the Heideggerian sense.

In this respect, forgetting our antecedent recognition, which takes to be the core of all forms of reification, indeed corresponds to the result produced by a perceptive reification of the world. In other words, our social surroundings

²³ Sheehan argues that Heidegger mentions capitalism only twice in his publications (Sheehan, 2015, p.288; Bowie, 2016, p.257). He claims Heidegger did not contaminate his philosophy ‘by such “ontic” history’. On the other hand, Hemming argues that Heidegger’s term *das Gestell*, mostly translated as enframing, with Sheehan’s translation ““exploitable-for-use” places that discourse firmly into the same province as anything *capitalism* was ever intended to name’ (Hemming, 2015). Bowie (2016, p.260) points out that ‘Heidegger’s assimilation of history to history of philosophy’ through subsuming the meaning of being into key philosophers’ understanding of being is the main problem. Heidegger’s history of being makes sense if we read it in relation to ontic history which consists of concrete events. Elden, in his *Understanding of Henri Lefebvre*, argues that according to Lefebvre, Heidegger examines everyday life theoretically; his philosophy, like Hegel’s ‘needs to be stood on his feet’, and therefore ‘theory needs to be related to practice, to material condition’ (Elden, 2004a, p.79). Žižek points out that there is an ‘ontological indifference’ between capitalism, fascism, and communism as concrete sociological systems, as ‘they all belong to the same horizon of modern technology’ (Žižek, 2000, p.14).

appear here ... as a totality of merely observable objects lacking all psychic impulse or emotion. (Honneth, 2008, p.58)

Our understanding through numbers prevents our attentive understanding. For Heidegger, the term corresponds to the technological understanding of the world, and ‘the modern practice of politics is plagued by the spirit of social standardisation and scientific-technological calculation’ (Eubanks and Gauthier, 2011, p.9). Technology as a process does not leave human beings out of the system which orders beings as standing reserve, as a resource. Miguel De Beistegui states that the ‘human itself is measured and evaluated in terms of resources, energy, productivity, and power’ (2005, p.110). Therefore, modern politics is not immune to the history of metaphysics as it determines the ‘spirit’ of the epoch.

Conclusion

Card, Dustmann, and Preston have written a paper which aims to understand attitudes towards immigration through a survey called the European Social Survey (2005). They claim, ‘[T]ypically, surveys have asked how a respondent would alter policy from its current stance (*i.e.*, whether they would prefer to relax or tighten immigration policy)’ (Card, Dustmann, and Preston, 2005, p.13). Through phrasing the question about the immigration restriction policy to understand whether people want more ‘relaxed or tightened immigration policy’ (2005, p.13), they do not use the words ‘relaxed’ or ‘tightened’ for the sake of ‘neutral wording’ (2005, pp.12–13). Instead, they phrase the question as, ‘[H]ow many people of different types should ideally be permitted to enter the country on a 4-point scale: “many”, “some”, “few”, or “none”’ (p.13, 2005). The native participants across Europe checked boxes to answer the multiple-choice questions which were phrased neutrally. But the participants’ thoughts about immigration policy had already been determined and limited before their responses were recorded by the four choices available to them. Because of the structure of questioning, participants’ thoughts were framed in advance. According to Heidegger, each valid inquiry consists of three components: ‘that which is asked about [*sein Gefragtes*], that which is interrogated [*ein Befragtes*], and that which is to be found out by the asking [*das Erfragte*]’ (BT, p.24). Kaan H. Ökten points out that Heidegger uses ‘that which is to be found out by the asking’ instead of ‘the answer’ in order to show the unity of the question and its answer, because the answer is in fact not independent from the question, although they might recall different and independent entities (2012, p.92).

The questioning reveals the respondent's understanding and/or the meaning concerning what is asked. However, questioning through surveys, which are commonly made up of multiple-choice questions, enframes the answers in advance, transforming the respondents' understanding into types or groups. Furthermore, the participant's answer does not make sense without their other answers. The participant's individual attendance of answering the questions by ticking boxes becomes lost in the totality of answers, similar to the existence of immigrants whose being is gathered together in terms of their quantity in the question. De Beistegui points out, 'Technology transforms the nature of our relation to beings, and to the world as a whole. As a result of this challenging that characterizes the specific mode of disclosure of technology, what is disclosed is there in a certain way. It stands there, always already available, in reserve' (2005, p.110). According to Heidegger's terminology, the situation of the world's appearing as a standing reserve is *Bestand*, which means stock. However, Heidegger claims that the word *Bestand* means more than a stock (QCT, p.322); it is standing-reserve, a kind of ordering of the beings as ready to use, which needs a call to be activated. In such an understanding, even the subject-object distinction becomes blurred. Standing reserve does not appear as an object, as it is a way of ordering the world and ordering beings, including ourselves.

The subject-object dualism was a necessary stage on the way to the progressive technologisation of the world. It amounted to a first moment of reification of man and of nature. But this dualism, and the world-view it projected, underwent its own dissolution. In technology, there is only one reality, which amounts to a further stage in the process of reification. The fact that, nowadays, the world is increasingly seen in terms of flow, whether of energy or information, does not contradict the idea of reification. For the flows in question are entirely derived from a mathematical, and often cybernetic representation (known as modelling) of the world, through which differences between beings are annulled. (de Beistegui, 2005, p.110)

As I mention above, because of its ontological pre-acceptances and methods, science is enframing, and the scientific attitude is blind to other forms of engagement. Therefore, what science reveals about immigration is done by its concealing the meaning of displacement. Objectivity and the sciences, which are so intermingled with press and politicians, cannot give the meaning of displacement because the discourse they create is detached from the being of immigrants. Science and the discourse intermingled with it together reveal immigration, and through revealing, they also create a certain kind of

relation. In the same manner, scientific papers reveal native people as pre-defined conceptual entities and calculable beings.

To deal with the issue of immigration, those humanities which took the 'exact sciences' as their model apply survey methods, statistics, and economic effectiveness. They 'measure' the experience by evaluating pros and cons. They do not deal with displacement directly but only indirectly, through methodical projection. Displacement in terms of immigration has been taken solely as the movement of a group of poor people to different geographies. We learn about immigration not from immigrants and displaced ones, as for the immigrants themselves, displacement has not only political, economic, and sociological consequences, but it also changes an immigrant's relation with themselves and with the world. In the next chapter, by considering Heidegger's anti-Cartesian relational ontology, which is based on everyday dealings with the world as the basic constitution of understanding, I explain how displacement changes a fully involved human being's understanding of himself or herself and the world.

Chapter 2 - Making Sense of Displacement

Introduction

I argue that, in order to understand the experience of displacement, the kind of philosophy which takes everydayness as a core issue and deals with the interpretation of experiences without ‘favouring to intellect over experience’ (Pascal, 2010, p.3) is required. As Braver explains, reason is ‘an important tool to understand’ the meaning of the world, but it is a tool which is ‘blind to’ other ways of understanding, such as moods and feelings (2014, p.3). The phenomenology of Heidegger deals with human beings and their relations with the world through a holistic approach between the world and human beings. David Seamon explains, ‘Most simply, phenomenology is the description and interpretation of human experience’ (2013, p.143). Heidegger tries to disclose our pre-reflective understanding of the everyday world as the most primordial understanding. However, Charles Guignon points out, he had full awareness of the difficulties of interpreting our everyday life, as ‘our seemingly self-evident presuppositions are deeply ingrained products of a tradition that has become sedimented as “common sense”, and so they keep creeping back into our language and thought, warping our understanding of being back toward the calcified vocabulary and outlook of the tradition’ (Guignon, 2009, p.197). Heidegger himself claims the method of his investigation is ‘phenomenological description’ which is based on interpretation (BT, p.61). In *Being and Time*, he lays out what is most familiar with an unfamiliar language.

Unlike Husserl, Heidegger avoids using the terminology of traditional Western metaphysics to avoid the trap of problems such as mind–body dualism which mark the history of philosophy. In contrast, the philosophy of Heidegger, as the philosophy of everydayness, starts from an existential analysis of a fully involved human being. Akoijam Thoibisana writes, ‘It may be rightly pointed out that Heidegger’s *Dasein* is an all-inclusive embodied person, which incorporates all social, regional, cultural, and political perspectives on body and not just pure consciousness in the absence of body’ (2008, p.4). Even though it is questionable whether Heidegger accounts for excluded individuals who encounter difficulties in involving themselves in the everyday, such difficulties show themselves in terms of the subject of meaning. As has been said before, displacement in terms of immigration radically changes an individual’s life and thereby their understanding of themselves and the way they understand the world, as the

familiar becomes unfamiliar. According to Stuart Elden, ‘We are not beings, who are in a world, but always already in a world in our being, being-in-the-world. Similarly, the world is not constructed along mathematical, scientific lines, but encountered through experience and living’ (2006, p.118). Heidegger’s human being, Dasein, is being-in-the-world like residing at home.

In this chapter, I explain the influence of the dominant metaphysics on our understanding of the world. According to Heidegger, the metaphysics of an age creates paradigms which set the ground for understanding. I compare and contrast the dualistic Platonic Cartesian tradition and Heidegger’s holistic philosophy in terms of their approaches to human beings and their relation with the world. The holistic ontology of Heidegger does not exclude an individual from her world; therefore, it proposes that human beings are involved entities. This kind of ontology argues that human beings’ understanding of themselves depends on their relations with the world. By contrast, the Cartesian tradition underlies the scientific approach which treats human beings as entities separate from the world. Drawing from an example of an academic’s struggle with writing about his own exile, I discuss the struggles of philosophising on exile. Later, I interpret Plato’s cave allegory in terms of relational ontology. Plato’s cave allegory is important in two senses: it underlies the traditional Western understanding of reality and of truth, and the allegory is also built on the concerns of displacement, such as the process of adaptation. It is possible, therefore, to read the cave allegory from the perspective of displacement. Subsequently, I discuss the role of meaningful space-society engagement for human beings’ understanding of themselves by explicating space as a dwelling place of human beings. I consider the relationship between equipmentality and the sociality of Dasein. Dasein in its everydayness cannot extricate itself from *das Man* (Guignon, 2004, p.126; Carman, 2003, p.143; Polt, 1999, p.63), a shared identity which constitutes publicness. Dasein as an involved-engaged subject understands itself through its relations. However, when people become displaced, their understanding of themselves and the world changes correlatively. As Erfani points out, ‘To live is to live-there and to be-there; consequently not-being-there is disastrous’ (2002).

Following this consideration, I address what happens if Dasein emigrates. Through answering this question, I explicate the limitations of Heidegger’s fundamental ontology. I briefly discuss the concepts of ‘dwelling’, ‘homelessness’, and ‘technology’, considering the early and late writings of Heidegger.

The Importance of the History of Metaphysics

For Heidegger, history is traceable through the history-of-being in the work of metaphysicians (Wrathall, 2011, p.181). In ancient Greek, being was *phusis*, self-arising nature; in the medieval period, being was God's creation; in the modern period, which starts with Cartesian metaphysics, 'beings became objects that could be calculated and penetrated by calculation' (Wrathall, 2011, p.182). Descartes is the last metaphysician of the history of Western philosophy, and the technological age was built on his ontology. Beings which are calculable become ready to use as standing reserve:

The history of being is, therefore, a series of different background understandings of being, and is traceable in the works of metaphysicians because they articulate the understanding of being that characterises the age and determines cultural practices. Heidegger, then, was a preparatory thinker in the sense that he made us aware of the background understanding of being that governs our modern technological practices with the hope of preparing us for a transformation of this current age of being. (Lewis, 2012, p.323)

As is implied above, the meaning of being has also changed according to the metaphysics of the epoch. Furthermore, each division of the history-of-being could be taken as a Kuhnian paradigm, which are even incommensurable between each other (Braver, 2014, pp.152–54). People encounter phenomena in accordance with the dominant understanding of being of the world; that is why, as discussed in Chapter 1, the metaphysics of an epoch plays a crucial role in our understanding of immigration. Mark Ormrod (2011), who directs the project 'England's Immigrants 1330–1550: Resident Aliens in the Late Middle Ages'²⁴ has discovered that,

In contrast to contemporary suspicion of high-status groups and racial/religious minorities, there is every indication that public opinion and official policy treated the resident alien with a remarkable degree of tolerance. Inter-ethnic friction was not necessarily the norm of social and political behaviour in the later Middle Ages.²⁵

That means that immigration in the Middle Ages was not necessarily characterised by social turmoil, as the meaningful background of the epoch did not present immigration as an issue of social and political conflict.

According to Heidegger, the meaning of appearance changed after the death of God, as we started to relate to everything as a resource (Wrathall, 2011, p.196). If God is dead, it does not make sense to 'love the created for the sake of the creator' any more

²⁴ The project is available online at: www.englishimmigrants.com

²⁵ Available at: www.york.ac.uk/news-and-events/news/2011/research/medieval-immigration

(Yunus Emre, qtd in Baykal, 2012, p.189). Akeel Bilgrami describes the relation between the advancement of modern sciences in the 17th century and the death of God (Bowie, 2013, p.1). Accordingly, Nietzsche's announcement of the death of God is followed by the development of modern sciences.

As I point out in the previous chapter, it is commonly held that today we should base our arguments on scientific proof, or that we should at the very least speak with its terminology. Further, we must show the results of series of experiments or statistics in order to convince others that we speak the truth. The scientific attitude requires objectivity and universality. On the other hand, Heidegger rejected the idea of 'eternal truth', which is permanent and independent of time (McGuirk, 2008, p.170). That is, he rejects grounding truth in a self-sufficient and permanent substance, which he felt might not be sustainable. The notion of truth comes to prominence in Heidegger's later writings, borrowed from the Greek term *aletheia*, translated as unconcealment. Considering unconcealment, it is not possible to reach an exact answer of what being is (Wrathall, 2011, p.1). Furthermore, unconcealment underlies all understandings; therefore, truth is not absolute, as it arises from unconcealment of beings, which comes along with the dominant metaphysics of the dominant understanding of being. Truth for Heidegger does not have any *fundamentum inconcussum*. Wrathall points out the priority of concealment with regard to unconcealment in terms of understanding entities and worlds (2011, p.2, p.12). According to Heidegger, concealment has two senses: It can be used for situations of 'having no awareness of', and also for having 'no possible context' (Wrathall, 2011, p.2). That is, in the case of unconcealment, we have awareness of an entity and we can consider it in a meaningful context: 'Unconcealment consists in bringing things to awareness, but also creating the context with which things can be what they are' (Wrathall, 2011, p.2). Truth is not the truth of a substance; it is rather the relation which brings itself into being through human understanding. Later, I argue that displacement is the unconcealment of what is supposed to be concealed in order to be Dasein. However, other steps must be taken before reaching this claim. As Heidegger builds his fundamental ontology by destroying traditional metaphysics, I investigate his criticism of traditional ontology in order to reach the presuppositions which underlie his rejection of the traditional way of understanding the being.

Heidegger's Criticism of Traditional Western Philosophy

Heidegger devoted his career to proving that, if philosophy asks questions, then, since Plato, philosophers have asked the wrong questions, and therefore the whole history of philosophy is based upon a misunderstanding: 'For manifestly you have long been aware of what you mean when you use the expression "being". We, however, who used to think we understood it, have now become perplexed' (BT, p.1).

Traditional Western ontology is based on questions about the totality of entities, such as 'Why is there anything?', 'What is there?', or, as Leibniz famously put it, 'Why is there anything at all and not nothing?'²⁶ (Carman, 2003, p.8). Such questions demonstrate that traditional Western philosophy is occupied by entities; therefore, it is ontic rather than ontological. In contrast, Heidegger's phenomenology is fundamental ontology, because it deals with the most fundamental questions concerning the meaning of being. For example, 'what does it *mean* for something to be? what *is* it to be?, and what does "being" mean?' (Carman, 2003, p.8). Those questions are prior to our understanding of entities as ontic beings: 'Ontological inquiry is concerned primarily with *Being*; ontical inquiry is concerned primarily with *entities* and the facts about them' (BT, p.31). The question of the meaning of being is prior to any ontic questioning (BT, p.31):

According to Heidegger, the philosophical tradition beginning with Plato uncritically assumes the 'substance ontology', the view that the being of anything must be understood in terms of substance of some sort. Such ontology interprets all things – trees, animals, sounds, numbers, ideas, humans – in terms of substance, where substance refers to that which endures or remains the same through any change in properties. Substance is the basic, elemental 'stuff', the 'being-ness' of beings, the 'what-ness' that is constitutive or essential to all beings as beings. This substance ontology took its definitive modern form with Descartes' bifurcation between mind/thinking substance (*res cogitans*) and body/extended substance (*res extensa*). (Aho, 2005, p.3)

Plato's distinction between the world of forms and the world of appearances creates the unreachable 'perfect', the ultimate reality that makes the things as they exist in the world, which also provides the steady ground to classify and gather them in the world of illusion that is a world in which we live. For example, according to Plato's theory of forms, there is no perfect horse in this world; all horses around us are only the

²⁶ Richardson claims that Leibniz's question asks about a 'Supreme Being' which underlies the beings (2003, p.14). Heidegger reformulates it as, 'Why are there beings at all, and why not rather nothing?' (WM, p.110).

appearance of the real horse, which belongs to the world of forms. This argument may appear rather unconvincing; however, the impossibility of a worldly ‘perfect circle’ can convince modern people: While we believe that the perfect circle exists, we also know that it is not possible to perceive it in this world; we can only think about it. However, this does not mean that the perfect circle is not real. The existence of worldly circles depends on the existence of the perfect one, as this provides the circle-ness which is required for the worldly ones to be. In this case, we do not learn about the circle from a thing; we learned about the circle because we already knew it. The being in that sense, the substance, is what we already know. However, in Plato, this belongs to the forms, and according to Descartes’s philosophy, it is in our mind. To return to the unconvincing horse example, it might be claimed that there is no difference between saying that there is only one form of horse, and that all horses, including race horses and plough horses, are illusions of the real horse. If we speak scientifically, both race horses and plough horses come from the same species of *equus ferus caballus*. On the other hand, as Gilles Deleuze (1988, p.125) argues, there is more in common between plough horses and oxen than with a race horse in terms of ‘affective relations to environment’. The meaning of a draft horse is ploughing the field, just like an ox. The draft horse belongs to the world of the farmer, which is different from the race horse owner’s world. The biological common name for the species of horse does not deny the reality of individual horses, nor does it represent the perfect horse. However, it gathers entities through their genetic properties, which does not account for the relation between the horse and the world.

On the other hand, according to Heidegger, the meaning of being is holistic, and it is based on human beings’ understanding. Likewise, what is universal is our pre-ontological understanding of the world, discussed later in detail. What is meaningful are relations, neither metaphysical nor scientific classifications. Namely, saying that *there is the horse form and all horses in this world as different entities all together are illusions of the horse form, and we understand that because reason gives us the relation between the horse form and horses in the world* shares the same logic of the acceptance of the claim that *equus ferus caballus is the biological name of the all horses and equus ferus caballus includes all types of individual horses*. In that way, we consider things as separated from their relations in the world and in time because traditional ontology treats being as a substance, as a distinct entity, which is present-at-hand in Heidegger’s terminology (Braver, 2012, p.27). Traditional ontology is also called the ‘metaphysics of

presence' (Guignon, 1993, p.4). Substance ontology, then, underlies positive scientific inquiry. The metaphysics of presence could be understood as thinking of substance underlying the phenomenon, appearances, or properties that can be changed.

On the other hand, human beings in their everydayness do not understand entities without their relation to other entities. The relation itself provides the meaning as 'happening'. Taking the example of Heidegger's famous hammer, in our everyday life, we understand a hammer through hammering (BT, p.98). The meaning of the hammer shows itself in its involvement, i.e., building a shelter (BT, 2001); the being of a hammer is the hammering activity itself, rather than the totality of a piece of wood and iron. Furthermore, the meaning of the hammer (the hammer's being), which is hammering, includes nails, wooden planks, and my skills to use it. Heidegger's relational ontology is also valid for human beings' understanding of themselves. We understand ourselves and others through our affiliations, for example as a student, a sister, or a housemate, and we do not understand ourselves as consisting of flesh and bones or mind and body in our everyday relations. The way we understand ourselves is quite different from Descartes' understanding of himself:

I saw that while I could pretend that I had no body, and that there was no world and no place for me to be in, I could not for all pretend that I did not exist. ... From this I knew that I was a substance whose whole essence or nature is simply to think, and does not require ... any material thing, in order to exist. (Descartes qtd in Peckitt, 2009, p.22)

Cartesian philosophy presents "knowing" as our primary way of interacting with things' (Çüçen, 1998). According to Çüçen 'Heidegger suggests that "knowing" is the founded mode of Being-in-the-world' (Çüçen, 1998). However, it is not the only mode of being human, and it is derivative of being-in-the-world. According to Heidegger, we do not need knowledge to understand; we even understand without knowing (PIKCPR, p.16). That is, knowing is the derivative of Dasein as being-in-the-world; however, traditional Western ontology, which relies on the epistemic priority of reasoning over the 'world',²⁷ establishes the subject and object distinction. The problem with traditional epistemology comes from its lack of worldhood. Its problem of

²⁷ 'World' here is the understood totality of present-at-hand entities; the difference between Cartesian and Heideggerian definitions of the world will be explained in the next section.

knowledge can be solved through employing being-in-the-world as an existentials and by taking the subject-object distinction as the derivative.²⁸

According to Heidegger, there are three ways of being: present-at-hand, ready-to-hand, and existent. Entities are understood as ready-to-hand if they function well: 'What is ready-to-hand in our everyday dealings has the character of closeness' (BT, p.135). Because of their closeness, typically we are not even aware of their being as separate entities; this closeness cannot be calculated by the measurement of units as it 'regulates itself in terms of circumspectively "calculative" manipulating and using' (BT, p.135). The circumspective calculation differs from mathematical projection of our ideas upon the beings because it is rather about the availability of the entities for use. When something ready-to-hand loses its function, it becomes present-at-hand. For example, if the kettle in the PhD room is working well when I want to drink tea, I fill it without thinking about it. But if it breaks, I become aware of its importance for me and start to think about it as a distinct entity which works with electricity and consists of metal and plastic materials. Put simply, my relation with the entity is practical if it works well, but when it loses its function, my relation to it becomes theoretical, and this distinction exists because it matters to me for making tea. A third way of being is existence, which is attributed only to human beings, Dasein, being-there. According to Heidegger, only 'Dasein exists' (BT, p.78); entities other than human beings do not have existence.

Heidegger argues that human beings are privileged entities not because of their faculty of reasoning. They are being-in-the-world; they are their world (de Beistegui, 2003, p.141). Unlike for Descartes, according to Heidegger, 'It is not possible to draw a sharp distinction between a self-component and a "world" component' (Guignon, 2004, p.123). Human beings are not isolated subjects, but they make their own essence through building the world. We human beings dwell in the world like residing at home (BT, pp.79–80).

The next section reveals Heidegger's rejection of the traditional way of making philosophy, which comes into being in his rejection of Descartes, who disregards the importance of everydayness and the inseparability of world and human being. Elden

²⁸ 'Rather than thinking of human beings as subjects standing over against a totality of objects, we need to realise that it is only in the background of already taken up practices and equipment that we can doubt the existence of particular objects, and even a whole domain of objects. To free ourselves from the traditional problems we must switch from epistemology to existential ontology' (Dreyfus, 1995, p.284).

says, ‘We deal with the world as a matter of concern, acting with and reacting to objects within it in a lived, experiential way, instead of abstracting from them in a Cartesian grid of coordinates’ (2004, p.188). Heidegger’s relational ontology brings forward the importance of practical and everyday life; it also provides a suitable ontological background to question the meaning of displacement. On the other hand, as will be discussed later in this chapter, displacement itself challenges the universal presupposition of this background, similar to Heidegger’s challenge to traditional philosophy.

Descartes, Heidegger, World

In *Being and Time*, Heidegger reflects on Descartes’ ontology of the world and shows the taken-for-granted, self-evident, and therefore unquestioned foundations of the tradition,²⁹ which also constitute the presuppositions of Cartesian ontology. Heidegger’s explication of Descartes’ ontology of *res extensa* shows ignorance of worldhood, which is the meaningful, referential, equipmental whole, and of involvement in the Cartesian world concept. His critical reflection on the Cartesian ‘world’ helps him to provide ‘negative support’ for his own interpretation of the environmentality and spatiality of Dasein (BT, pp.122–23). Heidegger establishes his concept of worldhood starting from the Interpretation³⁰ of an entity within-the-world. He explains that readiness-to-hand is a more primordial understanding of entities than presence-at-hand. He emphasises equipmentality as our everyday encounter with entities, which serves, assigns, and refers to our concerned being-in-the-world throughout the chapter called ‘The Worldhood of the World’.

In this section, I argue that, in the Cartesian conception of the world, displacement is not an ontological problem. However, in the Heideggerian world

²⁹ ‘Traditional ontology has always sought to understand the everyday world by finding something on the level of the occurrent, such as substance, sense data, or representations in transcendental consciousness, that is supposed to be intelligible without reference to anything else, and then sought to show how everything else can be seen to be intelligible because it is built up out of these self-sufficient elements’ (Dreyfus, 1995a, p.122). As Heidegger gives priority to the ready-to-hand, for him ‘the level of occurrent’ refers to present-at-hand, which is an individual entity. According to Heidegger, present-at-hand is an entity which is not ready-to-hand like a broken hammer, in that case it is derivative of ready-to-hand which is an entity-within-the-world.

³⁰ I follow McQuarrie and Robinson’s (2001) *Being and Time* translation, therefore the word ‘Interpretation’ with capital ‘I’ refers to systematic or theoretical interpretation of something (BT, p.1). For example, ‘academic interpretation of texts’ (Dreyfus, 1995a, p.195). *Being and Time* is the product of Interpretation, that is to say, it is a theoretical reflection. However, ‘interpretation’ with lower case ‘i’ is the translation of *Auslegung*, which means ‘laying out’; ‘interpretation’ refers to interpreting something as something in a broader sense (BT, p.1).

context, displacement must be destructive for Dasein and its world. Displacement opens itself up as an issue which must be examined within Heidegger's world design.

Heidegger defines four senses of the 'world'; each has different meanings, but they are still connected. The first 'world' is an ontical concept of the totality of entities which can be present-at-hand within the world (BT, p.93).³¹ The second 'world' is an ontological concept which signifies the being of those entities mentioned above. In this sense, the world can be any kind of realm that includes a 'multiplicity of entities' (BT, p.93). Heidegger's example is here 'the "world" of a mathematician, in this case, "world" signifies the realm of possible objects of mathematics' (BT, p.93).³² 'World' in the third sense is ontical again, and it implies "'wherein" a factual Dasein as such can be said to "live"'. The importance of world in this last sense is its being 'a pre-ontological existentiell' (BT, p.93). That is, Dasein is an entity, like a mathematician, a shepherd, a student, etc. Heidegger argues that "'world" may stand for the "public" we-world, or one's "own" closest and domestic environment' (BT, p.93). The public we-world can be interpreted as 'Mitwelt'³³ of shared experience', and I-world is 'Umwelt'³⁴

³¹ Polt claims that the 'world' which is the totality of entities which could be present-at-hand 'is just what Descartes means by "world"' (Polt, 1999, p.80). In *Being and Time*, Heidegger claims that in the disclosiveness of the world, 'world' is discovered, too (BT, p.247). It must also be noted that Dasein is absorbed into the 'world' in which entities could be present-at-hand, or which can be understood as the totality of individual entities instead of wholeness. 'Heidegger's claim, then, is that as I go about living my life, things are revealed to me. If I exist as a factory worker, the factory building itself must be available to me, along with many other entities, such as machines, raw materials and my co-workers. (All of these beings "can be present-at-hand"; they can manifest themselves as mere objects under certain special circumstances, although normally, of course, they are much more than that.) In short, it is essential to my own way of Being that I have access to beings other than myself. "Along with Dasein as Being-in-the-world, entities within-the-world have in each case already been disclosed"' (Polt, 1999, p.84). There is a need to describe the relation between being-in-the-world and Dasein's falling into the 'world' of concern.

³² Dreyfus interprets this kind of world as 'A set of particulars specified in terms of the essential characteristics of the entities that make up the set. For example, what defines the "physical world," i.e., what *all* physical objects have in common' (1995a, p.89). In that case, the world can be understood as the substance of corporeal objects in Cartesian sense. Martínez Vázquez draws from Lafont's, Carman's, and Mullhall's interpretations and claims it refers to regional ontology, but these regions refer to present-at-hand entities such as 'the world of mathematics'. She does not mention the world of a mathematician; she argues this kind of world and entities do not depend on our understanding, but they are intelligible to us (2013, p.66). 'This world refers to the Being without which certain kind of entities would not be such type of beings' (Martínez Vázquez, 2013, p.66). On the other hand, Heidegger in *History of the Concept of Time* talks about a mathematician who 'can circumscribe the mathematical field, the entire realm of that which is the object of mathematical consideration and inquiry. He can provide a certain definition of the object of mathematics without ever necessarily posing the question of the mode of being of mathematical objects' (HCT, 1985, p.108). On the other hand, in the section named 'Hermeneutical Discussion of the Cartesian Ontology of the "World"' (BT, pp.128–34), Heidegger seems to describe that kind of world as the world of a mathematician who did not remain in the world of mathematics. That is to say, the world of mathematics did not remain regional, because the world of a mathematician has imposed the self-evident entities of mathematics upon nature.

³³ 'The world of Dasein is a *with-world* [Mitwelt]' (BT, p.155).

(Elden, 2006, p.120). This is the world the displaced one is deprived of. Displacement brings along the loss of we-world and the loss of environment which is her own closest-domestic world. World, in this sense, is the one in which Dasein dwells. The last is worldhood, which is the ontologico-existential concept and is designated by the world. Worldhood can take up different modes depending on the world at that time (BT, p.93).

In *Being and Time*, Heidegger specifies that he uses the term world in order to refer to the third sense, that is to say, where Dasein lives factually, and ‘world’ with quotation marks is used in the first sense, for the totality of entities which cannot be Dasein (BT, p.93). Heidegger expresses the worldhood of the world as ‘the specific being of this entity “world”’ (HCT, p.170). However, the worldhood of the world itself is not obvious, ‘on purpose’, because being of the world cannot be grasped clearly as a problem of epistemology, as it is not an object for knowledge (HCT, p.169). Worldhood must be understood together with Dasein’s transcendence. Dasein as being-in encounters the world in terms of concern within the leeway. Worldhood of the world is transcendently exposed ‘from the being of Dasein qua in-being’ (HCT, p.169). That is, the worldhood of the world, for Heidegger, shows itself in Dasein’s everydayness (HCT, p.170). I argue that the everydayness of Dasein and the worldhood of the world are interdependent, a relationship built on familiarity. Heidegger constantly warns the reader that he denies the presuppositions which lead us to understand the world as the sum of things or objects which are distinct from each other, such as houses, mountains, etc. Descartes plays an important role in Heidegger’s formulation of the world. To further understand the role of Heidegger’s world, which reveals displacement as an ontological issue, the next section explores Descartes’ attitude towards the everyday world on his way to reaching the truth, the meaning of substance, and what is wrong in Descartes’ interpretation of the world in comparison with Heidegger’s discussion.

Descartes

Descartes starts his *Meditations* to reach the unshakable foundations of the truth. On his way, he discharges his mind from ‘all its cares’, and he speaks from ‘a space of untroubled leisure’ (Descartes, 2008, p.13). He has been cheated many times about the

³⁴ Umwelt is environment, which contains environ [*um*] and around [*Umherum*]. The former term implies spatiality; the latter does not, but it is constitutive for the environment (BT, p.94). Richardson translates Umwelt as ‘world about’, which consists of beings other than Dasein (2003, p.53) and mentions the similarity to the Greek *pragmata*, that through which daily purposeful pre-occupations occurs.

truth of opinions, but now, after gaining significant life experience, he feels wise enough to take action to clarify the situation of misleading opinions. Right at the beginning, in order to think properly about the 'truth', Descartes needs to be unconcerned about everyday life experiences.

Descartes' approach to reaching absolute truth disregards what Heidegger calls our primary relation with the world, which is concern: 'Being-in-the-world, as concern, is *fascinated* by the world with which it is concerned. If knowing is to be possible as a way of determining nature of present-at-hand by observing it, then there must first be a *deficiency* in our having-to-do with the world concernfully' (BT, p.88). Descartes does not find himself fascinated by the world; in contrast, the world has the potential to mislead him on his search for the truth. Thus he starts by rejecting his sense perceptions, closing his eyes, blocking his ears, denying his body, and deleting the bodily images in his mind. He claims, although this is impossible to achieve, that he can 'at least count them as empty and worthless' (Descartes, 2008, p.25). In opposition to Descartes' attitude, Heidegger claims that our primary relation with the world is concern, and if we know the world as present-at-hand through observation, which is the case for Descartes, then something is missing in our concerned dealing with the world. 'Knowing is a mode of Dasein founded upon Being-in-the-world' (BT, p.90); therefore, as implied above, all knowledge must be derivative of being-in. Knowing oneself is possible if one becomes transparent, or knowledgeable about oneself, to oneself. By saying 'self', Heidegger avoids perceptual explanation and claims transparency as 'knowledge of Self' is 'one of seizing upon the full disclosedness of Being-in-the-world through all the constitutive items which are essential to it, and doing so with understanding' (BT, p.187). Dasein as an existing entity situates itself in its being-alongside the world and its being-with others, which are primordially constitutive for Dasein's own transparency, or knowing its self (BT, p.187). Dasein's being-alongside the world must be understood as its familiar and homely relation with the environment; being-with others must be understood as solicitude.

It is important to see that Dasein is being-in-the-world and it is being-alongside entities within-the-world. The disclosedness of Dasein becomes explicit by care. Furthermore, the disclosedness of Dasein's being and uncoveredness of entities are equiprimordial (BT, p.264). Heidegger also specifies that Dasein as being-there is disclosed in the world at the same time, that is to say, equiprimordially. Dasein is absorbed in the 'world' because of falling; it is lost in the 'world' as it understands itself

as an entity. This could be read in terms of Dasein's Cartesian tendency; however, the relation between falling and the 'world' will be dealt with in the next chapters.

Substance

A deficient way of understanding for Heidegger is understanding the world as a totality of present-at-hand entities. If things can exist in an isolated way, they are self-evident substances. Descartes' definition of substance is 'a capability of existing itself' (Descartes, 2008, p.32). Heidegger's definition of being of Cartesian substance is 'characterised by not needing anything' in order to be (BT, p.125). Stone can be thought of as something that has or is a substance as an extended thing, and Descartes himself is also a substance, but as a thinking thing. Descartes maintains that all extended and bodily things thought by him easily divide into parts in his mind mentally, and therefore Descartes understands that bodily things are divisible (2008, p.61).

Doubting Descartes knows whether he is asleep or awake, he 'acquires the ideas of duration and number' (Descartes, 2008, p.32). Number and duration can be added to bodily substances which have 'magnitude, or extension in length, breadth, and depth; shape, which results from the limitation of that extension; place, the situation differently shaped bodies occupy relative to one another; and motion, that is, change of place' (Descartes, 2008, p.31). Descartes claims that because he has the idea of number and duration, he can 'transfer to other things' formed by extension, shape, place, and motion (Descartes, 2008, p.31). That is, Descartes' access to bodily things is possible through calculating or measuring them. He claims his substance is a thinking thing and nothing else; on the other hand, he asserts that, because there are only a few modes of substance, and he himself is also a substance, therefore those modes could eminently be contained in him (2008, p.25). He clearly and certainly perceives the ideas or thoughts of things, such as 'the earth, the sky, the stars, and everything else he became aware of through the senses' as present to his mind. He does not deny that 'these ideas' exist in him (Descartes, 2008, p.25). Descartes thinks there is an idea of God he understands, as 'infinite, independent, supremely intelligent, supremely powerful structure', the creator of everything (2008, p.32). While thinking about these properties, he is convinced that those ideas cannot be derived from himself; rather, God must exist because Descartes has the idea of infinite substance even though he is a finite substance, and thus his idea of infinite substance must be derived from a truly infinite substance (2008, p.32).

Being *res corporea* (body or entity) is an *extensio* (extension) which is divisible and mobile; it also maintains itself in its divisibility and mobility (BT, p.125). Heidegger's problem with traditional philosophy is its disdain for familiarity, environmentality, and the dependence of human beings on the other and their world in order to exist.

According to Descartes, the 'concurrence' of God makes other things exist and be perceivable. God is an ontological term, a substance which does not need anything to exist (BT, p.125). Everything other than God must be produced in order to be or in order to exist. However, entities in the 'world' are also substances which do not need any other thing in order to be in the world among the entities which are created by God. Thinking things and extended things are also substances. However, there is infinite difference between the substance of God and the substance of the entities in the 'world', such as *res extensa* and *res cogito* (BT, p.125).

There are three kinds of substances. Ontologically, corporeal substance, the substance whose characteristic attribute is extension, can be understood if the meaning of being of substance is clarified through finding the common thread among the three substances (BT, p.126). The common thread, that is, what makes substance as substance, is involved with the problem of medieval philosophy, 'the question of how the signification of "Being" signifies any entity which one may on occasion be considering' (BT, p.126). Clearly, substance signifies itself because it is self-evident. This is the crux of Heidegger's ontology because the being of Dasein signifies itself in its relations in the world. According to Heidegger, 'In familiarity with these relationships, Dasein "signifies" to itself: in a primordial manner it gives itself both its Being and its potentiality-for-Being as something which it is to understand with regard to its Being-in-the-world' (BT, p.120). However, substance, which seems common for God, *res cogita*, and *res extensa*, is in fact common only as a word because it is infinitely different for each entity. Descartes makes clear that God and other substances do not exist in the same way (Descartes, 2002, p.20). The word 'is' is not univocal with 'God is' and 'world is'; there is 'infinite difference of Being' between them (BT, p.126). That is, the being of God and the being of *res extensa* have different significations. Being created must be inherent to the 'is' of the substances which are not God. In the same manner, being not-created must be eminent in the being of God. According to Heidegger, and Descartes too, what is common for being of substance among the three substances cannot be clearly understood (BT, p.126). Heidegger claims

Descartes evades the question of substantiality, which is the meaning of being; while obscuring the meaning of being of substance, he blurs the meaning of what makes substance as substance: ‘The meaning remains unclarified because it is held to be “self-evident”’ (BT, p.125).

Finally, according to Heidegger, the meaning of substance is not clear; it sometimes appears ontic, sometimes ontological, and sometimes ontico-ontological. There is no access to substance, but access to it is possible with its attributes. Being as an entity is not accessible, but it is expressed with attributes, and attributes are the definite characteristics peculiar to their substances. Heidegger criticises substance as not having substantiality.

Hermeneutical Discussion of Cartesian Ontology of the World

Descartes’ ontology begins with his rejection of Heidegger’s *Auslegung* (interpretation), which is ‘a way of seeing the world, not an explicit articulation of this seeing’ (Wisnewski, 2012, p.70). Wisnewski specifies the distinction between Interpretation (*die Interpretation*) and interpretation (*Auslegung*). The former is conscious interpretation in light of our investigation, while lower-case interpretation refers to the understanding of the world in terms of concern or understanding of the concerned world (Wisnewski, 2012, p.70). Interpretation (*Auslegung*) for Dreyfus is the ‘derivative but not a deficient mode of understanding. Rather it enriches our understanding by “working-out ... possibilities projected in understanding”’ (Dreyfus, 1995a, p.195). Understanding in the a priori sense does not disappear or transform into another thing in interpretation: ‘In interpretation, understanding does not become something else. It becomes itself’ (BT, p.188). This becoming itself leads to the development of understanding in Dasein’s projection of its being upon possibilities. Interpretation (*Auslegung*) is being concerned with any activity that is understood as such (BT, p.188). Cartesian ontology of the world does not seek the phenomenon of the world in the Heideggerian sense. It does not define any entity within-the-world. However, for Heidegger, entities whose being is other than Dasein can be ‘within-the-world’ or ‘belonging to the world’ (BT, p.93). Entities within-the-world can be ready-to-hand or present-at-hand. Heidegger in this distinction, asks whether there is any kind of access to the entities in their use. Phenomena of the world and entities within-the-world are passed over in Descartes’ Interpretation of the world (BT, p.128). That is, even though Descartes as a philosopher understands the world in his practical dealings and

encounters with the entities within-the-world as ready-to-hand, he does not take the way he relates to the world into account while building his ontology

Heidegger argues, 'There is no worldly character in Cartesian ontology' (BT, p.128); that is, Descartes' ontology does not have any understanding of the world and begins with the ignorance of the ready-to-hand. Descartes' Interpretation of the world is a kind of articulation for the sake of truth and certainty. Accordingly, he must reject the world which is laid bare to cognise it intellectually.

Descartes' ontology of the world does not define an entity within-the-world which makes visible the worldly character of this entity. Heidegger could build up his ontology and show the priority of ready-to-hand over present-at-hand while showing that this kind of philosophy works in the opposite way. The ontological problem of the world is formulated with the radical separation of God, I, and the world. If this is not possible, there is a need to show that Descartes' ontology is defective and to demonstrate that Descartes' Interpretation of the world and the foundations of his ontology are the ignorance of 'the phenomenon of the world and the Being of those entities within-the-world which are proximally ready-to-hand' (BT, p.128).

According to Descartes, if we apprehend entities in the world through mathematical knowledge, we cannot be mistaken about the being of those entities: 'If anything measures up in its own kind of Being to the Being that is accessible in mathematical knowledge, then it *is* in the authentic sense' (BT, p.128). Such entities are always 'what they are', that is, they do not change, and they are always themselves. Accordingly, the characteristics of entities which 'constantly remain' give 'the real Being' of entities in the world which is experienced (BT, p.128). Being of an entity is, for Descartes, known and invented through mathematical access to it. Heidegger says that Descartes knows well that the real being of entities does not show itself proximally. This can be seen from the examples of his empirical investigation of a piece of wax and his thoughts over the two ideas of the sun.³⁵ The proximally given is a waxen thing which has colour, shape, flavour, hardness, noise, etc. (BT, p.129). But those properties are given through senses, and they are not important ontologically. Wax melts down and

³⁵ Descartes has two different ideas of the sun in mind. The idea which Descartes thinks comes from the senses is placed in the 'adventitious' category of ideas; 'this idea represents the sun as very small'. Another idea of Descartes represents the sun as bigger than the earth. This idea derives from astronomical reasoning. The ideas cannot represent the same object which exists outside of him. Descartes is convinced by his reasoning that 'the one that seems to have flowed directly from the sun itself is in fact the one that is most unlike it' (Descartes, 2008, p.28).

loses its smell, taste, and touch when it is brought close to the fire, but it remains the same wax because the truth of the wax was its matter, not its smell, taste, or shape. His understanding of the matter is not achievable by imagination, but extension is something Descartes does know about (Descartes, 2008, p.22). On the other hand, senses and perception only show the union of body and mind,³⁶ and they can help the mind or deceive it³⁷ (BT, p.129). These senses do not ‘enable us to cognise any entity in its Being’; they ‘merely announce’ whether ‘external Things within-the-world’ are useful or harmful for human beings who are ‘encumbered with bodies’ (BT, p.129). Accordingly, senses do not teach what kind of bodies exist themselves, and they do not indicate anything about the being of entities.

Heidegger claims that Descartes associates being as extension to the being of the ‘world’ (BT, p.128), and ‘the only genuine access to them lies in knowing [*Erkennen*], intellection, in the sense of the kind of knowledge [*Erkenntnis*] we get in mathematics and physics’ (BT, p.128). Descartes might not make such a claim because he is not interested in the world concept in the way that Heidegger discusses it. However, Descartes might have the world of the mathematician in the second sense listed above; he imposes the world of the mathematician on nature.

Being of the kind of entities Descartes describes as *extensio* is authentically known by Dasein only by mathematics and physics (BT, p.129). Entities measured by mathematics or physics are ‘always ... what they are’ (BT, p.129).

Descartes, with his principle of the *cogito sum*, forced open the gates of the domain of such a metaphysically comprehended domination. The principle that lifeless nature is *res extensa* is simply the essential consequence of the first principle. *Sum res cogitans* is the ground, the underlying (*der Grund, das zum Grunde Liegende*), the *subiectum* for the determination of the material world as *res extensa*. (Heidegger qtd in Elden, 2006, p.40)

That is, the extended thing is the product of a thinking thing; I am as a thinking thing is the ground of the corporeal things. ‘I am’ as a thinking thing dominates nature by determining it.

³⁶ When he injures himself, he does not perceive the pain intellectually, ‘[f]or certainly, these feelings of thirst, hunger, pain, and so forth are nothing other than certain confused modes of thinking, arising from the union and, so to speak, fusion of the mind with the body’ (Descartes, 2008, p.57).

³⁷ Descartes says dryness in our throats sets the motion of the nerves. The motion of the nerves ‘affects the mind with the sensation of thirst, because in this situation there is nothing more useful to us to know than that we need a drink for the sake of preserving our health. And the same applies with all our other sensations’ (Descartes, 2008, p.62). On the other hand, if the reason for the dryness in the throat is dropsy, it is better if the senses deceive us (Descartes, 2008, p.62).

In Cartesian ontology, constancy and certainty appear as the real being of entities in the world, and being of the world must be the definite idea of being. This definite idea of being ‘lies veiled in the concept of substantiality’ (BT, p.129). The being of the world is also dictated to it ‘in terms of the idea of knowledge by which such entities are cognised’ (BT, p.129). That is, the being of the world must endure; this unchanging thing is understood through substantiality and knowledge which is necessary to cognise entities. Descartes does not let the being of the entities within-the-world present themselves (BT, p.129). Instead of letting the entities be, Descartes ‘prescribes for the world its “real” Being’ (BT, p.129). However, the source of the idea of being itself remains veiled. Furthermore, being which refers to the constant presence-at-hand is not explained in its own right (BT, p.129).

Mathematical knowledge or intellection is the best way to access the Cartesian world. Heidegger claims that this is not because Descartes built his philosophy from mathematics, but because his starting point is presence-at-hand, which is suitable to understand the being of an entity with mathematical knowledge (BT, p.129). In other words, when he isolated himself from everything and pretended to be in doubt of everything, he reduced his being as a thinking thing and sought the ways that had brought him something certain; mathematics, as it never changes and is self-grounded, provided him a certain being of the world as well. In that way, Descartes transforms traditional ontology, which presupposes that the real being is distinct from our experiences, into modern mathematical physics (BT, p.129). After explaining that, Dreyfus argues:

Heidegger can now put both modern natural science and Cartesian ontology in their proper places. Science has a legitimate place in explaining the equipmental whole. The switchover to theory disconnects the available from the referential whole and from the for-the-sake-of-whichs. It leaves meaningless elements just the sort of elements that can be treated formally in covering laws and programs. When theory decontextualizes, it does not *construct* the occurrent, but, as Heidegger says, it *reveals* the occurrent which was already there in the available. For example, when we strip away a hammer's being too heavy for this job, we can reveal its weighing 500 grams. Science, then, can discover occurrent properties and the causal relations between these properties. That is, it discovers the physical properties of nature by leaving out all relevance to human purposes. (1995a, pp.120–21)

As it is said, Descartes does not question how to access the entities within-the-world; he does not wonder how we can understand the ready-to-hand (BT, p.129). He takes for granted traditional ontology’s way of grasping things, with intuition

‘beholding’ in the widest sense, and thinking or intellectual contemplation, for fully achieved forms of beholding or intuiting or looking at something, in the widest sense (BT, p.129). Sensation as opposition of intellect is also a way of access to entities, but Descartes has a critique of this, as I mention above.

