

The Age of Planetary Space

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The Age of Planetary Space
On Heidegger, Being, and Metaphysics of Globalization

by
Mikko Joronen

TURUN YLIOPISTO
UNIVERSITY OF TURKU
Turku 2010

From the Department of Geography
Faculty of Mathematics and Natural Sciences
University of Turku
Turku, Finland

Supervised by

Professor Harri Andersson
Department of Geography
University of Turku
Turku, Finland

Professor Sami Moisio
Department of Geography
University of Oulu
Oulu, Finland

Reviewed by

Professor Robert Mugerauer
Department of Urban Design and Planning
University of Washington
Seattle, USA

Dr. Mitch Rose
Department of Geography
University of Hull
Hull, UK

Opponent

Professor John Pickles
Department of Geography
University of North Carolina
Chapel Hill, USA

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Acknowledgements

In *Whatever Works*, one of the outstanding late comedies of actor/writer/director legend Woody Allen, the main character Boris Yellnikoff, surprisingly acting and looking like the director himself, wakes up in the night shouting “Horror! Horror!”. Apparently a young runaway girl from the southern states of the USA, for whom this cynical and resigned Nobel price nominated professor of quantum physics had afforded a sleep for a night after realizing the girl is too dumb and naïve to survive in New York for more than three days, had turned off the apartment lights in the most ordinary way. “I saw the abyss”, the main character crystallizes his anxiety after waking up to the unordinary darkness surrounding his sleep. Such a sudden touch of darkness led to an immediate and absurd existential crisis by reminding the poor professor about the bottomless pit, the abyss, gaping open on the edge of the ordinary ways through which we tend to flee the call of finite existence.

Writing this dissertation has first and foremost been a time for moments each one allowing for a unique contemplation of existence, its finitude, its possibilities; in particular, of how our contemporary age constantly seems to obscure, not just the existential finitude, but the whole existence of the question of existence – the matter that we live our lives for a short moment by mainly forgetting the mystery that being takes place at all. Accordingly, the process of writing this dissertation has not been a continuous one moving step by step towards a more progressive recovery of the core matters of the core subject. It has rather been a time of interruptions, of constant stops and moments turning (“in the face of the abyss” one may say) the ordinary into the very unordinary. Such a series thus consists of the momentary recoveries of the matter that the most unordinary is in fact the ordinary itself. Expressing gratitude is one of these moments of existential recovery, an awakening to the matter that the ordinary routine of almost six years of work has been made possible by extraordinary people with unordinary care.

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Introduction

From all of the ways modern technology has transformed us, the world, and the earth, spatial magnitude may be the one having consequences most comprehensive and pervasive. In the appendix to one of his best-known essays, *The Age of the World Picture*, German philosopher Martin Heidegger (1889–1976) describes this technological transformation in terms of what has apparently become known as the process of globalization, an increasingly spreading globe-wide connectedness of things from societal practices to the use of natural entities. We are now faced with the “planetary imperialism of technologically organized man”, Heidegger writes, with a technology of “organized uniformity” that has become “the surest instrument of total rule over the earth” (Heidegger 1977d:152). Although it has become somewhat self-evident that after a couple of decades of rapid intensification this technological conquest of planetary space has grown in monumental heights, it is equally apparent that the issue of globalization is not solely emptied into recent speeding up of the loss of the sense of distance. The globe rather seems to provide a symbol for an entire age of technological conquest and ordering. In fact, it is this technological conquest, as Heidegger points out in his other much cited essay *Question Concerning Technology*, which is not a mere “order of a machine” but a way of revealing, that constitutes an entire era of ‘gigantic’ ‘enframing’ (*Gestell*) of the terrestrial globe, the planetary earth (1977a:23). In a fundamental sense of the word, we contemporaries are being caught up in a “cyber-world of the real”, thrown into a world governed by technical command revealing the whole of the earth as nothing but a reserve on call for the networks of its commanding orderings. By implicitly indicating fundamental levelling and ever-heightening possession of the space of the earth, such ordering of things has turned the earth into a planetary resource to be used up by the manipulative powers of technological societies. It is this technological power, which evermore reaches ahead by calculating and arranging things as functions according to its own ordering power that defines the fundamental outcome of the technological revealing of planetary space: the uniform capturing and positioning of spatial relations of things into a framework of total orderings.

What is peculiarly interesting in the former openings of Heidegger is that they present an *ontological* reading of the conditions, which made possible the spatial revealing constitutive for the diversity set of contemporary globe-wide phenomena, in a context of their *historical* constitution. In spite of the huge amount of literature, already among geographers, concerning the issues related to globalization processes, such an onto-historical reading of the metaphysical underpinnings of our planetary age has been, unfortunately, almost conspicuous by its absence (See however Dallmayr 2001, 2005; Elden 2005a; Hetherington 2002; Joronen 2008, 2010; Kisiel 2001a; Ritzer 2003; Rose 2004; Ziarek 2004). In such an onto-historical reading what has become a pale geopolitical fact – a fact that has frozen itself even to spatial theories as one of the natural ‘scales’ among others: the global scale – is cracked open for ontological exploration and historical destruction. In particular, Heidegger’s notions about the historical emergence of the manipulative power of ‘machination’ (*Machenschaft*) – the possessive and coercive power (*Macht*) of ordering – and technological ‘enframing’ (*Gestell*) of things into orderable and flexibly mouldable resources, insightfully articulate the emergence of historically and spatially significant moment of completion of the whole tradition of Western metaphysics: its outgrowth in terms of planetary unfolding. The rise of planetary unfolding, thus, is neither contingent nor historically unbound, but reflects a series of historical transformations concerning our grounding understanding of things and their spatial nature. Such emergence signifies, to be precise, a happening of historically and spatially significant moment of completion: an outgrowth of the metaphysical thinking of early Greeks, especially their notion of *tekhnē*, in terms of globally expanding systems of calculative and willfull orderings. As it is argued in the present study, globalization does not mark a mere re-scaling that takes place in contemporary societal discourses and practices; it is rather based on a completion of the logic intrinsic to Western metaphysical rationality, such completion taking place through the onto-historical emergence of the calculative ordering making it possible for things to relate to each other in an increasingly planetary way.

By interrogating and articulating the condition of planetary-wide unfolding Heidegger undertook a decades-long thinking from ‘machination’ (*Machenschaft*) to technological ‘enframing’ (*Gestell*) that evidently has much to offer for contemporary globalization studies and geographical thought, spatial ontology in particular. Given this, it is rather curious that during the last four decades or so, geographers’ Heidegger reception has almost lacked Heidegger’s views of globalization (nonetheless, see Mugerauer 1994:118–119; Elden 2005a, 2005b; Joronen 2008, 2010; on Heidegger’s legacy among geographers and geographical thought see Buttimer 1976; Relph 1976, 1981; Pickles 1985; Seamon & Mugerauer 1985; Seamon 1993; Strohmayr 1998; Thrift 1999, 2008; Wollan 2003; Paddock 2004; Schatzki 2007:56–90; Elden 2006a; Mugerauer 2008). In this inquiry it is shown how Heidegger’s thinking as a whole, and its critical aspects in particular, can be better understood on a basis of comprehension of Heidegger’s deconstructive critique of the metaphysical conditions grounding the present planetary age. Heidegger’s notions of ‘machination’ and ‘enframing’, then, are not mere articulations of the limits of particular ontological conditions constitutive for the contemporary age of planetary space; they also denote a critical exploration of its genealogical preparation. The present work aims precisely to show how the planetary

enframing of things marks a fundamental implementation of hidden consummation of metaphysical ambition to ground now being re-adopted into operational clarity of limitless ordering of calculation. It is such emergence of the technological power of calculative ordering that is constitutive for the happening of space under the auspices of globalization.

When it comes to the general trails of contemporary spatial theory, during the decades the discussion has not just exploded into different disciplines and areas of study, as Relph (2008:5) and Soja (1999) among others have convincingly showed, it has equally spread into different forms, theories, and uses, all inexhaustible to the disciplinary boundaries. While it is fully appreciated that such widening of approaches makes evident the processes as well as the variety of economic, cultural and political forces operative in the constitution and framing of different modes of spatiality, at worst the focus has been shifting more and more on those external forces and factors reproducing and redefining the rich variety of spatialities. Even among geographers it has become a commonplace that spatial concepts such as place and space are understood in terms of power, capital, ideology, or social production, thus being sufficiently explained in terms of categories and forces independent from the ontological logic fundamentally their own. Place, for instance, has been understood in terms of being entangled with the power regimes peculiar to various historical formations, treated as a social construction and effect of social and economic circumstances, transformed into anthropomorphic forms of cultural practices and scalar politics, or alternatively seen in terms of mere effects that place gives to other processes (See for example Harvey 1989, 1996; Amin 2002; Paasi 2004; Massey 2005; Rose-Redwood 2006; Lorimer 2008; Malpas 2008b). Accordingly, here the focus seems to be less on spatiality as such (i.e. on spatial ontology) and more on spatiality as it is produced by the external forces, processes, and factors. Such reasoning, thus, tends to posit equivalence between the spatial and the former ramifications, without fully explicating the question concerning the translatability of spatiality to an order of conditions external to the ontological force ownmost for it. At worst, the possibility of spatial ontology specific and own to the happening of space and place becomes excluded *a priori*: space and place become a corollary of a view that they can be solely defined in terms of categories apart from them, that is, in terms, which are not just independent on them, but used to show how spatiality remains unavoidable subordinate to them.

By leaning mainly on Heidegger's late- and mid-period writings, the present study aims to show how place and space should be above all explored in terms of ontological logic intrinsic (or 'ownmost') to their happening as finite sites through which the spatial openness, the 'free-expanse' of 'making-room', for the historical unfolding of things becomes released. The study hence shows how Heidegger's understanding of spatially orientated concepts, such as place, site, space or earth, provides a way of thinking that is capable of revealing those fundamental ontological implications and finite structures, which remain hidden within their own historical happening, such hidden implications thus creating a series of onto-historical Events step-by-step maturing and mutating towards the contemporary Event of planetary enframing of things and their spatiality. Accordingly, through the notion of Event it becomes possible to think spatiality, not just narrowly in accordance with the huge influence Heidegger evidently could have

on spatial theory, but also in accordance with the series of transformations behind the emergence of ontological conditions constitutive for the age defining spatial phenomenon of globalization.