According to Heidegger, ‘Descartes’ discussion of possible kinds of *access* to entities within-the-world is dominated by an idea of Being which has been gathered from a definite realm of these entities themselves’ (BT, p.130). Entities within-the-world for Heidegger are primordially ready-to-hand in our everydayness, and our understanding of the entities has the form of referencing, happening, and belonging to the world. We understand entities within-the-world at work. However, Descartes ignores the most primordial understanding of entities in equipmentality, in their assignment or references, but his way of understanding entities within-the-world takes the form of present-at-hand. According to Heidegger, we understand the entity, or the entity reveals itself, in the best way when we forget its physical being in the activity or when it disappears in use. For example, I do not think about my trainers when I am running; I let them be in their holistic, in-order-to relation. Furthermore, I should not think about the trainers if they are genuinely disclosed in the world as ready-to-hand. I free them through running. However, for Descartes, in order to know my shoes, I should stop wearing them, put them in front of me, and look at them:

The less we just stare at the hammer-Thing, and the more we seize hold of it and use it, the more primordial does our relationship to it become, and the more unveiledly is it encountered as that which it is – as equipment. The hammering itself uncovers the specific ‘manipulability’ [‘*Handlichkeit*’] of the hammer. The kind of Being which equipment possesses – in which it manifests itself in its own right – we call ‘readiness-to-hand’ [*Zuhandenheit*] ... If we look at Things just ‘theoretically’, we can get along without understanding readiness-to-hand. (BT, p.98)³⁸

Freeing the entities in Descartes strips them of all properties and understands them as matter, as a corporeal thing. But for Heidegger, freeing the entities is the opposite – at least in *Being and Time* – that is to say, not contemplating its properties. Freeing is also not approaching the entity as a thing. On the other hand, Heidegger does not say much

³⁸ ‘But when we deal with them by using them and manipulating them, this activity is not a blind one; it has its own kind of sight, by which our manipulation is guided and from which it acquires its specific Thingly character’ (BT, p.98). This Thingly character is acquired in displacement necessarily, as with refugees crossing a border with bikes because of the loophole in border rules between Russia and Norway, creating coffee art in a detention centre in Australia, using a cupboard as a locker, etc.

about the equipment that belongs to a person, except to discuss the peasant shoes which he thinks belong to a peasant woman in ‘The Origin of the Work of Art’. According to Heidegger, the thingly character of the shoes appears to us in Van Gogh’s painting, which is discussed in the last chapter. On the other hand, Heidegger does not discuss what would happen to the being of the entities if their in-order-to and for-the-sake-of relations changed because the world context changed. He also does not consider entities such as ID cards, passports, library cards, etc., which are environmentally ready-to-hand in the in-order-to relations. These are the kind of entities that could be encountered as ready-to-hand, but our encounter with them in our everyday lives might be different than our encounter with a hammer, or shoes which remind us of the owner.

My library card is free as far as I am let in to the library in the Heideggerian sense, or I am free to go in the library as long as it works. In the Cartesian sense, the library card is plastic. However, my library card, which is ready-to-hand for me, is plastic that has my information, which matches that registered in the system of the library. If I lose my card, the card is unready-to-hand if I do not thematise it, and if I thematise it, it becomes present-at-hand. Another attempt to interpret these entities might proceed as follows: my college card is a substance and an extended thing which has my information on it; the information is added to it like attributes. The security system of the university, like a thinking thing, has the idea of my card. The card appears to me as ready-to-hand within the world, as far as it works when I swipe it every day to enter the postgraduate room. If it stopped working, the room would not be accessible to me. The card thus restricts my environmental spatiality. The same logic could be applied to border crossings. Borders could be included in environmentality; they could have been de-severed and de-distanced places only if I could let my passport be ready-to-hand in accordance with my own projection. It might be my equipment for re-moting: ‘making distance disappear (nearing as bringing forward or bringing itself away, bringing forward such that the bringing-itself-away becomes available on an average at any time and with ease), “removing distance”’ (Heidegger, 2009, pp.227–28). The other side of the border, like the PG room, would be included in my leeway [*Spielraum*], a room for play where I have possibilities to be. Leeway refers to the environmentality of Dasein; it is de-severed through Dasein’s essential spatiality (BT, p.141).

Lisa Guenther claims, ‘It is unthinkable for Dasein to exist without an ontological relation to the world, and yet it is possible for particular worlds to be more

or less supportive of Dasein's potentiality-for-being' (2015, p.39). She claims the enframed historical world could remove the third sense of the world, where Dasein dwells (Guenther, 2015, p.38). In that case, being-in-the-world could take up a deficient mode even though worldhood subsists. She gives an example of the 'world of supermax: a world-destroying world' which is almost like a 'storage unit' (Guenther, 2015, p.39). She argues that such a world is not only violent for human rights, but it is 'against the ontic and ontological possibilities of "being-in-the-world"' (Guenther, 2015, p.39). Furthermore, the public we-world is also not exempt from historical enframing; therefore, it also violates the world of the others who share the same world with people living in the box like prisons. We can think of 'detention business' similarly. Detention could also be read as the withdrawal of the ontic world which designates the worldhood. This shows the 'legal' boundaries of the 'leeway' in the historically ordered world and being-within the world, which is enframed by technology.

Cartesian ontology examines the world as an extended thing which is divisible in its essence and therefore can be controlled by reasoning. Heidegger finds that there is nothing worldly in Descartes' philosophy, as he overlooks everydayness in order to reach the truth. Truth for Descartes is representations in his mind, which is isolated. Furthermore, substance is nothing other than present-at-hand either in the form of God, mind, or stone. Presence-at-hand aligns well with mathematical thinking, which could have been put in use for the sake of the epistemic subject who conceptualises, manipulates, or uncovers the meaning of being which is already there. In that way, the world wherein Dasein dwells could also be ordered. On the other hand, for Heidegger, present-at-hand is secondary to ready-to-hand. Furthermore, ready-to-hand should be the first lens, to study the spatiality of Dasein as being-in-the-world. Because ready-to-hand makes certain that the world is 'there', it becomes inconspicuous in our engagements through which Dasein makes sense of itself. In the next section, I investigate whether the displaced could make sense of itself despite having left in the world 'wherein Dasein is said to live'.

Introducing Displacement as a Problem for Pre-ontological Understanding which Determines Ontological and Theoretical Interpretation

Not everybody experiences displacement, especially in terms of forced migration and exile (Erfani, 2002). Even though some of the most significant 20th-century philosophy

has consisted of the works of immigrant or exiled philosophers, immigration and exile have been neglected topics in philosophy (Erfani, 2002; Erfani and Whitmire, 2004, p.42). According to Erfani and John Whitmire, philosophers were unwilling to address the issue of displacement in their works because ‘neutrality’ and ‘universality’, which are necessary for ‘canonical’ philosophies, are ‘unsuited for the experience of exile’ (Erfani and Whitmire, 2004, p.43).

Alexis Philonenko puts his academic reservations regarding writing about exile as a philosopher into words, saying,

I began writing a few pages on this topic, but I stopped: not only did it not have any academic value, the resemblance to a confession was all too strong. In a way, it is too bad: I had dealt with facts and not just ideas. I had approached an unusual dimension of existence, instead of imagining or dreaming about abstractions. But the law is the law: one must write and think as though one were another and appear integrated, even when it is not the case. (Philonenko qtd in Erfani and Whitmire, 2004, p.43)

I claim that the difficulty of writing about exile has many layers. First, the way Philonenko writes does not fit into the conventional patterns of philosophical writings; therefore, his writing does not make sense in this particular discipline unless it meets the criteria and fits expected patterns. Whenever writing arises from personal experiences, or the narration excludes pure reasoning, the thought or idea loses its universal value. In order to remain in the academic sphere, which is supposed to be purified from self-interest and prejudice, academics might need to handle the subject of concern objectively. Second, I think that in regard to experiences – in this particular case, the experience of exile – writing feels like self-exposure rather than a heroic take on difficult philosophical concepts.

On the other hand, it is also possible to generalise and argue that the contemporary human is perplexed about his own ‘being’ and the ‘being’ of the other, i.e., the meaning of the relation between the two. I use the word ‘being’ as an equivalent to Heidegger’s being, which is not a Cartesian, countable, separate object or an isolated consciousness, but a meaningful happening in time which shows itself in relation with the world it belongs to. In *Being and Time*, Heidegger’s relational ontology suggests that our most basic relations with the world are care and concern. However, what we care and are concerned about is not independent from the history of world disclosure. For example, Socrates, who wrote nothing during his ‘career’, could not survive as a philosopher in this age. As was briefly mentioned above, worlds are also subject to

unconcealment, and the way they unconceal is related to the dominant metaphysics of the time. Therefore, the way things reveal themselves dominates our understanding of being. The difficulties Philonenko encountered in his attempt to write about exile originate from his efforts to consider his own writing about exile as supposed to meet a neutral point of view, a way of thinking imposed by the belief that one can think as a detached subject. As Guignon (2009, pp.197–98) points out, even phenomenologists such as Edmund Husserl and Maurice Merleau-Ponty ‘presuppose an “ego-splitting”’. The separation of the “I” that describes and the “I” that is described – what Foucault calls the “empirico-transcendental doublet” characteristic of modern thought’ (Guignon, 2009, pp.197–98). The hesitation of talking about the experience of exile concerns the characteristics of modern thought which gives authority to the detached subject; on the other hand, we cannot discard these concepts, either, as they have a meaning and role to regulate our orientation in the world. Returning to the Husserl reference, Guignon argues:

If the Ego, as naturally immersed in the world, experiencing and otherwise, is called ‘interested’ in the world, then the phenomenologically altered – and, as so altered, continually maintained – attitude consists in a splitting of the Ego: in that the phenomenological Ego establishes himself as ‘disinterested onlooker’, above the naïvely interested Ego. (Husserl, 1999, p.35)

Accordingly, we can reflect on our pre-reflective experiences phenomenologically in an objective way. However, when we interpret our lived experiences, we become a ‘disinterested onlooker’ (Husserl, 1999, p.35). For Heidegger, objective interpretation of one’s own experiences from the Archimedean perspective is out of the question. Put another way, theoretical interpretation without considering pre-reflective understanding of oneself is not possible. On the other hand, in our everyday understanding, we are more Cartesian than Heideggerian. As Guignon points out, Dasein is ‘the unitary phenomenon of being-in-the-world is a “movement” that is going somewhere’ (Guignon, 2009, p.198). Dasein cannot dispose of the socially and historically meaningful framework (Guignon, 2009, p.198). In Philonenko’s case, the framework to conform to is that of academic writing. However, there is a distinction in the world Dasein (Philonenko) dwells in at the ontic level as an academic. In this case, it is likely that experiencing exile does not remain in the ontic sphere; the experience affects the pre-ontological. Heidegger makes clear that pre-ontological understanding is taken for granted for ontological understanding of Dasein as being-in-the-world. Dasein’s being-in-the-world, as we have seen above, is a pre-ontological existentiell entity which

consists of familiarity. Pre-ontological Dasein as an ontic entity is built upon familiarity. Exile or displacement as the deprivation of familiarity is a violation of the pre-ontologic familiarity that Heidegger presupposes for his fundamental ontology. Talking about exile thus requires reframing pre-ontological disorientation into theoretical reflection; however, the pre-ontological supposition of familiarity, which is self-evident for Heidegger, underlies theoretical reflection. Therefore, the uneasiness of the inquiry appears as the outcome of a rejection of theoretical interpretation. This is discussed extensively when I take up the problem of self in displacement in the next chapter. Building from the idea that displacement is the deprivation of pre-ontological familiarity, which is the prior condition to take a theoretical approach, the next section illustrates an alternative interpretation of Plato's cave allegory by employing Heidegger's terminology, which rejects traditional epistemology's familiar conceptual language.

Displacement of a Cave Man

Braver claims that reading Heidegger requires conceptual and linguistic adjustment (2014, p.2). The latter is because Heidegger does not use traditional terms such as consciousness, mind, spirit, or cogito in order to avoid being caught in a trap of the problems of the history of metaphysics, for example, an epistemological gap between the isolated subject and external world. His conceptual innovation includes the rejection of the extreme reliance on reason as the only tool to understand the truth (Braver, 2014, p.3). On the other hand, Heidegger does not deny the importance of reasoning, but instead claims that feelings and moods are also tools for understanding (Braver, 2014, p.3).

In this section, I interpret the cave allegory in terms of relational ontology in an alternative way. I show that human beings' relations with entities and with other human beings change when the place wherein they interact changes radically through displacement. Another motivation in this section is to reveal the drama of displacement, which is hidden in the allegory. From my alternative perspective, truth in the cave allegory is not the truth of the sun and the entities it reveals; rather, the meaning of truth is based upon the experience of a human being's relation with the entities in the cave and under the sun.

In Book 7 of *Republic*, we encounter cave dwellers chained since their childhood (Plato, 1991, p.193). These cave dwellers can only see the shadows of

themselves and the reflections of other humans who hold puppets and pass the entrance of the cave. There is also a road above to the entrance of the cave, between the fire and prisoners. For the cave dwellers, those shadows must be as real as the stars we see every night; they must have seen the shadows and heard the noises at the same time throughout their lives. For the prisoners, the relation between noises and shadows is the same as the relation between thunder and lightning.

One of the prisoners is released from his chains and forced to stand up and look at the light; his eyes hurt, and he becomes confused. Adjustment takes time, and he starts to see entities and realise that the shadows are not real. Hereafter, he cannot see the cave with the eyes of the prisoner anymore, and his eyes cannot be fully absorbed by the shadows. When he returns to the cave, the other cave dwellers think that he wants to destroy their world, so he cannot dwell in the cave anymore.

The prisoner's disentanglement from the chains interrupts his daily routine. Or – to use Heidegger's terminology – he loses his facticity and inauthenticity through the rupture of his habitual everydayness; '[t]he concept of facticity implies that any entity within-the-world has being-in-the-world in such a way that it can understand itself as bound up in its "destiny" with the Being of those entities which it encounters within its own world' (BT, p.82). Facticity is related to the predetermined conditions of the world. In this case, the prisoners' destiny is being chained to the cave and understanding themselves in relation to the shadows, the noises, and the other prisoners. The predetermined world of the prisoners is composed of the cave; therefore, the prisoners' understanding of themselves is fully related to the images in the cave. Their possibilities of projecting themselves are also limited to the affordances of a pre-determined world. As being prisoner in the cave is not their decision, it is their thrownness. The fallenness of a thrown being occurs inevitably as a result of the routine of everyday life, which brings inauthenticity. Heidegger argues that, "'Fallenness" into the "world" means an absorption in Being-with-one-another, in so far as the latter is guided by idle talk, curiosity, and ambiguity' (BT, p.220). Idle talk, curiosity, and ambiguity are the features of inauthentic Dasein in their publicness. Even though the content of these features is undesirable, this is how we are in our everydayness.

In a descriptive sense, authenticity is human beings' relation with themselves as separate entities. On the other hand, inauthenticity is human beings' relation with themselves through others (Carman, 2006, p.233). For example, fear is an inauthentic feeling, but anxiety is authentic because fear is fear *from* something or fear *of* something

or fear *for somebody* (Carman, 2006, p.233). 'Fearing discloses something threatening, and it does so by way of everyday circumspection' (BT, p.391); it is 'an intentional state directed at things outside Oneself' (Carman, 2006, p.233). Anxiety, in contrast, does not relate to an external object; anxiety as a mood is human beings' immediate relation with themselves (Carman, 2006, p.233). The cave dwellers are inauthentic, as their understanding of themselves is ordered by a routine. However, the released cave dweller's inauthenticity necessarily breaks down because his understanding of himself can no longer be sustained through the shadows, the prisoners, and the cave. Furthermore, he is unable to pursue his life inauthentically, at least, not as a cave dweller. In order to be inauthentic, one must fit within averageness, which requires conformity with the public. In the case of displacement, averageness cannot be attained spontaneously. It can be said that being released from the chains changed his destiny from being a prisoner to being an alien, an excluded.

According to Plato, education and reasoning bring us reality, but mundane things are illusions; they are not real. On the other hand, 'Heidegger argues that Plato's allegory of the cave in the *Republic* is where the understanding of truth as *aletheia* gave way to the misunderstanding of truth as correspondence' (Mansbach, 1998).

To me, shadows and the sun belong to the everydayness of the different worlds. Most of the time, as we are inauthentic beings absorbed by the world, we do not think about who we are or where we stand, just like the cave dwellers. However, starting to live in a foreign land may compel people to think about where place they stand. As Heidegger argues, 'space is where our facticity is actualised' (Arrigada, 2009, p.17). Our facticity is actualised through our interactions with the world. A phenomenological reading of the cave allegory clearly demonstrates the relation between thrownness, fallenness, and the inauthenticity of everyday life.

Everyday Encounters with Environment and Society

a) Ambiguity of the human being

The facticity of cave dwellers seems simpler than the facticity of modern human beings in terms of their relation with nature and destiny. In this section, I explain this ambiguity with an example from a movie, which adds a historical dimension to the everyday relation with the world.

The movie *Taşı Toprağı Altın Şehir* (Aksoy, 1978) considers how human beings' understanding of themselves and the world changes when there is a gap in the manner of living between one's hometown, taken as the place of habituation, and the place away from their habitual residence. The plot is based on a story of migration. Set in the late 1970s, the Uyanık family moves from the rural countryside to Istanbul in order to save money to buy a tractor. When they arrive, the youngest adds the Uyanıks to the population of Istanbul by writing '+4' on the large metal signpost displaying the population and altitude of the city, as is found at the entrance of every city in Turkey. At the end of the movie, the family falls apart while trying to adapt to their new life. The movie clearly announces the danger of migration from rural to urban areas through the depiction of fear in the traditional peasants' hearts. On the other hand, it also exaggeratedly shows that migration is not simply moving from point A to point B.

The philosophy of Heidegger is based on human beings dealing with everyday life. Heidegger's human being is not an isolated, worldless, Cartesian-Husserlian subject, but, in contrast, is essentially being-in-the-world as an involved and engaged entity (Carman, 1994, p.203). Heidegger argues that 'Being-in is a state of Dasein's Being is an existiale' (BT, p.79). That is, Dasein's being-in is the essential feature of its existence. Heidegger explains being-in in the following way: "In" is derived from "innan", "to reside", "habitare", "to dwell" [*sich auf halten*]. "An" signifies "I am accustomed", "I am familiar with", "I look after something" (BT, pp.79–80). 'Ich bin' means 'I am', 'I dwell', 'I am familiar with'. 'Bin' is also etymologically related with 'bei', which refers to 'to reside alongside ...'³⁹, 'to be familiar with ...'; furthermore, there is also a connection between the word *bei* and *bauen*, which means 'to build' (BT, pp.79–80). That is, Dasein's being-in is also building. 'I am', 'ich bin', also means 'I build', 'I dwell' (Heidegger, 1971, p.147). As William D. Blattner explains, 'We do not just exist or live in a world, but rather *reside* or *dwell* there; that is, we are fundamentally *familiar with the world*' (2006, p.42). Building as dwelling is the 'everyday experience of man'; therefore, it is habitual (Heidegger, 1971, p.147). However, this account is relevant for the 'preliminary characterisation of the phenomenon of world' (Heidegger, 1995, p.177). On the other hand, historical accounts suggest that man is in an 'ambivalent position in relation to the world' (Heidegger, 1995, p.177):

³⁹ 'Being-amid' explains the phrase *Sein-bei* better than 'being-alongside' (Braver, 2014, p.26).

The world is the totality of beings outside of and other than God. Expressed in Christian terms, such beings thus also represent the realm of created being as distinct from uncreated being. And man in turn is also a part of the world understood in this sense. Yet man is not simply regarded as a part of the world within which he appears and which he makes up in part. Man also stands over against the world. This standing-over-against is a ‘having’ of world as that in which man moves, with which he engages, which he both masters and serves, and to which he is exposed. Thus man is, first, a part of the world, and second, as this part he is at once both master and servant of the world. (Heidegger, 1995, p.177)

This citation recalls one of Uyanık’s lines: ‘soil has been the slave of the people, but we are still the slave of the soil’. He hopes to be the master of the soil after buying a tractor. Interestingly, these lines are also reminiscent of the Cartesian viewpoint of human beings’ evaluation of nature, and they also recall Baruch Spinoza’s criticism of Descartes. In *Ethics*, Spinoza says,

Indeed they seem to conceive man in Nature as a dominion within a dominion. For they believe that man disturbs, rather than follows, the order of Nature, that he has absolute power over his actions, and that he is determined only by himself. (Spinoza, 1996, p.152)

Hans Jonas also argues that ‘metaphysical dualism is responsible for the difficulty that we moderns have in thinking of nature, even human nature, as more than an object for technological manipulation’ (Jonas, 1999, p.2). He does, however, also state that human beings’ belief about their status as a self-determined entity dissolves when they understand that they do not exist as themselves without the relationships they have built. The Uyanıks were farmers in their own village; however, in Istanbul, they could not sustain their existence any longer, neither as farmers nor as a family. As their environment changed, their relation with themselves and their relation with each other also changed.⁴⁰

b) Caring-in-the-world

The relationship between human beings and their world depends on care as the primordial being of Dasein (Heidegger, 2001, p.169). Care can be handled as a substitute of intentionality without falling back into dualism (McGuirk, 2008, p.169). As

⁴⁰ Even though the movie presents an exaggerated plot, Pişkin argues that movies starting from the 1950s and 1960s reflect on the problems of rural migration and the contradictions between the expectations of migrants and their experience of living in big cities (2010, p.45).

Braver asserts, 'We care what happens to us' (2012, p.113). Hence, 'Being-in-the-world is essentially care' (Heidegger, 2001, p.237).

Braver rightly points out, 'We weave ourselves into and out of the social skein of the world' (2012, p.113). Hannah Arendt also claims that there is no invariable human nature or essence, but 'what we are being when we are doing this or that activity' determines human conditions 'which limit, shape, and inspire what humans do and become' (Higgins, 2011, p.87). Even though we live in the same age, different skeins exist in different worlds and in the different space-society engagements into which we are woven. For example, as a shepherd waking up at 5 a.m. to bring the herd to the rangeland, we become who we are, or we will understand ourselves through our relations and our activities. The shepherd cares about the herd and cares about himself as well. The shepherd does not care for the herd in order to be a shepherd, but because caring for the herd is what being a shepherd is. Caring for the herd is not an achievement for a shepherd; it is the way of his being (Braver, 2012, p.110).⁴¹ Such a life corresponds to the teleological holism, but if the shepherd is forced to emigrate, he becomes ungrounded because of his isolation from 'the circulation of in-order-to relations' (Braver, 2012, p.107). He loses his everydayness, and, therefore, his understanding of himself – which relies upon everydayness – becomes lost in relation to the disappearance of the meaningful framework which organises in-order-to relations. The shepherd would also lose his inauthenticity and facticity, which are related to the predetermined conditions of the world. He would have to start over to de-distance and de-sever his environment. Thomas Sheehan quotes Heidegger from 1925 as saying, 'because human existence, in its very nature, is sense-making, it lives in meanings and can express itself in and as meanings' and claims that 'lives in meanings' does not mean that human beings cannot live out of the meaning, much like a fish out of water. He argues that 'lives in meanings' means 'a fish cannot exist without its fishness' (Sheehan, 2011, p.47).

c) Das Man and the displaced one

Human beings are thrown entities to the world; their thrownness is thrown to the pre-determined world, which consists of tradition, shared identity, society, norms, etc. The world Dasein is thrown to also offers the possibilities of projection. Accordingly, all

⁴¹ Braver's example is about parenting, not being a shepherd.

possibilities of Dasein are available only by its culture and das Man, i.e., the they, anyone, the one; ‘The “They” is an existentiale, and as a primordial phenomenon, it belongs to Dasein’s positive constitution’ (BT, p.167). Heidegger also calls das Man ‘the real dictatorship’ (BT, p.164) through which Dasein sees through the eyes of the masses. Their behaviours, acts, value judgements, the things they enjoy or disapprove of, and their way of expressing themselves are a kind of adherence to a tacit social contract that people come to an agreement about, spontaneously, through accommodating themselves to a daily routine. According to Heidegger, ‘We take pleasure and enjoy ourselves as *one* takes pleasure and we read and judge about literature as *one* judges, we hear music as *one* hears music, we speak about something as *one* speaks’ (HCT, p.245). The they writes the ‘prescription of’ being of everydayness (BT, p.164). The public decides on behalf of Dasein through determining all the possibilities of interpretation of itself. Heidegger argues that ‘[t]he public deprives Dasein of its choice, its formation of judgments, and its estimation of values; it relieves Dasein of the task, insofar as it lives in the Anyone, to be itself by way of itself’ (HCT, p.247). However, it is also constitutive for Dasein’s projecting which is ‘Heidegger’s term for the way that we understand something by seeing how it relates to other things and activities’ (Wrathall, 2011, p.3). Displacement changes people’s projecting of themselves in terms of human beings’ relation with themselves through the other beings. As Heidegger says, Dasein is found in its inauthenticity in its everyday life, under the spell of das Man.

Dreyfus, in his influential commentary on the first division of *Being and Time*, interprets das Man as an existentiale in terms of ‘the source of intelligibility’ within social norms which are regionally determined (Dreyfus, 1995a, pp.154–55).⁴² According to Dreyfus, ‘Dasein has to define itself in terms of the public world. It has to accept the fact that in order to make sense of itself, it must already dwell in the meanings given by the one’ (1995a, p.177).

Frederick Olafson claims that das Man is the inauthentic being-with of Dasein, and Dreyfus’s interpretation of das Man comes from his assimilation of human beings into the Wittgensteinian ‘rule-governed character of our lives’ (1994, p.59; 1994, p.48). Olafson rejects the functional importance of das Man, claiming that ‘das Man is at

⁴² ‘Authentic Being-one’s-Self does not rest upon an exceptional condition of the subject, a condition that has been detached from the “they”; it is rather an existentiell modification of the “they” – of the “they” as an essential existentiale’ (BT, p.168).

bottom a deformation of *Mit-sein*' (Carman, 1994, p.204). Carman responds to Olafson's criticism of Dreyfus while claiming that Olafson's account of Dasein is 'over-individualised' (1994, p.205). Furthermore, '*Das Man* is, so to speak, Heidegger's anti-personification of the anonymous normativity that he thinks governs and, in fact tyrannises, so much of Dasein's everyday understanding of itself and its world' (Carman, 1995, p.213).

Dreyfus, in response to Olafson and Carman about the disagreement on the interpretation of *das Man* in his book, writes that Olafson describes an ontic or existential account, and in conformity with his existentialist attitude, argues that *das Man* is the deficient mode of being-with. On the other hand, Carman adopts the ontological account of *das Man* as Heidegger's term for social norms, which constitutes the ground for the intelligibility of everything (Dreyfus, 1995, p.421). Carman argues that *das Man* belongs to the positive constitution of Dasein (Dreyfus, 1995, p.421). Even though those claims do not overlap with each other, each could be supported by the selection of different quotes. Dreyfus emphasises that interpretation is a matter of choice in this case (1995, p.429). Olafson's existentialist attitude leads us to think of human pathologies, and Carman is rather looking for an 'essential structure of human being' with the interest of evaluating the consistency of Heidegger's ontological project (Dreyfus, 1995, p.429). According to Dreyfus, *das Man* even decides the correct pronunciation of words, such as 'Gloucester', which sounds quite different in different accents (Dreyfus, 1995a, p.152). Furthermore, he claims, 'If my deviation from the norm is explicitly pointed out, I feel I am in the wrong. Why this feeling of embarrassment when we fail to conform? It seems we just are norm-following creatures, and it makes us uneasy if our behaviour is too distant from the norm' (Dreyfus, 1995a, p.152).

In the accounts of Dreyfus and Carman, *das Man* as an existiale is the source of intelligence. However, if we consider Olafson's account, it is an inauthentic being-with of Dasein. I argue that even though those claims do not overlap, they do not have to contradict each other, either. *Das Man* could be understood as neither authentic nor inauthentic, but mostly, as we are inauthentic in our everydayness, it is picked up in an inauthentic way, the being-with of Dasein.

Displacement separates Dasein from the 'who' of everydayness. For the displaced ones, averageness, which is 'the existential characteristics of' *das Man* (BT, p.164), becomes a norm to which they cannot assimilate. *Das Man*, for the displaced,

decides what to call one's mother. Once, a neighbour 'corrected' me, telling me that I was using the wrong word to call my mother, and that this word actually referred to grandmother. Sometimes, not speaking the way *das Man* does makes one feel as if one forgot to change out of one's pyjamas before going out in public, and sometimes one inevitably finds oneself in pyjamas in public. Drawing from Dreyfus's example, the accent one has reveals something about where one is from, and most of the time it reveals that one is from outside. If one cannot follow *das Man* in public, one might feel that one did something wrong, but one will also see that there is no right way of doing it. Displacement cannot be understood simply as the change of location; it is Dasein's getting out of itself with regard to its being-in-the-world. Dasein is nothing without its relations, as there is no essence of human beings.

d) Equipmentality, Things, Familiarity

Arrigada points out that our confrontation with an object brings about our confrontation with the other (2009, p.20). Dasein's relation with other human beings, in terms of entities, is depicted as follows:

The tool I am using is bought by someone, the book is a gift from ... the umbrella is forgotten by someone. The dining-table at home is not a round top on a stand but a piece of furniture in a particular place, which itself has its particular place at which particular others are seated everyday. The empty place directly appresents co-Dasein to me in terms of the absence of others. (Heidegger, 2009, p.239)

The paragraph above brings salience to the role of the others in our everyday dealings with familiar entities, which recall the others. Does the dining table, have the same meaning if one does not know which spot belongs to whom? Accordingly, being surrounded by the unfamiliar entities also recalls being unfamiliar with the others.

Equipmentality plays an important role in Dasein's complacent everydayness. Therefore, the exclusion of immigrants can also be handled as the consequence of their lack of involvement with the ready-to-hand entities which refer to 'equipment, which is unreflectively part of the world we inhabit' (Bowie, 2003, p.208).

As Julian Young claims, the opposition between 'cooking in one's own kitchen' and 'cooking in someone else's' shows how the experiences differ in relation to human beings' familiarity with the environment and equipmentality (2011, p.286). Accordingly, cooking in one's own kitchen is 'smooth and relaxing'; the act is 'almost entirely thoughtless'. On the other hand, cooking is always stressful, uneasy, and 'full of

thought' in someone else's kitchen. The reason for the opposition between the two experiences underlies the availability of equipment as ready-to-hand in the home kitchen and 'Unready-to-hand in the foreign kitchen' (Young, 2011, p.286). As we know the place of everything in our own kitchen, equipment, like part of our body, is subject to our autonomy:

The equipment in one's own kitchen is, in fact, an extension of one's body, metaphorically even a part of it. This 'extension' of the body, it seems to me, helps define the boundaries of the homeland. Within the homeland one has unthinking knowledge of how to 'handle' things and people. Where one has to start thinking, where one's performance becomes jerky and stressful, the homeland fades and ceases. (Young, 2011, p.286)

Young's example is consistent with the 'unexplored relation' between the notion of space attributed to present-at-hand and objective space in *Being and Time*, as Jeff Malpas points out (1997, p.78). Charles Taylor describes the situation using different terminology, saying that there is a mutual dependence between physical and moral space, which includes all kind of cognitions (Arriagada, 2009, p.22). As a consequence, what happens in one space affects the other; they 'leak into one another's space' (Arriagada, 2009, p.22). The disorientation of physical space leads to the disorientation of the psychological state.

On the other hand, Young's choice of the word 'smooth' to define the cooking experience in one's own kitchen is also reminiscent of Deleuze and Guattari's differentiation between smooth and striated space: 'Deleuze formulates striated space – that of the nation-state – as bordered, regulated, and distinct. Conversely, undifferentiated, continuous, amorphous, and undefined "smooth space" exists beyond the purview of the nation-state. Striated spaces, necessarily constructed, must be heavily policed by the state' (Hinsman, 2011, p.3). In that sense, one's own kitchen as a space and one's kitchen experience belonging to one's everydayness appear in the smooth space unaffected by the state's construction. However, in terms of forced displacement, the smooth space of one's own kitchen becomes striated by the state's interruption, and thus displaced people's spontaneous autonomy over their relations with themselves dissolves.

On the other hand, the Dasein who is still in the world, which pre-determines the meaningful patterns and functions holistically, perceives the world itself as meaningless when it is anxious; '[n]othing which is ready-to-hand or present-at-hand within the

world functions as that in the face of which anxiety is anxious' (BT, p.231). Anxious Dasein does not have the kitchen in its sight because it is not at home in the world.

Homelessness in Heidegger and the Homelessness of the Displaced One

a) Dasein has never been at home: being at home as an illusion

Heidegger claims uncanniness as the 'basic kind of being-in-the-world' which is 'covered up' in everydayness (BT, p.322). Jonas argues that we have never been at home in the world (Hamblet, 2003, p.134): 'There is no at-home-ness, neither in isolation nor in being-in-the-world, for the eternally alienated'; on the other hand, we must temporarily forget the homelessness of ourselves (Hamblet, 2003, pp.134–35). The homelessness of Dasein is prior to their being residents at home because of their thrownness. On the other hand, the homelessness of an immigrant relies on concrete and visible reasons. The anxiety and homelessness of Dasein are overlapping experiences for Heidegger. According to him, in those authentic moments, Dasein becomes unable to dwell in the world like when residing at home, and Dasein loses its familiarity with the world without any reason (BT, p.233). Anxiety, as the mood of authentic Dasein, appears in the opposite world conditions compared to the displaced one. As for the displaced one, there is nothing ready-to-hand. For anxious human beings, however, Heidegger claims, 'What oppresses us is not this or that, nor is it the summation of everything present-at-hand; it is rather the *possibility* of the ready-to-hand in general; that is to say, it is the world itself. When anxiety has subsided, then in our everyday way of talking we are accustomed to say that "it was really nothing"' (BT, p.232). Anxious Dasein understands that there is nothing else which provides meaning except its for-the-sake-of relations with the world. Dasein encounters its nothingness when it pulls itself away from average everydayness: 'In anxiety, inauthentic Dasein experiences the world as an instrument that has failed to do its job' (Dreyfus, 1995a, p.179).

Dasein's thrownness is also its facticity consisting of tradition, culture, history, and shared identity of the world. It could be said that the human being dwells in its facticity as being-in-the-world; the world of the human being is also its dwelling place. Dwelling is also a building and creates some boundaries; but these boundaries, as Young argues, are porous (2011, p.291). The borders of the space are limited by our daily involvement with the things around us. On the other hand, they are not unaffected by the others and not repellent to other individuals. As dwelling and building are the same,

boundaries are not drawn geographically but are built through concerned labour and Dasein's engagement with the world, created by our daily involvement with the things around us (Malpas, 1997, p.56). Young claims, 'Place, dwelling-place is not land nor people, not space nor time, not past nor present nor future. It is, rather, all of these together' (2000, pp.202–03). Displacement leads to the rupture of Dasein's facticity. Therefore, the homelessness of immigrants is different from the homelessness of people who are 'eternally alienated' and the homelessness of modern people whose way of living is constantly disturbed by technology. Technology brings its own inauthenticity through producing impersonality; it does not exclude anybody – that is, it reveals things in a distorted way in conformity with everydayness.

b) Technology as homelessness

Dwelling in general is the opposite of homelessness. Young argues that there are two kinds of dwelling – 'essential', which is not experienced, and 'ordinary', which is experienced (2000, pp.193–94). According to Young, these two types of dwelling are also paradoxical (2000, p.192). Ordinary dwelling is one's feeling at home in the world; it is seeing the world as one's homeland because of experiencing the lived world in a particular way (Young, 2000, p.194). Ordinary dwelling gives the human being a sense of belonging to a particular place; in that kind of dwelling, one's relationships are care and concern with other human beings and other entities. On the other hand, essential dwelling is ontological dwelling; according to Young, it does not matter whether one feels oneself at home or not at home in one's own world because that kind of dwelling is 'independent of any feeling of experience' (Young, 2000, p.194). Accordingly, essential dwelling is 'one's transcendence into the Other of beings' (Young, 2004, p.194). In other words, essential dwelling is more about Dasein's being-there as clearing rather than its residing at home. Dasein's ordinary dwelling, i.e., its feeling at home in the world, is not possible without essential dwelling. Thus displacement is the lack of the essential dwelling, which shows itself in the discrepancies of ordinary dwelling.

Homelessness caused by the inability of essential dwelling is 'homelessness of being', which comes along with the homelessness of the modern human being who has lost his sense of space and finds himself 'everywhere and encounters with only himself', but in fact he never encounters himself (QCT, p.332). In technological life, everything is undifferentiated, and the substitute of everything can easily be found, even human beings themselves.

Having an occupation in the army and dwelling as a soldier provides a clear example of dwelling in the technological world. Malpas argues that there are two kinds of being-in: spatial and existential. Being-in, in terms of spatiality, is like being ‘in-the-box’, and ‘being-in’, in an existential sense, is like ‘being-in the army’ or ‘falling-in-love’ (Malpas, 2000, p.209). Although the soldier dwells in his world, in the big picture, a soldier is merely a replaceable thing in the troop, an ordered human being in the system. This situation is similar to a forester who is aware or not that the trees in the old forest are industrial wood in this day and age, and that the forester himself is also ordered as a cellulose supplier by the industry (Heidegger, 1993, p.299). De Beistegui writes:

Whether military or not, occupation is always technological, that is, based on a geometrical projection of space, and oriented towards control and domination, whether of a people or of resources (and most often of both). But to dwell is something altogether different. It is to stand amidst things, the world and others in such a way as to shelter their essence, and relate to them from the point of view of their presencing.⁴³ (2006, p.149)

On the other hand, occupation also makes human beings feel at home. Wrathall says that his everyday, routine activities with particular entities give him ‘a sense of place by ranging over particular entities – these students, this classroom, this campus, and so on. These are the things I relate to in realising who I am’ (Wrathall, 2011, p.201). Accordingly, Wrathall’s activities, which are involved with ‘these students, this classroom, this campus, and so on’, enable him to understand the closeness or farness of things to him, while technology prevents us from distinguishing what is far and what is near to us (Wrathall, 2011, p.201). Therefore, our sense of belonging to place fades

⁴³ ‘The present as a mode of temporality is originally a making present, or a presencing (*ein Gegenwärtigen*). The spacing and the clearing with which we already associated the operation of existence is at bottom a making *present*’ (de Beistegui, 2006, p.73), the presence (*Anwesen*) of entities which is not present-at-hand. Drawing from Olafson, and in line with Olafson’s criticism of Dreyfus, Arisaka claims that presence (*Anwesen*) is not related to the traditionally understood object or subject: ‘Things we deal with are there for us in some salient manner in a way they cannot be for a non-Dasein such as chair. Put in another way, presence amounts to the fact that an entity, for instance my kitchen table, is there for me in a certain perspectival givenness and is available to me in a unique configuration of the region of the kitchen as I encounter it. This mode of disclosure requires both the region and my particular spatial participation; this is why the table cannot be “present” to a sink across from it. But certainly this presence of the table to me is not subjective, for anyone in my position would encounter it in the same perspectival givenness. Different people in the kitchen would have different disclosures of the table from different angles, and perhaps each in their own way, but that is not to say that each of us has a subjective experience of the presence of the table. The uniquely perspectival givenness which makes up the personal character of experience has to do with regional configuration and Dasein’s particular spatial participation, not some “inner perspective” on the matter’ (Arisaka, 1995, p.465). Arisaka shows how to understand or allow an understanding of ‘a radically personal perspective of the world without presupposing a “subjective” domain of experience’ (Arisaka, 1995, p.465).

away; technology consequently also undermines our relationships with everything which genuinely matters to us. Under the order of technology, ‘everything becomes equal and indifferent in consequence of the uniformly calculated availability of the whole earth’ (Wrathall, 2011, p.202). On the other hand, Malpas claims that technology which seems to conquer space through bringing far away places close and making it easier to reach things while increasing their availability leads to the ““distancing” of ourselves from the things around us and from the world’ (Malpas, 2000, p.205).

I argue that, in order to lose our sense of having a place in the world, we should be able to remain in the place we have had in the world already. Being displaced in terms of immigration makes us a being far from our habitual environment. Environment, as William J. Richardson calls world-about, has a homely and domestic connotation (2003, p.53). Our place-bound being, i.e., our spatial existentiality, is best understood when we find ourselves out of place or when we feel far from it. For example, Hamdi Dayı, a devoted communist party member in Bulgaria, was asked to leave the country within three days by his comrade in 1989 (Parla, 2007, p.11). The exodus⁴⁴ of Bulgaria’s Turks to Turkey was the last phase of the ‘rebirth campaign’ of the Bulgarian government in 1984 (Parla, 2007, p.11). Hamdi Dayı and his family, when they arrived in Turkey, found a cheap place in Kucukcekmece, Istanbul (Parla, 2007, p.11). The quote below shows Hamdi Dayı’s understanding of his spatial existentiality through experiencing Istanbul:

Once, when he (Hamdi Dayı) got drunk with the guard of a rich neighbour, Hamdi Dayı fired a shot with the guard’s gun, sang a folksong, and after stripping off his clothes, he jumped in the lake. ‘The guard was calling after me,’ Hamdi Dayı said, ‘shouting “Granddad, did you go mad? Where do you think you are going? You can’t go from here.’ ‘Yes, I can go, I told him, Bulgaria is this way.’ ‘But this is not the sea, the guard said, you can’t pass across.’ ‘If I have to pass from under the earth,’ I said, ‘I will.’” Cajoled by his mother’s screams, Hamdi Dayı swam back eventually, but when he got out, his feet were bleeding because of all the glass on the bottom. ‘If only it had been the Black Sea,’ Hamdi Dayı insisted still, this time to me, ‘I would have gone, even if I made it only half of the way, I would have still gone’. (Parla, 2007, p.11)⁴⁵

⁴⁴ ‘Failing to achieve the planned smooth assimilation of the Turkish minority, the regime tried to get rid of those “unreliable” citizens by initiating the so-called “big excursion”, the name which the officials gave to the exodus because they let the Turks leave Bulgaria on tourist visas’ (Elchinova, 2011).

⁴⁵ Hamdi Dayı’s story reminded me of my grandfather Alos Mümün, a displaced shepherd from Bulgaria, who was speaking about returning to Bulgaria on foot. At that time, as a child, I visualised him passing by the desolated places on his way to the village; he was alone but fearless while he walked.

Nearness and farness are not only spatial, and neither is displacement, which is a spatial, existential experience which arouses the feeling of longing and belonging, even towards the roads of one's hometown. In terms of extreme longing for a place, one might even cross the distance in one's mind by swimming, walking, or flying. According to Heidegger says that distantly (measurable distance) closer could be environmentally further, furthermore, 'Seeing and hearing are distance senses [*Fernsinne*] not because they are far-reaching, but because it is in them that Dasein as *dasein* mainly dwells' (BT, p.142). Even though the friend is further in distance than one's own spectacles on the nose or the road under one's feet, friend is environmentally closer, as we are paying attention (BT, p.142). On the other hand, in Hamdi Dayı's case, Bulgaria is not within sight at all. For Hamdi Dayı, environmentally further might also seem distantly closer without seeing and hearing because his existence does not press him ahead into his future possibilities, which are blurred. Remoteness, which according to Heidegger is not about distality (distance) but about circumspective concern, transcends the present sight in displacement, and thus concern orients itself to be environmentally de-distanced.

Wrathall argues that he feels that he belongs to a place in the world in relation to his everyday practices and relationships with the other; '*these* students, *this* classroom, *this* campus, and so on'⁴⁶ do not refer to any random students, classroom, or campus. The author is being-with-these-students and being-in-the-classroom. He defines his sense of belonging to a place, in fact, with his occupation. Displacement causes a loss of occupation. Deniz Bey, who was displaced like Hamdi Dayı, has an MD degree which is not recognized by the Turkish authorities and was employed as a health worker in Istanbul at a clinic (Parla, 2007, p.8). He thinks that what was worse than being persecuted was being subjected to 'a random search one day upon allegations of theft of clinic property' in Turkey (Parla, 2007, p.9). Displacement through immigration is not only being far from environment; it is also being far from the people an immigrant used to-be-with. For the displaced one, the sense of nearness and farness is not lost, but it takes up different meanings than for everyday Dasein.

⁴⁶ My emphasis.

c) Universalisation of homelessness: exile

Erfani claims that our everyday, practical dealings in the world and our everydayness are universal. He also suggests, however, that everydayness is so enmeshed with traditions that the content of universality changes according to place (Erfani, 2002). This way of thinking could lead us to consider that immigration is being thrown from one world to another. Young explains the concept of thrownness ‘as the central concept of *Being and Time* identifies the fact that every person, as a person (Dasein), finds themselves “already in” a cultural tradition which delimits both the range of actions which it makes sense to perform, and of those which it is valuable to perform’ (2000, p.188). However, different traditions have different dogmas and different shared identities. Furthermore, the difference-similarity between the cultures and language also affects the influences of displacement. According to Erfani, moving from the USA to Canada does not cause too much homelessness, as their cultures and languages are similar (2002). Erfani (2002) points out that “the move [would be] more or less within the same world,” though there will be differences that one would perceive. In fact, even across the same countries, some habits, manners and ways of being change’. On the other hand, moving, for instance, from a developing country to a developed one, or from Japan to the UK, would be a much more difficult adjustment.

On the other hand, Erfani and Whitmire argue that our thrownness to the world also makes our homelessness the universal condition of human beings (2004, p.44): ‘Admittedly, some philosophers have tried to employ exile, metaphorically or structurally, as a universal human condition e.g., Heidegger’s Dasein, Camus’ Stranger’ (Erfani and Whitmire, 2004, p.44). According to Michael A. Peters, the postmodern theologian Mark Taylor describes a postmodern self as “wanderer”, a “drifter” “attached to no home”, and “always suspicious of stopping, staying, and dwelling” (Peters, 2008, p.594).

Erfani and Whitmire also claim, though, that homelessness of ‘the rich white American entrepreneur living in a Miami mansion and the destitute Cuban family in the dangerous neighbourhoods of Little Havana’ are the same existential unbelongingness for Heidegger (2004, p.44). According to them, universalisation of exile is dangerous in the sense that it blurs the distinction between existential homelessness caused by anxiety and homelessness caused by displacement. As Hoffman explains, the meaning of exile has started to be presented as cool, ‘sexy, glamorous, and interesting’ (Hoffman qtd in Erfani and Whitmire, 2004, p.44; Peters, p.594). On the other hand, being in exile

is a difficult situation, as Hoffman notes: 'It involves dislocation, disorientation, self-division' (Hoffman qtd in Erfani and Whitmire, 2004, p.44).