As the former paragraphs indicate, the spatial logic of possibility behind the emergence of contemporary planetary-wide conquest of the earth is perhaps nowhere as profoundly demonstrated as in the thinking of one of the 20th century's most influential philosophers, Martin Heidegger. Although a few very recent explorations have posed the question of globalization vis-à-vis to such interesting notions of Heidegger, such as 'earth' and 'world' (Turnbull 2006), 'calculation' and 'territory' (Elden 2005a), 'machination' (Dallmayr 2001), 'total mobilization' (Radloff 2007a; See also Radloff 2007b; Hemming 2008), or alternatively discussed the ontological issues related to globalization in general terms (Kisiel 2001a; Ziarek 2004; Joronen 2008), inquiries explicitly operating with both subjects – the ontological underpinnings of globalization as well as the genealogical preparation of these metaphysical postulates – have been not just a marginal part of the globalization studies, but also of the overall Heidegger reception. In spite of the matter that Heidegger's better known later writings about technological ordering and manipulation of the spatial relatedness of things through what he calls their 'enframing' (*Gestell*) are already capable of providing a mature picture about the historical emergence of the mode of revealing that evidently leads to the emergence of rapidly intensifying planetary connectedness, the present work aims to show that it was already Heidegger's earlier, the often called mid-period work dating back to the late 1930's writings such as *Besinnung* (Mindfulness), *Beiträge zur Philosophie (vom Ereignis)* (Contributions to Philosophy (from enowning)) and *Die Geschichte des Seyns*, that along with the *Nietzsche*-lectures written between the years 1936 and 1946 afford even more profound insight into the ontological and functional nature of the crucial phenomena now increasingly taking place in global scale. Heidegger's discussion about the rise of the willfull power of 'machination' (*Machenschaft*) in his late 1930's writings, then, does not just echo his well-known later thinking on technology, but also affords a profound view to the historical emergence of the technological ordering of space – to an ordering, which by framing spatial relations of things through systems of undifferentiated orderings eventually led to the rise of the contemporary planetary age.

In spite of Heidegger's deep-rooted and, it could be argued, far-reaching understanding about the planetary completion of the legacy of Western metaphysical thinking, it was not until the end of the 20th century that we were to witness the full scope of 'machination' in terms of spatial magnitude. Today economic rationalities seem to span the whole of the earth as nothing other than a big market place subjugated under the domination and logic of their calculative orderings. Nevertheless, owing to the matter that Heidegger's writings about planetarization took place between mid 1930's and mid 1970's, it is not lucid whether Heidegger was ever fully capable of understanding the planetary implications of technological unfolding in a manner that would have foreseen the contemporary culmination – if this is the case then Heidegger's thinking would be prophetic. On the other hand, Heidegger's foresight may be precisely one of the reasons Heidegger's thinking is more acute then ever: if we consider Heidegger's mid- and late-period understanding about the circularly heightening and gigantic characters of the ordering power of 'machination' (*Machenschaft*), as well as his references to the undif-

ferentiated levelling of beings into orderable standing-reserve in technological ‘enframing’ (*Gestell*), relevance to contemporary decoding of things into completely orderable digital information as well as to the regulated flexibility of planetary networks of capitalist mode of production becomes rather self-evident.

Although Heidegger obviously could not foresee the ontic consequences of technological thinking – the internet, the globalization of capitalism, the way the latter speeded up the former so that in addition to productionist logic of technological unfolding also the process of exchange became an integral part of the rise of the globalization – his mature understanding about the ontological structure that eventually led to the rise of the planetarization is not simply overstepped by referring to ontic nuances of recent developments. In fact, as Feenberg pinpoints (2005:6), the case is almost the contrary: when Heidegger wrote about technology it was still “intellectually respectable” to ignore his views about gigantic, total, and global characters of the logic intrinsic to technological revealing. However, during the last few decades we contemporaries have become increasingly satiated with awareness about the matter that we now live in a technological age, witnessing its global trajectories. Such awareness, of course, could be understood as a symptom of the growing number of more and more complex technological devices we are increasingly dependent on. From the ontological perspective, however, this apparently is not the case: the multiplicity of the ontic consequences should not blind us from the matter that behind them lays the age grounding understanding based on a historically destining mission of being. These contemporary changes, then, are understandable implications of the intensification and perhaps unpredictably gigantic size of the logic intrinsic to the ontological condition Heidegger described decades ago as technological ordering and machination. Heidegger, thus, did not just contrive to discuss the possible spatial implications of the operations of technological machination already at the end of 1930’s; he also managed to show how the emergence of such machination is structured to lead to a whole new era of gigantic computing in which the whole of the earth eventually turns into a global resource to be used and used up by a way of greater ordering and efficiency.