The difference between exile and being a tourist lies in the feeling of ontological security. A tourist does not feel their identity is in danger (Peters, 2008, p.600). Displacement, in contrast, is far from being desirable. However, as Arendt states, displacement in terms of immigration and exile brings together the 'loss of familiarity of everyday life', and the loss of 'occupation' which means loss of 'confidence'. Loss of language also leads to the removal of the spontaneity of expression of one's feelings; therefore, simplicity and naturality fade away, shattering one's private life (Arendt, 1994, p.110; Ritivoi, 2002, p.13). If we listen to immigrants who are forced to emigrate, we see that there is nothing glamorous in being exiled or displaced. Adorno was an exile and emigrant in the US. Even though he might seem rather privileged, he was displaced, not an expatriate, as can be seen in the quote which tells of his experience of an encounter with another immigrant in New York:

Late at night in the subway a young girl sat down opposite me, the only other passenger. ... Her clothing revealed her to be an emigrant. ... What made her attractive was her poor and helpless appearance coupled with her stubborn insistence on her own grace. ... I had to smile; and I smiled at her. She pulled herself together and her tired face became covered with the sort of rejection she thought was lady-like. In Vienna, where she might have come from, or yet again in Berlin, she would have smiled back ... in New York she forbid herself to do so, made herself unfriendly and pulled her skirt down over her slender knees. Do you not know, said the gesture, that we are in America? Do you not know that we must start a new life? You are yourself an emigrant. But if you were really someone, you would not have to have yourself trundled home by the subway, but would have at least purchased an automobile. ... We must realise that the price we have to pay for life is that we no longer live. ... I looked up and she immediately brushed her skirt down again: meanwhile, she had no doubt, crossed her legs again. That is Hitler's triumph, I thought. He has not only taken away our country, our language, and our money, but also confiscated that last little smile. The world he has created will soon be as evil as he is ... however, we had arrived at my stop and I swiftly got out. At the kiosk up on street level, I bought a 'Times' from the sleepy newspaper vendor and searched through it for news of victory ... there was no victory to be found in it. Sad and with the much too heavy paper under my arm, I walked down Broadway. (Erfani, 2002)

Philosophers such as Ludwig Wittgenstein and Heidegger, on the other hand, contribute to understanding homelessness or being an exile as a desirable intellectual situation (Erfani, 2002). As Heidegger points out, a philosopher needs to philosophise when he does not feel at home, and philosophy is, as Novalis says, 'an urge to be at home everywhere' (Heidegger, 1995, p.5). Wittgenstein, by contrast, internalised the situation

of living as an exile as the philosopher's way of living (Peters, 2008, p.598). He saw displacement as destroying the feeling of belonging to the community and providing isolation from the culture. But then, we must consider that Heidegger himself, unlike Adorno, was never an exile, and Wittgenstein was not like one of those people whose 'only dream is living like others',⁴⁷ who lost his profession and social status,⁴⁸ who witnessed the destruction of his years of labour⁴⁹ because of his displacement.

It is claimed that attempts to universalise homelessness lead to ignorance of the lived experiences of displacement. There is nothing glamorous for the people who are forced to move their home. There is a discussion, mentioned above, over whether, for Heidegger, everybody experiences homelessness in the same way. I believe that the homelessness of Dasein, who dwells in its everydayness in the world, is not the same homelessness of the displaced. Dwelling plays a constitutive role in 'who we are' (Dungey, 2007, p.241). Displacement is not an experience belonging to Dasein, however; one becomes displaced when one cannot dwell in the world like Dasein.

d) Homesickness of the philosopher

The later philosophy of Heidegger is the philosophy of at-homelessness which is written in the mood of homesickness in the philosopher's own world. As I have mentioned above, Heidegger has never been displaced; his hut in the Black Forest was always there as a shelter, therefore he was in his own world. However, he was homesick in the world as the world he lived in was ordered by technology, which reveals everything only in one way, as standardised, calculable, and ready to consume entities. The philosopher's homesickness in that kind of world arises from Da of Da-sein, which means his being 'there' as 'clearing' in the world which is the 'homeland' of forgetfulness of being. Heidegger was in fact exposed to that kind of world and at the same time was also involved in it. As Heidegger specified in his *Letter on Humanism*, this 'homeland' must be taken 'here in an essential sense, not patriotically or nationalistically, but in terms of the history of Being' (LH, p.241). The world, which is unconcealed in accordance with the dominant metaphysics of being, in the modern age, gives him the meaningful framework through covering the meaning of being. Therefore, a philosopher whose job is questioning the meaning of being is homeless in a kind of world that is built on the

⁴⁷ 'My only dream is living like others' (Pinar, 2014).

⁴⁸ 'I was a journalist back in Afghanistan, but I am nothing in Turkey' (Pinar, 2014).

⁴⁹ 'What I built in 25 years in Syria has been destroyed. It's been spent in six months' (Trilling, 2014).

ignorance of the meaning of being. To unfold this meaningful framework, of the modern world, which conceals the meaning of being, the philosopher wants to be at home everywhere.

Philosophy – an ultimate pronouncement and interlocution on the part of man that constantly permeates him in his entirety. Yet what is man, that he philosophizes in the ground of his essence, and what is this philosophizing? What are we in this? Where do we want to go? Did we once just stumble into the universe by chance? Novalis on one occasion says in a fragment: ‘Philosophy is really homesickness, an urge to be at home everywhere.’ A strange definition, romantic of course. Homesickness – does such a thing still exist today at all? Has it not become an incomprehensible word, even in everyday life? Has not contemporary city man, the ape of civilisation, long since eradicated homesickness? And homesickness as the very determination of philosophy! (Heidegger, FCM, p.5)

Heidegger further claims, ‘Philosophy can only be such an urge if we who philosophise are *not* at home everywhere’ (Heidegger, 1995, p.5; Buchanan, 2008, p.83). Each says that philosophy is homesickness, and that the philosopher is the one who is homesick in the world. Homesickness triggers philosophizing. From this point of view, homesickness, as the necessary consequence of being displaced, leads people to question meaning, and we must consider that this questioning of meaning is philosophy. Therefore, arguments asserting that displacement is a more authentic way of living disengage from the argument which Erfani points out, that being an immigrant is prior to the authentic/inauthentic distinction (2002). However, according to Heidegger, “‘not-at-home’” must be conceived as the more primordial phenomenon’ for Dasein (BT, p.234).

The relation between the homesickness of a displaced one and the homesickness of a philosopher is as controversial as the discussion of whether there is a possibility of the authentic/inauthentic distinction for an immigrant whose homelessness comes from her being excluded from the complacent everydayness which necessitates a fully involved human being.

Conclusion

Experiencing does not always entail making sense of the experience. Therefore, phenomenological reflection is required to bring out meaning, as phenomenology deals with the interpretation of human experiences. However, such reflection might occur unintentionally; in this case, investigation becomes inevitable. Back in 2012, while

reading *Being and Time* in the library, I found myself trying to making sense of my own displacement story rather than trying to understand Heidegger. *Being and Time* is the philosophy of everydayness, which suggests that our everyday dealings in the world are the main issue to consider in order to understand our being and the meaning of the being in the world.

Heidegger's reflections on the history of traditional Western metaphysics are important, as they show there is no stable ground for what we understand as truth. Each epoch brings a different spirit and accommodates different ways of living. Truth is groundless, and it changes in time; it is nothing other than human beings making sense of the world. On the other hand, the spirit of the epoch is not what we create; in contrast, we are born in it. Therefore, our understanding of the world is raised in and shaped by it. Contemporary metaphysics, the meaningful pattern of the techno-scientific age, takes its roots from Cartesian metaphysics, which is comprised of dichotomies. According to the Cartesian way of thinking, human beings are isolated entities as thinking things. They exist on their own, as substances. The world consists of separate entities, which also exist independently of each other. As everything is distant and disconnected from each other, and as we are thinking things, everything is calculable through reasoning. According to Descartes, 'God himself has taught us that he has arranged all things in number, weight, and measure' (1985, p.46).

According to Heidegger, reason is an important tool to understand, but trying to make sense of everything through reasoning blocks other ways of understanding. Furthermore, in our everyday dealings with the world, we are not isolated thinking things. Most of the time, we do not understand entities, including ourselves, without their functions and holistic for-the-sake-of relations. What we understand is in fact not entities, but relations. Heidegger, against Cartesian substance ontology, builds his philosophy on relational ontology, in which there is no place for the subject/object distinction. Pre-ontological familiarity must be reflected and understood as the condition for theoretical reflection.

Displacement is an experience and therefore cannot be interpreted in an objective way by a displaced person, and interpretation of displacement does not have to be subjective in terms of being partial, either, if, in order to be objective, there is a need to separate oneself from the world in a Cartesian way. On the other hand, the displaced individual understands that her being is nothing other than her relations with other entities and human beings. In spite of this, she might feel that being objective about the

experience is the way to make sense of it. Indeed, objectivity on the ontic level works well; however, displacement is not only an ontic issue.

According to Heidegger, technology makes people homeless because it leads to the loss of one's sense of having a place in the world. However, I think that one needs a place in the world in order to be homeless in the technological sense. Displaced people's homelessness is the opposite of technological homelessness in terms of feeling nearness and farness. As is seen in the Hamdi Dayı example, he does not even need a vehicle to travel; he swims across the Black Sea in his mind. He knows that he cannot return, as he has been deported. On the other hand, even if he returns, he knows that he will find his village desolated.⁵⁰ On the other hand, different than in the phenomenological sense, the displaced are enframed as they are uprooted and filled onto trains like coals; they are put either in refugee camps or detention centres like stock, or they are kept in one place in return for money – as in the deal between the EU and Turkey. They are popular figures in the state's statistics. They cross the real borders through being invisible.

Heidegger claims that we encounter entities in relation to other human beings. The displaced one is surrounded by unfamiliar things; therefore, her encounter with the things in the world does not necessarily remind her of human beings, as she finds herself, as a thing, among the things rather than as a human being who understands them in terms of their functionality.

It might be claimed that because of its thrownness, Dasein has never been at home, and homelessness is more primordial than being at home. When Dasein becomes anxious without any apparent reason, it does not feel at home in the world – it feels as a thrown being. However, the feeling of homelessness does not last for long, as he flees to *das Man*, a shared identity.

On the other hand, it is mentioned that philosophising itself is a kind of homesickness in the world; furthermore, displacement leads one to think about the meaning. I claim that the relation between philosophising and displacement is a controversial topic. Through drawing on the difference between anxiety and displacement, the next chapter discusses anxiety as an opportunity for Dasein to take up its own self through becoming free from

⁵⁰ When the regime collapsed in Bulgaria, Parla says Hamdi Dayı 'was among the first to join the convoy of immigrants returning to Bulgaria' (2007, p.11), just like Alos Mümün and my grandmother.

they-self, and displacement appears as the kind of homelessness which prohibits Dasein to take up its own authentic-self.

Chapter 3 - Displacement and the Problem of the Self in *Being and Time*

*'Philosophy will never seek to deny its "presuppositions",
but neither may it simply admit them' (BT, p.358)*

Introduction

In the first division of *Being and Time*, Dasein understands itself as an entity, but it is dispersed in the world within the multiplicity of beings.⁵¹ The second division discusses how Dasein as an individual discloses itself within the horizon of its own finitude on the basis of the world. In the first division, either Dasein is in the undifferentiated mode or is an inauthentic existence, that is, it has not accomplished an authentic self-constancy. Undifferentiated is the translation of German *indifference*. It means 'without further differentiation' (neutral-inactive). It must not be confused with indifferent, which is the translation of *Gleichgultig*, which means, 'unimportant', 'matter of indifference'(BT, p.68). There is a constancy of entities within-the-world whose being is involvement.

Being a self does not prohibit Dasein from being disclosed by the world of its everyday involvement, within which Dasein is lost most of the time. For its authentic existence, the disclosure of Dasein in its average everydayness must not disappear, and Dasein finds a self within its engagements while owning up to its possibilities of being by taking up the responsibility of its having been once it has the sight of the temporal horizon of its existence. I claim that being-in-the-world is the movement of dwelling within inconspicuous possibilities that include inauthentic fleeing of Dasein to they-self⁵² in its forgetfulness of death and in its resolutely being towards one's own

⁵¹ 'Dasein's facticity is such that its Being-in-the-world has always dispersed [*zerstreut*] itself or even split itself up into definite ways of Being-in. The multiplicity of these is indicated by the following examples: having to do with something, producing something, attending to something and looking after it, making use of something, giving something up and letting it go, undertaking, accomplishing, evincing, interrogating, considering, discussing, determining...' (BT, p.83).

⁵² Dasein usually is not its own self, but they-self, which is an existentiell modification of das Man as an existentiale. On the other hand, authentic being-one's-self is also an existentiell modification of das Man (BT, p.168). Heidegger could seem ambiguous as later he claims, 'Proximally and for the most part Dasein is not itself but is lost in the they-self, which is an existentiell modification of authentic Self' (BT, p.365). Polt has two comments on this. First, he claims that in section 27, Heidegger confuses they-self (existentiell) and das Man (existentiale). Second, it seems that there is a 'minor inconsistency' between authentic being-one's-self and authentic self; however, we can read the former as existentiell and

death while maintaining self-constancy by repetition. I argue that for Dasein, as a spatio-temporal existence building up a self either authentically or inauthentically as being-in-the-world, displacement is the lack of world within which Dasein has built its concerned everydayness. It could be argued that there is no home for the individualised Dasein except in its anticipatory resoluteness, and therefore displacement would not be a problem, as Dasein is primordially not at-home in the world. However, the authentic/inauthentic distinction belongs to an individualised Dasein whose undifferentiated mode is dissolved only in the mode of anxiety which ‘frees’ Dasein to its differentiated modes of being. In the case of the loss of the world, however, this distinction cannot be sustained. It is up to an individual Dasein to own or disown its unowned possibilities as far as it can overcome anxiety and move between its possibilities in the world. Unowned is the undifferentiated character of Dasein's average everydayness, and ‘owned’ and ‘disowned’ are reserved for ‘existentiell modifications of average everydayness’ (Blattner, 2006, p.130). On the other hand, the homelessness of displacement leads to the dissolution of the self by removing all of its existentiell possibilities except for death, in contrast to the homelessness of Dasein, which frees it to its existentiell possibilities by individualising it. The inconspicuousness of existentiell⁵³ possibilities becomes conspicuous within the web of significance when Dasein understands its ‘non-relational and not to be outstripped’ possibility. Otherwise, Dasein already understands these possibilities while dwelling in them in its average everydayness.

Braver further supports this assertion by claiming, ‘Dasein possesses this understanding of being that Heidegger focusses his inquiry into being on this one being. We need not embark on an arduous journey to far-flung regions in search of esoteric truths; like Dorothy’s ruby slippers, we have unwittingly had it all along’ (2012,

the latter as existentiale (Polt, 1999, p.63). On the other hand, the distinction between existentiell and existentiale reminds us of the metaphysical distinction between essential predicates and accidental predicates (Polt, p.63). Polt claims that perhaps the instability of the distinction between existentiell and existentiale is resolved if we read those characteristics in terms of possibility. In that way, Dasein becomes the possibility for human being (p.63).

⁵³ ‘Unless we have an existentiell understanding, all analysis of existentiality will remain groundless’ (BT, p.360). The ‘we’ here refers to we human beings, who, whether philosophers or not, understand ourselves and the world in familiarity. Guignon describes existentiell as ‘concrete, specific, local’ (1993, p.6): ‘We start out from a description of ourselves as we are in the midst of our day-to-day practical affairs, prior to any split between mind and matter. Our inquiry must begin from the “existentiell” (concrete, specific, local) sense we have of ourselves as caught up in the midst of a practical world (in the “life-world” sense of this term found in such expressions as “the world of academia” or the “business world”)’ (Guignon, 1993, p.6). In this case, existentiell is the familiar whole of relations that our being is bound to through care.

p.75).⁵⁴ However, Dorothy's slippers would not work, even though she wore them all the way through her journey, without her saying 'there is no place like home'. Slippers would not bring her home if she had not been at home and if she were not searching for a way back home. In the same manner, pointing out that the slippers are the way out from the metaphysical search for the Wizard of Oz would not make sense if there was no home. Fundamental ontology makes sense of the slippers if there is a presupposition of home in which familiarity is inconspicuous,⁵⁵ and yet only on the condition of a homelessness in which we are in search of home.

It would be reasonable to assume that there is a basic and primary layer, which mostly is not visible or felt, that forms what could be called a substratum of human experience on top of which all other tangible and visible experiences and characteristics are grafted. The very fact that one has experience of a home (regardless of how good or bad, long or brief, it may be) forms part of this substratum that contributes to the establishment of a foundation to being human. Ordinarily, this layer, being so basic and fundamental, is outside the reach of awareness unless it is disturbed. This is precisely what happens when people lose their homes and become refugees. A primary and fundamental lack develops which imperceptibly takes hold of refugees, in addition to whatever other tangible losses they are aware of and they consciously mourn for. (Papadopoulos, 2002, p.17)

Papadopoulos claims that the experience of loss of home in the refugee predicament creates a fundamental and primary disturbance⁵⁶ similar to existential angst and ontological insecurity rather than 'the conscious loss of family home with all its material, sentimental and psychological values' (2002, p.18). In displacement, 'people lose something they were not aware they had, in the first place' (p.18).⁵⁷ Displacement and anxiety, in the sense of being opposite

⁵⁴ Braver presents another Dorothy's slippers example to explain traditional philosophy's struggle with the meaning of being: 'metaphysicians have looked so far away and wide for what it means to be, but like Dorothy's slipper, they had it with them all along. It's initially pre-ontological, as we have seen, but the book (*Being and Time*) as a whole attempts to make it ontological in the sense of an explicitly stated theory' (2014, p.13).

⁵⁵ At the end, traditional ontology is not interested in what Heidegger is interested in. On the other hand, Dasein in its everyday interpretation of itself appears to be a good Cartesian.

⁵⁶ He names this kind of disturbance as 'nostalgic disorientation', which reveals the refugee predicament: 'The loss is not only about a concrete object or condition but it encapsulates the totality of all the dimensions of home' (Papadopoulos, 2002, p.15).

⁵⁷ According to Madison (2005, p.188), Papadopoulos thinks homelessness or not being at home leads to a pathological situation, and 'attachment to a secure home' is psychologically healthy. Madison, who writes on a specific type of voluntary migrants, claims the authenticity of existential migration. Even though Madison criticises Papadopoulos for taking the home as the main layer of substratum, I do not think that Madison's formulation of existential migration with application of fundamental ontology contradicts Papadopoulos's argument. I do not disagree with Madison's view that existential migration happens because being at home places people far from their potentiality-of-being. Voluntary migration

to the undifferentiated mode, resemble each other. Both anxiety and displacement lead to disorientation. However, anxiety individualises Dasein, and individual Dasein is homeless in the world but free to be an authentic self or an inauthentic they-self. Displacement also leads to homelessness. However, unlike anxiety, it does not free Dasein to be an authentic or inauthentic self. I suggest that displacement can be understood as the opposite of anxiety in terms of having a choice to be authentic or inauthentic.⁵⁸ The homelessness of the displaced leads to the dissolution of the self while taking away its possibilities, except death, in contrast to the homelessness of Dasein, which frees Dasein to its existentiell possibilities by individualising it.

I now interrogate the undifferentiated mode of Dasein, which has so far stayed in the shadow of the authentic/inauthentic distinction compared to anxiety and displacement. I argue that displacement disturbs what underlies the authentic/inauthentic distinction.

Ontological Foundation of the Authentic/Inauthentic State of Dasein

Dasein could be either they-self or being-one's-self if the authentic/inauthentic distinction is understood as ontic-existentiell. Undifferentiated Dasein is neither authentic nor inauthentic but is the way of being in average everydayness. I argue that undifferentiated Dasein can be read in terms of Dasein's mineness, as it is indeed included in mineness, without being self or without being discerned as existence:

Dasein is an entity which, in its very Being, comports itself understandingly towards that Being. In saying this, we are calling attention to the formal concept of existence. Dasein exists. Furthermore, Dasein is an entity which in each case I myself am. Mineness belongs to any existent Dasein, and belongs to it as the condition which makes authenticity and inauthenticity possible. In each case Dasein exists in one or the other of these two modes, or else it is modally undifferentiated. (BT, p.78)

could be an authentic decision. However, displacement destroys one's possibility of being an authentic self. I do not think that we can exclude the importance of home in building up a self while claiming that being-at-home makes one inauthentic anyway. Madison studies existential and solitary migration as the outcome of a call of conscience, existential migration as 'an invitation to dwelling', and the call of homelessness as 'authentic dwelling' (p.212). I think that renunciation of familiarity belongs to an existentiell self, namely, it is the decision that is taken by an individualised Dasein. In terms of renunciation of familiarity, self is not giving up to be an undifferentiated Dasein; rather, self is being expelled from they-self by the call of conscience. Call of conscience belongs to discourse which is used reciprocally with falling in terms of disclosedness.

⁵⁸ The idea of understating displacement in terms of exile as pre-authentic/inauthentic distinction belongs to Erfani (2002).

Mineness opens up the three layers of ontico-ontological Dasein, which can be understood as pre-ontological, ontic, and ontological. These layers correspond to the undifferentiated mode, inauthentic entity, and authentic existence.

Inauthentic Dasein signifies itself as something meaningful in being related to the closed for-the-sake-of and in-order-to involvement which involves equipmentality. On the other hand, in anticipatory resoluteness, Dasein understands itself in this relation within the horizon of its finitude. The difference between existentiell (ontic) and existential (ontological) dissolves in anxiety, which, as the ground state of mind, is equiprimordial with understanding and discloses Dasein to itself as not-at-home while disclosing the world as unfamiliar. In that sense, anxiety and displacement resemble each other. The common point between anxiety and displacement is their distortion of familiarity, which is the pre-ontological understanding of Dasein. However, unlike anxiety, displacement is not accompanied by freedom.

Heidegger's assertion that '[a]n ontologico-existential Interpretation of relations is based on familiarity with the world' claims that familiarity in the world, or being familiar with in-order-to relations, is constitutive for Dasein, and it plays a determinative role in Dasein's understanding of being (BT, p.119).⁵⁹ Displacement is not the lack but the loss of familiarity of the world in which Dasein is in-being. As there is no familiarity, displacement is destructive for Dasein and its understanding of itself and the world. I argue that pre-ontological familiarity is presupposed as the ground that provides the distinction between ontic and ontological; it is the ground that makes closeness and farness possible.

And what is that wherein Dasein as Being-in-the-world understands itself pre-ontologically?

In understanding a context of relations ... Dasein has assigned itself to an 'in-order-to' [*Um-zu*], and it has done so in terms of a potentiality-for-Being for the sake of which it itself is – one which it may have seized upon either explicitly or tacitly, and which may be either authentic or inauthentic. ... *That wherein [Worin]* Dasein understands itself beforehand in the mode of assigning itself is *that for which [das Woraufhin]* it has let entities be encountered beforehand. *The 'wherein' of an act of understanding which assigns or refers itself, is that for which one lets entities be encountered in the kind of Being that belongs to involvements, and this 'wherein' is the phenomenon of the world ...*

⁵⁹ 'Heidegger has proposed not merely a theory of familiarity but a theory of the human being where familiarity is fundamental. His argument is that familiarity defines much of what it is to be a human being' (Walle, Turner and Davenport, 2003, p.464).

that wherein Dasein already understands itself in this way is always something with which it is primordially familiar. (BT, p.119)

In displacement Dasein becomes pre-ontologically a stranger to itself. Pre-ontological familiarity is the ground of ontical closeness and ontological farness; however, displacement as pre-ontological strangeness removes the difference between ontological and ontic by removing the basis for the notions of closeness and farness.⁶⁰ When Dasein is understood as a self, it understands itself as they-self, as an ontic entity, as its encounter with itself through its absorption in the 'world'⁶¹ is interpreted as meaningful by das Man. Therefore, when Dasein is 'proximally and for the most part' inauthentic, it is still ontically closest to itself. Dasein as authentic self understands itself as a finite entity in anticipatory resoluteness. The 'there' of Dasein in its average everydayness is constituted by the horizon of entities within-the-world which are not temporal in terms of their existence. Because Dasein is falling, it understands itself in terms of those entities which are not existence. On the other hand, in terms of its authentic possibility of being, Dasein understands death as the horizon, and its existentiell possibilities appear as the issue rather than entities within the world. In anxiety, Dasein is faced with its death and understands that it is not an entity within-the-world; instead, it is its thrownness; its being is being-possible rather than being this or that.

⁶⁰ Ontical closeness is Dasein's understanding of itself as an entity, and ontological closeness requires ontical farness, as ontological closeness can be methodologically grasped. On the other hand, methodological understanding, like phenomenologists' interpretation, is also based on its own familiarity. Hoffman, in an interview, claims that 'every immigrant is an amateur anthropologist' (Brown, 2001; Goddard and Carey, 2017, p.33). I think we can read this claim in different ways with reference to Heidegger. For example, Heidegger says Dasein has the genuine opinion of itself when it compares its own culture with another; 'understanding the most alien cultures and "synthesising" them with one's own may lead to Dasein's becoming for the first time thoroughly and genuinely enlightened about itself' (BT, p.222). Involvement is not the ontic condition of Dasein. Dasein frees the entities, lets them be, through having control over them.

⁶¹ Each time I use single quotation marks, I refer to the first definition of the world, namely that 'world' as an ontical concept is the totality of entities which can be present-at-hand within the world (BT, p.93). Dreyfus claims that Heidegger does not follow his own convention in distinction between world as the dwelling place of factual Dasein and 'world' as the totality of entities whose being are not Dasein (1995a, p.350). I argue that 'world' does not have to be the universe in the way that Dreyfus understands. 'World' consists of entities within-the-world which are not Dasein. I find that, throughout *Being and Time*, whenever Heidegger discusses Dasein's absorption in the 'world' of its concern, interpretation of das Man renders this absorption meaningful. Therefore, absorption in the 'world' is Dasein's absorption within-the-entities; it is neither authentic nor inauthentic, as Dasein could be understood as truly ecstatic. Interpretation of das Man would make Dasein's absorption into the entities within-the-world both meaningful and inauthentic. However, it is difficult to say if there is any priority between Dasein's absorption in the 'world' of concern and its absorption in das Man.

Ontological farness can be read as the authentic potentiality of Dasein's being, whereas ontic closeness is about Dasein's understanding of itself as an ontic entity. In that case, however, Dasein usually 'misunderstands' itself: even though it knows that it is mortal, it does not own up to death as its ownmost possibility. Therefore, ontical closeness refers to Dasein's inauthenticity. The undifferentiated mode of Dasein underlies authentic and inauthentic distinction in the way that pre-ontological underlies the ontic and ontological distinction. On the other hand, the undifferentiated mode of Dasein stays in the shadow of popularity of the authentic/inauthentic distinction, which is questionable in displacement.

What is the Undifferentiated Mode?

Polt argues that Heidegger has not stated clearly the meaning and the function of undifferentiated Dasein. Heidegger claims that the undifferentiated mode of Dasein is neither authentic nor inauthentic, and specifies that Dasein in its average everydayness is undifferentiated, yet everydayness is usually portrayed as inauthentic (Polt, 1999, p.45). He also specifies that Heidegger considers the undifferentiated mode of Dasein to be important for existential analysis, but then Heidegger claims that 'ontological Interpretation [must] base itself on *ontical possibilities* – ways of potentiality-for-Being' (BT, p.360; Polt, 1999, p.45). Polt thinks that Heidegger is inconsistent on this point. Heidegger hurried to finish *Being and Time*, and because it is published as unfinished, he could not clearly state the meaning of 'undifferentiated'; therefore, it is interpreted in different ways (Polt, p.45). William Blattner agrees with Polt in terms of the ambivalence of the undifferentiated mode. However, he claims we can assume that not everybody faces death with anxiety: 'We glide along through life without having to face the question *whether* to own our lives' (Blattner, 2006, p.130).

Given the above, average everydayness appears as existentials just like *das Man*, being-in, and being-with. Mulhall claims that, in its undifferentiated mode, 'no definite existentiell mode has typically been made concrete'; yet because Dasein's existence must be either authentic or inauthentic, he holds that the average everydayness of Dasein is subject to inauthenticity (Mulhall, 2005, p.38). According to Carman, 'inauthenticity and authenticity are not exhaustive categories, but lie at the ends of the spectrum'. He thus holds that the undifferentiated mode as average everydayness covers the middle part (2006, p.233).

Undifferentiated Dasein provides the natural starting point for Heidegger's hermeneutic phenomenology in Division One. In the second division, however, Heidegger delves into deeper existential issues such as guilt, anxiety, and death, which belong to essential existence, to authentic existentiality.

Everydayness is the bland, undifferentiated state in which one's actions and attitudes are neither particularly authentic nor inauthentic, an indifferent condition in which one is neither especially owning up to oneself, one's situation, one's purposes, nor disowning oneself, evading one's unique situation, and fleeing into anonymous, generic forms of self-understanding. (Carman, 2006, p.233)

Wisnewski writes that Dreyfus understands 'child' when Heidegger talks about a mode of self that is neither authentic nor inauthentic Dasein (2012, p.129). He claims that a child can be authentic, inauthentic, or undifferentiated, and in spite of Heidegger's warnings, Dreyfus interprets Dasein as 'human being' (p.129). Wisnewski argues that the undifferentiated mode of existence is the period in which Dasein decides whether to take up responsibility and be authentic or to flee into inauthenticity: 'Dasein is undifferentiated in the moment when it must decide either to resolve to be authentic or to flee back into the inauthentic' (Wisnewski, 2012, p.129). I think Wisnewski overlooks Dreyfus's interpretation of the undifferentiated mode of Dasein, but, on the other hand, Dreyfus's interpretation is not unproblematic. Dreyfus acknowledges that Division One of *Being and Time* concerns the undifferentiated mode. The everyday mode of Dasein, whether it is inauthentic or undifferentiated, is not less fundamental than Dasein's authentic mode (1995, p.27).⁶² Dasein in its undifferentiated mode neither owns up to its possibilities nor disowns them, but they do factually shape it. Different ways of understanding oneself and the world are both based on familiarities of a different sort. The kind of possibilities from which Dasein 'has grown up already' are its factual possibilities, which could be owned up when Dasein has chosen them or disowned them (BT, p.33): 'Dasein can *own up*, *disown*, or *fail to take a stand* on its unsettling way of being' (Dreyfus, 1995, p.26). Dreyfus reads the undifferentiated mode of Dasein as the existence of those who '*fail to*

⁶² In his book *Being-in-the-world: A commentary on Heidegger's Being and Time, Division I*, Dreyfus seems to be concerned with the kind of interpretation which might lead to understanding the undifferentiated mode and inauthentic mode of Dasein in terms of 'inferior or derivative' characteristics of Dasein's authentic mode. He argues that neither Dasein's inauthentic existence nor its undifferentiated mode is disparaging (1995, p.27).

take a stand on its unsettling⁶³ way of being' (p.26). For Dreyfus, undifferentiated Dasein is rather shaped by the particular way of living, which is interpreted in accordance with common sense in different cultures. He provides an example of different ways of bringing up a child in different cultures and discusses how those ways variously form the child's understanding. Even though I largely agree with his explanations, I think we cannot say that the undifferentiated mode is a failure to take a stand, as if there were no averageness in authentic and inauthentic existence. I think the undifferentiated mode of Dasein is rather the movement that belongs to the mineness of Dasein, to the movement that renders authenticity and inauthenticity possible. The undifferentiated mode relates to Dasein's ecstatic familiarity with the world, when Dasein does not yet understand its possibilities as existentiell but is dispersed in its dealings. Undifferentiated Dasein is pre-individual; however, this does not mean that once Dasein is individualised, there is no route back to its undifferentiated mode. In contrast, the undifferentiated mode is the most fundamental layer on which authenticity and inauthenticity are possible. Chanter claims the undifferentiated mode is 'the general character of the future, past, or present, without regard to authenticity, or inauthenticity' (2001, p.108). Dasein's being 'ahead-of-itself' is specified as the undifferentiated mode of future (BT, p.386). Heidegger claims that Dasein is factually constantly ahead of itself, 'but inconstantly anticipatory with regard to its existentiell possibility' (BT, p.386). That is, the undifferentiated mode is not something that Dasein loses when it becomes authentic; in the mode of authenticity, it is still undifferentiated, except in regards to the moments of anticipation of its death.

Heidegger claims that we should not start to Interpret Dasein from its differentiated way of being, but we should instead uncover its undifferentiated character as Dasein itself has, 'proximally and the most part' (BT, p.69). Dasein's average everydayness is undifferentiated and does not have to be authentic or inauthentic. Heidegger implies that authenticity and inauthenticity are the modes by which Dasein exists as a self, whether a they-self or being-one's-self. However, undifferentiated Dasein does not exist like a self, and therefore it is not existentiell; it does not belong to any particular individual Dasein, but is rather familiarity as being-in-

⁶³ Dreyfus (1995, xii) in his Preface specifies that he translates *unheimlich* as the unsettledness of Dasein rather than as 'uncanny' or homelessness.

the-world. On the other hand, Heidegger specifies that Dasein as being-in-the-world can be either authentic or inauthentic.

The undifferentiated character in terms of mineness can also be understood when Dasein is neither authentic nor inauthentic, while it is busying oneself without reflecting, for example while chopping vegetables. The undifferentiated mode determines the very basic being 'there', while moving with familiarity. As Patočka says, 'Dasein is movement' (1998, p.131).⁶⁴

This undifferentiated character of Dasein's everydayness is *not nothing*, but a positive phenomenal characteristic of this entity. Out of this kind of Being – and back into it again – is all existing, such as it is. We call this everyday undifferentiated character of Dasein 'averageness' [*Durehsehnittliehkeit*]. And because this average everydayness makes up what is ontically proximal for this entity, it has again and again been *passed over* in explicating Dasein. (BT, p.69)

In our everyday life, we usually live in a mode similar to when we are unreflectively chopping vegetables. In domestic for-the-sake-of relations, chopping vegetables is meaningful if one will cook with them, as das Man cooks with vegetables when they are chopped. Average everydayness is living one's days in this manner, namely, being in the repeated, sustainable act. While chopping vegetables, we are not necessarily concerned with the taste of the food or whether others will like it if we know how to chop the vegetables. Being-in-the-world, like chopping vegetables, is the undifferentiated mode of Dasein that average everydayness sustains. In everyday dealings such as chopping vegetables, Dasein is being-in-the-world, and the world shows itself in terms of Dasein's preoccupation. Heidegger writes:

[W]hat matters in this preoccupation with the world is not so much anyone's own particular world, but that right in our natural preoccupation with the world we are moving in a common totality of surroundings. 'One' moves in a world with which 'one' is familiar without thereby being conversant with the particular enviroing world of the individual and being able to move in his world. (HCT, p.188)

I argue that Dasein's undifferentiated mode is what Heidegger means when he discusses a pre-ontological familiarity of dwelling in the world. Heidegger establishes the familiarity to being-in. According to him, 'Dasein, however, is "in" the world in the sense that it deals with entities encountered within-the-world, and does so concernfully and with familiarity' (BT, p.138).

⁶⁴ Patočka (1998, pp.131–32) specifies that Heidegger does not explicitly say that.

We can understand undifferentiated Dasein when we are truly absorbed in what we are doing in time. While chopping, I do not worry about anything because I do not think of anything, including myself. If I am truly absorbed in chopping vegetables, I do not understand myself as a vegetable chopper, and I would not introduce myself as a ‘vegetable chopper’. I do not own or disown my self during the chopping because I do not have a self during the time that I am so absorbed. Chopping vegetables itself does not make me authentic or inauthentic. However, if I am chopping vegetables because I am told to do so and wish to be watching TV instead, then I am inauthentic. If I am chopping because I decided to cook, and I want to use this time chopping vegetables knowing that I am finite, then I am an authentic self who is authentically chopping.

Being absorbed⁶⁵ is identified with they-self because it is forgetfulness of Dasein’s thrownness; on the other hand, repetition is identified as authentic being-as-having-been (BT, p.388). Therefore, undifferentiated Dasein, which could repeat and forget at the same time, can be either authentic or inauthentic, or it could be neither.

Anxiety

Anxious Dasein is uncanny [*unheimlichkeit*] and homeless in the world. Uncanniness is the mood that reveals that Dasein is a being thrown in the world. Anxiety discloses Dasein to itself as being-possible; it also discloses the world as world (BT, p.232). This means that ‘world’, which consists of entities within-the-world, loses its significance⁶⁶ to Dasein. It is not clear, however, in what sense ‘world’ is significant, and, more importantly, why Dasein becomes free in anxiety, which ‘stifle one’s breath’. How can Dasein dwell in the world familiarly, and yet be homeless in the world?⁶⁷ Does ‘world’, consisting of entities whose being could be present-at-hand and built on world, wherein Dasein is said to live, hold Dasein hostage and create a kind of Stockholm syndrome? The ‘world’ of Dasein does not hold it hostage

⁶⁵ Being taken over of something or somebody, when one fully devotes oneself: *aufgehen* (BT, p.81n).

⁶⁶ Significance is Dasein’s in-order-to and for-the-sake-of relations in its being-in-the-world. It is based on the familiarity of Dasein, as Dasein is being-in, dwelling in the world. ‘Significance: the relational whole of all the relations of signifying. That is, it is the relational web that binds the world together into a whole. ... Significance is the being of the world, hence worldhood. *To be* a world is to be a horizon characterised by significance’ (Blattner, 2006, p.65). I leave the term significance for now and return to it in chapter 5, when I discuss the hapless destiny of equipmentality in displacement.

⁶⁷ This could be explained by Freud’s *Heimlich*, which resembles Heidegger’s *Heimlich* in *Being and Time*: ‘In general we are reminded that the word *heimlich* is not unambiguous, but belongs to two sets of ideas, which without being contradictory are yet very different: on the one hand, it means that which is familiar and congenial, and on the other, that which is concealed and kept out of sight’ (Freud, 1919, p.3).

but tranquilises it by covering over its finite existence. Anxiety is the saviour of the self, granting freedom in return for the pain of separation from the numb everydayness. Dasein becomes free when it understands itself as finite and as being-possible. On the other hand, freedom, which appears as Dasein's 'superior power', is in fact nothing more than Dasein's acceptance of its fate, its being-towards-death (BT, p.436). Anxiety frees Dasein in the way that V frees Evey from her fears in *V for Vendetta*.⁶⁸ I argue that displacement, which brings the loss of familiarity, prevents Dasein from owning up to its existentiell possibilities. Dasein is being-alongside entities within-the-world whose being are not Dasein; it is individualised as being-possible in anxiety, not as being something functional in-order-to relations interpreted by das Man. Das Man here must be understood as existentiale, which determines Dasein's interpretation of itself as an entity. According to Heidegger, 'not-being-at-home' is more primordial than Dasein's average everydayness. In fact, Dasein, which is primarily not at-home in the world, is comforted by das Man, as das Man endorses Dasein's dealing with entities as meaningful. However, displacement, unlike anxiety, does not free Dasein to its existentiell possibilities of self through individualising Dasein. I argue that anxious Dasein finds that what it understands as dwelling is in fact falling in the 'world' familiarly: 'Dasein, in so far as it is, has always submitted itself already to a "world" which it encounters, and this *submission* belongs essentially to its Being' (BT, pp.120–121). Its interpretation of itself and the world, which mostly depends on common sense, does not belong to Dasein's own self, but to the they-self, which is the self of the public.

Falling is the existential movement of Dasein. However, Dasein as being-in (In-Sein) dwells in the world when it flees from itself, that is, when it flees from being-possible. Thus everyday Dasein understands itself as something, rather than being-possible or nothing, in its concerned absorption with entities within-the-world. 'Anxiety thus takes away from Dasein the possibility of understanding itself, as it falls, in terms of the "world" and the way things have been publicly interpreted' (BT, p.232); that is,

⁶⁸ Reference to *V for Vendetta* (McTeigue, 2005): Evey facing her death is more like anxiety, which brings Dasein face to face with its death, as it is a different kind of torture than what happens to Winston in Room 101 in *1984* (Orwell, 1949). Both Evey and Winston are free to choose. Evey chooses to be authentic, as she is faced with death; Winston chooses to be inauthentic, as he is faced with an entity which is the object of his worst nightmare. 'That in the face of which one anxiety is not an entity within-the-world' (BT, p.231). This or that thing is not related to anxiety, but fear can be related to something within-the-world. Fear and anxiety are kindred phenomenon: 'fear is anxiety, fallen into the "world", inauthentic, and as such hidden from itself' (BT, p.234).

Dasein is inauthentic when it understands itself in terms of the 'world'. Understanding oneself in terms of the 'world' and public interpretation come together. While interpreting Dasein's absorption in the 'world' of concern, das Man also offers infinite possibilities for Dasein to be. However, it closes off Dasein's ownmost-possibility-of-being by laying forth infinite possibilities. Das Man covers over the finitude of Dasein, as it does not interpret death as Dasein's ownmost-possibility. However, death is the most obvious and hidden phenomenon of Dasein.⁶⁹ I think Dasein's finitude underlies

⁶⁹ Heidegger writes, 'we have clung to the idle talk of the "they" to the effect that "one dies too, sometime, but not right away"' (BT, p.299). Dasein is certain of its death; however, it does not know when, all it knows is 'not-yet'. Death could come at any moment as demise, which means arriving to the end without 'authentically dying' (p.291), or Dasein could face its own death when anxiety assails at any moment. I understand that Heidegger claims the certainty pertaining to death is its indefiniteness of 'when'. Death, for everyday Dasein, is covered over with definiteness of indifferent claims about it. Those indifferent claims assure Dasein about the inevitability of death, but this kind of assurance does not lie behind understanding death as Dasein's ownmost (*eigenst*) possibility. Thomson distinguishes death and demise in terms of ontical-ontological distinction (2013, p.277). The latter is ontic and empirically certain, while the former is ontological and transcendentally/ontologically certain (p.277). When the certainty of death is understood ontically as demise, Dasein thinks that '*one dies* (someday), or *we all die* (but not me, not now)' (p.277). Heidegger's divide between fear and anxiety could be understood in terms of this divide between demise and death. Fear from demise as the fear of death is different from anxiety in the face of death; accordingly, anxiety is transformed into fear when death is interpreted as demise, which will be experienced by everybody as it is empirically certain. In that way, death is not understood as Dasein's existentiell possibility which determines Dasein's projection into the future. No one doubts that one dies. On the other hand, this 'not doubting' need not imply the kind of being-certain which corresponds to the way death – in the sense of the distinctive possibility characterised above – enters into Dasein. Everydayness confines itself to conceding the 'certainty' of death in this ambiguous manner only in order to weaken that certainty by covering up dying still more and to alleviate its own thrownness into death (BT, pp.299–300).

In other words, Dasein knows that it is dying through living, but it is good to know that it is not the only one who does so, as everybody is destined to death. Even though death is certain, it is not only certain to me; we share the same certainty. The idea that the shared certainty of the death uncovers is the fact that death is also Dasein's 'not to be outstripped' and 'non-relational' possibility: 'By its very meaning, this evasive concealment in the face of death can *not* be *authentically* "certain" of death, and yet it *is* certain of it' (BT, p.300). Accordingly, everyday Dasein understands the certainty of death for all the wrong reasons. This is why death is the most hidden possibility when Dasein is so certain about its own death as an event which occurs to everybody, and it is not certain of its death as an individual Dasein's main possibility. On the other hand, whether Dasein flees from facing its *own* death or not, it is already dying as it is finite.

Dasein is dying; however, inauthentic Dasein is not brave enough to incorporate with its death as its own possibility, namely, its possibility of not being in the world: 'The "they" does not permit us the courage for anxiety in the face of death' (BT, p.298). Dasein flees from death in the face of anxiety into das Man, which alienates Dasein from its ownmost and not-to-be-outstripped possibility of being in return for tranquillity. Everyday Dasein quibbles over death, which manifests deceptive covering up of death as Dasein's ownmost possibility. Dasein's relation with its death is determinative for its understanding of time and its own temporality: 'Dasein knows fugitive time in terms of its "fugitive" knowledge about its death' (BT, p.478).

In terms of everyday talk about time as passing away, Heidegger claims that even though Dasein understands time as a sequence of infinite nows, everyday talk does not say that time arises. Accordingly, 'time is passing away' when the temporality of Dasein, which is finite and futural, is 'publicly reflected' (BT, p.478). However, the public reflection on the finite futurity of Dasein's temporality understands the notion of time which is passing away as if it is independent from

its ontic understanding of itself in each case. If homelessness is more primordial, then Dasein has an intrinsic understanding of itself as being finite. However, such an understanding is not reflected or thematised. Dasein has a 'tendency' to understand itself in terms of entities, or to misunderstand itself, because of the care structure and the components of its being, which are existence (understanding: future), facticity (mood: past), falling (falling: present) and discourse (falling).

Constancy

Dasein is usually an unowned movement in the undifferentiated mode; it is ecstatically subsumed in the basic constancy of dwelling with or without understanding its being as a self. However, self is not a substance, *hypokeimenon*, or any other thing that could be understood in terms of present-at-hand ontology. The being indicated by the mood of anxiety is not the opposite of inauthentic Dasein, but of undifferentiated Dasein. Because undifferentiated Dasein is usually inauthentic, anxiety is often interpreted as the opposite of inauthentic Dasein. However, anxiety is not an indication of authentic Dasein, either. It can only prepare⁷⁰ Dasein to assume its authentic self by revealing authenticity or inauthenticity as its possibilities of being. Dasein does not have to be inauthentic they-self, but it has to own up to or disown its existentiell possibilities after the 'moment of meaninglessness' that follows from facing its thrown being. Dasein in

the existentiell possibility of Dasein. The time which is passing away, so to speak, is passing for everybody, and there is no reason for everyday Dasein to take it personally.

Everyday Dasein is factually covering up its 'not-to-be-outstripped and non-relational' possibility as its understanding is determined by das Man: 'One *knows* about the certainty of death, and yet "is" not authentically certain of one's own. The falling everydayness of Dasein is acquainted with death's certainty, and yet evades *Being-certain*. But in the light of what it evades, this very evasion attests phenomenally that death must be conceived as one's ownmost possibility, non-relational, not to be outstripped, and – above all – *certain*' (BT, p.302).

We think that we will surely die, but not now. Now, I cannot think about death, as I have things to do: 'Everydayness forces its way into the urgency of concern, and divests itself of the fetters of a weary "inactive thinking about death"' (BT, p.302). Thanks to our object of concern and das Man, we can think about death later: 'In the face of definiteness such as this, Dasein would sooner flee. Everyday concern makes definite for itself the indefiniteness of certain death by interposing before it those urgencies and possibilities which can be taken in at a glance, and which belong to the everyday matters that are closest to us' (BT, p.302). Everyday Dasein is too busy to die; its idea about the certainty of death is misleading not only because of the empirical claim which covers over the transcendental meaning, but because Dasein understands death as the issue of 'not now', as if it is something that can be deferred. Understanding death, which is not the subject of now, is not always the reflective understanding while dying. Dasein always has sight of death, but it is not transparent: 'But just as he who flees in the face of death is pursued by it even as he evades it, and just as in turning away from it he must see it none the less, even the innocuous infinite sequence of "nows" which simply runs its course, imposes itself "on" Dasein in a remarkably enigmatical way' (BT, p.477).