Accordingly, Heidegger understands modern technology above all as a metaphysical project. Modern technological devices, from the “manual technology and manufacture” of the industrial age to the revolutions made first by the “engine technology” and then by what Heidegger (1998h:132–133) calls the ruling determination of modern technology as “cybernetics” (i.e. the rise and irruption of the systems of maximum possible automation of command), all manifest a peculiar mode of revealing that is not just total in nature, but an ever-growing imperial drive structured to constantly reach towards global enlargement and intensification. Eventually such technological unfolding leads to a diversity of phenomena, including the worldwide homogenization of modes of living, the constant mobilization of cultural and economic practices, the global circulation of information, goods, capital, people, and knowledge, the establishment of colossal stocks of energy with massive potentiality of destruction as well (with the weapons of mass destruction), and the commodification and productisation of all aspects of life from nature to culture, from genetic information to consumption culture – even a certain insensibility with regard to tragedies of suffering (for instance through the television spectacles of war and catastrophe), as Haar adds (1993:80; see also Gillespie 1984:128;

Mugerauer 2008:xv-xviii). In spite of the seemingly diverging characters, the former phenomena are nothing but epiphenomena of the age defining metaphysical scaffolding of technological revealing; it is the 'framework' of calculative drive, the technological revealing of 'enframing', which allows for multiple set of phenomena to emerge. As will be later shown in more detail, such sense of unity is first and foremost typical for a metaphysical mechanism of unfolding operative throughout the 2300 year tradition of Western thinking, a mechanism still being constitutive for the contemporary technological 'enframing' (*Gestell*) and self-heightening 'machination' (*Machenschaft*) of all things. As a matter of fact, it is the planetary outcome of such a technological mode of unfolding, which according to Peter Sloterdijk (2009) was first initiated and started as a 'mathematical globalization' – as a project that in Heideggerian reading was boosted into its technological form by early modern philosophers and mathematical physicists – further proceeding as a 'terrestrial globalization', finally leading to an age of 'planetary globe', which eventually turned the earth into a mere planet under totally penetrable networks of orderings (Thrift 2008:234–235; Morin 2009; See also Heidegger 1998h:133; Dallmayr 2005:44; Radloff 2007b:36–48). As the thesis will show, the contemporary planetary unfolding was first initiated by the latent ground of thought behind the metaphysical formulations of early Greek philosophers, further boosted by the mathematical developments of early modern thinkers, finally coming forth as cybernetic systems of ordering cast upon the planet. In such a planet, conceived as a mass of matter wandering in empty universe, everything is called to be useable, penetrable, mouldable, 'decodable' and mobile.

In addition to the matter that the present study explores what could be called the neglected metaphysical and onto-historical aspects of globalization, also presenting an exploration of Heidegger's so far less discussed notions concerning planetary thinking, the study evidently needs to begin from a new hermeneutic situation of late modernity. It thus constitutes its own hermeneutic circle, although this is evidently done through a dialogical engagement with Heidegger's thoughts as well as with works and commentaries related to the large corpus of Heidegger's works. Therefore, in as much as we have a study about globalization and spatial ontology based on a detailed reading of Heidegger's geographically relevant thoughts, we also have a study about ontological and being-historical constitution of a phenomenon that is not only inexhaustible to Heidegger's thoughts alone, but whose happening is first and foremost something Heidegger's thinking responds to. As a consequence, Heidegger's views concerning the emergence of the conditions that enabled the planetary manner of thinking are pushed towards their limits in proportion to the intensified planetary connectedness, which Heidegger, paradoxically, could not foresee, but which anyhow is a logical outcome of what Heidegger wrote about the technological rationality of handling, producing, and mobilizing things. The present study thereby denotes, in addition to the preservation of Heidegger's thoughts through a dialogue, a re-valuation, re-thinking and development of Heidegger's thinking in proportion to the intensified and unparalleled planetary situation of the 21st century. Perhaps such strategy is more to think globalization through Heidegger, a strategy of acknowledging the coherency of his intellectual project without being totally converted to it.

What makes such an effort complicated is that Heidegger's language is evidently

strange and unconventional – from time-to-time even opaque. This, however, is neither an arbitrary outcome nor a sign of weakness of Heidegger’s thinking, but results precisely from Heidegger’s method of thinking. The background is, as Feenberg writes (2005:22), that Heidegger is “attempting to think the Western metaphysical tradition as a whole without being limited to the terms of its latest stage, the stage in which, of course, he himself is situated”. In order to overcome the tradition of metaphysical determinations, Heidegger simply cannot use the concepts and the language of the tradition. At the same time, such an attempt cannot be based on a completely personal creation of new conceptual apparatuses floating free of all situatedness. As a consequence, Heidegger needs to struggle against the tradition, which means, that the more familiar and better known concepts of the tradition can not serve explanations, but have become something that we need to explain. Instead of concepts such as ‘consciousness’ or ‘experience’ Heidegger therefore talks about ‘revealings’ and ‘concealments’ that these concepts themselves bring about. It is by this way that Heidegger is capable of providing conceptual apparatuses, which rise out of the very history Heidegger is trying to explain and overcome, while at the same the fundamental aim of this is to think the lost, but intrinsic, source of the whole metaphysical history precisely *through the history* this source itself has granted and made possible. This ultimate source is what Heidegger calls *being* (or by underlining its originary non-metaphysical openness, as *be-ing*), while the hidden history it has granted he discusses in terms of the *Event* of being. It is, thus, such ‘happening’ of being that appropriated all historical sending of different epochal intelligibilities in the first place, but whose finitude became obscured through this process by virtue of the metaphysical mechanism that moulded being into a permanent condition, into a ground of unfolding, behind beings. It is by this way that it becomes possible to provide a trans-historical constituent (the Event), which at the same time operates only through the history of ontologically decisive bedrocks it has constituted.

Nevertheless, the former explanation may justify the original language of Heidegger, but does it necessarily justify the adaptation of Heideggerean language here? As Sheehan (2001a) and Feenberg (2005:23) emphasize, there is a risk that we end up in scholastic play that requires remarkable dedication to the issues that go beyond the common sense language (purposely though). However, the other risk, which I think is more alarming, is that we adopt the concepts burdened with the tradition, at worst reducing the complex issues of Heidegger to the concepts with metaphysically suspicious prejudices, when such metaphysical prejudices were precisely the very thing Heidegger tried to overcome. In fact, as Malpas adds (2006:35–36), such a reductive account would also overlook the matter that concepts are never isolated and unambiguously definable, but related to a larger field of relations so that the same term will appear in slightly different light depending on the other terms which it is related to. Such a capability of language to carry multiple meanings is thus a richness we should take advantage of: instead of simply reducing concepts to unambiguous definitions, through different nexuses of relations we could get a much richer picture even about the most central concepts. In fact, this also explains why Heidegger himself used words with overlapping ways, why the etymologically revealing connections were constantly brought out, as well as why Heidegger used words with similar sound or structure (for instance the verb *stellen* is used in order to signify the technological ‘enframing’, *Ge-stell*, as well as

the re-presentational relation to things it brings with, *Vor-stellen*), or groups words together by using pre-fixes (e.g. *Gestell*, *Geschick* etc.) (see for instance Casey 1984:603). Thus, in addition to the circumstance that we should not adopt metaphysically burdened concepts of the tradition, but instead show what these concepts conceal in their constitution, there are plenty of other reasons to adopt more Heideggerean style, in spite of the possible risk of losing impatient readers.

In order to explicate the nature and emergence of the onto-historical conditions of globalization, the work is divided into three main parts. Part I (*The Event: Be-ing, Space, History*) concentrates on historical and spatial aspects of Heidegger's writings concerning the 'Event of unfolding' (*das Ereignis*). Such a notion of the 'Event', the happening of being, time, and space, is seen as a crucial and promising, but yet a rather undeveloped approach to the spatial ontology. Thus, Part I of the work will discuss the Event in terms of what I call a 'twofold ambiguity' of its operational logic. According to the first side of the ambiguity, named as an 'ontological ambiguity of the ground', being grounds our thinking by moulding an epochal and world-disclosing horizon of intelligibility that reveals things to us 'as some(-)thing(s)'. However, although by this way being defines the sense of how that 'what is' is historically unfolded to us, being equally hides itself through its way of not being shown in what appears at first. Thus, 'being' denotes a *concealed* ontological condition and so a limit of the historical ground of intelligibility, even though out of these limits it at the same time inconspicuously *unfolds* a clearing of disclosure through which the grounding of understanding takes place. Being (literally) *takes place* as an Event that unfolds a clearing, a site for beings, including us, to emerge, to come forth as intelligible, but only by hiding its own inconspicuous mode of unfolding. In fact, this is what this inquiry is basically about: about the exploration of the inconspicuous horizon of unfolding constitutive for the intelligibility behind the contemporary happening of globalization. By enabling our articulation and intelligible understanding of beings, Event of unfolding always happens behind our backs, so that we always presuppose an unfolding intelligibility (not just in terms of pre-understanding as held in *Being and Time*, but as a broader mechanism of coming to presence of things through a site from which we find ourselves dwelling in), which we cannot articulate at first. It is for this reason Event (*das Ereignis*) signifies an ambiguous 'self-concealing-revealing' of being.

Accordingly, Part I of the work prepares the discussion concerning the metaphysical underpinnings of globalization in Part II by showing that in the core of the contemporary ground of technological intelligibility exists a peculiar happening of being that secretly holds sway as a finite event of unfolding. My claim is that Heidegger's realization of the self-concealing mechanism of the unfolding of being above all helps us to approach the limits of the 'hidden mastery' of the latent ground of unfolding, the imperatives behind the intensifying reach towards planetary space that hide their own limitedness as a finite happening of unfolding, as a age-grounding intelligibility. Thus, the ambiguity of the simultaneous happening of *concealing* and *unfolding* – the first ambiguity of the Event – helps us to understand how the contemporary planetary unfolding of space withdraws its ontological limits by concealing the originary finitude of its own Event, that is, by obscuring the finitude of Event constitutive for the coercive

makeability that sets things forth according to their capability of being used up.