⁷⁰ In the second division, Heidegger seems to contradict himself and mentions already authentic themes as preparatory to anxiety.

anxiety finds itself falling, which is the ontological movement of the undifferentiated mode of Dasein. Anxiety brings Dasein face to face with its own finitude, which means its being is a movement between thrownness and death; it is 'nothingness' except in the movement within the timespan limited by a double nullity: 'The self is nothing but the movement between two nothings, the nothing of thrownness and the nothing of projection' (Critchley, 2011, p.72).

The future, for Heidegger, is more privileged compared to the past and the present in terms of having being. The reason for this is Dasein's futural understanding of itself and projection of itself into its existentiell possibilities. The enigma of why this is the case lies behind primordial temporality, which is finite. As thrown being, Dasein is the thrownness of its death. As soon as it is born, it is ready to die (BT, p.289). Dasein understands its being as the limited temporality between birth and death. Understanding death as one's ownmost possibility of being positions life within the horizon of finitude. Dasein's finitude, which is death, is at the same time thrownness. Thus, considering Dasein's projection of itself and its being ahead of itself, death is not different from thrownness if we understand Dasein as a nullity in its primordial temporality. Dasein is being thrown to its death. However, between birth and death, Dasein has freedom. It can either resolutely live towards its death through championing self-constancy in repetition, or it can flee to *das Man*, which offers infinite possibilities in return for the forgetfulness of Dasein's ownmost possibility, that is, the impossibility of possibility. However, there is still constancy [*Standigkeit*] when Dasein is undifferentiated. The constancy of Dasein's everydayness takes the root of inauthenticity and its characteristics as everyday: '[In] ... Being-one-among-another, distanciality, averageness, levelling down, publicness, the disburdening of one's Being, and accommodation – lies that constancy of Dasein which is closest to us' (BT, p.166). Heidegger claims this kind of constancy cannot be related to being-present-at-hand, but it is rather about being-one-with-another. However, it is not an authentic constancy, which is an 'achieved position' of the self as self-constancy [*Selbstandigkeit*] which owns up to its ownmost existentiell possibility of being as death and pursues its life resolutely (BT, p.369).

The undifferentiated mode of Dasein is average everydayness; it does not manifest itself as an existentiell of self, unlike authentic being one's-own-self and inauthentic they-self. Being one's-own-self and they-self are existentiell derivations of

das Man. However, falling is an existential, just like das Man; that is, it is not an ontic possibility of Dasein but is determinative of Dasein's existential being: 'Falling is a definite existential characteristic of Dasein itself' (BT, p.220). I argue that the average everydayness of the undifferentiated mode of Dasein is falling (this existential movement could also be understood as thrownness of thrown being which throws itself), which is equiprimordial with the most basic constancy. Dasein is constantly falling, whether it is an authentic self or an inauthentic they-self. Falling is an existential movement that holds together the there-being when Dasein is undifferentiated and inauthentic. Heidegger claims that authentic Dasein is also not something that 'floats above falling everydayness; existentially, it is only a modified way in which such everydayness is seized upon' (BT, p.224).⁷¹ Furthermore, the there-being of the inauthentic self is compensated with the constancy of falling, as the they-self is dispersed and does not have self-constancy [*Sebestandigkeit*], unlike the authentic self.

Undifferentiated Dasein deals with familiarity and Dasein's being ecstatic in average everydayness. In displacement, Dasein is neither authentic nor inauthentic because the loss of a familiar whole also leads to disorientation of Dasein's ecstatic temporality. The displaced cannot fall factically; it cannot project itself from determined possibilities into the future in the same way as involved Dasein. Displacement is the loss of preservation of one's own self, which is supported by the undifferentiated mode of Dasein. The undifferentiated mode of Dasein is the basis for existentiell possibilities of authentic being-one's-self and inauthentic they-self. Not being-there is the impossibility of being ahead⁷² of oneself in terms of projection. In the case of displacement, Dasein cannot project itself through its having-been, but this does not prohibit Dasein's understanding of its finite temporality.

Although Heidegger stresses the constancy of the authentic self, I think inauthentic Dasein is also constant because of falling. There is a pre-ontological constancy of unowned (undifferentiated) Dasein, which makes the authentic (owned)

⁷¹ I think Heidegger here makes clear that Dasein is also falling in the mode of authenticity but is owning or acknowledging the way it falls.

⁷² 'Ahead-of-itself-Being-already-in-a-world essentially includes one's falling and one's *Being alongside* those things ready-to-hand within-the-world with which one concerns oneself' (BT, p.237). "Being-ahead-of-itself" means, if we grasp it more fully, "ahead-of-itself-in- already-being-in-a-world" (p.236).

and inauthentic (disowned) distinction possible. Falling is a constitutional item of the care structure alongside existence and facticity, but it also belongs to disclosedness and is essentially temporality:

Temporality is essentially falling, and it loses itself in making present; not only does it understand itself circumspectively in terms of objects of concern which are ready-at-hand, but from those spatial relationships which making-present is constantly meeting in the ready-to-hand as having presence, it takes its clues for Articulating that which has been understood and can be interpreted in the understanding in general. (BT, p.421)

Dasein articulates when it understands itself in relation to entities within-the-world and projects itself in terms of an entity. For example, when I say that I am a student, I understand myself in terms of my studenting activities in relation to the equipment I use in for-the-sake-of relations. I think that understanding myself as a student is meaningful because das Man interprets my everyday relation with those entities as meaningful. Articulation comes into language when I interpret myself as something; my interpretation of myself in a meaningful way comes from the holistic articulation of the structure. In *History of the Concept of Time*, Heidegger describes a referential totality (*Verwegungsganzeheit*; I prefer the term referential whole) as a closed totality [*geschlossene Ganzheit*] (HCT, pp.186–87). The referential whole is the closed whole that Dasein lacks in its everyday understanding of itself in an authentic way. However, the referential whole arouses the sense of completeness that maintains constancy. Heidegger writes:

My encounter with the room is not such that I first take in one thing after another and put together a manifold of things in order then to see a room. Rather, I primarily see a referential totality as closed, from which the individual piece of furniture and what is in the room stand out. Such an environment of the nature of a closed referential totality is at the same time distinguished by a specific *familiarity*. The closed character of the referential whole is grounded precisely in familiarity, and this familiarity implies that referential relations are *well-known* [*bekannt*]. Everyday concern as making use of, working with, constantly attends to these relations; everyone dwells in them. (HCT, p.187)

This is where I see the movement of falling as dwelling in the world: in falling, Dasein understands itself in its encounters with what is within-the-world. However, das Man interprets this constant encounter as meaningful. Heidegger argues that ‘concernful occupation’ dwells in the references which are in fact involvements.

Movement in displacement is not the existential movement of Dasein; it is rather being unable to move existentially amidst the entities. It is not being in the world like

dwelling at home; it is rather carrying those entities and oneself as if both were an entity. The process of carrying along transforms what is most familiar to Dasein's into the unfamiliar, including its own self. Therefore, in displacement, Heidegger's understanding of self is not possible.

Conclusion

Displacement disturbs Heidegger's taken-for-granted average everydayness, which characterises Dasein's undifferentiated mode. As I show, in the literature, there is no agreement upon the meaning of undifferentiated Dasein, as is the case with many other Heideggerian concepts; however, my interrogation of the concept with displacement discloses a dynamic meaning. I interpret anxiety as the opposite of the undifferentiated mode and claim that anxiety and displacement are closely related phenomena in terms of homelessness. On the other hand, they play different roles in relation to the emergence of self and the disappearance of the possibility of building a self. According to my reading, there is always a constancy behind Heidegger's understanding of self. Even though he claims that the inauthentic self is they-self and that it does not have genuine self-constancy, I argue that there is a constancy of falling when Dasein flees into they-self. The authentic self is the one who takes responsibility for its own possibilities; it is resolutely dying to its own death. Displacement is being unable to take up the possibilities and responsibilities because of the lack of facticity. The displaced cannot achieve Heidegger's authentic existence.

Chapter 4 - Displacement: Not Moving Like Dasein

Introduction

This chapter argues that displacement does not belong to the movement of Dasein because, in *Being and Time*, Heidegger takes for granted the open region between Dasein's birth and death. The open region can be defined in different ways in relation to the light. As I discuss throughout this chapter, we can adopt a visual meaning of light and claim that 'open' means the horizon is always within sight, where beings are already circumscribed, or we can adopt a weight metaphor and claim that the open region is where the burden of being thrown is alleviated. In both cases, there is an openness in which one can move in the world among the entities, that is, within the openness of the region in which human beings dwell in the world. The possibilities of authenticity and inauthenticity depend upon which direction Dasein moves in in the open region and where its concern is directed within its sight. The horizon of the open region (clearing), which is determined by Dasein's finitude, is always within Dasein's sight. However, Dasein is usually short-sighted because of falling. For the basic movement of Dasein, the open region must be presupposed in the same way as the light presupposes the clearing. In order to be projected into its possibilities-of-being, Dasein must be in the open region, which lets in the light. The light discloses possibilities as existentiell possibilities, and it discloses entities within-the-world in accordance with Dasein's possibility-of-being. Displacement is where the openness is not there; therefore, falling and light cannot be sustained.

Displacement is being out of the region where Dasein has been thrown and is factually falling. Factual falling is an important theme because it is determinative for Dasein's spatiality; Heidegger claims Dasein can be spatial only in factually falling (BT, p.419). Furthermore, on the same page, he also claims that Dasein is spatial because it is spiritual. Malpas argues that 'spiritual' refers to Dasein's temporal being as care (2006, p.129); the ontological meaning of care is temporality (BT, p.416). Care is constituted by thrownness, projection, and falling. We are not thrown to a random place; our being is situated. Dasein is falling with the weight of being nothing in its throw.

While falling, Dasein is freeing entities, making present, and building a life. I argue that falling as a movement is possible only if there is a region in which to fall.

Falling makes Dasein able to understand and misunderstand itself as an entity in relation to the entities within-the-world.

Except for authentic moments – which are anxiety, calls to conscience, and moments of vision – Dasein is absorbed in the business of dwelling. I manifest the common ground of those moments as coming back to the dwelling after detachment from spatial involvement, arguing that, in displacement, those moments cannot be evoked because of not staying in the throw; therefore, existential guilt and anticipatory resoluteness might be cancelled. To further understand not staying in the throw, the next section explores the idea that displacement is driving out of the leeway, which consists of Dasein's factual possibilities. Driving out of the leeway reveals the region without world-time, as an illustrative artwork shows.

Additionally, I argue that the unitary phenomenon of being-in-the-world shelters the nothingness of Dasein, and Dasein is falling because of the burden of thrownness. However, while falling, it is also making-present and building its existence. Nonetheless, displacement breaches the unitary phenomenon of being-in-the-world.

Furthermore, thinking about displacement through Patočka's three layers of movement reveals in displacement a lack of a priori inauthenticity. I argue that, for both Heidegger and Patočka, when talking about forgetfulness of finitude in terms of finite temporality, however, displacement reveals another kind of finitude.

In this chapter, my reflections on an artwork, a book preface, a newspaper article, a memory, and a poem about displacement relate to the idea of the breach in the whole.

Open

The horizon of the open region (clearing), which is determined by Dasein's finitude, is always within the sight of Dasein. However, Dasein is usually short-sighted because of falling. Falling is the basic 'movement' of Dasein within the openness among the entities (BT, p.172, p.224). 'Dasein remains in the throw', whose character is burdensome (BT, p.223). Without openness, Dasein cannot move. For the basic movement of Dasein, the open region must be presupposed in the same way as the light presupposes the clearing. In order to be projected into its possibilities-of-being, Dasein must be in the open region, which lets in light. The light discloses possibilities as existentiell possibilities, and it discloses entities within-the-world in accordance with

Dasein's possibility-of-being. Displacement is where the openness is not there; therefore, falling and light cannot be sustained.

Dasein is an entity constituted by being-in-the-world; it is its 'there'. Dasein's disclosure of entities as meaningful regarding signification⁷³ is determined by Dasein's projection of its own being upon possibilities. On the other hand, signification is not fully dependent on existing Dasein, but on the totality or whole of involvements which comprise the world.⁷⁴ Dasein as being-in-the-world is a unitary phenomenon; therefore, it comprehends the matrix of relationships in a disclosedness which is prior to every encounter with other beings. Section 18 of *Being and Time*, which is devoted to explaining signification, exposes how Dasein's possibility-of-being is interrelated with its dealings with entities within-the-world. Sheehan offers to translate being-in-the-world as 'a priori engagement-with meaningfulness' (2014, p.256).

As Maria Goretti Kente has already argued, Dasein is its ability to free the entities within its environment (1996, p.37). The 'there' of Dasein is not a location between here and over there, but the 'there' is determinative for I-here⁷⁵ and over there (BT, p.171). For example, I am here and writing this, and I am here as the one who does the writing; in that way I am freeing the keyboard. I-here is the way Dasein addresses itself. It does so in terms of its 'existential spatiality' (BT, p.155): 'I-here is not a special position as such but a "Being-in" which is understood in terms of a "yonder" of the world that is ready-to-hand – the "yonder" which is the dwelling place of Dasein as *concern*' (BT, p.155). I am writing this thesis because it concerns me and writing a thesis makes sense for anybody who is doing a PhD. The 'there' is the disclosure between here and over-there. Yonder always belongs to an entity within-the-world.

⁷³ 'The relational totality of signifying we call *significance*, this is what makes up the structure of the world – the structure of that wherein Dasein as such already is' (BT, p.120).

⁷⁴ 'The relational character of the relations within the matrix will be said "to give meaning" [*be-deuteri*], sc. it is the relations which constitute the purposefulness of the instruments. The entire matrix of these relations will be called "Meaningfulness" [*Bedeutsamkeit*], and it is this which constitutes the structure of the World with which There-being, as to-be-in-the-World, already enjoys familiarity. But There-being's familiarity with Total Meaningfulness does more than enable There-being to comprehend itself. It enables There-being to comprehend other beings (instruments) with which it is engaged, and therefore makes it possible for them to be discovered as instruments, possible for them to announce themselves for what they are in themselves [*an sich*]. So, it is that the ontological dimension of There-being, sc. its radical comprehension of Meaningfulness, renders possible the discovery of purposeful patterns in There-being's ontic engagement' (Richardson, 2003, p.57).

⁷⁵ '[E]ven when Dasein explicitly addresses itself as "I here," this locative personal designation must be understood in terms of Dasein's existential spatiality. In Interpreting this (See Section 23) we have already intimated that this "I-here" does not mean a certain privileged point-that of an I-Thing-but is to be understood as Being-in in terms of the "yonder" of the world that is ready-to-hand-the "yonder" which is the dwelling-place of Dasein as *concern*' (BT, p.155).

Therefore, the yonder is always within the sight or circumspection of Dasein, and it always belongs to the ready-to-hand. Here, I am a student, and in front of me there is a computer which is ready-to-hand to me because I am living a student life, which consist of entities like this computer, mostly inconspicuously ready-to-hand. Accordingly, the there of Dasein is an open region, and in its there, Dasein is a movement which frees the being of entities. For example, writing is not the only thing that I do; I also drink coffee and go to the grocery store, etc., and I do all those things in a way that they are available to me. There is the openness in which I move between my kitchen, the thesis, and the grocery shop. This openness is determinative for my spatiality; however, it cannot be understood through pinning the things in the map that I have encountered because this openness is weaved by me. According to Sheehan, ‘In *Being and Time* this clearing is called the Da of Da-sein. This word Da should never be translated as “here” or “there” but always as “openness” or “the open” in the sense of that which is thrown-open’ (2014, p.264).

The open region is ‘what affords everything shelter and a place to stay’; it is gathering everything to dwell (Dahlstrom, 2013, p.150). It could also be understood as the ‘field of vision’ within the horizon (Dahlstrom, 2013, p.149) In the ‘Letter on Humanism’, the open region is defined as *ethos*, as an abode in which to dwell (LH, p.256). However, in *Being and Time*, the open region is about clearing, which is designated by Dasein’s being as care and ‘ecstatic horizontal temporality’ (Dahlstrom, 2013, p.150). The open region is not meaningful without temporality in *Being and Time*. The temporality of Dasein draws the horizon of the openness of the region. On the other hand, the region is where the equipmental belonging is, and it has already been circumscribed (BT, p.143). As Heidegger says, temporality is the meaning of Dasein’s being (BT, p.38). Meaning is an existentiale, an ontological character of an entity whose being is Dasein. That is, it is not an attribute attached to an entity whose being is not Dasein (BT, p.193); therefore, ‘Only Dasein can be meaningful or meaningless’ (BT, p.193). However, ‘Dasein only “has” meaning, so far as the disclosedness of Being-in-the-world can be “filled in” by the entities discoverable in that disclosedness’ (BT, p.193).

In *Being and Time*, the open region is delineated by Dasein’s finitude. However, the light which fills in the open region and makes entities meaningful is limited by the world where Dasein has already been circumscribed as *das Man*, which interprets Dasein’s dealings as intelligible. Dasein is being-in-the-world between its thrownness

and its death, its thrownness and its projections, 'whence' and 'whither'. The main projection of Dasein is its being-towards-the-end.

On the other hand, thrownness and projection, which refer to facticity and existence, must include falling in order to constitute the being of Dasein, which is care. Being-in-the-world is falling in the world as a being thrown towards its death. The finitude of Dasein is situated between the nothing of thrownness and the nothing of death. However, between the two nothingnesses, Dasein is an entity which is being-possible. Existing in between two nothingnesses, 'there' is the openness of possibilities which pertains to being-a-whole in the existentiell manner: 'If Being-towards-the-end should afford the existential possibility of an existentiell Being-a-whole for Dasein, then this would give phenomenal confirmation for the thesis that "care" is the ontological term for the totality of Dasein's structural whole' (BT, p.296). Being-in-the-world between whence and whither consists of existentiell possibilities for Dasein to project itself among them. There-being is in-the-world-being; 'there' is 'in-the-world'. Dasein is in-being, which takes up the space, and it is in-the-world that the space that is taken up is sheltered by the world in which Dasein dwells.

Further, in *Being and Time*, Heidegger claims Dasein is the movement between birth and death: 'Dasein *stretches along between* birth and death' (BT, p.425). He claims death and birth are the ends of Dasein; 'only that entity which is "between" birth and death presents the whole which we have been seeking' (BT, p.425). However, birth is not a past present-at-hand event, and death is not something that will come along as present-at-hand. Dasein's thrownness towards its death is also its thrownness towards its birth. Between birth and death, Dasein is being-in-the-world:

Factual Dasein exists as born; and, as born, it is already dying, in the sense of Being-towards-death. As long as Dasein factually exists, both the 'ends' and their 'between' *are*, and they *are* in the only way which is possible on the basis of Dasein's Being as *care*. Thrownness and that Being towards death in which one either flees it or anticipates it, form a unity; and in this unity birth and death are 'connected' in a manner characteristic of Dasein. As care, Dasein *is* the 'between'. (BT, pp.426–27)

As indicated above, care is the space between thrownness and being-towards-death; everydayness is the being between birth and death (BT, p.276). Heidegger takes for granted the factual unity of being-in-the-world between birth and death while thinking of birth and death as, so to speak, a subset of thrownness and being-towards-death, because birth is not the whence but the whither of thrownness, like death. Dasein as a

thrown being is thrown to its projections. Projection can be understood as Dasein's understanding of itself in existing, namely, making sense of its way of being. Katherine Withy claims that projection and thrownness are Siamese twins: 'projection is always thrown, and thrownness is always projective' (2014, p.61). Accordingly, Dasein is thrown to make sense of its own existence. However, Dasein cannot project itself without engaging with the 'world' of concern. As thrown projection, Dasein is delivered over to the entities which it needs in order to be itself for the sake of itself (BT, p.416).

To be thrown is to have a starting-point, somewhere we are located. To say that we are thrown into such a starting-point is not to suggest that this is necessarily sudden or surprising, or that it did not involve choice or deliberate action. The thought is that a starting-point is always something that we already have, and so something that we find ourselves 'stuck with' (as Haugeland is wont to put it). A human life is never neutral or undetermined but always has some definite content already. Talking about 'thrownness' is a way of talking about the ways in which we are already determined, and the fact that we are delivered over to these as our starting-points. (Withy, 2014, p.62)

What happens to our already situated thrownness into a familiarity in displacement? Is displacement another throw in the throw? Is it a junction between the initial thrownness and another one? Is the displaced already thrown to its displacement? What happens to the disclosure, a situated making sense of Dasein, when Dasein is not 'there'? I think I should have first asked: Can Dasein take its 'there' along with it in displacement? Because, Heidegger argues, if Dasein cannot 'bring its "there" along with it', it is not a factual Dasein (BT, p.171). 'If it lacks its "there", it is not an entity which is called Dasein, at all' (BT, p.171); 'Dasein is its disclosedness' (BT, p.171).

According to Heidegger, disclosedness is maintained, preserved 'in ek-sistent'⁷⁶ engagement, through which the openness of the open region, i.e., the "there" ["*Da*"], is what it is' (OET, p.126). Placing oneself outside of oneself is an understanding oneself that lets be entities which are already circumscribed in the open region. Initially and typically, Dasein is disclosed in its everydayness. The everydayness of Dasein is Dasein's absorption of itself among entities and *das Man*. Where is the 'there' of an absorbed Dasein?

Is Dasein absorbed into the entities which withdraw themselves in the inconspicuousness of ready-to-hand, such as the glasses which sit on the nose of Dasein, or is Dasein absorbed into the painting which is distantly further but concernfully

⁷⁶ "'to ek-sist": "stand out" an ek-sisting subject that places itself outside of itself in the world' (Kockelmans, 1972, p.9).

closer than the glasses? Is Dasein absorbed in the being of the hammer as hammering, or is it absorbed in the making shelter? Is it absorbed by the common sense which tells it that it needs a shelter for protection from the bad weather? For a moment, the there of Dasein might be in the painting, or it might be in the painting until its death, or until the destruction of the painting.⁷⁷ However, Dasein's absorption into the readiness-to-hand of the glasses makes its absorption into the painting possible. If I am cleaning the dust off the painting, the painting withdraws itself as a work of art when I am absorbed in my cleaning. On the other hand, the being of a painting as a work of art must have already been uncovered as something dusty if I am cleaning it.⁷⁸ The 'there' of Dasein is in Dasein's absorption in its dealings, in the openness of the open region.

The interesting thing about being absorbed in something in terms of being out there in our dealings with something is that the situation can be explained in terms of both understanding and misunderstanding. Blattner describes it as understanding using the example of a carpenter who skilfully does his job, who has already clearly understood what he is doing, and who has the sight, not in terms of sense perception but as the specific kind of intelligence and grasp of equipment he is using, in order to do his job (Blattner, 2006, pp.56–57). Drawing from this example, Dasein is like the master carpenter who has the same skills and ability as being-in-the-world. However, different from the carpenter, Dasein has not worked for years to come to that point but has already been in the world: 'Our primordial or originary being-in-the-world is a matter of familiarity, and when it comes to making our way about the world, familiarity is a function of competence or mastery' (Blattner, 2006, p.57). Mechthild Nagel describes a violinist able to play a melody without thinking where to place her fingers to explain how Dasein already understands the world, is already attuned with the environment and the culture into which it is thrown (Nagel, 2001, pp.291–92). Withy gives more or less the same example, playing piano without looking at the fingers, but she describes the situation as a kind of blindness to the motion of the fingers and the internal mechanics of the piano (2015a, p.50). Blattner and Nagel explain Dasein as being-in-the-world, but Withy discusses falling: 'Falling absorption to the entities allows entities to show up but in doing so overlooks or looks through the openness that makes this possible. We lead

⁷⁷ If Dasein's engagement with the painting is like Dorian Gray's engagement with his own portrait, the destruction of the painting and the death of Dorian Gray cannot be separated.

⁷⁸ For an interpretation of the difference between an encounter with the painting as a work of art and as a piece of furniture, see Polt, 1999, pp.81–82.

our lives, we deal with entities; we pay no heed to what it takes to lead a life and to deal with entities. Falling (absorption) is an openness to entities that brings entities into salience and obscures openness. Entities are revealed in their being and this revelation itself withdraws' (Withy, 2015a, p.50).

Being absorbed into playing piano is both letting the piano be and an ek-static engagement which conserves the disclosedness. Having sight, in terms of circumspection, requires blindness to a particular entity and blindness to the way we move our bodies. Being blind to the particular entity⁷⁹ discloses entities as ready-to-hand, and being blind to how to move our bodies makes us Dasein.

If we look at the examples above, which explain Dasein and the way Dasein understands, we understand Dasein as a carpenter, violinist, or pianist. But in this way, we misunderstand Dasein in order to understand it, just as Dasein misunderstands itself as a carpenter, violinist, or piano player. Dasein misunderstands itself in terms of an entity. On the other hand, understanding through hammering or playing piano is not a misunderstanding, as far as Dasein does not interpret its own being as an entity. Dasein might not misunderstand itself if it understands itself as a meaning giver, as a discloser, and as an entity which discloses. In the same manner, those examples do not imply that Dasein is this or that; Dasein has to be able to misunderstand itself in order to understand in its disclosedness.

Falling in the World

Dasein's misunderstanding of itself as an entity comes from its basic movement in the world, which is falling. Falling as a movement [*Bewegtheit*] existentially belongs to Dasein (BT, p.172). Falling is not inauthentic on its own; rather, as I point out in the previous chapter, it can be understood as the movement that underlies mineness in terms of the undifferentiated mode of being upon which Dasein could be authentic or inauthentic. As Withy points out, falling and inauthenticity are related, as falling makes inauthenticity possible. Elsewhere, she manifests, 'falling is a neutral motion; it is the "movement" of openness out towards entities. It is the fact that openness has a dative structure, or is an openness *to*' (2012, p.198). Dasein is falling while it is fleeing from

⁷⁹ Here I use 'particular entity', which is a thing which reveals its being in the work of art, as discussed in the next chapter. However, in *Being and Time*, entities are either present-at-hand, ready-to-hand, or unready-to-hand if the entity is missing. Inwood claims that Thing, Ding in *Being and Time* is used as present-at-hand (1999, p.214).

anxiety. Falling and fleeing are also related, but they are not the same, although Heidegger does make it difficult to distinguish them:

He [Heidegger] sometimes says that falling creates a tendency to flee, and in other places claims that Dasein's anxious fleeing in the face of itself is what generates falling (BT, p.221, SZ, p.177; BT, p.230, SZ, p.186 and cf. Carman, 2000, p.15f.). On the second account, Dasein would indeed be doomed to exist inauthentically, because it would be persistently fleeing. Moreover, fleeing cannot ground falling, because it is an ontic existentiell possibility, whereas falling is ontological existentielle. (Carel, 2006, p.110)

I claim that falling should be understood as a movement which guarantees Dasein's being-alongside the world. Falling is constitutive for the care structure in which Dasein has to understand itself as being-in-the-world through its encounter with the entities within-the-world. Otherwise, the context of the 'for-the-sake-of', or the whole of relations, does not make sense. Taylor Carman claims that falling and fleeing are formally distinct, that they are 'wholly continuous, differing only in degree' (2000, p.14). He makes an analogy between gravity and jumping, in which the former could be read as the falling that makes the latter possible. The jump could be either fleeing into *das Man*, which also intensifies falling, or resolutely resisting the fall. The latter is possible because falling includes it as a potentiality through hiding it (Carman, 2000, p.25). Carman explains that: 'Being resolute is like swimming against the current: there would be no such thing absent the forces resisting it ... there is only so far you can swim upstream before you run out of the river' (Carman, 2000, p.25). Carel agrees with Carman, claiming, 'Without the forces of levelling and tranquillising, authenticity would be meaningless. It is only meaningful as a position *against* something, a position of resistance and refusal. Therefore, the danger of inauthenticity is perpetually there' (2006, p.106). I think that being displaced is not inauthentically cutting oneself adrift, but it is also not resisting the force of a current and swimming against it. Rather, in displacement, the river either drains or is blocked by a dam. I argue that displacement does not let Dasein fall factually. If falling is a movement of Dasein, displacement does not belong to this movement; 'Dasein can be spatial only as care, in the sense of existing as factually falling' (BT, p.419). Falling underlies the necessity of building even though Dasein dwells in the world. If one is dwelling in the world, why would one be also building? Building is being-alongside the entities at present; it is making-present and also a flight, a way of escaping from anxiety. If falling is dwelling, fleeing could be

read as building. Dasein understands and interprets itself as something as far as its falling helps it to flee to making-present out of the referential context of significance.

Falling is the basic movement of Dasein between the whence of thrownness and the whither of possibilities: 'In falling, Dasein *itself* as factual Being-in-the-world, is something *from* which it has already fallen away' (BT, p.220). That thing from which Dasein has already fallen away is, for now, a mystery. However, that into which Dasein has fallen is Dasein's disclosedness in its everydayness. For the sake of visualising the movement of Dasein in its everydayness, it is helpful to follow Carman's suggestion of thinking of falling as a movement almost like existential gravity because of being thrown (2000, p.25).⁸⁰

Falling Dasein has already been situated in the disclosedness of its 'there', which is the horizontal pervasion of the finite entity. According to Heidegger, 'Everydayness is precisely that Being which is "between" birth and death' (BT, p.276). I argue that, upon the everyday movement of an existing Dasein, authenticity and inauthenticity are possible. However, we cannot consider the distinction of those existentiell possibilities of the self in displacement because the basic movement of Dasein is not sustained; indeed, it cannot be sustained because the displaced cannot fall in its own thrownness while stretching along between birth and death in everydayness. Displacement is being out of the leeway, out of the playground.⁸¹ It is the breach of Dasein's projection of itself because displacement is not a kind of movement that belongs to Dasein. Previously, I claimed that the open region is determined by the finitude of being. This is accurate for Dasein, which has competency over being as existing. As the examples of different scholars have previously shown, Heidegger claims understanding as an existentiale is Dasein's competency over being as existing. He compares understanding to the everyday usage of having competence over something, to 'being able to manage something' (BT, p.183). However, being competent in terms of being-in-the-world is not a privileged skill or something gained after hard work, but rather like managing a situation without thinking about how it is managed. For example, in Turkey, I call out to the driver to tell him that I want to get off from the minibus, and I do not think about what to say or what tone to use to be heard. I am the most competent when I behave in the most stereotypical manner.

⁸⁰ For a discussion of gravity and Dasein, see Boddam-Whetham, J. 'Gravity of Existence', (2012), pp.95–104.

⁸¹ For an examination of leeway, see below.

However, the skill of managing on the bus in Turkey better than somebody who is not familiar with doing so is not something that I have earned. Rather, I have learned it without trying to learn, and I have learned it because I had to. Therefore, it is given to me by my world in which I find myself. I will always be in debt as long as I can move without thinking how to move, but rather focussing on where to go: 'I am indebted because I have a past which must serve as a foundation for my existence, but which I cannot control' (Polt, 1999, p.89). Therefore, a billionaire who has never taken a bus and I share the same kind of existential debt in that both of us know how to manage without being disorientated. Sloterdijk points out inseparability of spatiality and existence: 'Dasein is always already a completed act of inhabiting – the result of a primal leap into dwelling' (2011, p.37).

This example is given to contrast with this homelike falling in the everydayness. In a 1989 documentary on forced migration, Rıfat Yağcı discusses his activism, his stay in a labour camp, and his internal exile in various villages before finding himself at the border (Yalçın, 2010). He says that finding himself in Turkey was like a dizziness which included a feeling of freedom and the happiness of acceptance. However, this dizziness also included feeling like a kid who needs others to learn how to walk. Not being able to walk in a way that one used to walk is at odds with Dasein's orientation in the world through being absorbed in the 'world' and *das Man*; he is not dwelling in the world or falling in the openness. In displacement, one cannot move continuously, cannot fall; cannot fall means cannot fall in the same openness, cannot fall in the same continuity, cannot project oneself from the past, and cannot be ahead of oneself. Therefore, existential guilt becomes trivial.

It has become clear that the most basic movement of Dasein is falling.⁸² Falling is not an authentic or inauthentic mode of Dasein, but is rather an *existentiale*. Dasein is falling since it is a thrown being, and while falling, it sustains itself in the region which is already enlightened. Within the enlightened region, Dasein has already discovered the entities. Thus it has projected itself authentically or inauthentically, and it understands

⁸² Historising, on the other hand, makes its appearance as the movement of existence when being-in-the-world as the unitary phenomenon is reinterpreted within the horizon of temporality (BT, p.427). In this chapter, I do not address historising, as I have previously argued that the displaced cannot achieve Heidegger's authentic self; however, what makes historising possible is the being of Dasein, which is care; therefore, I take falling as the most basic movement because of its constitutive role for care and disclosedness.

its own being either in terms of truth or untruth. Dasein has oriented itself in this way because it is thrown to the familiar world. There is an openness, and within this, Dasein is able to fall; Dasein in its world is always skilfully falling.

Playing House in the Transcendence of the World

Transcendence of the world suggests that temporality constitutes the disclosedness of the 'there'; it is also the 'ontological meaning of the "care"' (BT, p.416). This section shows that falling cannot be classified as authentic or inauthentic, but rather it guarantees being-in-the-world. Dasein is a competent player who inherently understands the game which is on stage in the world. In the world stage, Dasein is a player who plays according to the rules of the game; the rules are followed spontaneously. The game determines the way Dasein plays on the stage. Dasein understands itself as a player related to the entities within-the-world. The stage has already been circumscribed. In order to play, Dasein must keep an eye on the entities and other players in terms of care. The player does not keep an eye on the stage, but rather is involved with the play which discloses the player and other beings. Dasein is involved spatially and is a player only if it is in the game which takes place on the stage. The player is also constitutive for the game. Blattner says, 'Heidegger's analysis of the basis of the world, although a bit obscure, seems to suggest that whenever Dasein goes about business in terms of the world, it helps to sustain that world' (Blattner, 1999, p.60). The displaced does not go about business; the displacement as an event cuts Dasein off from the way Dasein is in its world.

Drawing from Hans-Georg Gadamer, Nagel points out the ontological authority of the play over the player as human being. She claims, 'When a player has entered the game or the horizon of the game [*Spielraum*], familiarising herself with the rules, casting the dice, and becoming absorbed in the activity, the game gains authority over the player. This is the case even though the player freely engages in the game's rules and objectives and thus actualises the game' (Nagel, 2001, p.289–90).

According to this formulation, even though Dasein has control over the way it plays or the way it discloses the world and discovers the 'world' of concern, it does so only if it keeps playing with familiar rules. I can exit from the bus anywhere as long as I use the magic of everydayness; the spell of averageness will be broken if I cannot call out on the bus. In that sense, Dasein, whose being is care, freely engages as long as it is factually falling. As long as it is absorbed by the game, Dasein can play.

Dasein as being-in-the-world is already a competent player, except during anxious moments. If Dasein can overcome anxiety, it is either ready to be authentic or it flees to inauthenticity because, in the *Spielraum*, it can move on either as they-self or its own self. Authentic Dasein plays until the end of the game; inauthentic Dasein plays as if the game will never end. Anxious Dasein would see the play as pointless. The displaced is dragged off the playground. Heidegger presupposes Dasein is already in the *Spielraum*; therefore, Dasein is not displaced, or the displaced is not Dasein. However, displacement is an ontological problem if our starting point is the way Dasein exists. Dasein is free in the region, and its freedom is always ‘within the limitations of its thrownness’ (BT, p.417).

By a ‘region’ we have understood the ‘whither’ to which an equipment context ready-to-hand might possibly belong, when that context is of such a sort that it can be encountered as directionally desevered – that is, as having been placed. This belongingness [*Gehorigkeit*] is determined in terms of the significance which is constitutive for the world, and it articulates the ‘hither’ and ‘thither’ within the possible ‘whither’. In general the ‘whither’ gets prescribed by a referential totality which has been made fast in a ‘for-the-sake-of-which’ of concern, and within which letting something be involved by freeing it, assigns itself. *With* anything encountered as ready-to-hand there is always an involvement in [*bei*] a region. To the totality of involvements which makes up the Being of the ready-to-hand within-the-world, there belongs a spatial involvement which has the character of a region. (BT, p.145)

I argue that the openness of the region, which is taken for granted in *Being and Time*, guarantees the transcendence of the world. In saying openness of the region, I do not refer to a flat space, but the region as the dwelling space. Within the region, Dasein moves as an entity whose being is care. The world as the ‘unity of significance’ consists of the whole of involvements which are established upon the ‘prior understanding’ of ‘the “in-order-to”, the “towards-which”, the “towards-this”, and the “for-the-sake-of”’ (BT, p.415). Even though Heidegger (BT, p.415) specifies that the circumspective concern of Dasein holds the whole of involvements which constitute the world, he argues that the ontological possibility of the world is based on the finite temporality of Dasein and nothing else beyond this.

Because Dasein is a thrown entity, it ‘exists for the sake of potentiality-for-Being itself’ (BT, p.416). Dasein as a thrown entity ‘has been delivered over to entities which it needs *in order to* be able to be as it is – namely, *for the sake of itself*’ (BT, p.416). In its factual existing for-the-sake-of, it must be related with ‘some current “in-order-to”’ (BT, p.416). The ‘there’ and factual existence are understood together in

Dasein's understanding of itself, as Dasein is thrown to its 'there', which is its world. As Dasein is existentially ecstatic, the world is there: 'If no *Dasein* exists, no world is "there" either' (BT, p.417). In other words, I am 'out there' in my concerned dealings with entities. The way I deal with them make me who I am because I am dealing with them within the referential whole, which is meaningful. On the other hand, I am not the one who has invented the meanings; rather, the meaning is given to me by the world in which I have found myself.

The 'there' of there-being is where Dasein has already been disclosed while uncovering and disclosing. Therefore, the 'there' of there-being is the world in which Dasein *is*. It is easier to see the relation between 'there' and the 'world' with the original German phrases for being-in-the-world and being-there. *In-der-welt-sein* is *Da-sein*. *Da* is *In-der-welt*. The meaning of 'in' has been previously explained as dwelling and being in a way that resides at home: 'To say that in existing, Dasein is its "there", is equivalent to saying that the world is "there"; its Being-there is Being-in' (BT, p.182).

Being-there as a movement can be understood in two senses which are not distinct from each other, but are rather equiprimordial: first, as the movement of Dasein between whence and whither, namely between being thrown to its own projection of factual possibilities; second, as the movement between hither and thither within the possibilities of whither (BT, p.145). The region is the whither of the equipmental whole; it is where the ready-to-hand belongs. Accordingly, Dasein's spatiality and the way the world is spatially determined takes 'its departure from an analysis of what is ready-to-hand in space within-the-world' (BT, p.135). There-being is in-the-world-being, being disclosed by the factual movement of falling within the scope of its finitude and within the scope of the region, which indicates Dasein's a priori spatiality of dwelling: 'Dasein can be spatial only as care, in the sense of existing as factually falling' (BT, p.419).

For now, the everyday connotations of falling, namely, stumbling and finding oneself on the ground, falling in love, falling apart, and falling sick, are helpful in understanding the kind of 'there' into which Dasein is falling in the world.⁸³ If we think of any of the above, there is an inescapable and ecstatic situation revealed between 'not-yet' and 'already'. On the other hand, this ecstatic situation is also situated or

⁸³ In Turkish, physically falling and finding oneself in one particular situation, or being enveloped by a situation like love, separation, or sickness, are similar to English. 'To fall' is 'düşmek', 'falling sick' is 'hasta düşmek', 'falling in love' is 'aşka düşmek', 'falling apart' is 'uzak düşmek', 'fall from grace' is 'gozden düşmek'.

determined, namely, we are falling on the ground on which we have been walking, falling in love with this person, falling sick while cleaning the house. Falling belongs to us, even though many can fall sick from the same illness, fall on the same ground or in the same way, and fall in love with the same person. Falling is already there being in the world as a thrown being into the projection of Dasein's own possibilities. Dasein is able to be through its spatiality, Heidegger argues that, Dasein, however, is "in" the world in the sense that it deals with entities encountered within-the-world, and does so concernfully and with familiarity. So, if spatiality belongs to it in any way, that is possible only because of this Being-in' (BT, p.138). Falling is 'already' being-in-the-world, and 'already' it is 'too late' not to be, too late to be unfamiliar with the world, too late to get rid of the space that Dasein has already taken in. Falling Dasein must have pre-ontological familiarity, which means the world is already disclosed as meaningful and as the determined possibilities of Dasein's being. Falling is the condition of being-alongside the entities within-the-world, and it is the way and the reason why Dasein encounters other entities. Falling is like letting things slide, letting them flow. While letting things slide, Dasein moves along. Displacement is the when and wherein which one cannot let it slide because one is not able to let it slide.

I have argued that displacement does not belong to the movement of Dasein or blocks Dasein-like movement. It is not falling factually in the familiar disclosure of the world, which consists of entities within-the-world being already uncovered by Dasein equiprimordially with Dasein's disclosedness:

The entity which is essentially constituted by Being-in-the-world is itself in every case its 'there'. According to the familiar signification of the world, the 'there' points to a 'here' and 'yonder'. The 'here' of an 'I-here' is always understood in relation to a 'yonder' ready to hand, in the sense of a Being towards this 'yonder' – a Being which is de-severant, directional, and concernful. Dasein's existential spatiality, which thus determines its 'location',⁸⁴ is itself grounded in Being-in-the-world. The 'yonder' belongs to something encountered within-the-world. 'Here' and 'yonder' are possible only in a 'there' – only if there is an entity which has made a disclosure of spatiality as the Being of the 'there'. This entity carries in its ownmost Being the character of not being closed off. In the expression 'there' we have in view this essential disclosedness. Because of this disclosedness, this entity (Dasein), together with the Being-there of the world, is 'there' for itself. (BT, p.171)

⁸⁴ 'Ort'. Stambaugh translates it as 'place' (p.125). Malpas claims the etymology of *Ort* suggests 'focus'; he quotes Heidegger: "Originally the word *Ort* meant the point [*Spitze*] of a spear. In it everything flows together. The *Ort* gathers unto itself into the highest and the most extreme" (2006, p.29).

Disclosedness is ‘the character of having been laid open’ (BT, p.105); ‘[a]nd only because Dasein is constituted by disclosedness (that is, by understanding) can anything like Being be understood; only so is it possible to understand Being’ (BT, p.272). Dasein’s capacity for understanding is limited with the understanding of being because of its disclosedness, and this is the reason why it cannot go behind its thrownness⁸⁵ but is obliged to understand being. The meaningful whole, or the matrix of relations in Richardson’s phrasing, determines the significance of Dasein’s uncovering of the entities within-the-world which are ‘yonder’. Through uncovering entities, Dasein frees their being and lets them be. Letting the entities be is using them, as when hammering lets the hammer be. However, there is no such thing as letting the hammer be for no reason; it is hammering to build a shelter, which brings us back to the starting point of hammering: providing a shelter which is laid out as the possibility of Dasein’s being (BT, p.116). Heidegger claims the ontic involvement of entities is not about an ontical assertion of the entity; instead, the involvement is the being of the entity. The being of an entity as involvement or as readiness-to-hand is the towards-which of an entity with which there is no involvement and whose being is not ready-to-hand (BT, p.116).

There is no involvement for Dasein but the whole of involvement is the towards-which of that as there is the connection between involvement and Dasein’s being ‘as the sole authentic “for-the-sake-of-which”’ (BT, p.117). Because of this connection involvement is important for displacement. According to Heidegger, ‘Significance is that on the basis of which the world is disclosed as such. To say that the “for-the-sake-of-which” and significance are both disclosed in Dasein, means that Dasein is that entity which, as Being-in-the-world, is an issue for itself’ (BT, p.182).

Letting Be Sheltered

‘Shelter’ is an image Heidegger uses throughout his entire career; another is clearing [*Lichtung*]. Dasein in *Being and Time* is building a shelter to be protected from bad weather (BT, p.117). The metaphor of building a shelter reveals the relation between readiness-to-hand and the possibility of Dasein’s being. I cannot say that, in *Being and Time*, it is explicitly manifest that Heidegger uses the example of shelter because Dasein’s busying itself while mastering the hammer alleviates the burden of being nothing more than a thrown being. On the other hand, adopting Withy’s (2012, p.198)

⁸⁵ ‘As existent, it never comes back behind its thrownness in such a way that it might first release this “that-it-is-and-has-to-be” from *its Being-its-Self* and lead it into the “there”’ (BT, p.330).

above-mentioned interpretation of falling as openness to beings, it could also be argued that letting entities be is possible with absorption. Being absorbed in something is also rising, as with 'rising dough'; therefore, absorption could be thought of as building through making-present (BT, pp.80n–81n). In that sense, hammering is not only building a shelter, but it is also making-present, bringing-close. Dasein's letting entities be is necessary in order to protect and to shelter its possibilities of being, which are gathered in its disclosedness.

In Heidegger's later writings, sheltering 'lightens' (Krell, 1986, p.91). However, it does not lighten in terms of illumination, but rather cuts the light. Sheltering as *Lichtung* (clearing) excludes the visual metaphor of clearing in terms of illuminating. Sheltering, in terms of clearing, alleviates burdens and reduces obstacles (Krell, 1986, p.92). In that sense, sheltering is clearing [*Lichtung*] in terms of making less heavy.

The shelter, in *Being and Time*, is the world in the third ontical sense, 'wherein Dasein is said to live', and sheltering as being lightened is possible in the worldhood of the world. I argue that being-in-the-world is the sheltered nothingness which will be explained later in this chapter. Dasein as being-in-the-world has already dispersed its weight in its disclosedness; however, it also becomes a being delivered over to something. In return for the dispersement of the weight of being nothing, Dasein is destined to be something that must make sense out of itself and the world. As a thrown projection, falling Dasein is not nothing.

Dasein always makes sense of itself in a mood. Even though this mood can change, and most of the time it manifests itself in terms of 'the pallid, evenly balanced lack of mood' (BT, p.173). The lack of mood with which Dasein is 'satiated' dominates the 'grey everydayness' of Dasein as the being of Dasein is 'disburdened' by das Man (BT, p.173; BT, p.395; BT, p.165). Regardless of the type of mood in which Dasein finds itself, 'having a mood brings Being to its "there"' (BT, p.173). Having a mood manifests the burdensome character of Dasein even though the burden discloses itself in an evasive way in terms of fleeing from its own thrownness, as is the case for the everydayness of Dasein. The burden of thrownness is not something that Dasein should or could discard in *Being and Time*. In contrast, because Dasein is a being-in-the-world and already disclosed, its burden is already alleviated by factual falling, which is constitutive for Dasein's being as care. Facing its thrownness and taking it over resolutely is necessary for the possibility-of-being-a-whole in terms of an authentic existentiell. However, Dasein needs to take over its thrownness in terms of its futural

projection while taking over its having-been. This is possible with authentic seeing, which is called moment of vision and in fact belongs to the present as one of the ecstatic horizons for the world: 'In the moment of vision, Dasein calls itself to authenticity, resolutely taking up its potentiality as Dasein' (Gregor, 2009, p.207). We can think of the moment of vision as looking down from the top of the mountain: here I am what I have been, where I have come, this is the road I have taken to climb up, and those are the ways that were and are available to me. I cannot see what is behind the horizon, but I see the view clearly because of the horizon, which surrounds my view like a forest surrounding the clearing. On the other hand, the horizon as death is not something 'over there' towards which I can walk and through which I can pass. I know that I am limited within the light of the horizon, and I know that I am free to go any direction within it. At the moment of vision, Dasein can see its having been and its possibilities of being upon which it can project itself under the light of its own temporal horizon and grasps the authentic situation, which is peculiar to its existing. Even though Heidegger highlights the difference between his concept of *Lichtung* and *lumen naturale*, he keeps the visual metaphor from *Being and Time*, and in this way takes the clearing for granted. The clearing Heidegger takes for granted is the region where Dasein makes sense of itself and the world through factually falling as a thrown being whose being is an issue for it. The region in terms of clearing in *Being and Time* is not an empty space, but includes entities whose being is disclosed through the light in terms of illumination combined with the circumspective concern. As Heidegger later writes: 'Philosophy does speak about the light of reason, but does not heed the clearing of Being. The *lumen naturale*, the light of reason, throws light only on the open. It does concern the clearing, but so little does it form it that it needs it in order to be able to illuminate what is present in the clearing. This is true not only of philosophy's *method*, but also and primarily of its *matter*, that is, of the presence of what is present.' (EPTT, p.443)

In other words, there is the region whose being is openness, and light illuminates if the open region is there. The light of reason can only illuminate what is in the clearing. However, the clearing in *Being and Time* is about the region through which Dasein's absorption into entities is taken for granted, as the region consists of the entities which are already circumscribed.