As already mentioned, Heidegger's discovery of the calculative operations of the power of machination was a crucial part of his understanding about the history of Western thought emerging out of the 'first beginning' of early Greeks, out of the preparation made by the first oblivion and darkening of the question of being. Since such historical preparation is equally granted by the 'Event of unfolding' (*das Ereignis*) – after all, such granting constitutes a series of preparing events of unfolding – the ambiguity of the Event is eventually doubled: be-ing happens *in-historically* (i.e., as a finite historical epochs of unfolding), but the Event itself, the fact that being takes place at all, denotes a *non-historical* chance for all intelligibilities to emerge. In other words, the calculative drive of the power of machination that grounds the event of planetary space also follows and reflects a succession of preparing Events. If we are then to touch the 'non-historical' Event, it is not by merely discussing its general mechanism, as is done in Part I, but only after encountering the operative history of its singular happenings, the characteristics of a series of finite epoch-grounding Events of being. Such encountering is done in Parts II (*Enframing: Planetary Orderings*) and III (*Completion: being-history of Planetary Space*). Altogether, Part I of the thesis concentrates on discussing the nature of being as a happening of unfolding through which both, space and history, may take place, hence setting the scene ready for the exploration of ontological limits of planetary technology (Part II), as well as for exploration of their genealogical preparation as historical succession of finite Events of being (Part III).

Out of this twofold ambiguity of the Event (i.e. the historical and the ontological), the last two Parts of the thesis explicate the emergence of the planetary sway of technological machination – firstly (in Part II), by discussing the ontological conditions, characteristics, and contemporary guises through which the Event of planetary unfolding takes place, and secondly (in Part III), by exploring the historical preparation of the ontological limits and conditions constitutive for such a planetary event. Thus, after discussing the perspectives opened up by the twofold ambiguity of the Event of unfolding in Part I, a reading concerning the ontology of globalization (Part II) and the genealogy of such a planetary unfolding (Part III) will be offered. Out of these lines an attempt will be made in Part II to discuss the relevant notions of Heidegger, such as the 'gigantic' (*das Riesenhafte*), the 'globe' (*Erdball*), the 'world-picture' (*Welt-Bild*) and the circular 'might' (*Macht*) of commanding and ordering, in relation to the mode of revealing constitutive for the contemporary Event of globalization. Following this, in Part III the focus will be more upon the historical ontology of spatial conditions: when Part II traces the planetary unfolding back to its grounding conditions, Part III shows how these conditions first emerged in the dawn of modernity, although they were already initiated by the fundamental preparations made ever since ancient Greek thinking.

As the sentences above show, the 'being-historical' exploration of the contemporary constitution of spatial relations affords an historical critique of the present ontology, a critique based on a showing of the limits of ontological foundations constitutive for the planetary age. In addition to its many benefits, such a critique of the ontological underpinnings of planetary machination may also offer an important ontological addition to the existing critiques of globalization (See for instance Banuri 1990; Hirst & Thompson 1996; Hardt & Negri 2000; Taylor 2000; Dicken 2004; Virno 2004; Harvey 2005;

Nancy 2007; Doel 2009; Morin 2009). Thus, the present inquiry of the ontological conditions of planetary unfolding signifies an onto-historical critique, a critique that is based on a showing of the genealogical nature and thus of the ontologically finite character of the grounding conditions of planetary unfolding. It is precisely the discovery of the finitude of all grounds of being that sets the ontological framework of technological machination aright: by recognizing the finitude of the prevailing mode of being as machination, we are able sense its limits, release its hold, and eventually recognize its originary happening as a finite Event of being. Such exploration of the history of being thereby presents a critical examination as well as an overcoming of the history of those metaphysically constitutive conditions that through a succession of finite events have prepared the contemporary epoch of planetary machination. Altogether, such a critique includes a recognition of the limits of the constitutive conditions of present unfolding, a showing of their historical descent and finitude, and therefore, an abandonment of the ontological violence proposed by all metaphysical groundings, the sort of ontological ‘Egyptianism’ that Nietzsche defined as honoring of a thing by de-historializing it (Nietzsche 2009:16).

Accordingly, Heidegger does not think metaphysics as a mere property of philosophers, but in a much more general way: metaphysics denotes particular age defining grounds of intelligibility that structure our senses of reality. Metaphysical grounds thus denote peculiar epochal ways of ‘being-there’ (*Dasein*), including the world-historical ground of machination within which we are now thrown into. Philosophers and metaphysicians, like physicists, poets and engineers, are not to be understood primarily as subjects with metaphysically relevant views, but as figures articulating their positions in the operative history of being. Heidegger’s comments on particular age-defining thinkers, including philosophers from Aristotle to Nietzsche and physicists from Galileo to Newton, do not concern the individual, but the ways their thoughts articulate, carry, and reflect the historical mission of being. It is such a history of being, which throughout the Western legacy has aspired to draw and legitimate peculiar metaphysical grounds upon which beings become unfolded with a manner that on all occasions has concealed their own historically finite nature. Instead of eliminating metaphysics, but equally instead of creating new metaphysical foundations, metaphysics is something to follow with: rather than developing new metaphysical standpoints, the present inquiry is an exploration of the alreadiness of the metaphysical limits of particular onto-historical world-disclosures. As Heidegger forebode already in his early major work, *Being and Time* (1962:32), such following is not tantamount to a metaphysical developing of ontology, but an exploration of “being-ontological”. Rather than grounding new (fundamental-)ontological standpoints with metaphysically determinative categories, it is through the alreadiness of metaphysical implications, through the matter that everything already has metaphysical implications, that it becomes possible to think what is entirely different, but equally essential to metaphysics: the finite revealing of being metaphysics conceals by taking for granted its own onto-historical ground of unfolding.

As is evident Heidegger’s discussion about metaphysics and ontology takes place solely within the realm of being. Metaphysics, which Heidegger’s thinking is struggling to overcome, is a peculiar mechanism of unfolding that opens up worlds for things to emerge, and for us to dwell, by drawing ontologically grounding limits over the open-

ness of being, hence concealing the historically finite nature of the happening of being it fundamentally presents. Nevertheless, in addition to rather unconventional use of the concepts of ‘ontology’ and ‘metaphysics’, Heidegger’s discussion seems somewhat ambiguous and overlapping here. Metaphysics seems to be ontological, and ontology something that is constitutive for metaphysics. Moreover, metaphysics is clearly a concept of opprobrium for Heidegger, while ontology at least on some occasions seems to be something with great potentialities – the latter is the case at least in Heidegger’s earlier effort in *Being and Time* to ground a ‘fundamental ontology’ of all other regional ontologies, a foundationalist effort he later abandoned. Keeping in mind that the term ‘metaphysics’ was first used by Aristotle, while the discussion of ‘ontology’ does not appear until the end of the seventeenth century, historical reading of the ontological conditions constitutive for our age defining metaphysical bedrock intelligibility sounds more of an anachronism than convincing (See de Beistegui 2004:30). Thus, in order to fully explain the use of these basic concepts we need to discuss the nature of one of Heidegger’s later neologisms, the *onto-theology*.

Fundamentally metaphysics denotes an oblivion of being that takes place through the onto-theological structure of grounding: metaphysics is both an ontological question concerning the essence of beings, about their ‘whatness’, as well as a theological question concerning the existence of beings, their ‘thatness’ (Heidegger 1998g:340). The *ontological* sense of metaphysics then asks what makes an entity an entity – it asks what is essential to entities, what is their essence, the most general ground shared by all entities. In metaphysical thinking this ground is of course being (thought as beingness of beings): in metaphysical interpretation being is unfolded as the most common ontological ground for all beings. The *theological* sense of metaphysics, in turn, seeks to explain the ‘thatness’ of entities, the highest being which counts for all entities (Heidegger 2002a:70). By asking “what is that which is” it seeks not just the highest and paradigmatic sense but also in what sense this higher sense exists. As Thomson pinpoints, a theological sense of metaphysics seeks to know the two intertwined aspects concerning the metaphysical understanding of beingness of beings: “*which* entity is the highest and *in what way* is it” (2005:15). Altogether such an onto-theological mechanism, which is not necessarily transparent nor intentionally articulated, moulds an ultimate metaphysical ground, which defines the essence (or ‘whatness’) of the totality of beings as well as the highest principle (or ‘thatness’) upon which entities are considered to exist – as onto-theology metaphysics establishes the unity of a permanence of *how* and *what* entities are. On both occasions metaphysics (as onto-theology) thinks the ground of things, that what determines the ultimate “stuff” out of which every-thing is made, and thus ignores the question about the happening of being, the Event of unfolding through which being took place and so afforded foundation for entities to become grounded through metaphysical mouldings.

Even though for Heidegger the onto-theological structure is a constituent of an entire metaphysical history of being initiated by the first beginning of early Greeks, it is also constitutive for the planetary machination of things. In this contemporary ‘Framework’ (*Gestell*) all things are understood as merely orderable material that is constantly present as calculably controllable reserve, so that things can always be uniformly manipulated in spite of their nearness or distance. Such totalizing ground is a drive that names and

establishes an intelligible order through which things happen to us, both ontologically, that is, by giving the grounding unity (the technological unfolding) for things “from the inside out”, and theologically, that is, by founding the highest principle that defines the calculative makeability and constant organization of things for the sake of themselves in advance, “from the outside in” (Thomson 2005:54, see also 18–19). In other words, globalization is above all based on a framing made by machination, which in turn is a metaphysical condition that has an onto-theological structure of unfolding, an unfolding that by *ontologically* grounding and *theologically* legitimizing the basic epochal conceptual bedrock covers its own limitedness as a finite Event of being. In fact, this is why Miguel de Beistegui writes that metaphysics should be defined precisely in terms of negation, “as the systematic and radical impossibility of an awakening to the truth of being”, the truth about its finite happening (2007:8).