Being Thrown to the Region

Thrownness is something that the displaced cannot take over because the situation which evokes existential guilt is removed. It does not mean that the caller is silenced in displacement; rather, what does not speak is Dasein's being-one-with-another in terms of they-self. The silenced part of Dasein is its homeliness in the world, not the uncanny caller whose voice comes from nowhere. The addressee of the caller is understood when the call reveals 'lostness in the "they"' (BT, p.354). We have inherited the openness, the world that we are thrown into is given to us as the meaningful whole, 'and resolutely accepting our guilt means accepting that we did not create and do not control what is open to us' (Braver, 2014, p.116). Outstanding debts of being-ahead-of-oneself in the openness are discharged by the foreclosure of having-been when Dasein is dragged out as if it were a wooden block in Jenga, as if it were not a player.

Novelist and journalist Ece Temelkuran, who left her homeland, writes how liberals like her were accused of being elite and therefore being 'out of touch' with the 'real people' of the country and now feel like left-out pieces of a clumsily reassembled radio under the current political state of Turkey (2017). In another article, Temelkuran makes another analogy, that living in Turkey was like playing chess with a pigeon for the last 15 years (2016). She says even though you win within the rules, the pigeon makes a mess with the pieces and will shit on the chessboard at the end, leaving you to clean it up. In this way, she urges the people of Europe and the US to tackle the rise of populism before they lose their chessboard, as she thinks the chessboard is lost for people like her (2016). The difference between being the pigeon and being the chess player seems to be the latter's ability to think rationally within the rules. On one hand, playing chess on the chessboard must be taken for granted in order to understand how the pigeon disturbs it. On the other hand, the transition from being a chess player to being a left-out piece of the reassembled radio shows the lost possibilities which used to be there as individual existentiell projections. In displacement, the transcendence of Dasein at the present loses the spell of everydayness, and falling stops, as there is no space to have a Dasein-like movement. The openness reveals its spatial boundaries when the displaced finds itself being a left-out piece in the absence of the chessboard. It is not a player in the game anymore; in the lack of the place to play or the playground, it is a thing. Dasein is thrown to be the player. The displaced is not, as it lacks its 'there':

When we talk in an ontically figurative way of the *lumen naturale* in man, we have in mind nothing other than the existential-ontological structure of this

entity, that it *is* in such a way as to be its ‘there’. To say that it is ‘illuminated’ [*erleuchtet*] means that *as* Being-in-the-world it is cleared [*gelichtet*] not through any other entity, but in such a way that it *is* itself the clearing. Only for an entity which is existentially cleared in this way does that which is present-at-hand become accessible in the light or hidden in the dark. By its very nature, Dasein brings its ‘there’ along with it. If it lacks its ‘there’, it is not factually the entity which is essentially Dasein; indeed, it is not this entity at all. *Dasein is its disclosedness.* (BT, p.171)

Heidegger appeals to Descartes' metaphor of natural light and Descartes' clear image of himself through reasoning in order to turn them inside out (Haugeland, 2013, p.140). Heidegger's point of reference to explain the clearing [*Lichtung*] is its everyday meaning:

As the earlier translation already suggests, what the noun ‘*Lichtung*’ really means in everyday German is not illumination but rather a *clearing* – as in the midst of a forest, a storm, or a fog. The intended implication, of course, is still that entities within the clearing are ‘clearly’ manifest and visible. But in this version, the pivotal word, ‘clearly,’ does not mean brightly lit. Rather, it means something like visible via a clear line of sight – not blocked from view. Thus, one can see better in the clearing not because the light is better but because the occluding trees or water droplets have been ‘cleared out of the way.’ (Haugeland, 2013, p.140)

As Haugeland points out, Heidegger does not abandon the visual metaphor at all. However, clear vision does not come from my isolated thinking; rather, I have clear vision because I have sight in the clearing in terms of an open region.

Vallega also claims that, when Heidegger talks about *Lichtung*, he does not refer to the light which is associated with reason, as in ‘*lumen naturale*’, the rational animal, but to *Lichtung* as ‘a pre-rational disclosure’ (2003, p.120). Heidegger’s differentiation between *Lichtung* and traditional *lumen naturale*, i.e., ‘understanding through reason’, underlies his exclusion of any kind of quantifiable or measurable interpretation of Dasein’s spatiality in existing (Vallega, 2003, p.121). *Lichtung* also shows that the transcendental aspect of disclosedness – this, as quoted above, is being-in-the-world, which is the basis of the existential spatiality of Dasein – designates the location or place of Dasein (Vallega, 2003, p.125). Drawing from this conclusion, Vallega claims that Heidegger implies that ‘spatiality is grounded on *Lichtung*’ (p.125). In the *Zollikon Seminars*, Heidegger again discusses *Lichtung* as clearing in terms of openness. However, this time he specifies that he does not mean light in terms of luminosity:

‘Clearing’ means ‘to be open’. There is also clearing in darkness. Clearing has nothing to do with light but is derived from ‘lighten’ [unburden]. Light involves perception. One can still bump into something in the dark. This does not require

light, but a clearing. Light–bright. ‘Licht’ comes from ‘lighten’, ‘to make free’. A clearing in the forest is still there, even when it’s dark. Light presupposes clearing. There can only be brightness where something has been cleared or where something is free for the light. Darkening, taking away the light, does not encroach upon the clearing. The clearing is the presupposition for getting light and dark. It is the free, the open. (Heidegger and Boss, 2001, p.13)

According to Richard Capobianco, Heidegger becomes aware of the linguistic relation between *Lichtung* and *leicht* in the 1960s; therefore, he renounces the visual metaphor and adopts the spatial metaphor (2011, p.114).

To render something light, to lighten something means: to clear away obstacles to it, to bring it into the unobstructed, into the free. To raise [*lichten*] the anchor says as much: to free it from the encompassing ocean floor and lift it into the free of water and air. (Heidegger qtd. in Capobianco, 2011, p.113)

On the one hand, in *Being and Time*, an entity cannot be freed if Dasein bumps into it in the dark. The being of entities is freed in Dasein’s encounter with them within-the-world in terms of involvement (BT, p.116). On the other hand, the world, in terms of ontical sense, wherein Dasein is said to live, is what ‘frees’ ready-to-hand entities within the world, in addition to freeing Dasein as being-in and the others in terms of Dasein-with (BT, p.160). The world consists of the whole of involvements, which Dasein signifies to itself. Freeing in *Being and Time* is understood in terms of Dasein’s spatiality, and, therefore, one cannot free an entity if one hits it in the darkness. Rather, freeing the entity requires an understanding of its significance beforehand.

However, understanding the significance comes along with the circumspective sight, that is, already being familiar with the environment:

As Being-in-the-world, Dasein has already discovered a ‘world’ at any time. This discovery, which is founded upon the worldhood of the world, is one which we have characterized as freeing entities for a totality of involvements. Freeing something and letting it be involved, is accomplished by way of referring or assigning oneself circumspectively, and this in turn is based upon one’s previously understanding significance. We have now shown that circumspective Being-in-the-world is spatial. (BT, p.145)

Lichtung relates to the open space. In *Being and Time*, the open space of Dasein is where its spatiality is possible through falling in its leeway, which consists of possibilities of being for Dasein: ‘As being-in-the-world, Dasein is the open space where beings reveal themselves in sundry ways, coming out of concealment into their “truth” [*aletheia*] and withdrawing again into obscurity’ (Krell in BW, 1993, p.20).

Accordingly, 'there' is the already circumscribed region prior to the light of reason. Dasein in its homely relation with the world is concerned, but its concern is not disoriented. Dasein's orientation in the world comes from knowing what is around not through reasoning but through making sense of engagements. According to Heidegger 'Being-in-the-world is proximally absorbed in the world of concern. This concern is guided by circumspection, which discovers the ready-to-hand and preserves it as thus discovered'(BT, p.216). Dasein discovers entities in their engagements within its circumspection. The light of reason, the intelligence or reflective understanding, can only illuminate what is in the clearing within circumspection. For Heidegger, the light does not refer to the light of reason in the traditional way; rather, the light is within the circumspection of Dasein; it is the there in lightweight availability. The light is letting an entity within-the-world be its readiness-to-hand in relation to the whole of involvement in which it is (already) freed.

To free a totality of involvements is, equiprimordially, to let something be involved at a region, and to do so by de-severing and giving directionality; this amounts to freeing the spatial belonging-somewhere of the ready-to-hand. In that significance with which Dasein (as concerned Being-in) is familiar, lies the essential co-disclosedness of space. (BT, p.145)

Dasein is spatial, but it does not belong to a region in a way that the ready-to-hand belongs. For example, this computer belongs to the PhD room; I free it through using it to write my thesis. I came into the room to write my thesis in order to finish my PhD; being a PhD is my possibility-of-being. I let the computer be for-the-sake-of my possibility-of-being a PhD. I am freeing its being as involvement through writing. Let us say the Home Office deports me and my studentship is cancelled, but I take the computer with me. The computer is there within my sight, but this might not mean that it is it within the clearedness as my ability to free the computer becomes questionable. I know how to use it, and I might finish my thesis, but finishing the thesis does not make me a PhD if my possibility of being a PhD from RHUL no longer exists, as I am not able to stay or keep working towards it as a student. I am not able to free the being of the computer which is already discovered in the context of my studentship. If I use the same computer in a different assignment, do I free its being as involvement in my possibility of being as something else than a student even though I have discovered the computer in the context of being a student? Is the being of the computer its usability or

its involvement in a certain context which refers to my possibility-of-being?⁸⁶

Heidegger argues:

In interpreting, we do not, so to speak, throw a 'signification' over some naked thing which is present-at-hand, we do not stick a value on it; but when something within-the-world is encountered as such, the thing in question already has an involvement which is disclosed in our understanding of the world, and this involvement is one which gets laid out by the interpretation. (BT, p.191)

I sometimes use the computer to procrastinate, and when I procrastinate I am still freeing its being, because procrastination is something that I do when I interpret myself as a student. If I do not understand my own being in terms of being a student, I would not think that what I am doing is procrastinating when I delay working. My inauthentic absorption into celebrity news would not arouse the feeling of guilt afterwards if I had not been absorbed into the idea of what I should have been doing. As I have interpreted myself as a student, the possibility of being a PhD is laid out. Can I feel guilty about not working on my dissertation if I am not a student anymore? I think I can, similar to my grandmother's feeling about her vegetable garden that she had to leave without harvesting, leaving the vegetables to rot. It could be argued that the guilt I feel is an ontic mood, but it is not an existential guilt. In order to feel guilty or not guilty at all, I must be existentially guilty. Existential guilt is Dasein's groundless nothingness, which underlies its being delivered over to an entity who exists and interprets itself as something and not nothing in accordance with the whole of involvements within its finitude. How can I take over the existential guilt if the whole of involvements upon which I have been projecting myself is not there? Is not my ability to free the computer to its being limited with my own thrown projection into the world in terms of significance?

In understanding significance, concerned Dasein submits itself circumspectively to what it encounters as ready-to-hand. Any discovering of a totality of involvements goes back to a "for-the-sake-of-which"; and on the understanding of such a "for-the-sake-of-which" is based in turn the understanding of significance as the disclosedness of the current world. In seeking shelter, sustenance, livelihood, we do so "for the sake of" constant possibilities of Dasein which are very close to it; upon these the entity for which its own being is an issue has already projected itself. Thrown into its 'there', every Dasein has been factually submitted to a definite 'world' – its 'world'. At the same time, those factual projections which are closest to it have been guided by its concerned *lostness* in the "they". (BT, p.344)

⁸⁶ I discuss the equipmentality of the equipment in the next chapter, which answers to this question.

In order to understand the significance of involvement authentically or inauthentically, there must be an open region where Dasein has already projected itself through its dealings. On the other hand, because of Dasein's everydayness, those projections are already regulated by das Man. Even though authentic Dasein is not guided by das Man, the options available to it in order to project itself are still determined and already set by it. Authentic Dasein can take over its thrownness through recognising the possibilities which have been there along the way as meaningful. However, inauthentic Dasein projects itself into its possibilities without having a clear sight of them, as inauthentic Dasein flees from facing its thrownness to the tranquilising das Man. Furthermore, authentic Dasein has a clear sight of its possibilities within the open region as it embraces its finitude and resolutely takes over being thrown to this particular world. In contrast to inauthentic Dasein, authentic Dasein is not short-sighted; therefore, its own self becomes transparent through the transparency of possibilities, in addition to taking responsibility for its having-been. Displacement is out of the open region; therefore, its possibilities are not transparent. To further understand the relation between displacements as being out of the open region where there is no longer room to dwell, I touch upon the importance of the sight metaphor before moving on to the weight metaphor. The next section argues that the displaced loses its acquaintance with the world; because of this, it is opaque to itself.

Transparency, Opaqueness, and Acquaintance

In *Being and Time*, Heidegger uses the metaphor of sight in terms of 'circumspective concern'. He thereby claims that he discharges the pure intuition from its position, which implies priority. In this way, the intuition becomes derivative (BT, p.187). However, this does not mean that circumspective sight denies sensory perception; rather, it makes sensory perception secondary. Heidegger claims that sight must be understood as 'clearedness' in terms of 'disclosedness of the "there"' (BT, p.187). Furthermore, he argues that he uses the concept of sight in terms of access of the being because it is traditional, and therefore the term will have universal value – as if he were not trying to build his own philosophy by destroying traditional philosophy.⁸⁷ Dasein in its everydayness has the fore-sight which gives the meaning of everything we see in the world. I argue that the kind of sight Heidegger claims as universal is rather settled, and

⁸⁷ Elsewhere, he also discusses the superiority of sight among the other perceptions in terms of understanding; for example, we use the phrase 'I see' in order to imply that we understand.

because of the settledness of the sight, entities within-the-world are clear, and this clearedness comes from the presupposition of Dasein, who is at home.

Dasein as being-in-the-world is dwelling like residing at home. A friend of mine once described home as a place where she could go to the toilet at night without turning the lights on. Dasein in the world does not need a light because it has already circumscribed the environment. Whether the lights are on or off, Dasein can find its way around the region; it can sink into everydayness. The light presupposes the open region. One can find a toilet with eyes closed or at night without turning on the lights. In that case, it does not matter whether at night there is light: one does not need the light if the entities have already been accessed, and one might not know if there is still electricity or not if the place is familiar.

I argue that in displacement, Dasein's in-being as temporal there-being turns into Dasein's there-being without in-being. Lack of acquaintance in the world accompanies Dasein's opaqueness to its own being as an existentiell possibility. Heidegger claims that Dasein's opaqueness is not about 'egocentric' self-deceptions, but is rooted in a 'lack of acquaintance with the world' (BT, p.187). That is, if Dasein does not dwell in the world, it cannot be transparent to itself. Furthermore, acquaintance seems necessary to be transparent to itself, as Dasein is opaque to itself when it is not acquainted with the world. On the other hand, acquaintance does not seem to achieve transparent knowledge of the self (BT, p.187). Through saying 'self', Heidegger implies that it is 'one of seizing upon the full disclosedness of Being-in-the-world through all the constitutive items which are essential to it, and doing so with understanding' (BT, p.187). Furthermore, the clear sight of the horizon of one's own being is determinative for understanding the factual possibility of one's own being. The world must be already disclosed for Dasein to disclose itself and understand itself transparently if Dasein is being-in-the-world. I argue that displacement as the loss of acquaintance has ontological implications besides ontical strangeness. Therefore, the distinction between ontic and ontological, and the dependence of existential to existentiell, comes to the fore in Dasein's understanding of the 'there'. Sight and transparency are related to the disclosedness of the 'there' (BT, p.187).

The example below emphasises the importance of mere acquaintance in displacement. In her first journey in Canada, Eva Hoffman writes:

The train cuts through the endless expanses of terrain, most of it flat and monotonous, and it seems to me that the relentless rhythm of the wheels is like

scissors cutting a three-thousand-mile rip through my life. From now on, my life will be divided into two parts, with the line drawn by the train. After a while, I subside into a silent indifference, and I don't want to look at the landscape anymore; these are not the friendly fields, the farmyards of Polish countryside; this is vast, dull, and formless. By the time we reach the Rockies, my parents try to pull me out of my stupor and make me look at the spectacular landscapes we are passing by. But I don't want to. These peaks and ravines, these mountain streams and enormous boulders hurt my eyes – they hurt my soul. They're too big, too forbidding, and I can't imagine feeling that I am part of them, that I am in them. (Hoffman, 1998, p.100)

Here, we should consider the loss of mere acquaintance and how Dasein's understanding of itself depends on it. The loss of mere acquaintance in displacement cannot be compared with the encounter with a particular, unfamiliar entity within-the-world if this entity cannot change the whole of the referential context. The distinction between transparency and opaqueness is the issue of understanding of Dasein in its there-being. While understanding itself, Dasein has already projected itself into the future.

Transparency indicates Dasein's understanding of itself in relation to sight. Even though transparency is attributed to authenticity, I argue that inauthentic Dasein is not opaque to itself either, but it is short-sighted towards its ownmost ability-to-be/potentiality-of-being. According to Heidegger, 'If we make a problem of "life", *and then just occasionally* have regard for death *too, our view is too short-sighted*' (BT, p.363). The importance of sight must be revealed regarding transparency and opaqueness. However, the revelation of sight is conceived by the investigation of foresight, which is constitutive of fore-structure together with fore-conception and fore-having.

The sight of Dasein is settled in the world. Inauthenticity is short-sightedness because Dasein is ecstatic in the present of making-present. However, Dasein is being-towards-the-end, even though it is absorbed in the 'world' of its concern.

Missing or turning away from the temporal horizon makes Dasein short-sighted.⁸⁸ Everydayness does not let Dasein become transparent about its ownmost possibility of being-towards-the-end. Death is non-relational and not to be outstripped (BT, p.302). However, authentic transparency overcomes short-sightedness, as its finite existence as a thrown being into its facticity and das Man is within sight once the 'there'

⁸⁸ Dasein is usually short-sighted because of its basic movement of falling and Dasein's obligation of fleeing. Later in this chapter, I explain the relation between falling and sight.

is seen as (and later within in terms of existentiell attestation) the temporal horizon. Authentic sight gives Dasein understanding of its finite freedom because the ‘there’ of Dasein is in its temporal horizon. However, the ‘there’, namely, where the concern is directed, does not stay in the experience of ontological death but sheds light on the existentiell possibilities of Dasein. Authentic Dasein’s self, which projects itself into its temporal horizon, is unlike the they-self, as it does not become lost in the unlimited possibilities of das Man but rather has the firm understanding and acceptance of what its possibilities are under the light of what/who it has been. In displacement, Dasein is opaque to itself not because it is short-sighted inauthentically, nor because it cannot grasp its finitude. Even though it grasps its finitude, existentiell possibilities do not appear in the unity of ecstasies. Within the horizon of its finitude, the world which is disclosed and discloses Dasein authentically or inauthentically is not ‘there’ as the ontic ground of the fore-structure: ‘As the disclosedness of the “there”, understanding always pertains to the whole of Being-in-the-world. In every understanding of the world, existence is understood with it, and *vice versa*. All interpretation, moreover, operates in the fore-structure’ (BT, p.194).

The understanding of displaced as there-being is opaque to itself because the world does not disclose Dasein in terms of significance, as the whole of relations is breached. The breach of the meaningful whole occurs when fore-sight does not help Dasein to disclose its existentiell, as it does not support the ontical ground for the worldhood.

Mood and Spatiality

I argue that the claim ‘being-in-the-world is cleared in itself’ implies that being-in-the-world has the meaning of ‘lifted, cleared, thinned out’ nothingness upon which meaning is built:

Lichten in the sense of *lichten*, always transitive, means to make less heavy or to heave up and carry. One sets sail by ‘weighing anchor,’ *die Anker lichten*. In seaport towns, small harbour vessels called *Leichter* or ‘lighters’ are employed to disburden ships of their cargo. (Krell, 1986, p.82)

Dasein’s burden of being thrown shows itself ontically in terms of mood and ontologically as state-of-mind. Thrownness manifests itself in the mood as a burden. However, the burden usually reveals itself in Dasein’s escape from its thrown being. Moods always disclose Dasein’s thrownness, but they typically do so in ‘*in the manner of an evasive turning-away*’ (BT, p.175). Heidegger claims that when Dasein is joyful,

the burden might be alleviated, but it still manifests the burdensome character of Dasein (BT, p.173). Whenever Dasein is in a certain mood, except in the case of anxiety, the world seems meaningful. On the other hand, in anxiety, every being, including Dasein, sinks into indifference, and Dasein thereby becomes free from the meaningful whole. The rest of anxiety is explained in 'What is Metaphysics?', where 'nothing' becomes a prominent character, and the distinction between present-at-hand and ready-to-hand collapses in the 'whole of beings'. Anxiety in *Being and Time* is an existential phenomenon. However, in 'What is Metaphysics?', it is presented as being similar to a magnetic field, in which the distinction between ready-to-hand, present-at-hand, and existence collapses into the being which is not 'nothing'.

I argue that Dasein's dealings and its absorption in the 'world' of concern and *das Man* alleviate the burden of being thrown. In anxiety, Dasein is freed from concerned absorption in the world. The discourse of call provokes conscience, and the moment of vision is the authentic sight of Dasein. The common point between the mood of anxiety, the discourse of the call, and the sight of the moment of vision is the deprivation of Dasein's non-individualised spatiality. Dasein is not undifferentiated in those moments. It cannot stay in the mood of anxiety any longer, nor listen to the silent discourse which makes *das Man* non-sense for the rest of its life, nor stay in the moment of vision which 'can even gain the mastery over the "everyday"; but it can never extinguish it' (BT, p.422). However, those moments open the way to being an authentic self. Anxiety, which nihilates the whole of entities, forces Dasein to have a clear interpretation of its existence as a finite being. The call which nihilates being *they-self* forces Dasein to *choose* its own possibilities, albeit these are available through *das Man*. When the 'there' of the moment of vision which is the clear view of the 'primordial "limit-Situation"⁸⁹ of Being-towards-death' is taken as a horizon, Dasein owns its faith through anticipatory resolution (BT, p.400; BT, p.438). In those moments,⁹⁰ the same indifference towards spatiality exists; as anxiety removes the meaning from Dasein's engagements, the source of it is nowhere, and the call comes from nowhere; in the moment of vision, 'nothing can occur' (BT, p.388). However, all of those moments bring along clearer encounters, as they are the authentic present in contrast with

⁸⁹ The limit-situation is resolved upon the indefinites of death; it is necessary to gain 'authentic potentiality-for-Being-a-whole' (BT, p.356)

⁹⁰ Heidegger insists that those moments are not 'nows', but differences. However, I think he says this because he understands the 'now' only as a moment of making-present in a vulgar understanding of time, which is linear.

Dasein's absorption into the 'world' of concern and interpretation of das Man. Authentic moments seem plausible in Dasein's deprivation of its occupation. However, to be in those exceptional moments, Dasein already has to understand itself in accordance with its dealings, which are a spatial making-present.

It is important to see the relation between anxiety, the call, and the moment of vision. Anxiety includes the possibility of the moment of vision. In authentic moments, Dasein is not at home. However, for example, in busying itself, Dasein is out of touch with its unhomeliness; its being-there is absorbed in the over-there into the entity within-the-world whose being is involvement. By 'busying itself', I mean making something or some work that helps Dasein to understand itself as something meaningful. However, in order for Dasein to understand itself as something, its dealing with a particular thing should withdraw itself in the occupation, which in turn makes sense of this entity and Dasein's understanding of itself. As Heidegger later argues, 'The more we turn toward being in our preoccupations the less we let beings as a whole slip away as such and the more we turn away from the nothing' (WM, p.104). In anxiety, the burden of being a thrown finitude cannot be dispersed in the dealings because, for Dasein, the entities within-the-world are indifferent. Therefore, the burden of being thrown manifests itself as it is, 'nullity', as nothing is significant for the anxious. The caller summons to they-self; it is silent, strange, and unfamiliar. The caller calls from the possibility of being non-spatial, as the 'that-it-is' of Dasein reveals itself from nowhere. Dasein is not making-present in the moment of vision, as it is just a glance of the eye which gives Dasein its authenticity as a 'potentiality-for-Being-a-whole' (BT, p.396). On the other hand, *'The question of the potentiality-for-Being-a-whole is one which is factual and existentiell. It is answered by Dasein as resolute'* (BT, p.357). In displacement, potentiality-for-being-a-whole is blocked, not because the displaced cannot anticipate its death, but because it cannot resolutely take over its displacement: 'The resolute taking over of one's factual "there", signifies, at the same time, that the Situation is one which has been resolved upon' (BT, p.434). The displaced cannot resolutely take over its factual 'there' if it is not 'there', or if there is no 'there' determined by its facticity.

The burden of thrownness in displacement reveals itself as a thing. Once the burden of thrownness become a thing, Dasein is not free from existential guilt, which becomes opaque in displacement. Dasein must be free in order to be guilty:

Freedom is not mere absence of constraint with respect to what we can or cannot do. Nor is it on the other hand mere readiness for what is required and necessary (and so somehow a being). Prior to all this ('negative' and 'positive' freedom), freedom is engagement in the disclosure of beings as such. (OET, p.126)

Hence the work-world becomes important in terms of two aspects: first, Dasein is being-alongside the entities and is absorbed in its dealings; second, this being-alongside the entities is interpreted as meaningful authentically or inauthentically. Dasein, in this interpretation, if it listens to the they-self, understands itself as an ontic entity in terms of its occupation. If it does not listen to the they-self, but understands its dealings under the light of its finitude, its being becomes clear within the limit-situation. The limit-situation is a situation peculiar to an individual existentiell Dasein; it consists of possibilities as a whole within the horizon.

Getting rid of the weight could be understood in terms of (undifferentiated) Dasein's ecstatic being alongside the entity. In existing, Dasein is transitive. The everydayness of Dasein dominates the disclosure of the 'there' in the undifferentiated manner through which Dasein lets entities be. It is the basic freedom that is granted to Dasein as being-with (*Mit-sein*) and being alongside (*Sein-bei*). I add Polt's example of a manager – who is as blind as Wither's pianist towards the computer, as skilful as Blattner's masterful carpenter in terms of using the keyboard, and as attuned as Nagel's violinist in terms of producing a memo – because in his example, the manager, being absorbed and letting an entity be, is successful, which could be understood as the possibility of being. Polt claims that, "“Being successful” is one of those possible ways to exist that help us define our identities, help us determine our own Being, whether authentically or inauthentically' (1999, p.54).

According to Heidegger, 'The context of equipment is lit up, not as something never seen before, but as totality constantly sighted beforehand in circumspection. With this totality, however, the world announces itself' (BT, p.105). Krell writes: '*Lichten* is “bright”, “luminous”, “to make bright, to illuminate”, secondly it is also “related with the adjective '*leicht*', meaning ‘of little weight, not heavy’” (1986, p.82). The Indo-Germanic root comes from Greek and Sanskrit, and means ‘small, lightweight’ (Krell, 1986, p.82). Circumspective concern is not ‘something never seen before’ (BT, p.105); that is, the world Heidegger describes is built on familiarity. I claim that disclosedness in *Being and Time* can be understood in both senses, namely, the presupposition of the weight which Dasein has already discarded as being-in-the-world through settling the

weight of thrownness to its projections in its dealings. On the other hand, Dasein is falling as it is burdensome, but because the clearing is there, the weight is already dispersed in terms of spatiality. Krell's translation of *Lichtung* supports the claim that clearing and being cleared in terms of disclosedness can be thought of in both senses. *Lichtung* is discarding weight through lighting up (*Aufleuchten*). The theme of lighting up appears in relation to Dasein's letting entities be: Dasein lets entities be when the equipmental whole is lit up. The equipment belongs to a region which is already circumscribed; in other words, it is possible within the open region. The problem occurs when Dasein is displaced to the unfamiliar, and the ready-to-hand takes up other tasks, in which there is no belongingness to the region and no clearing.

Is the Light Always Shed on the Passable?

'A forest clearing is what it is, not because of brightness and light, which can shine within it during the day. At night, too, the clearing [*Lichtung*] remains. The clearing means, at this place, the forest is passable.' (Heidegger qtd in Capobianco, 2010, p.95)

The forest which is passable whether it is light or dark reminds me of Hatoum's *Impenetrable* (see Appendix, Figure 2). The *Lichtung*, Heidegger says, is not about the light in terms of brightness but means the forest is passable, not only in the light but also in the dark. One can pass the forest in the dark, but light is taken for granted in the open region. Dasein, because of its habits and complacent everydayness, might think the forest is not passable in the dark. Indeed, dark weighs more heavily if we compare it with the light; the rain persists on cloudy days, and it is easier to breathe if the sky is open. But the forest is passable indeed, if it is already disclosed to Dasein, if the paths are familiar, or if Dasein has already being-there as discloser. If Dasein is equipped to pass, it may be a scout. When one stares at Hatoum's sculpture, which consists of vertical wires, one recalls borders or a fence, the 'enclosure'; it is the gathering of wires like a dense forest in contrast to which clearing is experienced. Unlike in a dense forest, light comes in between the wires and creates misleading passageways if one moves around. However, it is impenetrable if one stands. On the other hand, if one walks around and moves faster to the left or right, the passageway appears, as if one could pass through the wires which form a cube-shaped space rather than a high wall. Moving around the sculpture makes one feel that it is passable, as the light allows one to see passageways. But there are passageways if one moves around the perfectly aligned wires, and those passageways are given to sight. However, there is not enough room to

pass through the wires, even for the smallest person. One cannot pass through them without hurting oneself or destroying the wires. One can move around the impenetrable, but it is not the clearing if one moves around. When one bumps into something, this does not mean that the clearing is there unless the clearing is a substance or ground from which entities spring. If one tries to pass through the wires, the person would destroy them and also be hurt. In that case, one cannot pass through without being hurt and destructive. On the other hand, one can shoot an arrow. Above, I have cited the definition of the location/place [*Ort*] of Dasein in terms of a spear which is determined by being-in-the-world. The spear is where everything flows together, and the place [*Ort*] must be understood like a roundabout or some place that is in the middle of a crowd at the centre of a village. The spear and the place/location share being the focus of the gathering (Malpas, 2006, p.29). In order to pass through this dense forest of wires, the point of gathering must discard the things which preserve it as the centre:

What is the place of the exile once she has abandoned her place of origin and, even under the most comfortable circumstances, has come to occupy the place of a guest? What claim under law, civil practices, or everyday habits has the exile when she can no longer refer to those structures that have constituted her sense of the world, and can only at best imitate those of the host? By definition, the exile is a stranger, a foreigner, and no matter what he does, will remain foreign: once outside (*ex*) the place of origin there will be no return. The exile is not at home, and cannot be no matter how much he resembles the host. Indeed, once exiled, he knows that it is impossible to return. Once exiled, he was, is, and will be the foreigner, the stranger. A return only reveals how much he has changed and how much the place of origin has slipped beyond what it was, either by being still the same – in which case the one returning appears a stranger – or by having changed – in which case the one returning still finds ‘him-self’ foreign. In either case the exile will remain the foreigner, and often a return will underscore both aspects of the slipping of the place of origin in different ways. This last point intensifies the experience of the exile by making his or her life a kind of living death. Once an exile is outside, and severed from origin, country, language, the sense of life and world that sustained existence is lost. Therefore, exile will be a living death for those who seek their identity in those unchanging and ever-present, although distant, origins. The term ‘exile’ figures a condemnation of all senses of life. I live as no one. I stand nowhere. Even if I take the initiative to make a life of my situation I speak and live by someone else’s rules and practices (the long-lost origins or the host’s ways). In this sense, as someone once said, exile is like wearing someone else’s suit. (Vallega, 2003, preface, p.x)

The last sentence of the above quotation reminds me a newspaper article, a poem by Nazim Hikmet, and summertime evening chats with my family, and the now 26-year-old memory of wearing somebody else’s coat. In some sense, all of these are about

trivial, everyday things, the kind of entities Dasein must encounter as ready-to-hand in an equipmental context, just like the glasses on somebody's nose or the streets that one walks without paying any attention, because they have environmentally so little closeness in comparison with the painting over there on the wall or a friend coming some metres away (BT, p.141). When we look at the painting, we see through the glasses, but the glasses withdraw themselves, and we notice the friend over there because we do not have to look at the streets or watch our steps while walking. What is closest is not necessarily what is measurably close to us:

It lies in that which is de-severed to an average extent when we reach for it, grasp it, or look at it. Because Dasein is essentially spatial in the way of de-severance, its dealing always keep within an 'environment' which is de-severed from it with a certain leeway [*Spielraum*]; accordingly, our seeing and hearing always go proximally beyond what is distantly 'closest.' Seeing and hearing are distance-senses [*Fernsinne*] not because they are far-reaching, but because it is in them that Dasein as de-severant mainly dwells. (BT, p.141)

Heidegger further argues, '*The circumspective de-severing of Dasein's everydayness reveals the Being-in-itself of the "true world" – of that entity which Dasein, as something existing, is already alongside*' (BT, p.141). As I have previously argued,⁹¹ when the everydayness of Dasein dissolves, 'circumspective de-severing' must alter; therefore, 'being-in-itself' of the 'true world' might be revealed as perplexed. In this case, Dasein would not be already alongside the entities within-the-world. Dasein is being-alongside the world through falling.

According to Heidegger, 'Circumspective concern decides as to the closeness and farness of what is proximally ready-to-hand environmentally. Whatever this concern dwells alongside beforehand are what is closest, and this is what regulates our de-severances' (BT, p.142). Regulation of our de-severance, which means unlocking the distance, is in fact based on our familiarity with the ready-to-hand, which has the character of inconspicuousness, as it is seen in Heidegger's example of streets and acquaintance, or glasses and the painting.

I argue that inconspicuous familiarity is a condition for the distinction between distantly closeness (closeness in the metric sense) and environmental remoteness (closeness in terms of attention or circumspection). Heidegger presupposes glasses as ready-to-hand, which makes our acquaintance closer, as our concern is drawn to the acquaintance. An unexpectedly broken pair of glasses or a destroyed street would make

⁹¹ See Chapter 2, section 'Environment'.

us more concerned about them, as in order to see the painting, we must look through glasses. On the other hand, ‘sight and hearing as distant-sense’ can be understood in relation to the ecstatic temporal existence of Dasein. For example, hearing a piece of music from one's childhood can bring back memories or can put one in a different mood. Migrants from Bulgaria in Turkey choose Bulgarian songs for their wedding parties; this music gathers people in a certain mood, which also makes them distantly closer on the dance floor. Examples vary, and one does not need to be displaced in order to transcend the moment, but one must be fully absorbed in a certain mood previously. Hearing that kind of music is like an encounter with a good, old friend, and it uncovers familiarity within the context of temporal distance, similar to hearing the echo of one's own voice as a kind of greeting from the past – one's having-been. Transcendence of the moment happens as it manifests in the final tasting scene in the movie *Ratatouille* (Bird & Pinkava, 2007). When the food critic has a bite of the ratatouille, he drops the pen from his hand; he was ready to take notes, but he finds himself in his mother's kitchen.⁹² However, while speaking of *Spielraum*, which is the space in which Dasein moves freely and is being-alongside the already deservered environment, Heidegger does not have in mind the kind of remembering through finding oneself in distant familiarity through transcending the present moment; rather, he discusses a space (*raum*) in which Dasein can be absorbed at the present on the reliability⁹³ of ready-to-hand, which must have already withdrawn its presence. Being within the *Spielraum*, then, is the pre-condition for transcending the present. The examples below show the difficulties of being absorbed at the present as being-alongside entities and the struggle to be absorbed in the present. If Dasein cannot be absorbed in the present, either its being is not falling among entities within-the-world or the fore-structure of understanding and as-structure of interpretation do not coincide in Dasein's encounter. Because of falling, Dasein is being absorbed in das Man and entities within-the-world. On the other hand, the ultimate absorption for Heidegger is accompanied by the discourse which initially comes from das Man, the everyday intelligibility as the interpreter of understanding. Falling is constitutive of the care structure, and the disclosedness of Dasein belongs to the everydayness in Dasein's escape from its thrownness.

⁹² I think the scene is also a perfect example to show the fore-structure of understanding and the as-structure of interpretation, as the food critic realises his own judgement of good food is related to his home and mother rather than the cooking technique.

⁹³ I discuss the ‘reliability’ in the next chapter. In *Being and Time*, Heidegger does not address reliability.

I do not remember the colour or shape of the coat that our neighbour gave me because her daughter outgrew it, but I thought it was pretty. However, the coat turned out to be a source of stress because I did not know what to do if I saw its real owner. I did not want to thank her because it did not seem like a present, and I did not want to behave as though I was not aware that I was wearing her coat. Obviously, the coat did not look like my other clothes, so I did not want the other kids to think I was trying to look like one of them. Was I trying to be one of them? I do not remember if I ever wore the coat or not because I have different scenarios about it in my mind. However, I remember that six-year-old me was hoping to forget in a few days that the coat was not hers; she thought forgetting was a perfect solution. Indeed, I had forgotten about the coat for a long time, until thinking about what it could mean to be ‘wearing somebody else’s suit’. Is it a kind of experience of who wears ‘suits’? As Vallega’s exile seems like a grown-up man, unlike me, his suit is the loss of an identity in which he was comfortable – like being in his own suit. However, girls like me, who have vague memories of their own, are raised with those men and women who had their struggles to fit in, as with the writer of the example below.

A newspaper article was written by the daughter of an exiled father who used to look in the mirror wearing his own suit, which he had brought all the way from Afghanistan but never wore in Canada (Pazira, 2016). She says he was a ‘proud paediatrician’ in Afghanistan, but he could not practice his profession in Canada, and he became disappointed when he returned to Afghanistan and found it changed. For Heidegger, understanding oneself as a ‘proud paediatrician’ could be a misunderstanding of one’s own self, as Dasein misunderstands when it understands itself as an ontic entity rather than an entity whose being is understanding of itself and the world. On the other hand, he might have chosen to be a paediatrician authentically. Yet, in that case he chose it from the possibilities available to him. One cannot even misunderstand oneself if one is not occupied in one’s misunderstanding. Being interpreted as a paediatrician is related to his having practised his profession; the loss of occupation is the loss of having been somebody shaped with this whole of involvements and referential context which in the end signifies himself. The daughter says the father used to look at himself in the mirror with the suit and think that he had not changed that much. In everydayness, the suit was supposed to withdraw itself. When he was examining children, it should have been concernfully further away.

Last year, sitting in the garden in Turkey, I asked my uncle if he was planning to holiday this summer. He told me that he did not want to travel in Turkey because he was not 'curious' to see new places. Then he told me that he used to like to travel in Bulgaria. I told him to go there this summer. The conversation was not about the holiday any more when he replied, saying, 'It is not the same thing. I am a stranger here, but I became a stranger there, too. I do not have a life there anymore, I have a life laid out in here'. He said that in the forest there, he can sleep under any tree, but he cannot close his eyes here. My father, who did not look to be interested in our conversation, must have been thinking of the same forest where it is easier to sleep, as he said: 'Even thorns hurt you friendly way there'.⁹⁴

Nâzım Hikmet became a political exile after being in prison for years in different cities in Turkey. He writes from Sofia to his wife Münevver, whose hometown is Sofia, but she stays in Nâzım's Istanbul.

From Sofia

...

Evenings here people pour out into streets:
women and children, young and old,
what laughter, such noise and bustle,
the buzzing crowd up and down,
side by side, arm in arm, hand in hand...

Ramazan nights in Istanbul,
people used to promenade this way
(that was before your time, Münevver).
No... Those nights are gone...
*If I were in Istanbul now,
would I think to miss them?*

⁹⁴ Patočka's existential corporeity of human being might explain this feeling better. According to him, the first movement of human being is 'anchoring, sinking roots' in the earth; it is an enclosed circularity. Patočka claims our world is determined by the region-sphere of affective movements (1998, p.149). The first movement is depicted as 'a core of a vital warmth' (1998, p.149). This affective movement 'does not submerge us into the world as into purposive, practical milieu but rather as into an all-embracing context of landscapes which addresses us in a certain wholeness and a priori make it possible for human to have a world, not only individual entities' (1998, p.149). This could be read as why Dasein's relations with other entities are understood in terms of concern and why Dasein is concerned in its dealings within the world. Because of this very first movement, 'the world is not a mere correlate of labour but spreads out into the distance and into temporal depth, that it bears within it a central vital core, a core of vital warmth which is not only an addition to the being of what surrounds us but a condition of the being of our life' (p.149).

*But far from Istanbul
I miss everything,
even the visiting room at the Uskudar prison...*

I entered Sofia on a spring day, my sweet.
Your native city smelled of linden trees.
Your countrymen welcomed me like you'll never know.
Your native city is my brother's house now.
But even in a brother's house, home can't be forgotten.

Exile is not an easy art to master...

24 May 1957 — Varna. (2002, pp.191–92)

Interpretation as a Movement

Interpretation is the movement within the fore-structure which includes fore-sight, fore-having, and fore-conception. Fore-structure is understanding, and as-structure is interpretation. As explained previously, interpretation is the laying forth of the possibilities which are already understood within the whole of the meaningful matrix of relation in terms of for-the-sake-of and in-order-to. All interpretations are based on understanding (BT, p.195). Hermeneutical movement contains interpretation together with understanding. We cannot understand the part without understanding (presupposing) the whole, and in order to reach the whole, we must understand the part. The idea of the hermeneutical circle is that ‘we always understand or interpret out of some presupposition’ (Grondin, 2016, p.299). In order to understand, the ‘world’ of entities must be ready-to-hand, ‘world’ as the totality of entities withdraws itself in our dealings, and this requires a presupposition of the meaningful whole within which we find ourselves in the familiar relations. In that sense, whatever we interpret are the available possibilities for us to project ourselves. We deal with entities whose inconspicuousness indicates our projection of ourselves into the future: ‘Heidegger points out that understanding functions through the projection of possibilities. In interpretation, understanding works out this projection. What understanding projects, interpretation works out’ (Gelven, 1989, p.94). There is a circularity between our understanding and interpretation, and what we interpret is always based on our primordial understanding. In order to hold such a view, the world as in the being of Dasein must be there:

Dasein is a person in the world, with constant and often uncritical use of its elements and parts. A part of this familiarity with the world (and hence not separate from it) is the fact that I can at times focus upon the ways in which I make use of the world. When such focusing occurs, the specific manner in which that part of the world becomes available to me (the as-structure) is made explicit. (Gelven, 1989, p.98)

On the other hand, according to Caputo, ‘falling subverts the circulatory life of the understanding’ (1986, p.62). Because of the falling, Dasein moves away from the centre of its being; falling disturbs the circularity because of the weight of the present (Caputo, 1986, p.62). Accordingly, falling pulls Dasein away from the trajectory, and therefore Dasein misunderstands itself. Caputo also uses the metaphor of swimming against the current in terms of hermeneutical concerns (1986, p.63). In that example, falling is illustrated as something that prohibits Dasein from understanding itself properly. Caputo and Grondin remind us that, according to Heidegger, we should be involved in the hermeneutical circle in the proper way.⁹⁵ Heidegger might appreciate if one attends to the hermeneutical circle by acknowledging the possibility of its finitude and acknowledging its factual situatedness in the world. If there is any moral of the story of Dasein in *Being and Time*, it is encouraging Dasein to be authentic, existentiell being-one’s-self. Dasein should take living as a serious⁹⁶ business and live responsibly until the end, acknowledging and reconciling the thrown being, embracing its nothingness without the world, without disregarding what it has been.⁹⁷

I claim that Dasein must be in the familiar world in order to fall and misunderstand itself. Furthermore, in order to understand its being, it must misunderstand itself. Falling is the constitutive element of care and the disclosedness of Dasein. If falling pulls Dasein away from circularity, this means at the present Dasein must understand itself as more than a finite temporality, so entities around it must be revealed in terms of concern, which in turn makes sense of Dasein’s being.

⁹⁵ ‘What is decisive is not to get out of the circle but to come into it in the right way’ (BT, p.195).

⁹⁶ ‘Living is not a laughing matter: you must live with great seriousness like a squirrel, for example – I mean without looking for something beyond and above living, I mean living must be your whole occupation.’ Nazim Hikmet’s *On Living*.

⁹⁷ ‘Ontologically, falling means that Dasein is weighed down by the actual or present, which cuts short its futural projection, on the one hand, and cuts it off from its heritage, on the other, cutting off its existential circulation’ (Caputo, 1987, p.62). If we understand actual in terms of covered over possibility and being-possible, falling which pulls Dasein from its circulatory being, I rather think that Dasein is weighed down by its thrownness, its being-thrown to the death and its nullity. The thrownness of Dasein shows itself in falling; Dasein factually ‘remains in the throw’, and as long as it remains in the throw, it is absorbed by the they (BT, p.233). ‘Falling is not only existentially determinative for Being-in-the-world. At the same time turbulence makes manifest that the thrownness which can obtrude itself upon Dasein in its state-of-mind, has the character of throwing and of movement’ (BT, p.233).

Leeway

Dasein must be somewhere wherein it can uncover an entity whose being is involvement/readiness-to-hand. The withdrawal of this entity itself in Dasein's occupations is the linchpin of Dasein's projection of itself into its possibility-of-being. Dasein is concerned with the referential whole, which is understood as for-the-sake-of possibility of its own being if the entity is withdrawing itself. On the other hand, the referential whole momentarily collapses in the face of death because the 'there' of death reveals itself in anxiety as nowhere. In anxiety, Dasein's concern cannot be directed to an entity because the entities and the concerned being of Dasein towards those entities sink into indifference in the face of Dasein's finitude, which is not an entity to Dasein. However, the finitude has a weight which suppresses worldly relations and meaningful referential context. Dasein does not interpret itself as something in anxiety; therefore, it can be said that it is a moment of meaninglessness in the nowhere of the 'there' of Dasein. Anxiety includes the possibility of a moment of vision, which sheds a clearer light on entities within the realm of circumspection.⁹⁸ Once Dasein overcomes anxiety, authentically or inauthentically, it moves within the certain leeway which has already been there but stayed out of sight at the moment of anxiety.

Leeway appears in section 23: 'Spatiality of Being-In-The-World' (BT, p.141). The meaning of *Spiel* (play) and *Raum* (space, room) can be understood in relation to play, which I have utilised in the examples above. *Spiel* means play, as in a game. On the other hand, Inwood claims it 'also once meant a "dance, dancing, movement"' (Inwood, 1999, p.166). *Spielen* means both to play and 'to dance, move in a lively way' (Inwood, 1999, p.166). *Spielraum* is 'room to move, leeway, elbow-room, free play' (Inwood, 1999, p.166). To move, there is a need to fall. Inwood points out: 'To encounter entities Dasein needs *Spielraum*, space to move; things that are too close, like the spectacles on one's nose, are "further away than the picture on the wall opposite"' (p.166). Once again, Heidegger calls attention to the invisible closest through which distant entities are understood or circumscribed as closer. Leeway is the space of free movement consisting of meaningful ways. No matter which direction Dasein takes, the

⁹⁸ '[A]s an authentic Present or waiting-towards, the moment of vision permits us *to encounter for the first time* what can be "in a time" as ready-to-hand or present-at-hand' (BT, p.388). 'The Present of anxiety holds the moment of vision *at the ready [auf dem Sprung]* as such a moment it itself, and only itself, is possible' (BT, p.394).

way would be meaningful, as Dasein has always been oriented within the leeway. Robert Lee-Nichols argues that leeway is a ‘gap’ between the present possibility and the rest of the possibilities which are included in the life-world (2009, p.90).

[W]e might think of the lifeworld as offering up ten possible routes of action and thought, only one of which will be actually taken up. Since the lifeworld has presented only ten routes, determines that *these* ten are potential routes, and even differentially distributes them as *meaningful* options (that is, governs that not all ten will appear as equally possible or meaningful) it clearly governs the range of possibilities and ‘binds’ our choices to some degree. However, *within* this range, we have a measure of agency in choosing which route to take up. The route which is actualised is a subset of the total possible options. The gap between the one actual and the total possible is what Heidegger calls ‘play-room’. We can see, therefore, that whatever actualised modes of being Dasein enacts will only be a subset within the range of total possible field, even while acknowledging that the range is not exhaustive of all possibilities (and is thus finite). In this sense, the lifeworld can always be said to have some measure of freedom built into its constitution. (Lee-Nichols, 2009, pp.90–91)

Accordingly, leeway is the room/space to move wherein Dasein is able to let entities be. I argue that the limits of leeway are revealed when Dasein cannot let entities be in terms of significance. Otherwise, in *Being and Time*, leeway is always there within the limits of Dasein’s finitude. In *Being and Time*, the inability to let an entity be causes great trouble for everydayness because it means Dasein has encountered its nullity. If Dasein does not let entities be, the meaningful referential context is not illuminated, and Dasein finds itself ‘as something that has been thrown into uncanniness’ (BT, p.394). On the other hand, this is not as bad as it sounds because when Dasein does not let entities be, it ‘is letting the possibility of authentic potentiality-for-Being be lit up’ (BT, p.393). Therefore, once Dasein has digested its factual thrownness into its world, it can recover its engagements either by fleeing from it, or it will bear in mind that its being is nothing more (or nothing less) than its ability to choose within the available possibilities of being.⁹⁹

The displaced is outside the range of leeway, meaning that it does not let entities be in terms of their inconspicuous readiness-to-hand. For example, the work *Liminal Crossing* (2009) by Ergin Çavuşoğlu shows the situation of not being able to let the entity be in the space which is different than a leeway. Çavuşoğlu’s video installation is defined as ‘a re-enactment of an episode, which took place during the migration exodus

⁹⁹ It is not clear in *Being and Time* whether anxiety always leads to authentic being one’s self because the moment of vision appears as a possibility of getting out of anxiety. Fleeing into inauthenticity through making-present might be another way to overcome anxiety.

of ethnic Turks from Bulgaria to Turkey in 1989' (2009). The video consists of a few people, who look like relatives or members of a family, pushing a piano in the region between the border between Bulgaria and Turkey. The way people in the video relate with the piano is different than playing a piano as ready-to-hand. It is also different than understanding the piano as present-at-hand when it needs to be repaired; furthermore, the piano in the space between the two borders is definitely not a forgotten piece of equipment in the living room or a piece of furniture for decorative purposes. Even though the piano is being dragged on wheels, it has a weight that, at the border, creates pressure upon the ones dragging it. The weight of an entity is not unexperienced, as people do not put it on a scale and discard its weight while calculating it.¹⁰⁰ The weight of being Dasein is also not dispersed over the piano while playing it or being attuned in the playing. The piano is unready-to-hand, yet it is not lost or out of sight. It is out of place as much as the people at the border. Explaining equipment in related to equipmentality Heidegger claims equipment: 'always is *in terms of [aus]* its belonging to other equipment: ink-stand, pen, ink, paper, blotting pad, table, lamp, furniture, windows, doors, room' (BT, p.97). The piano does not seem to belong to any other equipment but belongs to the people who push it out of the abode of dwelling. The space between the borders is not a world where one can dwell; it is a 'no-man's land', and thus passing in this space leads to 'creating a sense of demarcation, dislocation, and reinterpretation' (Çavuşoğlu, 2009).

In *Liminal Crossing*, it grows dark while people push the piano from one country to another. However, it does not grow dark in terms of the world-time: 'That time "wherein" entities within-the-world are encountered, we know as "world-time"' (BT, p.471). Namely, what passes in terms of time is not a public time, which is always understood as time for something, such as dinner time when it gets dark. Heidegger describes public time: 'As "the time for something", the time which has been made public has essentially a world-character. Hence the time which makes itself public in the temporalising of temporality is what we designate as "*world-time*"' (BT, p.467). In the video, time does not elapse meaningfully; it is a time that passes without any worldly reference or assignments of the being of Dasein. As the time which passes is not world-time, there is the impossibility of 'Being of factually existing Self' (BT, p.472). Dasein

¹⁰⁰ 'If we try to lay hold of the stone's heaviness in another way, by placing the stone on a balance, we merely bring the heaviness into the form of a calculated weight. This perhaps very precise determination of the stone remains a number, but the weight's burden has escaped us' (OWA, p.172).

loses its facticity in this way, when it finds itself in the space which is not the world wherein one lives. The time passes through pushing the piano, which is an entity but not an entity within-the-world. It grows dark as if the people left daylight behind them. Every day it becomes dark; however, this darkness is different from the everyday routine. It is as if they left the light behind them while walking out of it, walking out of the clearing. Heidegger claims when one deals with equipment, 'handles it, or moves it around or out of the way, some region has already been discovered. Concernful Being-in-the-world is directional – self-directive. Belonging-somewhere has an essential relationship to involvement. It always Determines itself factically in terms of the involvement-context of the equipment with which one concerns oneself. Relationships of involvement are intelligible only within the horizon of a world that has been disclosed' (BT, p.420). There is a difference between moving equipment around and carrying it along, as seen in *Liminal Crossing*. The piano is carried along rather than moved around. While moving around an item which is an entity within-the-world in the equipmental whole, the moved entity is not there as an individual entity but is an entity within the whole. On the other hand, an item that is carried along is out of the equipmental totality when Dasein, who discloses the entity as ready-to-hand, is out of its world. In a world wherein Dasein does not yet dwell, it cannot disclose an entity in the equipmental whole. The wholeness of Dasein and the holistic structure of equipment are inter-related, as Dasein first understands itself as an ontic entity in its encounter with the entities whose being are not Dasein. The space between the borders is not world; therefore, it is out of the leeway through which Dasein projects itself into its possibilities.

Leeway is the range in which one sees openness to move, and in this range one is not lost but has direction. In leeway, wherever one moves, one has meaningful encounters. Through saying 'meaningful', I imply intelligible encounters with entities within-the-world (BT, p.193):

Meaning is that wherein the intelligibility [*Verstandlichkeit*] of something maintains itself. ... In so far as understanding and interpretation make up the existential state of Being of the 'there', 'meaning' must be conceived as the formal-existential framework of the disclosedness which belongs to understanding. Meaning is an *existentiale* of Dasein, not a property attaching to entities, lying 'behind' them, or floating somewhere as an 'intermediate domain', Dasein only 'has' meaning, so far as the disclosedness of Being-in-the-world can be 'filled in' by the entities discoverable in that disclosedness. *Hence only Dasein can be meaningful [sinnvoll] or meaningless [sinnlos]*. (BT, p.193)

Blattner describes leeway as ‘the space of possibilities’, according to him This space of possibilities consists of indissolubly of one’s abilities and the possibilities characteristic of the world’ (Blattner, 2006, pp.86–87). Blattner further depicts this space of possibilities as broader and wider than ‘our propositional resources’ (2006, p.86). We might not be able to describe it, but we have a grasp and control over it: ‘We are capable of much more than we describe. This is why Heidegger identifies understanding as “...the being of such ability-to-be”¹⁰¹ (Blattner, 2006, p.86). However, in displacement, one describes outside the space of leeway. This does not mean that another ability-to-be will not appear. However, this appearance comes after the breach of the whole, which closes off the previous existentiell projection which is drawn from its having-been. If the existentiell projection has been owned authentically, the breach closes off the possibility of being-a-whole in terms of the authentic existentiell. If it has not been an authentically owned possibility, namely, if Dasein were not resolutely anticipating among the transparent possibilities, then what is closed off by the breach would be the matrix of relations which has the potentiality of resoluteness.

Leeway also appears in section 31, ‘Being-There as Understanding’: ‘Understanding as projection constitutive for Being-in-the-world with regard to the disclosedness of its existentially constitutive state-of-Being by which the factual potentiality-for-Being gets its leeway [*Spielraum*]’ (BT, p.185). Dasein finds itself playing in the playroom, as it understands the play and sees itself. It sees itself through playing, projecting itself on the play. Dasein is able to be in the world as a thrown projection to its factual ‘there’, and its ability to be in the world in its ‘there’ accompanies understanding the world and projecting itself meaningfully as a way of being.

The region is prior to individual engagements; however, regional involvement is grasped through individual engagements:

In a workshop, for example, the totality of involvements which is constitutive for the ready-to-hand in its readiness-to-hand, is ‘earlier’ than any single item of equipment; so too for the farmstead with all its utensils and outlying lands. But the totality of involvements itself goes back ultimately to a ‘towards-which’ in which there is *no* further involvement: this ‘towards-which’ is not an entity with the kind of Being that belongs to what is ready-to-hand within a world; it is rather an entity whose Being is defined as Being-in-the-world, and to whose state of Being, worldhood itself belongs. This primary ‘towards-which’ is not just another ‘towards-this’ as something in which an involvement is possible.

¹⁰¹ *Seinkönnen*; potentiality-for-being.

The primary 'towards-which' is a 'for-the-sake-of-which'. But the 'for-the-sake-of' always pertains to the Being of *Dasein*, for which, in its Being, that very Being is essentially an *issue*. We have thus indicated the interconnection by which the structure of an involvement leads to *Dasein*'s very Being as the sole authentic 'for-the-sake-of-which'. (BT, pp.116–17)

According to Arisaka, our activities and 'our ways of being' constitute the region, and, therefore, 'regions "refer" to our activities. ... Our activities, in turn, are defined in terms of regions' (1995, p.459). Here, we can talk about the importance of spatiality in understanding: 'Only *through* the region can our de-severance and directionality be established, since our object of concern always appears in a certain context and place, in a certain direction. We always orient ourselves and organise our activities within regions which therefore must *already* be given to us' (Arisaka, 1995, p.459). I think that the spatiality of *Dasein*, which necessitates the already given region, is in a hermeneutic circle with the significance of the whole of equipmentality. I argue that *Dasein*, as there-being, cannot remain the 'there' of the death, as it is anxious when it is in the 'there' of death, but either authentically or inauthentically must come back to the 'there' of its spatiality that *Dasein* takes in as in-being. According to Heidegger, '*Dasein* takes space in; this is to be understood literally. It is by no means just present-at-hand in a bit of space which its body fills up' (BT, p.419). Because falling is possible within the openness consisting of entities which are discoverable in the disclosedness of being-in-the-world, it adds the dimension of spatiality to *Dasein*'s understanding of itself and the world.

If leeway is about the region and possibilities available to *Dasein*, those possibilities remain in the referential context. Furthermore, *Dasein* should be able to manipulate entities in terms of their significance, whose ultimate towards-which is the potentiality-of-being. However, displacement is when manipulation rather reveals the impossibility of the currently actual possibility out of the region.

For example, think of a car, a green Moskvitch that belongs to a young man. The man lets the car be through driving it, and he drives mostly on the weekends. The being of the car is involved with leisure and family time. The man plans to drive with his family to a nearby seaside town in the summer ahead for a vacation. That summer, he takes the road not towards the nearby seaside town but on the way of the Big

Excursion.¹⁰² He packs for life, and anything he cannot fit into the car is abandoned. The man drives off from his leeway by crossing the border that summer. The car does not turn into a pumpkin. However, in the referential context, it becomes a construction machine. In a year's time, the car will serve in-order-to carry the bags of cement and tiles to build a house in the middle of nowhere for-the-sake of being sheltered.¹⁰³

According to Heidegger, 'Dasein as temporality is ecstatico-horizonal in its Being, it can take along with it a space for which it has made room, and it can do so factually and constantly. With regard to that space which it has ecstatically taken in, the "here" of its current factual situation [*Lage bzw. Situation*]¹⁰⁴ never signifies a position in space, but signifies rather the leeway of the range of that equipmental totality with which it is most closely concerned – a leeway which has been opened up for it in directionality and de-severance' (BT, p.420). In displacement, facticity dissolves, but the constancy of making room goes on in the unfamiliar region, not within the leeway. The dissolution of facticity includes the room Dasein has already made itself regionally while using ready-to-hand concernfully in a whole of significant involvement.

Nothingness and Falling

Falling in Division One of *Being and Time* can be understood as a structural item of 'being-in-the-world' (Carman, 2000, p.14). It is constitutive for Dasein, and it 'constantly inclines us toward an inauthentic mode of existence', whereas, in the second division, 'fallenness is the motivated result of Dasein's temptation to "flee" from its own nullity in the face of anxiety' (Carman, 2000, p.14). According to Carman, falling in the first division can be understood as structural, while the second division provides a psychological account (2000, p.14). Regardless of the psychological versus structural distinction, I claim that falling is the movement of being-in-the-world, interpreted structurally when it is explained as the constitutive item of disclosedness of the existence and psychologically when it is determined as Dasein's tendency to misunderstand itself in the face of its finitude. Any kind of movement is embedded in fleeing from one's own death. As it is seen in anxiety, Dasein cannot move, as it does

¹⁰² Ironically, the man and his family crossed the border with tourist visas, as if they were going to holiday.

¹⁰³ This example is inspired by my uncle's way of talking about his car: 'The good old Moskvitch, it could have had an easier life if it could have drove us off to Varna at that summer.'

¹⁰⁴ Regarding the difference between *Lage* and *situation*, see *Being and Time* p.347. Briefly, *Lage* is the general factual situation, and *situation* is Dasein's resoluteness in its authentic situation.

not flee from death, and on the face of its own death, the entities within-the-world are stripped of their significance. Anxiety lasts just a moment, which leads to authenticity in the sense of Dasein's encounter with its groundlessness. It is possible to argue, then, that Dasein is falling in anxiety. I argue, however, in anxiety, Dasein enters into an almost magnified field in which the experience of nothing repels the whole of beings.¹⁰⁵ Whether Dasein is falling or not in anxiety does not matter because Dasein understands itself as a thrown being, and therefore experiences the nothing:

We 'hover' in anxiety. More precisely, anxiety leaves us hanging because it induces the slipping away of beings as a whole. This implies that we ourselves – we humans who are in being – in the midst of beings slip away from ourselves. At bottom therefore it is not as though 'you' or 'I' feel at ease; rather, it is this way for the some 'one'. In the altogether unsettling experience of this hovering where there is nothing to hold onto, pure Da-sein is all that is still there. (WM, p.101)

In *Being and Time*, it is shown that anxiety discloses the world as world (BT, p.232). In relation to this, I argue that the world is stripped of the 'world' of entities, and therefore the referential context appears as meaningless in anxiety. Casey argues that 'world as world' 'is an abyss of possibilities that threatens Dasein's self-certainties', as in anxiety, Dasein is being-possible rather than being (1998, p.254). In anxiety, certainly, Dasein does not flee from its death. At that moment, Dasein relates to itself in terms of nothingness and projects itself into the nothingness.

Morin claims that anxiety as the fundamental characteristic of our being reveals something about what we are: 'a "not" at the heart of our Being, an un-ground' (2009, p.38). I argue that what anxiety reveals is the primordial temporality of Dasein; the 'un-ground' is Dasein's being thrown to its death, its finite temporality, which reveals Dasein's nothingness to itself.¹⁰⁶ This 'not', as Morin says, 'is at the heart of being' because Dasein is 'nothing' except its finitude.

¹⁰⁵ Drawing from different quotes, we can argue that, as falling is an existantiale, anxious Dasein is also falling. On the other hand, we can also argue that falling is falling into inauthenticity, and anxiety is not inauthentic; therefore, Dasein is not falling in anxiety.

¹⁰⁶ 'The peculiar temporal character of anxiety is both to make us experience not-at-homeness and at the same time to draw us into this not-at-homeness as our essential constitutive possibility. This is made clear in the discussion of uncanniness in § 58 where the kind of potentiality for being (*Seinkönnen*) that is revealed by the call of conscience is not something idealised and universal but rather individualised to a Dasein. Dasein experiences itself as already thrown and finds its possibilities within its thrown condition. But all this is possible because there is a "nullity" (*eine Nichtigkeit*, Heidegger 1967a, 331; 1993, 285) at the heart of Dasein, a nothingness which is at the very basis of the possibility of falling and hence of inauthenticity. Nothingness is the condition for the possibility of being inauthentic' (Moran, 2010, p.175). I think that nothingness has weight in terms of state-of-mind, and weight has the existential importance in terms of being a thrown self. This weight of nullity/nothingness between the two nullities is the condition

In being a basis – that is, in existing as thrown – Dasein constantly lags behind its possibilities. It is never existent *before* its basis, but only *from it* and *as this basis*. Thus ‘Being-a-basis’ means *never* to have power over one’s ownmost Being from the ground up. This ‘not’ belongs to the existential meaning of ‘thrownness’. It itself, being a basis, *is* a nullity of itself. ‘Nullity’ does not signify anything like not-Being-present-at-hand or not-subsisting; what one has in view here is rather a ‘not’ which is constitutive for this *Being* of Dasein – its thrownness. The character of this ‘not’ as a ‘not’ may be defined existentially: in being its *Self*, Dasein is, *as* a Self, the entity that has been thrown. It has been *released* from its basis, *not through* itself but *to* itself, so as to be *as this basis*. Dasein is not itself the basis of its Being, inasmuch as this basis first arises from its own projection; rather, as Being-its-Self, it is the *Being* of its basis. This basis is never anything but the basis for an entity whose Being has to take over Being-a-basis. (BT, pp.330–31)

Dasein is its own thrown ground. It is individualised when it takes over being its own ground. As Blattner argues: ‘Dasein is always “the null basis of nullity,” that is, a limited or finite basis of a limited and finite set of possibilities. Our freedom of manoeuvre (our “leeway”) is limited or contextualised. It is limited by who we already are, which means in part what possibilities we have before us’ (2006, p.155). Another manifestation of existential gravity is the weight of being limited and being ‘stuck with’¹⁰⁷ what we already are, besides the impossibility of Dasein’s reaching what is behind its thrownness. According to Heidegger, ‘As existent, it never comes back behind its thrownness in such a way that it might first release this ‘that-it-is-and-has-to-be’ from *its Being-its-Self* and lead it into the “there”’ (BT, p.330). Blattner claims that Heidegger does not mean that we are really nothing, but ‘we are who we already are’ (2006, p.155). If Blattner is right, without dealing with entities and occupation with the other Dasein, Dasein is nothing; it is not existing without its having been.

for Dasein’s disclosedness and being-in-the-world. It is more primordial but not primarily given to Dasein’s understanding. Disclosedness is related to *lichtung*, which is discussed above with Krell’s interpretation of it in terms of dispersing weight, but we should keep in mind the transitive meaning of the *leicht*. Through being-in-the-world, Dasein is already dispersing weight by dwelling in a significant referential context. Dasein rests in the heaviness (weight) of not being its own ground. This heaviness of not being its own ground manifests itself as burden by the mood (BT, p330). Displacement is when the weight (coming into presence that one is nothing, a nullity) is felt that Dasein is not able to be-in-the-world.

¹⁰⁷ See Withy, 2014, p.62, as quoted above.

Falling as Building: Dasein is Dispersing the Weight of its Nullity into Ontic Possibilities Through its Being, Which is Care

I argue that the heaviness of nothing is reduced when Dasein is making-present either inauthentically or authentically, as the weight is dispersed over its ontic possibilities. Dasein is building a life, discovering the ‘world’ as meaningful, and it is disclosed by the world as something meaningful authentically or inauthentically. Dasein understands, and this understanding must be developed with its interpretation (BT, p.188). Available interpretations are derived from Dasein’s factual possibilities and das Man. Dasein is building itself in its falling while fleeing from anxiety:

Dasein flees or covers over its fundamental anxiety by getting involved with entities. This movement of flight (falling) takes its source in existential *Angst*. Falling manifests itself in an ontic movement of fleeing away from our Being. This movement reveals something about Dasein’s Being: it reveals the threat in front of which Dasein flees. However, this threat is not fully assumed but rather avoided by turning toward one’s occupations and preoccupations. (Morin, 2009, p.38)

Falling is an existentielle, and fleeing is an ontic movement (Boddam-Whetham, 2012, p.51). Falling as an existentielle is equiprimordial with state-of-mind and understanding for the disclosedness of Dasein. As indicated above, falling and fleeing are related, but they are not the same movement. Heidegger describes falling as a downward plunge because Dasein is thrown. On the other hand, turbulence¹⁰⁸ is the happening of Dasein’s flight from the heaviness of being nothing. I think falling is not a flight from Dasein’s authentic possibilities or the flight from its finitude and anxiety; rather, fleeing is an escape from these.

The Present as the Temporal Horizon of Falling

Braver argues, ‘The present is not an isolable self-sufficient shard of time, it is the meeting place of the future and the past’ (2014, p.113). As falling is the movement that gives us the cross-section drawing¹⁰⁹ of the whole of Dasein and the unity of future,

¹⁰⁸ ‘[T]he movement of falling is characterised by *turbulence* [*Wirbel*]’ (BT, p.223).

¹⁰⁹ How can falling be understood as the cross-section of existence? When we have the section drawing, we see the presence. If Dasein’s understanding of itself is possible in the hermeneutic circle, as the circle suggests, Dasein is having-been-already-ahead-of-itself. We think of a present which guarantees Dasein’s already being ahead of itself. Therefore, Dasein is falling in the present. When we think of the period between stumbling and finding ourselves on the ground, we are falling in the between; we have already fallen to the ground when we are stumbling. Falling guarantees that our loss of balance will end up on the floor. Just like falling in love, one finds oneself already there once one realises it. Heidegger’s Dasein is not falling after stumbling to the ground or falling in love, but rather it has fallen into the home and a meaningful whole and the falling is dwelling. ‘Ahead-of-itself-Being-already-in-a-world essentially

past, and present, as it builds the spatiality of Dasein through making-present, desevering, and bringing close: ‘Proximally and for the most part, de-severing is a circumspective bringing-close – bringing something close by, in the sense of procuring it, putting it in readiness, having it to hand’ (BT, pp.139-140). Heidegger claims that all present is making-present, and the authentic present is the moment of vision (BT, p.388). Furthermore, he adds that not every making-present is the moment of vision (BT, p.388). In that case, it can be argued that the moment of vision is the making-present of the whole of Dasein as an authentic possibility of being a whole, but I also argue that Dasein’s encounter in the moment of vision is an encounter with its existentiell possibilities in the horizon of its finitude. In that sense, anxiety is not the moment of vision in which existentiell possibilities appear as meaningful while anticipating death as its possibility and resolutely taking over its having been. However, ‘The Present of anxiety holds the moment of vision *at the ready* [*auf dem Sprung*] as such a moment it itself, and only itself, is possible’ (BT, p.394). Then, ‘the moment of vision permits us *to encounter for the first time* what can be “in a time” as ready-to-hand or present-at-hand’ (BT, p.388). That is, the moment of vision is not something that cancels the everydayness of Dasein; rather, it determines the ways to move towards the end-of-being. Therefore, Dasein anticipates its death resolutely in equanimity (BT, 396).

Through inauthentic making-present, Dasein is short-sighted while fleeing from anxiety. When it faces anxiety for a moment, it is in vertigo.¹¹⁰ Anxiety does not permit

includes one's falling and one's *Being alongside* those things ready-to-hand within-the-world with which one concerns oneself’ (BT, p.237).

¹¹⁰ Anxiety as a mood could be read as the awareness of falling in its own spatial familiarity. Falling and familiarity need each other in everydayness. Dasein is anxious; it stops busying itself with entities within-the-world and others; it becomes discordant with the everyday falling. Just like the experience of vertigo, the vertigo sufferer knows that the world is stable, but she cannot help feeling unstable because of her vision. What makes Dasein anxious is understanding itself as a falling entity in its own familiar falling. The unsettled sight brings along with it the awareness of turbulence, which makes Dasein anxious like the feeling of vertigo. When one takes one’s head up while falling vertically, or if one opens one’s eyes in a whirling roller coaster, one becomes nauseated, which is the case in vertigo. Das Man is tranquilising falling Dasein, which is how Dasein keeps falling. This is what Heidegger implies about Dasein’s entanglement in public interpretation. The vertigo sufferer does not need a public interpretation to ease the dizziness, but rather needs to flee to the darkness and sleep. However, Dasein cannot avoid falling while sleeping as Dasein is being-in-the-world; Dasein is ecstatically over there. ‘Dasein plunges out of itself into itself, into the groundlessness and nullity of inauthentic everydayness. But this plunge remains hidden from Dasein by the way things have been publicly interpreted, so much so, indeed, that it gets interpreted as a way of “ascending” and “living concretely”’(BT, p.233). Belief of ascending and living concretely tranquilises Dasein, like sleeping tranquilises the vertigo sufferer. Displacement is disorientation without being aware of itself as a falling entity. Through falling, we handle things; through

Dasein to understand its spatiality as meaningful. Falling is the movement of Dasein at the present, which is the ecstatic openness of having-been and understanding. Falling as a constitutive item of the care and the disclosure of Dasein underlies the spatiality of Dasein.

Displacement as a Lack of a priori Inauthenticity: Thinking with Patočka's Three Layers of the Movement

I argue that in displacement, the room to flee is not there. Dasein's relations to entities within-the-world are in fact about Dasein's ability-to-be or the possibility of its being. Displacement is not only the removal of entities within-the-world but also the removal of the being which has been disclosed while Dasein has been fleeing into them:

Existence is essentially a being in a world, that is, *somewhere*; self-relation already contains something like self-localisation. Heidegger understands the relation of existence to the world as a *fall* into the world. Existence must fight its way out of the world, must be liberated from it by carrying out a certain 'purification.' The fall consists of the important phenomenon that we fall into things, devote ourselves to them, and thereby objectify ourselves.¹¹¹ Thus we become alienated from our original nature – we relate to ourselves. Liberation from the fall into the world is a liberation from this objectification, a return to existing in the strong sense, as distinct from mere being. The task is not merely to reflect on being but to relate to oneself, in existing, and in existing fully, authentically, not just vegetating like a twig of wood. (Patočka, 1998, p.49)

While Heidegger describes falling as the stay in the thrown, Patočka discusses the movement of Dasein as the earthbound. I see no harm in synthesising their ways of describing the movements of Dasein as staying in the throw as an earthbound movement

dealing with things we occupy ourselves, we busy ourselves, and we hold in places and das Man appreciates the effort.

'Thrown and falling, Dasein is proximally and for the most part lost in that with which it concerns itself. In this lostness, however, Dasein's fleeing in the face of that authentic existence which has been characterized as "anticipatory resoluteness", has made itself known; and this is a fleeing which covers up. In this concerned fleeing lies a fleeing *in the face of* death – that is, a looking-away *from* the end of Being-in-the-world. This looking-away from it, is a mode of that Being-towards-the-end which is ecstatically *futural*. The inauthentic temporality of everyday Dasein as it falls, must, as such a looking-away from finitude, fail to recognize authentic futurity and therewith temporality in general' (BT, p.477).

Displacement is disorientation without being aware of itself as a falling entity. In displacement while falling, one hits on the earth. In order to fall again, the displaced has to dig or to build. Building the struggle between earth and the world occurs as displacement is hitting on the ground earth.

¹¹¹ But there is a distinction between falling and fleeing which Patočka ignores. While falling with the weight of existence (existential weight of being thrown), Dasein is fleeing into things while busying itself, thereby relying on the interpretation of das Man to be tranquilised. On the other hand, Patočka does not understand human beings as a thrown entity, but rather as 'earthlings' (1998, p.149). This term brings Heidegger's *cura* to mind (BT, p.242).

which is spatial through making-present and expending itself for the sake of extending its being.

Patočka claims our world is determined by the region-sphere of affective movements (1998, p.149). Accordingly, existence is dynamic, and there are three interdependent movements of human structure. The movement of the past is circularly enclosed, instinctual, and affective; human being is anchoring, sinking roots (Patočka, p.148). There is 'a core of a vital warmth' in the first movement which provides the experience of wholeness. By this means, we have a world (1998, p.149). On the other hand, Patočka claims that this movement is originally inauthentic because it is self-concealing. It also manifests in the second kind of movement (p.150). Patočka's earth resembles Heidegger's earth in 'The Origin' in terms of being self-concealing:

The second movement is movement of self-extension, which is a kind of intensified self-denial because the human being projects itself into things in the realm of work. (Patočka, p.159)

The movement consists of separate lines, they are individual movements directed to entities. The movement of self-extension is not merely one of personal or community self-extension but rather one of constituting our inorganic body, extending our existing into things. This is the sphere in which we primarily live, it is the sphere of meaning. According to Heidegger, in this sphere of meaning our world is one of tools (*Zeuge*) which point to themselves and so to our possibilities of work and productivity. (Patočka, p.150)

The third movement is the 'movement of existence in the narrower sense of the word which typically seeks to bestow a global closure and meaning on the regions and rhythms of the first and second movement' (p.149). This is called the movement of truth, which shakes meaning when the human being is faced with mortality as 'certainty' (Patočka, 1998, p.159). The movement of truth reflects that of Heidegger's authentic self, which understands its existentiell possibility in terms of its finitude.

In the final movement, Patočka involves sight even though he defines the totality of movements as a tripartite, rhythmic whole: 'Seeing is always linked to movement. Knowing where we are is a necessary foundation and starting point of life' (Patočka qtd in Varsamopoulou, 2007, p.580). In the third movement, the human being sees the sphere he had been avoiding. With this 'true sense' of the movement of existence, 'all we had sought to exclude and avoid seeing, is now to be integrated back in a distinctive way into our life' (Patočka, 1998, p.151). In the first two movements, finite beings are forgetful about death because they were surrendered by the power of the earth. The third movement, however, concerns freeing oneself from the earth. Accordingly, existence

becomes an integrated whole after seeing death, which integrates ‘finitude, situatedness, earthliness, mortality into existence’ (Patočka, p.151).

For Patočka, being free from the earth is possible with ‘detachment from particulars’, which make us integrate, as it is implied above that those attachments make us inauthentic. Both Patočka and Heidegger assume that the only thing we forget in our everydayness is our finitude. In discussing finitude, they only imply finite temporality, but displacement reveals another kind of finitude that both Patočka and Heidegger forget, just like the way Dasein and ‘the human being’ forget their finitude. While they do address seeing, they do not consider the moment of the sight that could hurt one's eyes.

Heidegger and Patočka agree that being an authentic self is not necessary. However, in order for Dasein to be an authentic self, there must be an inauthentic ‘warmth’, shelter, or flow; the shelter will make the existential weight of thrownness lighter.

Falling is about the present, which is ecstatically open to the future and past. The future is disclosed in terms of understanding, upon which Dasein can project itself. The past is disclosed with a state-of-mind, as Dasein is always in a mood while it understands. Dasein understands itself through understanding the world. However, it also understands or interprets itself in its dealings and doings. Dasein is already ahead of itself; it has understood its being as being-in-the-world, and it projects itself towards the future. Anxiety is when Dasein understands itself as falling independently of the whole of significance.

Dasein's factual existing is not only generally and without further differentiation a thrown potentiality-for-Being-in-the-world; it is always also absorbed in the world of its concern. In this falling Being-alongside..., fleeing in the face of uncanniness (which for the most part remains concealed with latent anxiety, since the publicness of the ‘they’ suppresses everything unfamiliar), announces itself, whether it does so explicitly or not, and whether it is understood or not. Ahead-of-itself-Being-already-in-a-world essentially includes one's falling and one's *Being alongside* those things ready-to-hand within-the-world with which one concerns oneself. (BT, pp.236–37)

Displacement is the breach in Dasein's factual existing; Dasein cannot project to its whole of possibilities because the whole of involvement is changed in displacement. Dasein cannot be the openness of the there in displacement, as it is stripped of its being, which is its already having been as care. Displacement is the movement of Dasein as if Dasein were an entity whose being could be present-at-hand or a thing. Dasein is a

movement as an existential, and as an existentiell it also moves entities within-the-world around and lets them be. However, in displacement, Dasein is moved as if it is present-at-hand or a thing; the displaced cannot move like Dasein, as it is thrown out of falling. Dasein moves entities around in accordance with the whole of involvement, which is prior to understanding them as individual entities. However, Dasein as an individual entity cannot be moved around or removed from its place as if it were an entity within-the-world. When this removal or forced movement happens, Dasein cannot be existing factually. The movement of Dasein itself is never the actual movement of the present-at-hand, even though it encounters itself through entities within-the-world. ‘Proximally and for the most part’, Dasein interprets the possibilities of its being as a fixed actuality, and it is absorbed by entities because of falling and fleeing from its nothingness. However, at the end, the relation between Dasein’s own self and the world is care, which is the being of Dasein. And Dasein’s misunderstanding of itself is led by its own being as care and ecstatic disclosedness. Dasein misinterprets itself, and its misinterpretation is grounded by its factual existing in accordance with the care structure. Factually existing Dasein is undifferentiated as ‘thrown-potentiality-for-Being-in-the-world’, but it is also already absorbed in the world of its concern (BT, p.236, p.296).¹¹² Displacement does not mean that Dasein does not disclose the world, but it does mean that the world discloses Dasein as present-at-hand or as a thing. The ‘world’ assails the world, the there-being of Dasein. Dasein, which is absorbed into the ‘world’ of its concern, is no longer allowed to be absorbed¹¹³ in the world of its factual existing in displacement.¹¹⁴

Conclusion

Heidegger’s later writings refer to the clearing, which is the space removed from the obstacles and which lets in light. However, space removed from obstacles does not refer to an empty space where there is nothing. In contrast, the open space is where entities are brought into sight; therefore, they can show themselves to the one who can free their

¹¹² Heidegger writes almost the same sentence on two different pages. The ‘world’ is bracketed on p.295 but not on p.236.

¹¹³ M&R translate ‘*Aufgehen*’ as absorption, but they take a note that the world has the meaning of rising like the rise of the sun or dough. It could mean ‘taking-over’ and/or devoting oneself fully into something (BT, pp.80n–81n). As I mention above, absorption in that sense could be understood as expanding or building.

¹¹⁴ Dasein’s factually existing shows itself in anxiety when Dasein is anxious about potentiality-for-Being-in-the-world (BT, p.235). Factually existing is being-ahead-of-oneself as already having been.

being through engaging with them. That is, openness and the region are the same in terms of the clearing. On the other hand, in *Being and Time*, the open region is where the nothingness of Dasein is hidden or sheltered behind the unitary phenomenon of being-in-the-world. Furthermore, the finitude of Dasein is decisive for the scope of the open region. The region is discussed in terms of an already familiar space, an already circumscribed abode which is established by pre-ontological familiarity. Heidegger coins the ready-to-hand in order to prove this familiarity. Ready-to-hand must be within the environment which is already circumscribed, and a ready-to-hand entity must withdraw its presence in our dealings through which we understand ourselves as something. And before we understand ourselves as something, we already understand the meaning, as we skilfully engage with the entities for the sake of ourselves. Dasein's engagement with them for the sake of its own possibility as it is manifested in the shelter example is possible through being absorbed into the entity. Absorption is also possible with openness to these entities. Dasein deals with entities, making a room for them through being-in-the-world suggests that Dasein is out there and nowhere else. Dasein as a thrown being is thrown to the projection; it projects itself within the factual possibilities which are available in the leeway. Leeway suggests a room to play, and within the leeway, any direction Dasein takes makes sense of itself and the world. Dasein does not drive out of the leeway but rather plays within the region. However, the displaced drive out of the leeway when they cannot let the entities be. Furthermore, out of the leeway, Dasein becomes opaque to itself because of the loss of acquaintance.

Thrownness manifests itself in the mood as a burden; however, the burden most of the time reveals itself in Dasein's escape from its thrown being. The burden of thrownness manifests itself in an evasive way in Dasein's dealings, especially in the work-world, and it manifests itself in a truthful manner in anxiety, in the form of caller, and at moments of vision – namely, when Dasein is deprived of its non-individualised spatiality. In the work-world, Dasein is out of touch with its unhomeliness; its being-there is absorbed in the over-there into the entity within-the-world whose being is involvement. In anxiety, the burden of thrownness cannot be dispersed in the world because, for Dasein, the entities within-the-world are indifferent. Therefore, the burden of being thrown manifests itself as it is because nothing 'I' light up is significant for the anxious. The caller summons to they-self; it is silent, strange, and unfamiliar. The caller calls from the possibility of not being spatial; it is homeless and an unfamiliar part of Dasein. In the moment of vision, the spatiality of Dasein is understood as clearing

within the horizon of Dasein's finitude; the existentiell possibilities are crystal clear to it. The burden of thrownness in displacement reveals itself as present-at-hand. The displaced can take a shelter in the work-world in the undifferentiated manner; however, this does not help it to take over the existential guilt and be authentic.

Thinking with Patočka places thrown Dasein into the warmth of earth. Both Heidegger and Patočka claim that there is no need to be an authentic self, as it is possible with detachment from everyday worries. They assume that the only horizon is finitude, which transforms human beings when they are faced with it. However, displacement reveals another horizon, which is not being absorbed into the entities which are supposed to withdraw themselves in the everydayness. The next chapter discusses displacement and art which reveals the truth.

Chapter 5 - Reading 'The Origin of the Work of Art' with Displacement

Introduction

For the more purely the work is itself transported into the openness of beings – an openness opened by itself – the more simply does it transport us into this openness and thus at the same time transport us out of the realm of the ordinary. To submit to this displacement means to transform our accustomed ties to world and earth and henceforth to restrain all usual doing and prizing, knowing and looking, in order to stay within the truth that is happening in the work. (OWA, p.191)

The truth of artwork is a site, but not a place that the audience encounters with the correct tone of the music, the true-to-life-sized representation of an object, or the correspondence to a factual event. The site of the truth is where the truth of beings, which are closed off for everydayness, comes into the fore in the work of art: 'In the work of art the truth of beings has set itself to work' (OWA, p.162). 'To set' means 'to bring to stand' (p.162). The work of art does not allow the withdrawal of beings in their inconspicuousness, which is, in *Being and Time*, the virtue of the ready-to-hand, one of Heidegger's most original contributions to the ontology. Does Heidegger turn away from fundamental ontology through displacing Dasein from its homely being-in-the-world? Or does he looking for something other than Dasein, which is both in truth and in untruth, in order to attain the truth of being? According to Young, 'When we come under the power of the work we undergo, Heidegger says, "displacement." The work "transports us out of the realm of the ordinary," out of *Being and Time's* "average everydayness," and into "the openness of beings" of which it is the locus' (Young, 2001, p.37).

The work of art leads to the displacement from the comfort zone of the everyday understanding of those who do not approach an artwork in terms of an object to move, to invest, to store, etc. The work of art does not fit the category of present-at-hand or ready-to-hand, even though it is an entity. One should let the artwork 'speak' in order to attain the truth of happening. This is how audiences who 'hear' the artwork find

themselves in a different place than they are.¹¹⁵ The work of art also reveals the unfamiliarity of the familiar, and this unfamiliarity in turn reveals the world of Dasein under a different light. Therefore, the displacement caused by the work of art is about transformation of Dasein's grasp of beings. In *Being and Time*, the world's relational matrix comes forth when something supposed to work is broken (Young, 2001, p.37). For example, when a car breaks down, its importance manifests itself and it becomes conspicuous, but as present-at-hand. On the other hand, in 'The Origin of the Work of Art', the ordinary sight of the world also disappears, but in a different way. The world in its everydayness is suspended not because the artwork is a present-at-hand entity, but because for those who hear it, the artwork opens them up to the truth of beings.

Heidegger claims that the truth of shoes reveals itself in relation to the unconcealment of the whole of the beings when he looks at Van Gogh's painting of a pair of shoes (OWA, p.181). Braver manifest: 'Artworks are privileged sites of truth by steering between use, which cannot thematically grasp equipment, and theoretical comprehension, which misrepresents the nature of equipment, to successfully present equipmentality to us' (2009, p.45). Although it would seem that we have already understood the being of equipment in terms of an entity's involvement as ready-to-hand, Heidegger also claims that the work of art reveals the equipmental being of equipment. Thus is it necessary to understand in what way art is superior to the example of the hammer in *Being and Time* to reveal the truth of beings.

According to Polt, art is an alternative to theoretical approaches. If the application of theoretical propositions fails to bring about the truth, art brings about unconcealment (1999, p.134): 'Art may alert us to the difference between something and nothing, and even open up new ways of relating to Being' (Polt, 1999, p.134). Art transports us from the ordinary in order to 'make us truly notice the Being of beings, instead of taking it for granted' (Polt, 1999, p.135). In a like manner Lorrelle Lamascus explains 'The work of art in particular brings a being into view in a new and different light; it is the occasion for our regarding something ordinary and taken-for-granted in a new way' (Lamascus, 2009, p.206). For example, a painting of sunflowers in a vase is there as a work that differs from our everyday encounter with usable or purposeful sunflowers in the vase (Lamascus, 2009, p.206): 'When we turn toward the work, this

¹¹⁵ Heidegger claims that Van Gogh's painting 'speaks', which is reminiscent of the 'call' in *Being and Time*. Their common point is the voice, which is foreign to das Man. Therefore, those voices do not make Dasein feel at home in its everydayness.

being becomes the focus of our thought, rather than a peripheral element of daily life. We regard the vase of sunflowers for its own sake, allowing it to reveal itself in its essence. The way we think about the work of art, by which the openness of the human being and the openness of beings is achieved, requires the kind of non-willing described by *Gelassenheit*' (Lamascus, 2009, pp.206–07). That is, the work of art takes us away from ordinary everydayness. However, while we are not taken out of the ordinary through reflection in a theoretical manner, the work of art does not disorient us, either; rather, the truth of beings is released in a kind of serenity and calmness. This does not contradict the essence of the artwork as a strife between the unconcealing world and the concealing earth: 'Repose occurs in the concentrated agitation of this striving' (OWA, pp.182–83). There is a rest in the motion of the concealing and unconcealing, the rest between the strife of the earth and the world in the work of art. It is a kind of displacement from the hassle of everyday worries to the awareness of the meaning of beings whose truth is concealed when we uncover them by way of our everyday concerns.

I argue that Mona Hatoum's works, such as the *Grater Divide* (2002), a 'gigantic'¹¹⁶ kitchen utensil made of stainless steel, displaces its audience like all artworks (see Appendix, Figure 3). However, the kind of displacement here is quite different from the displacement Heidegger experiences in the exhibition while standing in front of Van Gogh's painting of the peasant woman's shoes, which open up the truth of the equipment as reliability which is 'protected in the world of the peasant woman' (OWA, p.160). Instead of opening up the truth of beings in terms of reliability, Hatoum's art displaces the viewer in a manner that transports them into another world, as *Gulliver's Travels* does (Morgan, 1997, p.1; Said, 2016, p.83; Sheng, 2016, p.141). I argue that Hatoum's works unconceal the truth of beings in displacement; therefore, they are the site of truth. However, on the one hand, her works challenge the truth of the equipment, while on the other, they also question whether, in this age, the work of art still makes the earth precisely what it is and whether it still opens a dwelling place for historical man. I discuss these questions in this chapter as outlined below.

¹¹⁶ Gigantic, as opposed to miniature, 'is a part of a whole that defies representation in its totality due to its unimaginable size' (Morgan, 1998, p.1). The encounter with the gigantic could also be thought of with Heidegger's understanding of gigantic, discussed in his Contributions. This could be the subject of another study.

The first section compares the position of Dasein and the work of art relating to the truth of displacement. I argue that the work of art has the capacity to open the meaning of displacement, while the existential analytic of Dasein falls short. The work of art as a site of truth reveals meaning in the everydayness of Dasein, who has a tendency to understand beings in accordance with its own practical interests within the familiar world, where it can move freely in contrast to the displaced. For this reason, the experience of a work of art resembles displacement, which shows beings outside of their ordinary meaning. Out of the ordinary, beings appear in terms of things, disregarding the worldly distinction of ready-to-hand and present-at-hand. Following this argument, the second section explicates the importance of the being of equipment in terms of its reliability. The reliability of equipment is based on the earth, which protects the world, where Dasein can project itself into the future. I argue that through a new explication of equipmentality, Heidegger sets the world on the firm ground of the earth. In this respect, the relation between world and earth, which shows itself in the work of art, is considered. In the last section, the world-constitutive role of the work of art is challenged with examples drawn from the displaced artist Mona Hatoum's artworks, which unconceal the truth of displacement while revealing the world where it is impossible to dwell like Dasein. One becomes displaced if the world is not sheltering; in such a world, the work of art does not reveal an abode in which historical people in their shared destiny can dwell. If there is a shared destiny, however, it would be an inability to dwell in the same belongingness.

Dasein Must Encounter the Work of Art to Understand the Truth of Beings-Themselves

The attempt to understand displacement through fundamental ontology, and fundamental ontology through displacement, has not fail us, but rather shows that the way of being displaced is different than what is found in the matrix of possibilities of Dasein's being-in-the-world. However, artwork as the site of truth, a region of unconcealment, gives access to the truth of the beings which disclose themselves. I argue that displacement is the unconcealment of what is supposed to be concealed or hidden in the everydayness of Dasein. I address what is hidden at the end of this section.

In the previous chapter I argued that those who are displaced cannot fall in the world; in other words, displacement happens when Dasein does not have the open

region to fall in the world and where it can flee from its thrownness in the existential sense. The being of Dasein is both in the truth and in the untruth in its ek-sistence because, in the open region, ‘Dasein not only ek-sists but also at the same time in-sists, i.e., holds fast to what is offered by beings, as if they were open of and in themselves’ (OET, p.132). Heidegger claims that Dasein’s insistence and its ek-sistence are not distinct, as insisting man turns towards readily available beings while the ek-sistent turns away from the mystery (OET, p.133).¹¹⁷ Man’s insistence in relation to readily available beings as his ‘standard’ is the flight from the mystery of his being, and this flight is called ‘erring’ (OET, pp.132–33):

Erring unites ek-sistant exposure to beings, the mystery as the foregrounding of a particular set of beings against the unnoticed background of beings as a whole, and in-sistent taking beings the way they initially present themselves without questioning further. In-sisting takes what we already understand about a being to exhaust its meaning, concealing the concealment of other possibilities by denying that there are any others. The entities might display profoundly new aspects within different horizons, but I will never find out if I refuse to budge from the tried and true. Scientism¹¹⁸ – the idea that only science accurately describes reality so that whatever does not fit into its concepts cannot be fully real – is a contemporary form of insistence. (Braver, 2009, p.36)

This is reminiscent of Dasein’s flight from its own thrownness towards the ‘world’ of entities through uncovering them and relying on das Man to make sense of its flight, which leads to its misunderstanding of itself in everydayness. Dasein’s bilocation in truth and untruth is already articulated as constitutive of Dasein’s being as care in *Being and Time*. In *On the Essence of Truth*, the ‘untruth’ appears as errancy, which ‘is the free space for the turning in which insistent ek-sistence adroitly forgets and mistakes itself constantly anew’ (OET, p.133).

In displacement, the open region where Dasein is in both truth and untruth is not there. If there is a mistake in the understanding of the being in displacement, it does not come from Dasein’s fleeing into the availableness of the ready-to-hand or losing itself in its everyday dealings. In order to flee from the mystery or from thrownness, which is mysterious as we do not know what is behind it, one must dwell in the world where Dasein can feel itself at home in its untruth. Otherwise, there would be no point to

¹¹⁷ In *On the Essence of Truth*, Heidegger uses ‘man’ and Dasein reciprocally. See *Basic Writings*, 1993, p.124.

¹¹⁸ It also supports my claim, which I discussed in the first chapter, about the insistence of seeing the happening of displacement in terms of a socio-economic problem of the West which reveals itself as even more real and serious within the scope of calculative studies.

fleeing from the mystery or from thrownness. The leeway is a playground in the availability of the equipmentality, but in displacement, the readiness of available beings collapses.

The free space or clearing is where Dasein is both in truth and untruth. The open region determines the freedom as Dasein's letting the entities be. To let be is to engage oneself with beings. On the other hand, to be sure, this is not to be understood only as the mere management, preservation, tending, and planning of the beings in each case encountered or sought to. To let beings be as the beings which they are – means to engage oneself with the open region and its openness into which every being comes to stand, bringing that openness, as it were, along with itself. (OET, p.125)

While in *Being and Time*, letting beings be entails the withdrawal of the entity's presence in its serviceability for Dasein's possibility of being, Heidegger claims in *On the Essence of Truth* that letting beings be is defined as freedom, or as 'being free for what is opened up in an open region' (OET, p.123; Braver, 2009, p.30). The open region is there because the earth, which conceals, also shelters the clearing, and the forest can be understood as the earth of the clearing (Braver, 2009, p.30). However, within the clearing, the world is built, and within the world there is another kind of concealment of the presence of things into their immediate availability, either in terms of serviceability or in terms of the historically established way of thinking.

The 'thing' is missed because of Dasein's insistence on the readily available being. The 'earth' as the self-secluding, sheltering ground of the open region is hidden because it clears the space for the world with its own concealment. The 'thing' and the 'earth' have the leading roles in 'The Origin of the Work of Art', whereas it is not possible to argue that they are constitutive for fundamental ontology, and so they might not be essential either to understanding Dasein or for Dasein's understanding of itself. The next section addresses whether displacement takes the 'thing' and the 'earth' out of their hiddenness when the factual world of Dasein dissolves

Thing and Earth

Heidegger differentiates things under the headings of mere things, equipment, and the work of art. Mere things are beings in nature, such as soil, air, water, or a 'granite boulder'; they are not made by humans, and humans use mere things to produce equipment. The work of art is like equipment in that humans produce it, but mere things are never used in the work of art, unlike the case of equipment (OWA, p.154). The work of art has its own presence, like natural beings, and in that sense, it is closer to mere

things. Equipment is half-thing and half-work. However, Heidegger warns us not to treat the thing and the work as subspecies of equipment. On the other hand, matter and form dominate our understanding of the thing, and accordingly, this interpretation is not a coincidence but rather is based on ‘an interpretation of equipmental being of the equipment’ (OWA, p.158): ‘Equipment, having come into being through human making, is a being particularly familiar to human thinking. At the same time, this being that is so familiar in its Being has a peculiar intermediate position between thing and work’ (OWA, p.158). Equipment’s peculiar position as something between the thing and the work could provide insight into the ‘thingly character of the thing and the workly character of the work’ (OWA, p.158). The thing-concept, which recognises the thing in terms of form and matter, takes over the meaning of the being of the thing because traditionally it is convenient to understand it in this way.

Heidegger discovers equipmentality through Van Gogh’s painting, which speaks (OWA, p.161):

From the dark opening of the worn insides of the shoes the toilsome tread of the worker stares forth. In the stiffly rugged heaviness of the shoes there is the accumulated tenacity of her slow trudge through the far-spreading and ever-uniform furrows of the field swept by a raw wind. On the leather lie the dampness and richness of the soil. Under the soles stretches the loneliness of the field-path as evening falls. In the shoes vibrates the silent call of the earth, its quiet gift of the ripening grain and its unexplained self-refusal in the fallow desolation of the wintry field. This equipment is pervaded by uncomplaining worry as to the certainty of bread, the wordless joy of having once more withstood want, the trembling before the impending childbed and shivering at the surrounding menace of death. This equipment belongs to the *earth*, and it is protected in the *world* of the peasant woman. From out of this protected belonging the equipment itself rises to its resting-within-itself. (OWA, pp.159–60)

The truth of the shoes does not appear to us through the examination of their presence, nor by thinking of the process of making them, but the work of Van Gogh ‘lets us know what shoes are in truth’ (OWA, p.161). Accordingly, reliability is the ‘equipmental being of equipment’, and usefulness is its essential consequence. Reliability is more primordial than usability (OWA, p.160). Usefulness ‘vibrates in’ reliability ‘and would be nothing without it’ (OWA, p.160). The pair of shoes ‘first gives to the simple world its security and assures to the earth the freedom of its steady thrust’ (OWA, p.160). The peasant woman knows all this by wearing them, working, and taking them off. Colapinto points out their reliability as a matter of protected belonging (2005, p.164). On the other hand, when a piece of equipment is weary, it loses its usefulness,

becoming 'mere stuff' whose 'reliability vanishes' (OWA, p.160). Heidegger writes: 'The worn-out usualness of the equipment then obtrudes itself as the sole mode of being, apparently peculiar to it exclusively. Only blank usefulness now remains visible. It awakens the impression that the origin of equipment lies in a mere fabricating that impresses a form upon some matter' (OWA, p.160).

Heidegger does not know what the poet Nazim Hikmet knows about the weary equipment. Hikmet (Hikmet and Blasing, 2002, p.224) writes:

On My Country Again
My country, my home, my homeland,
nothing you made remains in my possession,
not a cloth cap
or a pair of shoes that once trod your roads.
Your last shirt wore down long ago to bare threads in my back;
it was homespun cotton.
Now you live only in the white of my hair,
the falling of my heart,
the lines on my forehead,
my country,
my home,
my homeland...

The worn-out usualness of equipment does not always turn into a useless fabricated material, but the shoes in the poem reveal themselves as something different than a serviceable entity, just like the reliable shoes' unconcealment in the painting. Thinking about home in relation to equipment reveals the importance of things in displacement. This thingly character of beings is concealed in *Being and Time* because the thing belongs to materiality, which is aroused from the earth. The earth shelters the world while properly concealing itself. The hidden materiality of the earth, which is concealed in the serviceability of the equipment for Dasein, is unconcealed in displacement. Things come to the fore as neither ready-to-hand nor present-at-hand, because the world withdraws itself. The withdrawal of the world is the withdrawal of intelligibility.

Jonathan Dronsfeld argues that, 'The world makes visible what is otherwise invisible; the earth is materiality that can never be explained or accounted for in terms of what can be shown' (2010, p.133). The world is within sight, already circumscribed; it is the light which not only makes visible in terms of reflection but also determines form: 'What is new in 'The Origin of the Work of Art' is Heidegger's insistence that the being of equipment is understood properly only when we understand it as a belonging to

the earth, where the earth is understood by Heidegger as that which shows itself only when it remains undisclosed and unexplained' (Harries, 2007, p.88).

The relation between world and earth could be understood like the relation between culture and nature, projection and thrownness, form and matter (Polt, 1999, pp.138–40). Young also claims that the relation between earth and world recalls Nietzsche's pairing of Apollonian and Dionysian (2001, p.40). If the world is the horizon of intelligibility, the earth is the 'region of ineffability' (Young, 2001, p.40). One is meaningless without the other: the former wants to understand, take over, and give shape and order to the latter; the latter is concealed and mysterious while sheltering the former and letting it bring into the light.

Gardner claims that the traditional distinction of form and matter is transformed into the distinction of the world and earth in 'The Origin of the Work of Art' (2007, p.101). Gardner's reading could be criticised for ignoring how Heidegger tries to overcome these presuppositions; however, this reading is helpful for seeing why Heidegger blames equipment as one of the factors which misleads the meaning of a thing along with religion. Equipment, as it is formed by humans, is the most familiar thing for human beings. The production of equipment is controlled in advance: 'The conjunction of matter and form are all grounded in usefulness' (OWA, p.153). To use Heidegger's own examples, there are shoes for work and shoes for dance. Furthermore, the shoes' being is involvement for-the-sake-of Dasein's concerned being-in-the-world. Even though both equipment and artwork are produced by humans, the artist is nothing more than a passageway for the 'great' works. The artist does have the intention of creating for practical reasons and is not a craftsman, even though both the artist and the craftsman bring forth, make visible what was not visible, and bring into presence. The artist brings forth into the presence of things, from concealment to unconcealment, in accordance with the *physis*, namely, in accordance with harmony (OWA, p.184):

The work of art makes both [world and earth] possible, and sets them in a relation of 'strife' or opposition to one another. This opening-up of world, and setting-forth of earth, is conceived by Heidegger as something that the new work itself does, not as something done by the artist. ... Nor does the work of art exist for the sake of its audience: our role is to "preserve" the work, not in a material sense, but in the sense that we, by relinquishing our accustomed ties with the world, abide with the work in order to let it be itself; we enter into relation with the work, for the sake of the work. (Gardner, 2007, p.101)

The essence of the earth is concealment; it underlies unconcealment by its own concealment. The essence of the world, however, is unconcealment. The world cannot

tolerate concealment; therefore, it wants to master the earth. On the other hand, the earth reveals itself only through concealing itself. Young makes an analogy between the world as the bright side of the moon, similar to a plate, and the earth as the darkness of the moon, from which the bright side of the moon shows itself (2001, p.41).¹¹⁹ The clearing in terms of the free region is this hide-and-seek play between the concealing earth and the unconcealing world. Heidegger calls this relation between earth and world the happening of truth, a form of 'strife'. The work of art keeps the intimate strife between earth and world alive: 'Setting up a world and setting forth the earth, the work is the instigation of the strife in which the unconcealment of beings as a whole, or truth, is won' (OWA, p.180). Thereby, Heidegger argues, 'Truth happens in the temple's standing where it is ... beings as a whole are brought into unconcealment and held therein' (p.181). Here, 'to hold' means being protected. The Greek temple seems to me the main inspiration for Heidegger's thinking about how the work of art opens the space of truth of beings.¹²⁰ The temple consists of columns that are both enclosed and open to the air; it is a place to gather and a place to find the god in its absence. The stone shines on the temple as the material springs from the earth. Even though it is concrete stone, it is almost shaped by the wind, and the temple determines the way people lead their lives in the region:

It is the temple-work that first fits together and at the same time gathers around itself the unity of those paths and relations in which birth and death, disaster and blessing, victory and disgrace, endurance and decline acquire the shape of destiny for human being. The all-governing expanse of this open relational context is the world of this historical people. (OWA, p.167)

Destiny is reminiscent of the collective facticity of Dasein's being-with the other in its generation. The temple opens up a dwelling place to Dasein, while the world is a home built on the earth. One can be self-absorbed at home. Polt describes the Vietnam Veterans Memorial in Washington DC to explain how the presence of the monument arouses a 'mysterious solidarity' among the Americans who visit it (1999, p.135). He

¹¹⁹ 'In terms of the moon image, our everyday experience resembles the child's understanding of the moon as a flat, illuminated disk. The impoverished, everyday drabness (or scientific *hubris*) which supposes our own clearing to be everything that there is – the drabness which finds philosophical expression in the idea that all there is to truth is correspondence – forgets the concealment that belongs to unconcealment, forgets the dark side of the moon' (Young, 2001, p.41).

¹²⁰ Thinking of de Beistegui's writing on Eduardo Chillida's *Wind Comb* might also help us to see how the work of art, which seems to spring from the rocky cliff, makes the air visible and gathers together the nature of the Basque region, where 'undomesticated force' orients the way of living (2005, p.148).

claims this cannot be explained simply as ‘shame’, ‘pride’, or ‘mourning’ (Polt, 1999, p.136). In front of the memorial, the destiny in terms of being-with others is revealed. The visitors are the preservers of the truth of happening in the work: ‘Thus it grounds Being for and with one another as the historical standing-out of human existence in relation to unconcealment’ (BW, OWA, p.193; Polt, 1999, p.136). According to Polt, ‘Works of art are capable, somehow, of bringing us home to ourselves; they show us how we dwell together amid things, making us perceive our own existence as something fresh and strange’ (1999, p.136). In the next section, through a discussion of Mona Hatoum’s works, I consider how minor works, rather than those built public places or sacred sites, let us act as ‘preservers’ and abide with them. I also interrogate where they bring us and what kind of ‘historical standing-out’ they reveal. In the next section, I discuss these questions through reference to Mona Hatoum’s works.

Mona Hatoum’s Unreliable World

I would like to discuss a few pieces from Mona Hatoum’s works some of which I have seen her 2016 exhibition at the Tate Modern in London. Besides the gigantic grater, her works include pieces with actual-sized kitchen equipment, such as *No Way II* (1996), which consists of a colander whose holes are sealed off by screws (see Appendix, Figure 4). For me, the piece ridicules the straightening intervention of one’s home¹²¹, as if a handyman who came to the house in order to sort out a water leak could not stop himself and inserted screws into all the holes in the house, even in those of the colander. Her *Doormat II* (2000-2001) looks like an ordinary rug from a distance, and one can read ‘welcome’ in capital letters on it (see Appendix, Figure 5). However, when one approaches it, one can see that the rug’s welcoming message consists of magnetised pins instead of smooth material, making the rug seem not only sarcastic but even dangerous and unreliable. Think of Van Gogh’s peasant woman approaching the rug in order to clean the clog of soil from her shoes. Would she still understand its reliability as equipment? *Homebound* (2000), meanwhile, is an installation which immediately grips one’s soul (see Appendix, Figure 6). It presents the interior of a house or a room which appears to be abandoned. However, utensils on the kitchen table are connected to one another with electrical wires, and the wires are connected to light bulbs whose

¹²¹ It is like a military coup against the corrupt, albeit elected, government, or the state’s declaration of curfew in order to provide security, or an invasion of a country by the army of other countries to bring democracy.

lights are still on.¹²² One notices a buzzing noise and cannot decide whether the noise or the dim light coming from the light bulbs is more repelling. *Homebound* is not welcoming at all: one cannot even enter the room because it is behind thin wires stretched between the two walls. The whole of this piece speaks to me, saying, ‘Stay away – you are not allowed to come and enter just because the place looks abandoned. See, there is the light!’ One wonders whether the light was left like this on purpose. I remember that some people leave one light on before leaving the house; in my neighbourhood, this is a security measure. It is believed that this light can discourage trespassers, as they would think there was somebody at home. The light in that sense is the presence of the absence of the household; the presence of the absence is what displacement reveals.

We can understand Hatoum’s work more clearly by comparing it to Ana Mendieta’s *Siluetas* series, which speaks even more clearly to the presence of the absence in displacement. In those works, Mendieta creates temporary sculptures from grass, mud, soil, fire, flowers, etc. Mariana Ortega’s inspiring article on Ana Mendieta shows the ‘in-between space’ of exile through phenomenological analysis of her *Siluetas* (2004, pp.25–41). Displacement is a way of being unlike Dasein. Ortega shows how this is the case by analysing Mendieta’s artworks:

[D]eseverance deals with bringing close in the sense that when we are in the world we find objects that are of use to us. But what is Mendieta bringing close? The leaves of grass, the sand, and the stones are of use to Mendieta, yet the result does not seem to be the one that Heidegger anticipates – that a region of equipmentality will be available and with it a familiar world discovered. (Ortega, 2004, p.30)

Ortega’s question relates to understanding Mendieta as Dasein rather than as an artist whose essence is her artwork. Mendieta is half-Dasein and half-artist; therefore, the materiality of her work is half-Dasein and half-earth. One of her untitled works from the *Siluetas* series, dated July 1976, is made of flowers forming the shape of a human body where the sand and the sea meet (Ortega, 2004, p.33). The earth in *Siluetas* shelters the temporary nature of the work. Mendieta’s *Siluetas* are not like the Greek temple which stands on rocky ground and sets forth the world (OWA, p.167); they do not ‘stand’ as they are there to disappear. Heidegger claims, ‘The standing of the statue (i.e. presencing of the radiance facing us) is different from the standing of what stands over

¹²² According to Sophie Greig, Studio Director at Mona Hatoum Studio, ‘the light bulbs faze in and out, they are not constantly on’ (personal communication, May 22, 2018).

against us in the sense of object. “Standing” is constancy of shining’ (OWA, p.207). Heidegger treats the truth as letting be in the fixed place, adding that there is no contradiction between letting be and ‘fixing in place’; we should think of it like a Greek boundary (*Peras*) within which repose is ‘in the fullness of motion’ (OWA, p.208). What is lacking in *Siluetas* is not the motion but rather ‘repose’ in the motion. *Siluetas* are documented in photographs. Mendieta’s own Dasein-like being is turned into an artwork through her creating. Her bringing close differs from what Heidegger understands: she does not deal with entities, letting them be in terms of ready-to-hand and discovering their being as involvement in the whole of significance. The works of Mendieta are in the site of the strife of earth and world. However, there is no repose within this strife; the ‘mere’ thing here is the existence of Dasein as being-in-the-world, besides the work itself. Hatoum’s works differ from Mendieta’s in that they reveal the strangeness of mere equipment, the strangeness of the familiarity, and so almost resemble Freud’s uncanny. Looking at Hatoum’s work, I see displacement as an inability to let a thing go into its being, that is, not freeing the entity in the whole of equipmentality but rather exposing its unreliability. Hatoum’s work, unlike Mendieta’s, does not open us to the earth, where Dasein is almost a sketch. I find *Siluetas* more poetic, but there is a sense of resistance and humour in Hatoum’s tragic, everyday equipment.

Angela Dimitrakaki claims that Hatoum’s modification of everyday objects is ‘a subtle irony over the allegedly non-functional artistic object’ (1998, p.95). In its everydayness, Dasein dwells in the world as being-alongside the colander while straining the pasta with it. When everyday entities lose their function in Hatoum’s work, they do not thereby become present-at-hand. Dimitrakaki argues that the blocked colander can threaten anyone in a ‘public place’ or ‘domestic environment’ (1998, p.95). Accordingly hybridity of Hatoum’s artworks ‘denaturalises the spaces from which they originated (in their former identity as everyday objects). Space is no longer divided into the private and public but into the alien and the familiar’ (Dimitrakaki, 1998, p.95). Hatoum’s work discloses the inability of letting things be in their being, not being able to free the entity in the whole of equipmentality, but instead exposing its unreliability. Heidegger writes: ‘We believe we are at home in the immediate circle of beings. Beings are familiar, reliable, ordinary. Nevertheless, the clearing is pervaded by a constant concealment in the double form of refusal and dissembling. At bottom, the ordinary is not ordinary; it is extraordinary’ (OWA, p.179). I argue that Hatoum’s

works frees unreliability, if, as a work of art must be a site for the truth of beings, the truth of home is its being unprotective. In front of the unreliability of the equipment and the threatening character of the most familiar entities, equipment breaks free from its referential context.

An abiding locale is no longer possible in the world of Mona Hatoum's art which, like the strangely awry rooms she introduces us into, articulates so fundamental a dislocation as to assault not only one's memory of what once was, but how logical and possible, how close and yet so distant from the original abode, this new elaboration of familiar space and objects really is. Familiarity and strangeness are locked together in the oddest way, adjacent and irreconcilable at the same time. For not only does one feel that one cannot return to the way things were, but there also is a sense of just how acceptable and 'normal' these oddly distorted objects have become, just because they remain very close to what they have left behind. Beds still look like beds, for instance, and a wheelchair most definitely resembles a wheelchair: it is just that the bed's springs are unusably bare, or that the wheelchair leans forward as if it is about to tip over, while its handles have been transformed either into a pair of sharp knives or serrated, unwelcoming edges. Domesticity is thus transformed into a series of menacing and radically inhospitable objects whose new and presumably non-domestic use is waiting to be defined. They are unredeemed things whose distortions cannot be sent back for correction or reworking, since the old address is unreachably there and yet has been annulled. (Said, 2016, p.83)

Heidegger's phenomenological approach to the work of art as the site of truth can be applied to Mona Hatoum's works, which, as I have argued, reveal the truth of equipment in displacement. However, the truth revealed by Hatoum's works contradicts Heidegger's understanding of the truth of equipment because Hatoum's artworks reveal unreliable equipment as the truth of equipmentality, as against the serviceability, reliability, and protected belonging revealed by Van Gogh's painting of the pair of shoes in 'The Origin of the Work of Art'. In the equipmentality of the equipment, the material disappears; the better the object works, the more the material vanishes (OWA, p.171). On the other hand, the work of art, especially 'in setting up a world, does not cause the material to disappear, but rather causes it to come forth for the very first time and to come into the open region of the work's world' (p.171). Van Gogh's peasant shoes do not seem the best example to explain how the work of art sets up the world. However, it could be claimed that the colours, which are the material of the painting, are the thingly features of the work, and they come from the earth (OWA, p.173).¹²³ On the

¹²³ Both mason and sculptor use stone, but the sculptor does not use it up, unlike the mason. The colours also shine forth in the painter's hand; the words are not used up by the poet, unlike by ordinary speakers

other hand, the painting almost accidentally reveals to us the truth of equipmentality together with the world of the peasant woman whose work preserves her world. Heidegger's aesthetic experience in front of the painting preserves the work of art, not the world of the peasant woman whose work preserves her world. On the other hand, the Greek temple, which is 'fixed in place' upon the opening of the strife between the earth and the world, creates a space for Heidegger to then explain how the work of art builds the world on the ground of the earth. Furthermore, the temple sets up the opening where historical man dwells. In the example of the temple, the earth juts through the world, and civilisation sets in: 'Upon the earth and in it, historical man grounds his dwelling in the world. In setting up a world, the work sets forth the earth. ... The work moves the earth itself into the open region of a world and keeps it there. *The work lets the earth be an earth*' (OWA, p.172).

The discussion around to whom the peasant shoes belong and which pair of shoes Heidegger discusses has long been studied in relation to Schapiro's criticism of Heidegger.¹²⁴ I do not contribute to this discussion. In 'The Origin of the Work of Art', Heidegger specifies that Van Gogh painted many shoes and asks the reader to think of them. Yet later in the article, we understand that he refers to a particular painting which speaks to him as he stands in front of it. At first, Heidegger appeals to Van Gogh's painting for the sake of visualising a familiar thing without having to describe it with any philosophical theory. Through his phenomenological interpretation of Van Gogh's painting, he not only contemplates the equipmental being of equipment but also revisits his presuppositions of the world context. Heidegger's concern about the truth of the being of those shoes seems to me related to his scholarly concern about the world concept of Dasein's dwelling place, which has been taken as reliable and protective in *Being and Time*, but this reliability remains hidden behind the serviceability of equipment. In 'The Origin of the Work of Art', Heidegger reviews the world and places it on the firm ground of the self-secluding earth with the example of the temple. I wonder whether earth is still a firm ground to shelter the present.

Hatoum's piece *Present Tense* (1996) did not attract my attention immediately, unlike the pieces featuring domestic equipment (see Appendix, Figure 1). It took some time for me to understand this floor piece, which is made of small identical blocks,

and writers; rather, 'the word only now becomes and remains truly word' (OWA, p.173) Words, colours, and stone belong to the earth.

¹²⁴ Thomson 27n (2011, p.85); Braver 113n (2009, p.135); Palmer (1998, p.403).

along with red glass beads pinned to them that resemble blood. I realised that the work is a kind of map, but I could not recognise where this place was. The earth is divided into blocks of soap bars, which smell nice. It would not make any difference if the place of one bar was changed with another, because the bars are identical. However, any replacement would change the map, as the glass beads are pinned to them.

Present Tense is, in fact, a map of Palestine as set out by the 1993 Oslo Accords, drawn by glass beads on 2,200 square-shaped bars of soaps (Wallis, 2016, p.134). Soaps are local from Nablus, a city north of Jerusalem where the piece was first exhibited. Hatoum, in an interview, mentions the culturally and historically specific relations in it, as well as the audience's reflections on her *Present Tense*. She also explains her reasons for creating the piece:

On my first day in Jerusalem I came across a map divided into a lot of little areas circled in red, like little islands with no continuity or connection between them. It was the map showing the territorial divisions arrived at under the Oslo Agreement, and it represented the first phase of returning land to the Palestinian authorities. But really it was a map about dividing and controlling the area. At the first sign of trouble Israel practices the policy of 'closure;' they close all the passages between the areas so the Arabs are completely isolated and paralysed. When I first came across it, I had no intention of using it, but a week later I decided that I would like to do something with this local soap made from pure olive oil, and the work came together. Originally I was going to draw the outline of the map by pushing nails into the soap, but it looked quite aggressive and sad. I ended up using little glass beads which I pressed into the soap. The piece is called *Present Tense*; it's about the situation as it was then. Now, with the change in government, some of those areas are not being returned to the Arabs. The Palestinians who came to the gallery recognized the smell and the material immediately. I saw that particular soap as a symbol of resistance. It is one of those traditional Palestinian productions that have carried on despite drastic changes in the area. If you go to one of the factories in Nablus, the city north of Jerusalem which specialises in its production, you feel you have stepped into the last century. Every part of the process is still done by hand, from mixing the solution in a large stone vat, to pouring it on the floor, to cutting and packing it. I also used it because of its transient nature. In fact, one visitor asked, "Did you draw the map on soap because when it dissolves we won't have any of these stupid borders?" When the exhibition opened and Israeli people came from Tel Aviv, they started reading a reference in the soap to concentration camps. (Artspace Editors, 11 November 2016)

What the preservers of *Present Tense* preserve is an inability to dwell in the world. The work of Mona Hatoum contains a double strife, one between world and earth and one that ruins everyday dwelling. Matter in Hatoum's work does not arise from the earth, but from the equipment whose reliable being is meant to guarantee belonging to the earth and being protected in the world. Said writes:

In another age her works might have been made of silver or marble, and could have taken on the status of sublime ruins or precious fragments placed before us to recall our mortality and the precarious humanity we share with each other. In the age of migrants, curfews, identity cards, refugees, exiles, massacres, camps and fleeing civilians, however, they are the uncooptable mundane instruments of a defiant memory facing itself and its pursuing or oppressing others implacably, marked forever by changes in everyday materials and objects that permit no return or real repatriation, yet unwilling to let go of the past that they carry along with them like some silent catastrophe that goes on and on without fuss or rhetorical bluster. (Said, 2016, p.89)

Said's commentary on Hatoum's works also concern the metaphysics of time, which I briefly mention in Chapter 2. We can trace the history of being from the works of metaphysicians, but art is also historical, 'and as historical it is the creative preserving of truth in the work' (OWA, p.202). The truth that Hatoum's work preserves is the truth that human beings are destined, in this age of being homeless in the world whose ground is challenged as standing-reserve, as exploitable to use. Earth is like the *Present Tense*, divided into a Cartesian grid of coordinates, and each piece is turned into a block of soap, ready to exploit, ready to dissolve.

Conclusion

Art is more privileged than Dasein in terms of attaining the truth of beings. Dasein, in *Being and Time*, dwells in the world in both truth and untruth in its openness. However, within openness, Dasein is mostly closed off to understanding the being of beings. Therefore, the work of art, which requires special attention, is left to reveal not only its own being but also that of the things of the world under a different light. Heidegger discovers the being of equipment in painting, and in so doing he also establishes earth as the self-secluding ground of the world, which is the dwelling place for Dasein. The world thereby becomes an unconcealed, protective region. The work of art reveals the being of equipmentality as reliability. Mona Hatoum's works, as the site of truth, add the truth of the invisible spatiality of displacement, where the absence of Dasein resides.

Conclusion

Understanding displacement first necessitates exploring what kind of ontology, what kind of design of being, lies behind the most convincing arguments, the most practical solutions, and the most common-sense justifications about immigration. Heidegger's philosophy, with its unique terminology, helps us to move beyond the ordinary ways of understanding being by making us explore our understanding of our own being.

In the first chapter of this thesis, I presented an encounter with a discourse of immigration which excludes the experience of immigration. I discussed how and why an understanding of immigration which is detached from its experience exists. I reflected on newspaper articles in the UK as idle talk and studies which are presented to the attention of the public as the truth of this issue, arguing that those studies enframe the being of immigrants by turning their being into something calculable and measurable. While thinking of those studies, which adopt reifying quantitative methods, I explored how calculative thinking and scientism are embedded in everyday life as ways of revealing. I argued that there is double covering-over of the happening of immigration, which disguises experience. In this chapter, I did not engage with the literature of media phenomenology, which could have been utilised to explore the role of media in understanding immigration. Even though I think it could have been interesting, it was beyond the scope of this research, as my main intention was not to reveal how the media framing of immigration builds our understanding, but rather how the experience of immigration reveals itself. I argued that the meaning of immigration is not what is discussed in the public discourse, which is, for Heidegger, spread by newspapers, nor is it something calculable; rather, its meaning concerns how it is experienced. In this chapter, I showed that the experience of immigration does not reveal itself in public discourse nor in studies which rely on traditional ontology. We saw that it is necessary to investigate the paradigm of the current historical world, which shows immigration to be a socio-economic problem. It is also necessary to realise the kind of ontology that underlies this paradigm. Therefore, in the second chapter, I turned to investigating the ontological foundations of this paradigm and described the happening of immigration through Heidegger's phenomenology, an ontology that does not dissociate meaning from experience.

In the second chapter, we saw that immigration was not always about the socio-economic concerns of the public of host countries. I argued that the metaphysics of the

epoch plays a crucial role in understanding not only the issue of immigration but also ourselves in relation to the world. After introducing the concept of truth in terms of historical unconcealment and in terms of self-evident objectivity, which relies on substance ontology, I argued that, in this age, the authority of the positivistic, scientific attitude claims that the truth must be objective and universal. Substance ontology underlies positivist scientific inquiry by classifying beings in ways unrelated to their being, which is relational in the world. Heidegger builds his ontology while distinguishing his way of thinking from traditional metaphysics. His hermeneutical reflection on the Cartesian understanding of the world contrasts with metaphysical dichotomies and does not understand the human being in terms of an isolated, empirical subject who can master the world as the totality of present-at-hand entities. Dasein is an involved entity whose relationship with the world is a unitary phenomenon of being-in-the-world. On the other hand, truth in the metaphysical sense depends on the ontology of the isolated, self-evident subject. We saw that Heidegger addresses Descartes as a metaphysician responsible for our forgetfulness of being and as the disciple of Plato. For Heidegger, traditional philosophy treats the question of being as an ontic entity rather than as ontological; the meaning of being in Heidegger's ontology is prior to facts about entities.

Dasein's being signifies itself in relation to the world, in contrast to a substance which signifies itself as self-evident. I considered Heidegger's critical account of Descartes and traditional substance ontology, which underrates familiarity, environmentality, and the relational nature of our own understanding in favour of reaching the truth as exact knowledge. I argued that Descartes' ontology is ignorant of the concerned understanding of the world, and therefore his theoretical interpretation of the world disregards what Heidegger means by the world. Descartes also ignores the most primordial way of understanding entities within-the-world in terms of being ready-to-hand, as according to him, the best way of understanding entities is by mathematical calculations, which are only suitable to understand being in terms of presence-at-hand. As we saw, for Heidegger, entities disclose their being precisely when we do not pay attention to their physical presence. Therefore, I argued that Descartes does not let entities be in order to know them. It was all well with Heidegger's hammer example and his explanation of how the being of the hammer is not its calculable properties but the hammering itself, and how we let the hammer be while hammering and understanding its being. However, I argued that there are entities within-the-world which are ready-to-

hand in our everydayness, but their readiness-to-hand for us also reduces our being as present-at-hand. I gave the examples of the cards that provide us access to our daily involvements, and I argued that we should think about those ready-to-hand entities which could deprive us of our world rather than presenting themselves as present-at-hand when they do not work. I found support for this idea in Guenther's (2015) 'world-destroying world', when the world in which Dasein lives is destroyed by the historical world which enframes beings. I argued that we can think of the detention business along these lines. Furthermore, we should think about how our leeway, which is the space where we are able to make sense of ourselves, is historically enframed. The world of Dasein, wherein it dwells, is not immune to the historical ordering. On the other hand, it might seem that if entities within-the-world are ready-to-hand for us, then there is nothing to worry about regarding our possibility-of-being, which is there as far as we have leeway and let entities be in the world. This discussion needs further development as it has the potential to lead to new research, which I discuss below. To summarise, however, the point I made in presenting Heidegger's critical account of Descartes is that displacement would not be a philosophical problem or even a problem that makes sense if we remained within the traditional way of thinking. Heidegger's relational ontology puts forward pre-reflective familiarity as more primordial than theoretical reflection, and it describes Dasein's being-in-the-world in terms of dwelling. This is how displacement becomes a philosophical issue.

In the next chapter, I showed how the phenomenological approach and Heidegger's fundamental ontology help describe immigration as a lived experience. However, I did not claim that Heidegger's ontology is unproblematic. Claiming that Dasein dwells in the world like residing at home includes pre-reflective familiarity in philosophical thinking, even making it the ground for theoretical inquiry. I introduced displacement as a problem of pre-ontological understanding which determines our theoretical interpretation, arguing that it is difficult to reflect on displacement because the displaced is deprived of the taken-for-granted, pre-ontological familiarity, as the world in which it dwells is lost. Displacement in that sense also violates Heidegger's presupposition of the everydayness of Dasein, which he takes as our necessary starting point to investigate the meaning of being. I described how pre-reflective Dasein understands the world and its being, and how displacement disturbs this by exploring the space-society engagement of Dasein. We saw that displacement is disastrous for the habitual way of living and space-society engagement when considered within the care

relations and the displaced one's difficulties in following das Man. I also pointed out the disorientation of the displaced. We thus saw that the displaced does not dwell in the world like residing at home. I further showed that this pre-reflective familiarity is disturbed not only in displacement, but also by anxiety as the fundamental state-of-mind that deprives Dasein of its homely relation with the world. When we arrived at the discussion of anxiety, we noticed that these pre-reflective familiarities and being-in-the-world like residing at home are possible only if Dasein is not anxious in its primordial homelessness. We next saw that the homelessness of Dasein, which is more primordial than its dwelling, is covered up in everydayness. Even though Dasein is not only a dweller but also a thrownness, we quickly understood that anxiety and displacement reveal different kinds of homelessness. As Heidegger says, what oppresses anxious Dasein is 'rather the *possibility* of the ready-to-hand in general; that is to say, it is the world itself' (BT, p.232). On the other hand, the homelessness of the displaced is the loss of the world and the impossibility of the ready-to-hand. Nevertheless, it could still be understood that, if Dasein's homelessness is more primordial than its everydayness, this homelessness is the universal condition of human being. I touched upon other concepts of homelessness in different contexts; however, because of the limitations of this study, I only explored Dasein's homelessness in the world as it reveals itself in anxiety and the homelessness of the displaced in the third chapter.

In the third chapter, we saw the differences and similarities between anxiety and displacement. Instead of describing displacement as a kind of anxiety, I argued that they are both opposed to undifferentiated Dasein, which is dwelling in pre-reflective familiarity, but that, on the other hand, anxiety bears the potentiality for Dasein to be an authentic self, while displacement removes this possibility. We saw that, in the first division of *Being and Time*, Heidegger describes the undifferentiated mode and inauthentic Dasein by criticising Descartes, while in the second division, he raises more existential issues related to the temporal horizon of an individual Dasein. Specifically, the second division discusses an individualised Dasein for whom the preliminary structural elements that are settled in the first division are revisited within the temporal horizon. Therefore, I argued that the undifferentiated mode of Dasein includes the minimum conditions to be an individual self, and also underlies the authentic/inauthentic division. This is why Heidegger claims that we should start our theoretical investigation of Dasein from the undifferentiated mode. I argued that, in its undifferentiated mode, Dasein's being is ecstatically 'out there' as dwelling, and

therefore it is a movement of being-in-the-world. This undifferentiated movement of Dasein is not possible at the moment of anxiety and displacement because Dasein cannot dwell in anxiety. However, once it overcomes anxiety, it can dwell either as being as authentic oneself or as inauthentic they-self. The undifferentiated mode does not disappear when Dasein is they-self or its own self; it only disappears in anxiety for a moment. Dasein's individualisation through anxiety could make it free to live towards its death in the world, which consists of its possibilities of being. Even though displacement is also opposed to the undifferentiated Dasein dwelling in the world, it does not enable Dasein to be free to take up its possibilities while appropriating its past because the loss of the world is also the loss of the existentiell possibilities that could have been taken over authentically. For Dasein, after anxiety, the world is there to come back to make sense, unlike displacement. The authentic, existentiell self pursues a life through the awareness of its limited freedom. However, the inauthentic existentiell they-self is also possible when Dasein joins the they-self, which does not necessitate taking up responsibility for its possibilities together with its having-been. In this chapter, I highlighted the importance of the undifferentiated mode as more fundamental than the authentic/inauthentic distinction. I argued that, even though the undifferentiated mode of Dasein disappears in anxiety, Dasein returns to the world wherein it lives when anxiety ends because, as long as Dasein is being-in-the-world, there is always constancy of dwelling. This constancy can show itself either as an achievement of taking over one's limited possibilities through appropriating one's having-been within the temporal horizon, or it can show itself simply in Dasein's constant falling among the entities within-the-world. The second possibility would not be an achievement because it is merely allowing itself to be pushed forward. I suggested exploring the conditions of this constant movement of Dasein as being-in-the-world in comparison with displacement.

In the fourth chapter, I argued that displacement does not belong to the movement of Dasein because, in *Being and Time*, Heidegger took the open region for granted. I defined the open region through references to his later writings and scholars' interpretations, together with the notion of Dasein's ecstatic temporal unity in *Being and Time*. We saw that the open region is not a flat space but has spatial boundaries, which become prominent in displacement, as they breach Dasein's spatio-temporal existence. I argued that the displaced is outside of the openness of the region wherein Dasein dwells. For the most basic movement of Dasein, Heidegger presupposes the open region as the light presupposes the clearing.

Drawing on Krell's article on the transitional nature of the clearing, I argued that the open region is where Dasein moves and could be understood in terms of weight and sight metaphors. The weight metaphor refers to Dasein's thrownness into the world, which genuinely shows itself in anxiety as the most primordial state-of-mind in relation to the past. Meanwhile, the sight metaphor refers to the way Dasein relates to its own being within the horizon of temporality. I argued that sight is about Dasein's understanding of itself through projection into its possibilities. This is related to the future, which genuinely shows itself at the moment of vision; it is also included in anxiety as the possibility of authentic sight in terms of Dasein's having clear sight of existentiell possibilities which are available to it within its finitude. I argued that the present shelters the unity of the past and the future in Dasein's falling into the world, while Dasein is making-present and building in the relational whole for the sake of its own being.

I argued that falling is mostly interpreted in relation to inauthenticity and Dasein's misunderstanding of itself, and furthermore, the constitutive role of falling in Dasein's being as existentiale is also discussed. However, those explorations remained within the discussion of the inauthentic/authentic distinction. I argued that the importance of falling as determinative for the spatiality of Dasein has been overlooked. I focussed instead on falling in relation to the undifferentiated movement of Dasein, for whom dwelling is taken for granted as far as it deals with entities whose presence withdraws themselves while Dasein is absorbed in its task. I argued this absorption is possible because Dasein always has leeway, which is room to play, the space that Dasein already takes in. This leeway is possible because Dasein is always falling into the openness of entities in the region, where the being of entities which are readiness-to-hand guarantees Dasein's projection of itself through its occupation. Dasein uses those entities to construct a meaningful framework to make sense of its own being, which Dasein does through its relation to the world because it is nothing other than whatever it has been; furthermore, it is also indebted to the world for this meaningful way of being, as Dasein cannot create a meaningful world on its own. Dasein does not need to create a meaningful world, either, as it is already thrown into the world, which discloses the being of Dasein as meaningful. There is openness between Dasein and entities within-the-world, and there is also openness within Dasein's finitude. The latter includes the possibility of the former.

I described memories, articles, poems, and a preface to which I relate in order to show that how the displaced struggles with the simplest and most trivial entities, which are supposed to be inconspicuous. Such entities must withdraw themselves in their readiness-to-hand and in their involvement within the region for Dasein to project itself into the future. However, in displacement, one becomes occupied with those entities out of the lack of leeway. I explained leeway as the space where Dasein is free to move authentically or inauthentically into its possibilities while letting entities be. I argued that when Dasein cannot let entities be, the limits of leeway manifest themselves. Here, while discussing letting entities be, I considered the invisibility of the ready-to-hand while Dasein makes sense of its own being in its current existentiell possibility. Displacement is when the manipulation of entities reveals an impossibility of the actual possibility out of the region. In displacement, there is still a making room, but not within the leeway. Falling as Dasein's openness to entities is possible if there is a world that already discloses the meaningful framework to which Dasein is attuned and projects itself meaningfully.

I also suggested reading falling in terms of dwelling and fleeing as building. Through arguing that the basic movement of Dasein in terms of falling cannot be sustained in displacement, I reflected the previous chapter and explained why the displaced cannot have existentiell possibilities of self. We saw that displacement contradicts the homelike falling between the birth and death of Dasein in its everydayness. The displaced is disoriented without falling and without being competent in its ordinariness. Falling Dasein falls through the unbearable lightness of being¹²⁵ because the weight of being nothing is concealed in everydayness in the world where Dasein is absorbed in its mis/understanding of itself. It is the weight of nothing, which stifles Dasein's breath in anxiety. The weight of nothing for the displaced is 'out there', outside of any leeway. Therefore, displacement is a breach in Dasein's projection from its having-been into the future. The displaced is outside of the leeway which contains its possibilities in its ability to free entities in the present within the already disclosed world.

Reading Heidegger with Patočka helped to interpret Dasein in terms of movement, and it also supported my argument that the displaced is unable to move like Dasein because both Patočka and Heidegger presupposed that Dasein tends to forget its

¹²⁵ Kundera's book title fits well here.

finitude in its everydayness. However, while speaking of finitude, both writers only understood Dasein's forgetfulness of death in its everydayness. Displacement reveals another kind of finitude as making a breach in everyday movement: the finitude of the world wherein Dasein lives.

In the last chapter, I argued that the displacing effect of the work of art can help us to understand the experience of displacement better than the existential analysis of Dasein. We saw that the artwork keeps us in the open in its openness while pulling us back from ordinariness without being anxious. Therefore, we can engage with the happening of the truth which is revealed in the work. Following Heidegger, I argued that the work of art reveals beings in their opening, that is, it does not let beings be inconspicuously withdrawn in their presence in the relational whole which regulates our dealings and grants our being its meaning. I discussed how our everydayness is suspended when the work of art reveals the truth of beings, such that the worldly distinction between presence-at-hand and readiness-to-hand is superseded into a more primordial being of beings which are not discovered by Dasein in terms of their availability within the already disclosed, referential whole. Furthermore, I indicated how artworks help us to attend the truth, which is neither grasped by the theoretical reflection nor by ordinary practical use.

I further argued that in the "The Origin", Heidegger revisits the world where Dasein dwells and sets it into the firm ground of the earth with the temple example, and that with the peasant shoes example, Heidegger revised the being of equipment in terms of reliability and protected belongingness instead of inconspicuous withdrawal of its presence in Dasein's dealings. Furthermore, we saw how the work of art opens both a dwelling place for Dasein and the historical world that is shared with the other humans. I argued that Mona Hatoum's works reveal the inability of dwelling within the shared factual world and how the world of the displaced is unreliable.

The work of art is prior to the open region and makes the open possible in the world. However, in *Being and Time*, openness is being-in-the-world, the dispersement of nothingness into the meaningful world context into which Dasein is thrown. I described displacement in comparison with Dasein's movement, concluding that displacement is the impossibility of being Dasein; Dasein and its world cannot be thought separately. On the other hand, arguing that fundamental ontology misses the experience of displacement does not mean that Heidegger's phenomenology cannot be applied. On the contrary, Heidegger's attitude towards the way of making philosophy,

towards thinking, gives us the task of inquiring into his own ontology. His thinking on the work of art is purely phenomenological and reveals the necessary circumstances for a fundamental ontology of protected belonging to entities and reliability of the world of Dasein, whose displacement is the problem I defined.

In terms of the relation between philosophy and art, the last chapter argued that artistic experience is more primordial than philosophical inquiry, and it can give meaning if we understand meaning to be embedded in the kind of understanding which is not a theoretical reflection but rather being in the clearing as discloser and disclosed. On the other hand, I think that further analysis is necessary regarding the relation between philosophy and art. Even though, in the last chapter, I briefly discussed Heidegger's theory of art and argued that art helps us understand the experience of displacement, I could not fully explore the displacing effect of art. There is room for further development regarding the relation between philosophy, the experience of displacement, and art. Throughout the current study, I approached displacement as my own experience; I assumed that I do not need to learn what being an immigrant is, but I needed to learn to let it out in the open. Therefore, my intention was to put it into words and bring out the happening of displacement as something meaningful and as something worthwhile for philosophical thinking.

On the other hand, I believe that starting to explore the experience of artwork will also help me access ways of relating to the world in certain conditions with which I am not familiar. In future projects, I would like to describe the world that the work of art reveals and explore other experiences which drastically change one's own way of relating to the world, through artworks which, according to Heidegger, give us access to the world of the other.

This thesis contributes to migration and Heidegger literature by suggesting a way to of looking at art and proposing that we not limit research to criticism of current ontologies and methodologies of the social sciences in order to access a deeper meaning of experience. It thus seeks to move Heidegger and migration literature beyond the limitations of the social sciences.

In the second chapter, I briefly discussed the universalisation of homelessness, technology as homelessness, and the homesickness of the philosopher. It could be particularly interesting to examine the relationship between technology and the spatiality of Dasein in terms of migration; the universalisation of homelessness could also be discussed in this respect. These themes need further research. Guenther's

‘world-destroying worlds’ could be explored together with enframing as homelessness by considering border control, the detention business, refugee camps, and the earth which reveals itself as the resource. For example, Chris Cleave’s novel *The Other Hand* brings together these themes in a story about a girl who wants to be a pound coin.¹²⁶

Every interpretation of Heidegger is original as far as the writer performs their own way of dwelling in Heidegger’s writings and terminology. Through the current project, my objective was to provide a reading of Heidegger oriented towards the figure of displacement to better understand the experience. To me, reading Heidegger, particularly *Being and Time*, with displacement provides a new lens with which to examine the relation between the world and Dasein. My attempt to define the experience brought about an obligation to interrogate Heidegger’s own presuppositions about the being of Dasein. My contribution in this work is that of presenting displacement as something that challenges the presuppositions of the relation between Dasein and the world. Furthermore, this challenge compelled me to look at the later writings of Heidegger, through which I contributed to the interpretation of the terms Heidegger utilises in *Being and Time*.

¹²⁶ I should thank Agnes Woolley for bringing this book to my attention.

Bibliography

- Agosta, L. (2011). 'Heideggerian approach to empathy: Authentic being with others'. *Existenz*, 6(2), 43-50. Retrieved from <http://www.bu.edu/paideia/existenz/volumes/Vol.6-2Agosta.pdf>
- Aho, K. (2005). 'The missing dialogue between Heidegger and Merleau-Ponty: On the importance of the Zollikon Seminars'. *Body & Society*, 11(2), 1-23. doi:10.1177/1357034x05052459
- Aksoy, O. (1978). *Taşı toprağı altın şehir*. Istanbul: Erler Film Production.
- Arendt, H. (1994). 'We refugees'. In M. Robinson (Ed.), *Altogether elsewhere: Writers on exile* (pp. 112-119). Boston: Faber & Faber.
- Arisaka, Y. (1995). 'Heidegger's theory of space: A critique of Dreyfus'. *Inquiry*, 38(4), 455-467. doi:10.1080/00201749508602400
- Arriagada, I. (2009). 'The primacy of space in Heidegger and Taylor: Towards a unified account of personal identity'. *Appraisal*, 7(4), 17-24.
- Artspace Editors. (2016). 'Using the body against the body politic: Mona Hatoum on how art can be a form of resistance'. *Artspace*. 11 November. Retrieved April 11, 2017, from https://www.artspace.com/magazine/art_101/book_report/using-the-body-against-the-body-politicmona-hatoum-on-lessons-in-art-as-resistance-54354
- Babich, B. (1995). 'Heidegger's philosophy of science: Calculation, thought, and *Gelassenheit*'. In B. Babich (Ed.), *From phenomenology to thought, errancy, and desire* (pp. 589-599). Dordrecht: Springer.
- Ball, K. (2005). 'Paranoia in the age of the world picture: The global "Limits of Enlightenment"'. *Cultural Critique*, 61(1), 115-147. doi:10.1353/cul.2005.0027
- Baykal, N. (2012). "'Can muslims recite Yunus Emre?': The problem of classifying Yunus' poetry'. *Kelam Arastirmalari*, 10(1), 177-190. Retrieved from [http://www.kelam.org/kader/index.php?journal=kader&page=article&op=viewFile&path\[\]=214&path\[\]=212](http://www.kelam.org/kader/index.php?journal=kader&page=article&op=viewFile&path[]=214&path[]=212)
- Bell Jr, W. A. (2014). 'A Phenomenological take on the problem of reification'. *Moderna Språk*, 108(2), 1-16.
- Betts, A. (2015). 'Viewpoint: Treat refugees as a development issue'. *BBC News*. 27 August. Retrieved August 30, 2015, from <http://www.bbc.co.uk/news/world-europe-34049599>

- Bird, B., & Pinkava, J. (2007). *Ratatouille*. California: Pixar Animation Studios.
- Blattner, W. (2006). *Heidegger's Being and Time*. London: Continuum.
- Boddam-Whetham, J. (2012). *Being-with, authenticity and the question of community in 'Being and Time'* (Doctoral dissertation). University of Essex.
- Boedeker, E. (2005). 'Phenomenology'. In H. Dreyfus & M. Wrathall (Eds.), *A companion to Heidegger* (pp. 407-419). Oxford: Blackwell Publishing.
- Bowie, A. (2003). *Introduction to German philosophy*. Cambridge: Polity Press.
- Bowie, A. (2016). 'Philosophy, science, and politics, Black Notebooks'. In I. Farin & J. Malpas (Ed.), *Reading Heidegger's Black Notebooks 1931—1941* (pp. 253-268). Cambridge: MIT Press.
- Brandom, R. (2005). 'Heidegger's categories in Being and Time'. In H. Dreyfus & M. Wrathall (Eds.), *A companion to Heidegger* (pp. 214-232). Oxford: Blackwell Publishing.
- Braver, L. (2007). *A thing of this world*. Evanston (Ill.): Northwestern University Press.
- Braver, L. (2009). *Heidegger's later writings*. London: Continuum.
- Braver, L. (2012). *Groundless grounds: A study of Wittgenstein and Heidegger*. London: MIT Press
- Braver, L. (2014). *Heidegger: Thinking of being*. Cambridge: Polity Press
- Brogan, W. (2005). *Heidegger and Aristotle*. Albany: State University of New York Press.
- Brown, A. (2001). 'Hoffman's tale'. *The Guardian*. 18 April. Retrieved April 20, 2015, from <https://www.theguardian.com/books/2001/apr/28/internationaleducationnews.socialsciences>
- Buchanan, B. (2008). *Onto-ethologies*. New York: SUNY Press
- Capobianco, R. (2010). *Engaging Heidegger*. Toronto: University of Toronto Press.
- Caputo, J. D. (1986). *Radical hermeneutics: Repetition, deconstruction, and the hermeneutic project*. Bloomington and Indianapolis: Indiana University Press.
- Card, D., Dustmann, C., & Preston, I. (2005). Understanding attitudes to immigration: The migration and minority module of the first European Social Survey. Retrieved from <http://discovery.ucl.ac.uk/14315/1/14315.pdf>
- Carman, T. (1994). 'On being social: A reply to Olafson'. *Inquiry*, 37(2), 203-223. doi:10.1080/00201749408602349
- Carman, T. (2003). *Heidegger's analytic*. New York: Cambridge University Press

- Carman, T. (2006). 'The concept of authenticity'. In M. Wrathall & H. Dreyfus (Eds.), *A companion to phenomenology and existentialism* (pp. 228-239). Oxford: Blackwell Publishing.
- Carr, S. (2015). 'Dad facing deportation to US despite living in UK for 53 years'. *Mirror*. 24 March. Retrieved April 20, 2015, from <http://www.mirror.co.uk/news/uk-news/dad-facing-deportation-despite-living-5394577>
- Casey, E. (1998). *The fate of place: A philosophical history*. Berkeley: University of California Press.
- Chanter, T. (2001). 'The problematic normative assumptions of Heidegger's ontology'. In N. Holland & P. Huntington (Eds.), *Feminist interpretations of Martin Heidegger* (pp.73-108). Pennsylvania: The Pennsylvania State University Press.
- Chaydor, R. (2012). 'Deported after 42 years as a Brit'. *Mirror*. 3 February. Retrieved April 20, 2015, from <http://www.mirror.co.uk/news/uk-news/deported-after-42-years-as-a-brit-574586>
- Cleave, C. (2009). *The other hand*. London: Sceptre.
- Cloninger, H. (2012). 'Idle talk, the 'they', death, and anxiety as subjects of language necessary to Dasein's hermeneutic of the self'. *Explorations: The Journal of Undergraduate Research and Creative Activities for the State of North Carolina*, 7, 49-59. Retrieved from <https://uncw.edu/csurf/Explorations/documents/HannahCloninger.pdf>
- Cole, P. (1998). 'The limits of inclusion'. *Soundings*, 10, 134-144. Retrieved from http://www.amielandmelburn.org.uk/collections/soundings/10_134.pdf
- Collins, F. & Shubin, S. (2015). 'Migrant times beyond the life course: The temporalities of foreign English teachers in South Korea'. *Geoforum*, 62, pp.96-104.
- Colpatino, A. (2005). 'Reliability, earth, and world in Heidegger's "The Origin of the Work of Art"'. *Philosophy Today*, 49 (Supplement), 161-165.
- Cortes, K. E. (2004). 'Are refugees different from economic immigrants? Some empirical evidence on the heterogeneity of immigrant groups in the United States'. *The Review of Economics and Statistics*, 86(2), 465-480.
- Curtis, B. & Curtis, C. (2011) *Social research: A practical introduction*. London: Sage Publications

- Critchley, S. (2011). 'The null basis-being of a nullity, or between two nothings: Heidegger's uncanniness'. In D. Dahlstrom (Ed.), *Interpreting Heidegger: Critical essays* (pp. 69-78). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511974465.005
- Dallmayr, F. (1989). 'Adorno and Heidegger'. *Diacritics*, 19(3/4), 82-100. doi:10.2307/465391
- Dahlstrom, D. (2013). *The Heidegger dictionary*. New York: Bloomsbury.
- Daily Mail Reporter. (2011). 'Increasing numbers of Americans are being wrongfully labelled as illegal immigrants due to tightened security policies'. *Daily Mail*. 15 December. Retrieved April 20, 2015, from <http://www.dailymail.co.uk/news/article-2074379/Immigration-crackdown-puts-Americans-risk-deportation.html>
- Davidson, M. (2009). 'Displacement, space and dwelling: Placing gentrification debate'. *Ethics, Place & Environment*, 12(2), 219-234. doi:10.1080/13668790902863465
- De Beistegui, M. (2003). *Thinking with Heidegger: Displacements*. Bloomington: Indiana University Press.
- De Beistegui, M. (2005). *The new Heidegger*. London: Continuum.
- Deleuze, G. (1998). *Spinoza: Practical philosophy*. San Francisco: City Lights Books.
- Derrida, J. (2000). 'Hostipitality'. *Angelaki: Journal of Theoretical Humanities*, 5(3), 3-18.
- Descartes, R., Cottingham, J., Stoothoff, R., & Murdoch, D. (1985). *The philosophical writings of Descartes*. New York: Cambridge University Press.
- Descartes, R. (2008). *Meditations on first philosophy: With selections from the objections and replies*. Oxford: Oxford University Press.
- Dimitrakaki, A. (1998). 'Mona Hatoum: A shock of a different kind'. *Third Text*, 12(43), 92-95.
- Dreyfus, H.L. (1995). 'Interpreting Heidegger on das Man'. *Inquiry*, 38(4), 423-30.
- Dreyfus, H.L. (1995a). *Being-in-the-world: A commentary on Heidegger's Being and Time, Division I*. Cambridge (Mass.): MIT Press.
- Dreyfus, H.L. (2005). 'Heidegger's ontology of art'. In H. Dreyfus & M. Wrathall (Eds.), *A companion to Heidegger* (pp. 407-419). Oxford: Blackwell Publishing.

- Dreyfus, H.L. and Wrathall, M. (2017). *Background practices: Essays on the understanding of being*. Oxford: Oxford University Press.
- Dronsfield, J. (2010). 'The work of art'. In B. Davis (Ed.), *Martin Heidegger: Key concepts* (pp. 128-139). Durham: Acumen.
- Elchinova, M. (2011) 'Settlers from Bulgaria in Turkey - From forced migration to a transnational mode of life'. Retrieved from <http://migrationeducation.de/36.1.html?&rid=203&cHash=c1b19dffcf5d052d0912e5cc979d7d00>
- Elden, S. (2004). *Understanding Henri Lefebvre*. Cornwall: Continuum.
- Elden, S. (2006). *Speaking against number: Heidegger, language and the politics of calculation*. Edinburgh: Edinburgh University Press.
- Erfani, F. (2002). 'Being-there and being-from-elsewhere: An existential-analytic of exile'. *Reconstruction*, 2(3), pp.1-24. Retrieved from <http://reconstruction.eserver.org/023/erfani.htm>
- Erfani, F. & Whitmire, J. (2004). 'Exile and the philosophical challenge to citizenship'. In M. Hanne (Ed.), *Creativity in Exile* (pp.41-56). Amsterdam: Rodopi.
- Escalas, J., & Stern, B. (2003). 'Sympathy and empathy: Emotional responses to advertising Dramas'. *Journal of Consumer Research*, 29(4), 566-578. doi:10.1086/346251
- Escudero, J. (2013). 'Heidegger on discourse and idle talk'. *Gatherings: The Heidegger Circle Annual*, 3, 1-17. doi: 10.5840/gatherings201331
- Estévez, A. (2012). *Human rights, migration, and social conflict*. New York: Palgrave Macmillan.
- Eubanks, C. L., & Gauthier, D. J. (2011). 'The politics of homeless spirit: Heidegger and Levinas on dwelling and hospitality'. Retrieved from <http://sites01.lsu.edu/faculty/poebuk/wp-content/uploads/sites/2/2013/03/Final-Revised-Version-of-Heidegger-Levinas-Essay-July-12-2010.pdf>
- Freedland, J. (2015). 'Immigration: Let's change the way we talk about it'. *The Guardian*. 24 March. Retrieved March 25, 2015, from <http://www.theguardian.com/commentisfree/2015/mar/24/immigration-lets-change-the-way-we-talk-about-it>
- Freud, S. (1919). The "Uncanny". Retrieved from <http://web.mit.edu/allanmc/www/freud1.pdf>

- Gardner, S. (2007). 'Philosophical aestheticism'. In B. Leiter and M. Rosen (Eds.), *The Oxford handbook of continental philosophy*. Oxford: Oxford University Press.
- Gatti, E. (2009). 'Defining the expat: The case of high-skilled migrants in Brussels'. *Brussels Studies*. doi: 10.4000/brussels.681
- Gelven, M. (1989). *A commentary on Heidegger's Being and Time*. DeKalb: Northern Illinois University Press.
- Goddard, A., & Carey, N. (2017). *Discourse: The basics*. Oxon: Routledge.
- Green, C. (2015). 'Harmondsworth: Detained asylum-seeker sews up mouth in protest at conditions'. *Independent*. 24 March. Retrieved March 28, 2015, from <http://www.independent.co.uk/news/uk/home-news/harmondsworth-detained-asylumseeker-sews-up-mouth-in-protest-at-conditions-10131200.html>
- Gregor, B. (2009). 'Bonhoeffer's "Christian social philosophy" : Conscience, alterity, and the moment of ethical responsibility'. In B. Gregor and J. Zimmermann (Eds.), *Bonhoeffer and Continental thought: Cruciform philosophy*. Bloomington: Indiana University Press.
- Grierson, E. M. (2008). 'Heeding Heidegger's way: Questions of the work of art'. In V. Karalis (Ed.), *Heidegger and the aesthetics of living* (pp.45-64). Newcastle: Cambridge Scholars Publishing
- Grondin, J. (2016). 'The hermeneutical circle'. In C. Lawn (Ed.), *The Blackwell companion to hermeneutics* (pp. 299-305). West Sussex: John Wiley & Sons.
- Guenther, L. (2015). 'Political action at the end of the world: Hannah Arendt and the California prison hunger strikes'. *Canadian Journal of Human Rights*, 4(1), pp.33-56. Retrieved from <http://cjhr.ca/articles/vol-4-no-1-2015/political-action-at-the-end-of-the-world-hannah-arendt-and-the-california-prison-hunger-strikes/>
- Guignon, C. (1993). 'Introduction'. In C. Guignon (Ed.), *The Cambridge companion to Heidegger* (pp.1-42). Cambridge: Cambridge University Press.
- Guignon, C. (2004). 'Becoming a self: The role of authenticity in Being and Time'. In C. Guignon (Ed.), *The Existentialists* (pp. 119-132). New York: Rowman & Littlefield.
- Guignon, C. (2006). 'Authenticity, moral values, and psychotherapy'. In C. Guignon (Ed.), *The Cambridge companion to Heidegger* (2nd ed.) (pp. 215-239). Cambridge: Cambridge University Press

- Guignon, C. (2009). 'The body, bodily feelings, and existential feelings: A Heideggerian perspective'. *Philosophy, Psychiatry, & Psychology*, 16(2), pp. 195-199.
- Hamblet, W. (2003). 'Identity, self-alienation, and the problem of homelessness'. *Symposium*, 7(2), 133-142. doi: 10.5840/symposium20037211
- Haraway, D. (1988). 'Situated knowledges: The science question in feminism and the privilege of partial perspective'. *Feminist Studies*, 14(3), 575-599. doi:10.2307/3178066
- Harries, K. (2007). 'The descent of the logos: Limits of transcendental reflection'. In S. Crowell and J. Malpas (Eds.), *Transcendental Heidegger* (pp. 74-92). Stanford: Stanford University Press.
- Hatoum, M. (1996). *No Way II*. London: Tate Modern.
- Hatoum, M. (1996). *Present Tense*. London: Tate Modern.
- Hatoum, M. (2000- 2001). *Doormat II*. London: Tate Modern.
- Hatoum, M. (2000). *Homebound*. London: Tate Modern.
- Hatoum, M. (2002). *Grater Divide*. London: Tate Modern.
- Hatoum, M. (2009). *Impenetrable*. London: Tate Modern.
- Haslam, N. (2006). 'Dehumanization: An integrative review'. *Personality and Social Psychology Review*, 10(3), pp.252-264.
- Haugeland, J., & Rouse, J. (2013). *Dasein disclosed*. Cambridge, Mass.: Harvard University Press.
- Hegel, G.W.F. (1977). *Phenomenology of spirit*. Oxford: Oxford University Press.
- Heidegger, M. (1971). 'Building, dwelling, thinking'. In A. Hofstadler (Ed.), *Poetry, language, thought* (pp.141-160). New York: Harper and Row.
- Heidegger, M. (1982). *On the way to language*, D. Hertz (Trans.). New York: Harper & Row Publishers
- Heidegger, M. (1988). *The basic problems of phenomenology*, Hofstadler, A. (Ed.). Bloomington: Indiana University Press.
- Heidegger, M. (1992). *History of the concept of time: Prolegomena*, Kisiel,T. (Ed.). Bloomington: Indiana university press.
- Heidegger, M. (1993). *Basic writings*, Krell, D.F.(Ed.). New York: Harper Collins.
- Heidegger, M. (1993). 'What is metaphysics?'. In D.F. Krell (Ed.), *Basic writings* (pp.89-110). New York: Harper Collins

- Heidegger, M. (1993). 'The question concerning technology'. In D.F. Krell (Ed.), *Basic writings* (pp.307-342). New York: Harper Collins
- Heidegger, M. (1993). 'On the essence of truth'. In D.F. Krell (Ed.), *Basic writings* (pp.111-138). New York: Harper Collins
- Heidegger, M. (1993). 'The origin of the work of art'. In D.F. Krell (Ed.), *Basic writings* (pp.139-2012). New York: Harper Collins
- Heidegger, M. (1993). 'Letter on humanism'. In D.F. Krell (Ed.), *Basic writings* (pp.213-266). New York: Harper Collins
- Heidegger, M. (1993). 'The end of philosophy and the task of thinking'. In D.F. Krell (Ed.), *Basic writings* (pp. 427-449). New York: Harper Collins
- Heidegger, M. (1993). 'Modern science, metaphysics and mathematics'. In D.F. Krell (Ed.), *Basic writings* (pp. 267-306). New York: Harper Collins
- Heidegger, M. (1995). *The fundamental concepts of metaphysics: World, finitude, solitude*, McNail, W. & Walker, N. (Eds.). Indiana: Indiana University Press.
- Heidegger, M. (1997). *Phenomenological interpretation of Kant's critique of pure reason*, Pravis, E. & Kenneth, M. (Eds.). Bloomington: Indiana University Press.
- Heidegger, M. (1999). *Ontology - The hermeneutics of facticity*, van Buren, J.(Ed.). Bloomington: Indiana University Press.
- Heidegger, M. (2001). *Being and time*. J. Macquarrie & E. Robinson (Trans.). Oxford: Blackwell.
- Heidegger, M., & Boss, M. (2001). *Zollikon seminars: Protocols, conversations, letters*. Evanston, Ill: Northwestern University Press.
- Hemming, L. (2015). [Review of the book *Making Sense of Heidegger: A Paradigm Shift*, Rowman and Littlefield by T. Sheehan]. *Notre Dame Philosophical Reviews*. 28 June. Retrieved from <https://ndpr.nd.edu/news/58956-making-sense-of-heidegger-a-paradigm-shift/>
- Higgins, C. (2011). *The good life of teaching*. Malden, Mo.: Wiley-Blackwell.
- Hikmet, N., & Blasing, M. K. (2002). *Poems of Nazim Hikmet*. New York: Persea Books.
- Hoffman, E (1989). *Lost in translation*. London: Vintage.
- Honneth, A. (2008). *Reification*. New York: Oxford University Press.
- Honneth, A., & Margalit, A. (2001). 'Recognition'. *Proceedings of the Aristotelian Society (Supplementary volumes)*, 75, 111-139.
- Horkheimer, M. (2013). *Eclipse of reason*. London: Bloomsbury Academic.

- Horner, J. (2012). 'Developing a 'critical migrant ontology': Towards a productive praxis that works across difference'. *Graduate Journal of Asia-Pacific Studies*, 8(1), 16-28.
- Husserl, E. (1999). *Cartesian meditations*, Cairns, D.(Ed.). Dordrecht: Kluwer Academic Publishers.
- Immigration into Medieval England 'has lessons for today' - News and events, The University of York.* (2011). *York.ac.uk*. Retrieved 11 April 2018, from <https://www.york.ac.uk/news-and-events/news/2011/research/medieval-immigration/>
- Inwood, M. (1999). *A Heidegger dictionary*. Oxford: Blackwell Publishing.
- Jonas, H. (1999). *Morality and mortality: Search for the good after Auschwitz*, Vogel, L. (Ed.). Evanston (Ill.): Northwestern University Press
- Kente, M. (1996). *Conditions of freedom and authenticity: Phenomenological and existential studies*. Würzburg: Königshausen & Neumann.
- Khullar, S. (2008). 'Jumping scale, mapping space: Feminist geographies at work in the art of Mona Hatoum'. *UCLA Center for the Study of Women*. Retrieved from <http://escholarship.org/uc/item/7tt02239>
- Kockelmans, J. J. (1972). *On Heidegger and language*. Evanston (Ill.): Northwestern University Press.
- Koutonin, M. R. (2015). 'Why are white people expats when the rest of us are immigrants?'. *The Guardian*. 13 March. Retrieved March 20, 2015, from <https://www.theguardian.com/global-development-professionals-network/2015/mar/13/white-people-expats-immigrants-migration>
- Krell, D. F. (1986). *Intimations of mortality. Truth, time and finitude in Heidegger's Thinking of Being*. University Park: The Pennsylvania University Press.
- Lafont, C. (2005). 'Hermeneutics'. In H. Dreyfus & M. Wrathall (Eds.), *A Companion to Heidegger* (pp. 265-284). Oxford: Blackwell Publishing.
- Lamascus, L. (2006). 'The role of *Gelassenheit* in the work of art'. In E. Chelstrom (Ed.), *Being amongst others: Phenomenological reflections on the life-world*. Newcastle: Cambridge Scholars Publishing.
- Laverty, S. M. (2003). 'Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations'. *International Journal of Qualitative Methods*, 2(3), 21-35. doi: 10.1177/160940690300200303

- Lee-Nichols, R. (2009). *Freedom and finitude: A study of Heidegger and Foucault* (Doctoral dissertation), University of Toronto. Retrieved from <https://tspace.library.utoronto.ca/handle/1807/29951>
- Lewis, J. (2012). 'Heidegger uncovered an encounter with: Mark A. Wrathall, Heidegger and unconcealment: Truth, language, and history'. *PhaenEx*, 7(2), 314-326.
- Lewis, M. & Staehler, T. (2010). *Phenomenology: An introduction*. London: Continuum
- Madison, G. (2005). '*Existential migration: Voluntary migrants' experiences of not being-at-home in the world*' (Doctoral dissertation). City University London. Retrieved from <http://openaccess.city.ac.uk/14787/>
- Madison, G. (2006). 'Existential migration'. *Existential Analysis* 17(2), 238-260.
- Malpas, J. (1997). 'Space and sociality'. *International Journal of Philosophical Studies*, 5(1), 53-79. doi: 10.1080/09672559708570845
- Malpas, J. (2000). 'Uncovering the space of disclosedness: Heidegger, technology, and the problem of spatiality in Being and Time'. In M. Wrathall & J. Malpas (Eds.), *Heidegger, authenticity, and modernity* (pp. 187-203). Cambridge(Mass.): MIT Press.
- Malpas, J. (2006). *Heidegger's topology: Being, place, world*. Cambridge (Mass.): The MIT Press.
- Mansbach, A. (1998). 'Heidegger's Critique of Cartesianism'. In *Twentieth World Congress of Philosophy*. Boston: Paideia Project On-Line. Retrieved from <https://www.bu.edu/wcp/Papers/Cont/ContMans.htm>
- Martínez Vázquez, A. (2013). *Migration: A Heideggerian analysis* (Doctoral dissertation). University College Cork. Retrieved from <https://cora.ucc.ie/bitstream/handle/10468/1556/MIGRATIONAHeiggerianAnalysisFinal2014.pdf?sequence=2&isAllowed=y>
- McCumber, J. (2011). *Time and philosophy: A history of continental thought*. Durham: Acumen
- McGuirk, J. (2008). 'Aletheia and Heidegger's transitional readings of Plato's cave allegory'. *Journal of the British Society for Phenomenology*, 39(2), 167-185. doi: 10.1080/00071773.2008.11006640
- McKenna, K. (2013). 'American teacher can stay in Britain'. *The Guardian*. 17 November. Retrieved April 11, 2018, from <http://www.theguardian.com/uk-news/2013/nov/17/home-office-drops-us-teacher-deportation-threat>

- McTeigue, J. (2005). *V for Vendetta*. UK and Germany: Warner Bros.
- Metso, M., & Le Feuvre, N. (2006). Quantitative methods for analysing gender, ethnicity and migration. Retrieved from https://www.york.ac.uk/res/researchintegration/Integrative_Research_Methods/Metso%20and%20Le%20Feuvre%20Quantitative%20Methods%20April%202007.pdf
- Morgan, J. (1997). 'The poetics of uncovering: Mona Hatoum in and out of perspective'. *Mona Hatoum*, 1-24. Retrieved from https://spacespublicsprojection.files.wordpress.com/2014/07/morgan_hatoum.pdf
- Moran, D. (2000). *Introduction to phenomenology*. New York: Routledge
- Morin, M.-E. (2009). 'Thinking things: Heidegger, Sartre, Nancy'. *Sartre Studies International*, 15(2), 35-53. doi:10.3167/ssi.2009.150203
- Mulhall, S. (2005). *The Routledge guidebook to Heidegger's Being and Time* (2nd ed.). Abingdon: Routledge.
- Nagel, M. (2001). 'Thrownness, playing-in-the-world, and the question of authenticity'. In N. Holland & P. Huntington (Eds.), *Feminist interpretations of Martin Heidegger* (pp.289-306). University Park: The Pennsylvania State University Press.
- Ortega, M. (2004). 'Exiled space, in-between space: existential spatiality in Ana Mendieta's Siluetas series: Special section'. *Philosophy & Geography*, 7(1), 25-41.
- Orwell, G. (1949). *Nineteen eighty-four*. London: Harvil Secker
- Papadopoulos, R. (2002). *Therapeutic care for refugees: No place like home*. London: Karnac Books.
- Parla, A. (2007). 'Longing, belonging, and locations of homeland among Turkish migrants from Bulgaria'. *Centre for Advanced Study Sofia*. Retrieved from <http://www.cas.bg/uploads/files/Sofia-Academic-Nexus-WP/Ayse%20Parla.pdf>
- Patočka, J., & Dodd, J. (1998). *Body, community, language, world*. Chicago (Ill.): Open Court.
- Pazira, N. (2016). 'Possessions they can carry – but the soul of the refugee is left behind'. *The Guardian*. 29 October. Retrieved October 30, 2016, from <https://www.theguardian.com/commentisfree/2016/oct/29/father-carries-suit-kabul-canada-fled-afghanistan-refugees-soul-left-behind>

- Peckitt, M.G. (2009) *Heidegger and the philosophy of life: Kantian and post - Kantian thinking in the work of the early Heidegger as the foundation for a new Lebensphilosophie*, (PhD Dissertation). University of Hull. Retrieved from <https://hydra.hull.ac.uk/assets/hull:2398a/content>
- Peters, M. A. (2008). 'Wittgenstein as exile: A philosophical topography'. *Educational Philosophy and Theory*, 40(5), pp.591-605.
- Pişkin, G. (2010). 'Türkiye'de göç ve Türk sinemasına yansımaları'. *New World Sciences Academy*, 5(1), 45-65. Retrieved from <http://dergipark.gov.tr/download/article-file/186807>
- Pınar, F. (2014). 'Sokakta, parka, yolda gordugunuz o yabancilar kim?'. *T24*. 20 June. Retrieved June 20, 2014, from <http://t24.com.tr/haber/turkiyede-multeci-olmak-afganistanda-gazeteci-ydim-artik-hic-hukmundeyim,261830>
- Plato. & Bloom, A. (1991). *The Republic of Plato* (2nd ed.). New York: Basic Books.
- Polt, R. (1999). *Heidegger: An introduction*. New York: Cornell University Press.
- Polt, R. (2010). 'Being and time'. In B. Davis, *Martin Heidegger key concepts* (pp. 69-81). Durham: Acumen.
- Porter, T. (1996). *Trust in numbers: The pursuit of objectivity in science and public life*. Princeton: Princeton University Press.
- Rabinbach, A. (2000). 'Why were the Jews sacrificed?: The place of anti-semitism in dialectic of enlightenment'. *New German Critique*, (81), pp.49-64.
- Richardson, W. (2003). *Heidegger: Through phenomenology to thought* (4th ed.). New York: Fordham University Press.
- Ritivoi, A. (2002). *Yesterday's self: Nostalgia and the immigrant identity*. Lanham (Md.): Rowman & Littlefield.
- Said, E. (2016). 'The art of displacement: Mona Hatoum's logic of irreconcilables'. In C. Assche. & C. Wallis (Eds.), *Mona Hatoum* (pp. 82-95). London: Tate Publishing.
- Seamon, D. (2013). 'Lived bodies, place, and phenomenology: Implications for human rights and environmental justice'. *Journal of human rights and the environment*, 4:2, pp 143-166. Retrieved from [:http://www.arch.ksu.edu/seamon/SEAMON%20HUMAN%20RIGHTS%20&%20ENVIRONMENTAL%20JUSTICE%20ARTICLE%20published%20copy%20oct%202013.pdf](http://www.arch.ksu.edu/seamon/SEAMON%20HUMAN%20RIGHTS%20&%20ENVIRONMENTAL%20JUSTICE%20ARTICLE%20published%20copy%20oct%202013.pdf)

- Sempera, R. (2007). *Rephrasing Heidegger: A companion to 'Being and Time'*. Ottawa: University of Ottawa Press.
- Shannon J.H. (2018). 'Old anxieties in new skins: The project of al-Andalus and nostalgic dwelling in the new Mediterranean'. In: Y. Elhariry, E. Talbayev (eds) *Critically Mediterranean*. Mediterranean Perspectives. Palgrave Macmillan. doi: 10.1007/978-3-319-71764-7_6
- Sheehan, T. (2011). 'Facticity and Ereignis'. In D. Dahlstrom (Ed.), *Interpreting Heidegger: Critical essays* (pp.42-68). Cambridge: Cambridge University Press.
- Sheehan, T. (2014). 'What, after all, was Heidegger about?'. *Continental Philosophy Review*, 47(3-4), pp.249-274.
- Sheehan, T. (2015). *Making sense of Heidegger: A paradigm shift*. London: Rowman and Littlefield
- Sheng, V. K. (2016). *Fantasies of 'home-making' in the works of Yin Xiuzhen, Mona Hatoum and Nikki S. Lee* (Doctoral dissertation). University of York. Retrieved from <http://etheses.whiterose.ac.uk/15360/1/THESIS.pdf>
- Shubin, S. (2015). 'Migration timespaces: A Heideggerian approach to understanding the mobile being of Eastern Europeans in Scotland'. *Transactions of the Institute of British Geographers*, 40(3), pp.350-361.
- Slack, J. (2014). 'Expert' behind migrant report was man who said just 13,000 would come from Eastern Europe'. *Daily Mail*. 6 November. Retrieved January 20, 2015, from <http://www.dailymail.co.uk/news/article-2822825/Expert-migrant-report-man-said-just-13-000-come-Eastern-Europe.html>
- Sloterdijk, P. (2011). *Spheres: Volume I: Bubbles: Microspherology*. Los Angeles (CA.): Semiotext(e).
- Smith, G. B. (1991). 'Heidegger, technology and postmodernity'. *The Social Science Journal*, 28(3), 369-389.
- Solomon, R. (1997). 'Reflections on Heidegger's Discussion on "Idle Talk"'. In *After Postmodernism Conference*. The International Focusing Institute. Retrieved from http://www.focusing.org/apm_papers/solomon3.html
- Spanos, W. (1993). *Heidegger and criticism: Retrieving the cultural politics of destruction*. Minneapolis: University of Minnesota Press.
- Spinoza, B. (1996). *Ethics*. London: Penguin Books
- Stone, J. (2015). Immigration to Britain has not increased unemployment or reduced wages, study finds. *Daily Mail*. 7 February. Retrieved February 8, 2015, from

- <http://www.dailymail.co.uk/news/article-2822825/Expert-migrant-report-man-said-just-13-000-come-Eastern-Europe.html>
- Temelkuran, E. (2016). 'Truth is a lost game in Turkey. Don't let the same thing happen to you'. *The Guardian*. 15 December. Retrieved December 16, 2016, from <https://www.theguardian.com/commentisfree/2016/dec/15/truth-lost-game-turkey-europe-america-facts-values>
- Temelkuran, E. (2017). 'Reality is warped in Turkey'. *The Guardian*. 21 July. We may never get it back. Retrieved July 21, 2017, from <https://www.theguardian.com/commentisfree/2017/jul/21/erdogan-turkey-coup-turkish-president>
- The Migration Observatory. (2013). *Migration in the News: Portrayals of Immigrants, Migrants, Asylum Seekers and Refugees in National British Newspapers*. Oxford: Oxford University Press. Retrieved from <http://www.migrationobservatory.ox.ac.uk/resources/reports/migration-in-the-news/>
- Thoibisana, A. (2008). 'Heidegger on the notion of Dasein as habited body'. *Indo-Pacific Journal of Phenomenology*, 8(2).
- Trilling, D. (2014). 'Syrians in Bulgaria: "Why don't they help us"'. *Aljazeera*. 6 May. Retrieved May 8, 2014, from <http://www.aljazeera.com/indepth/features/2014/05/syrian-refugees-bulgaria-why-don-they-help-us-europe-migr-20145574312755269.html>
- Triulzi, A. & McKenzie, R.L. (2013). *Long journeys African migrants on the road*. Leiden: Brill
- Usborne, S. (2015). 'Katie Hopkins has just written a piece so hateful that it might give Hitler pause – why was it published?'. *Independent*. 18 April. Retrieved April 20, 2015, from <http://www.independent.co.uk/voices/katie-hopkins-when-is-enough-enough-10186490.html>
- Vallega, A. A. (2003). *Heidegger and the issue of space: Thinking on exilic grounds*. University Park: The Pennsylvania State University Press.
- Van de Walle, G., Turner, P., & Davenport, E. (2003). 'A study of familiarity'. *Human-Computer Interaction-Interact* (3), pp. 463-70.
- Varsamopoulou, E. (2007). 'Three movements of life: Jan Patočka's philosophy of personal being'. *European Legacy*, 12(5), pp.577-588.

- Visser, F. S., & Kouprie, M. (2008). Stimulating empathy in ideation workshops. In *Proceedings of the Tenth Anniversary Conference on Participatory Design October 2008*. Indiana University. pp. 174-177
- Wadsworth, J. (2015). 'Immigration and the UK labour market'. *CEP Election analysis*, LSE. Retrieved from http://cep.lse.ac.uk/_new/publications/keyword.asp?keyword=immigration
- Wallis, C. (2016). 'Materials and making'. In C. Assche & C. Wallis (Eds.), *Mona Hatoum* (pp.118-139). London: Tate Publishing.
- Wessel, J. S. & Rensmann, L. (2012). 'The paralysis of judgement: Arendt and Adorno on antisemitism and the modern condition'. In L. Rensmann & S. Gandesha (Eds.), *Arendt and Adorno: Political and philosophical investigations*. Stanford: Stanford University Press
- Wheeler, M. (2015). 'Martin Heidegger'. In E.N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2015 Edition). Retrieved from <http://plato.stanford.edu/archives/fall2015/entries/heidegger/>.
- Wisniewski, J. (2012). *Heidegger: An introduction*. Lanham: Rowman & Littlefield.
- Withy, K. (2012). 'The Methodological role of angst in Being and Time'. *Journal of The British Society For Phenomenology*, 43(2), 195-211. Retrieved from <https://repository.library.georgetown.edu/bitstream/handle/10822/761592/Withy%20-%20AM%20-%20The%20Methodological%20Role%20of%20Angst%20in%20Being%20and%20Time%20-%20August%202011.pdf?sequence=6>
- Withy, K. (2014). 'Situation and limitation: Making sense of Heidegger on thrownness'. *European Journal of Philosophy*, 22(1), pp.61-81
- Withy, K. (2015a). *Heidegger on being uncanny*. Cambridge: Harvard University Press.
- Withy, K. (2015b). 'Being and the sea: Being as phusis and time'. In L. Braver (Ed.), *Division III of Heidegger's Being and Time: The unanswered question of being*. Cambridge: MIT Press.
- Woolley, A. (2014). *Contemporary asylum narratives: Representing refugees in the twenty-first century*. Hampshire: Palgrave Macmillan.
- Woolley, A. (2014). 'Who's afraid of the global poor?'. *Open Democracy*. 18 June. Retrieved June 20, 2014, from <https://www.opendemocracy.net/5050/agnes-woolley/who%27s-afraid-of-%27global-poor%27>

- Wrathall, M, A. (2011). *Heidegger and unconcealment: Truth, language and history*. Cambridge: Cambridge University Press
- Yalçın, S. (2010). Oradaydim belgeseli 1989 Bulgaristan gocu [Video file]. 14 May. Retrieved April 11, 2018, from <https://vimeo.com/23347754>
- Young, J. (2000). 'What is dwelling? The homelessness of modernity and the worlding of the world'. In M. Wrathall and J. Malpas (Eds.), *Heidegger, authenticity, and modernity* (1). Cambridge: MIT Press, pp. 187-203
- Young, J. (2001). *Heidegger's philosophy of art*. Cambridge: Cambridge University Press.
- Young, J. (2011). 'Heidegger's Heimat'. *International Journal of Philosophical Studies*, 19(2), 285-293.
- Zahavi, D. (2003). 'How to investigate subjectivity: Natorp and Heidegger on reflection'. *Continental Philosophy Review*, 36(2), 155-176.
- Zahavi, D. (2008). 'Phenomenology'. In: D. Moran, ed., *The Routledge companion to twentieth century philosophy* (pp.661-692). New York: Routledge
- Žižek, S. (2000). *The ticklish subject: The absent centre of political ontology*. London: Verso.
- Žižek, S. (2014). *Event: Philosophy in transit*. London: Penguin Books.
- Çüçen, K. (1998). 'Heidegger's reading of Descartes' dualism: The relation of subject and object'. In *Twentieth World Congress of Philosophy*. Boston: Paideia Project On-Line. Retrieved from <http://www.bu.edu/wcp/Papers/Cont/ContCuce.htm>
- Çavuşoğlu, E. (2009). Liminal crossing [Video file]. Retrieved April 11, 2018, from <https://www.ex-nunc.org/m-h-i-shifting-lines>
- Ökten, K.H. (2012). 'Giriş'e giriş: Varlık be zaman'ın "Giriş" kısmı hakkında notlar'. *Cogito* (64). Istanbul: Yapı Kredi Yayınları.

Appendix

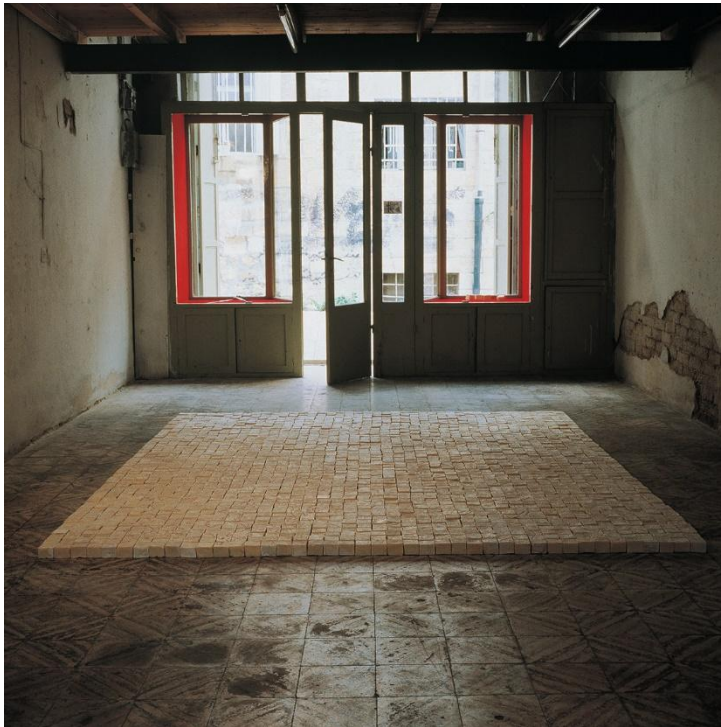


Figure 1: Mona Hatoum. *Present Tense*. 1996. Soap and glass beads. 4.5 x 299 x 241 cm (1.75 x 117.75 x 95 in.). Installation view at Gallery Anadiel, Jerusalem © Mona Hatoum. Courtesy Gallery Anadiel, Jerusalem (Photo: Issa Freij)



Figure 1 detail.

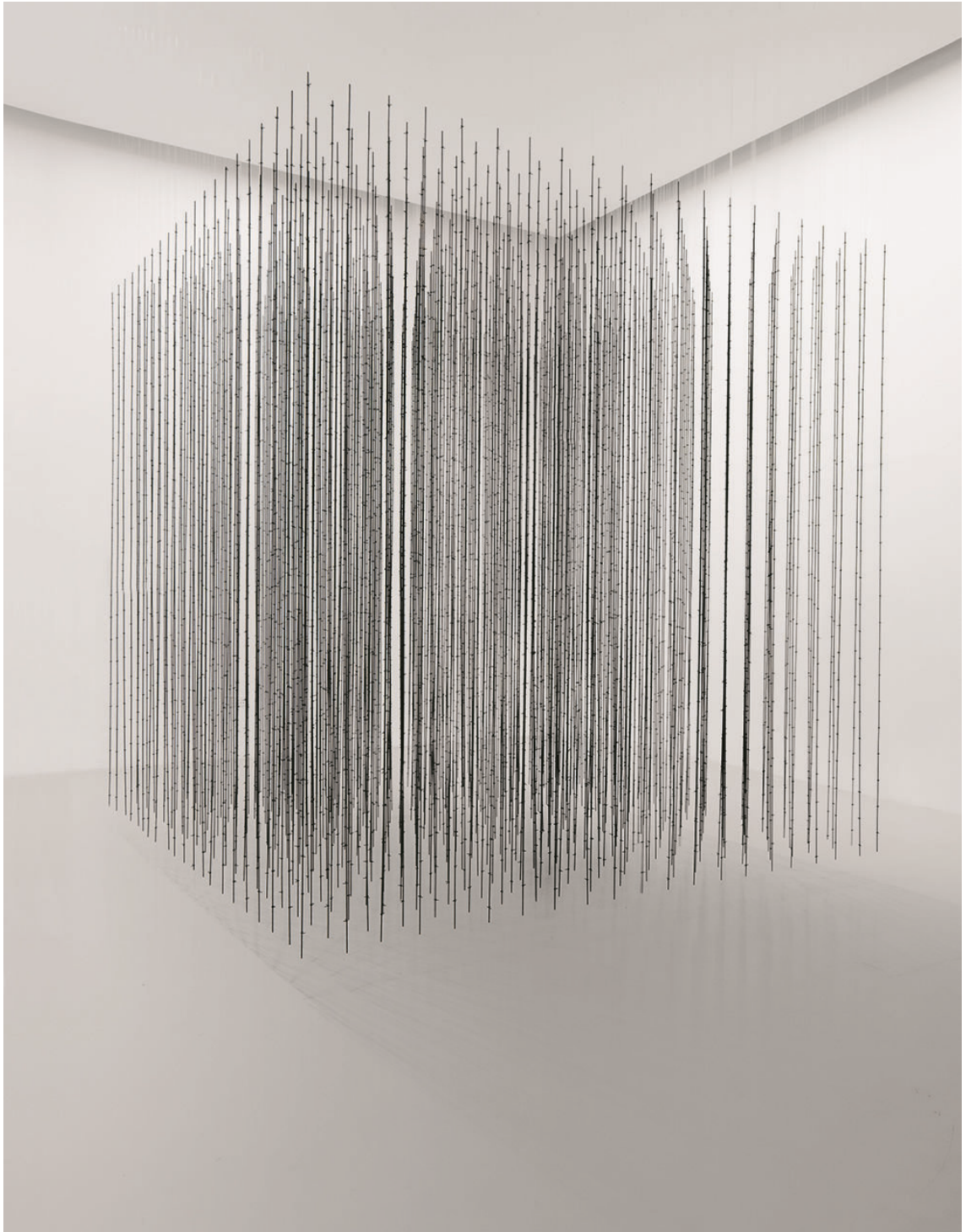


Figure 2: Mona Hatoum. *Impenetrable*. 2009. Black finished steel and fishing wire 300 x 300 x 300 cm. (118 x 118 x 118 in.). Installation view at Mathaf: Arab Museum of Modern Art, Doha, 2014 © Mona Hatoum. Courtesy Mathaf: Arab Museum of Modern Art (Photo: Markus Elblaus)



Figure 3: Mona Hatoum. *Grater Divide*. 2002. Mild Steel 204 cm x variable width and depth (80 1/4 in. x variable width and depth) © Mona Hatoum. Courtesy White Cube (Photo: Iain Dickens)



Figure 4: Mona Hatoum. *No Way II*. 1996. Stainless steel and enamel 13 x 22 x 27 cm. (5 x 8.75 x 10.75 in.) © Mona Hatoum. Courtesy the artist (Photo: Edward Woodman)



Figure 5: Mona Hatoum. *Doormat II*. 2000-2001. Stainless steel, nickel-plated brass pins, canvas and glue. 3 x 72.5 x 42 cm (1 1/4 x 28 1/2 x 16 1/2 in.) © Mona Hatoum. Courtesy of Alexander and Bonin, New York (Photo: Oren Slor)



Figure 6: Mona Hatoum. *Homebound* 2000. Kitchen utensils, furniture, electric wire, light bulbs, dimmer unit, amplifier and two speakers. Dimensions variable. Installation view at The Menil Collection, Houston© Mona Hatoum. Courtesy of The Menil Collection, Houston (Photo: Fredrik Nilsen)