Within metaphysics the question concerning the truth about the Event of being, the truth about the finitude and limits of peculiar events, never arise. Metaphysics presents itself as the truth about the permanent ground of *beings*, where the truth about the happening of *being* is the most concealed one. Metaphysics, then, does not just forget its own limiting conditions of *possibility*, its nature as Event of unfolding; it equally forgets that the Event reveals its own *impossibility*, the impossibility to totally conceptualize and rationalize the phenomenological richness of things, their inexhaustibility in unfolding. On the one hand, metaphysics is a mechanism of unfolding based on happening of being; being, whose openness and richness of possibility metaphysical grounding on the other hand conceals. By establishing both “basic conceptual parameters” (ontology) and the “ultimate standards of legitimacy” (theology) metaphysics unfolds the unified intelligibility of epochal ground precisely by concealing the openness of being against which the finite happening of being accrues (Thomson 2005:8). Metaphysics, then, is an onto-theological revealing that conceals its own historical nature – an onto-theological unfolding, which by ‘theologically’ justifying and ‘ontologically’ grounding the sense of *all what is* (the sense of beings) determines and encloses the basic sense of *anything that is*. In short, metaphysical presuppositions inconspicuously ground the beingness of beings, what it means for entities to be, thereby being decisive according to their mode of unfolding. As such, metaphysics covers its own fundamental lack, the fact of its own finitude and lack-of-full-being. Hence, even though metaphysics unfolds things *as what they are*, it is always incapable of unfolding things *as all that they are*: beneath the metaphysically grounded intelligibilities always gapes open the abyssal groundlessness of open being.

Instead of separating the ontological and theological mechanisms indigenous to metaphysical thinking, it is more important to recognize here that it is the foundational grounding that is on both occasions taken for granted. The most central focus of the present research is precisely on this grounding, which appropriated its own limits from the abyssal openness of being by obscuring this openness. It is this grounding unfolding of being, or better, the series of revealings, that the contemporary planetary machination reflects, and hence which is the matter in question herein. What follows from this is a twofold task of inquiry:

1. *A task to inquire the metaphysical structure of globalization:*

In order to think the ownmost possibility for variety sets of globalization processes to take place, we need to question the limits of the conditions that ground the mode of spatially under such a planetary age. In other words, we need to question the particular way of grasping the happening of space. Therefore, it is possible to pose a first set of guiding questions that concentrate upon “*how globalization takes place as a spatial Event and hence what are the ontological conditions and limits of this unfolding?*” This set of questions is discussed mainly in Part II.

2. *A task to explore the genealogical preparation behind the emergence of those metaphysical conditions that constitute the planetary unfolding; a task to explore the preparing history of being:*

The discussion of the ontological conditions that make possible the globalization process (i.e. the planetary enframing of space through the systems of orderings cast upon the earth) also poses a question concerning how globalization historically emerged through a series of grounding happenings of being. In order to think the history of the rise of the conditions of globalization, the genealogy of their emergence, we also need to pose a question concerning “*how the metaphysical structure of globalization became historically possible and equally what is the genealogical preparation behind the emergence of these finitely grounding conditions?*” These questions are discussed especially in Part III.

Since both of the former domains – the first one concerned with “the metaphysics of globalization” and the second one about “the genealogy of this planetary metaphysics” – are inextricably tied to the unfolding of being, and further, to its happening, we also need to fulfil a third task intertwined to the possibility to recognize the mechanism behind all age-grounding intelligibilities: their nature as an Event of concealing-revealing (*das Ereignis*). In short, it should be questioned what being, not merely as historically specific Events of unfolding, but precisely in itself is. However, there seems to remain a certain difficulty in this attempt, since, as will be further discussed in more detail, being simply takes place as a foundational constituent for all of our is-sayings and as-takings. Thus, it covers all of our possible answers concerning “what is being”. In other words, we simply cannot determine being with some other “isness”: we cannot say that being *is* this or that, because firstly, this can be said only from beings, and secondly, because it is being that precisely takes place as the happening of “is” through which we also try to define “what being is”. We simply cannot use a determined form of being to signify our means to access this question ‘what is being’. This, however, does not imply that the question of being is impossible, even needless, but the very opposite. As already mentioned, we can ask how being has historically taken place as an Event of unfolding. Hence, we can pose a question of being, that is to say, we can pose a question concerning the *conditions* and *limits* of how things ‘that are’ are unfolded, but we also need to encounter the question concerning the *mechanism of possibility* of such conditions, such a mechanism rising from the notion of being as a primordial non-historical possibility for all Events of unfolding. One could also add that the inquiry of the history of being (*die Geschichte des Seins*) as well as the inquiry of the ontological limits of particular conditions of unfolding both require a peculiar question concerning how something

is capable of standing forth so that its own way of being is unfolded and thus has become a focus of exploration and remembering. In short, if there is something “there” to which exploration might respond, we also need to question the possibility of this standing forth in itself. This brings out a third matter, which is not so much concerned with the conditions of specific historical unfolding as the first two tasks were, but of their overall possibility. Such a task can be formulated as follows:

3. A task to explore the nature of the Event of being as a structure of possibility behind all ontologically determined unfolding(s); the task to explore being ‘as such’:

One may feel that this notion about non-historical nature of ‘being as such’ is indeed a very inappropriate one. As already mentioned, there is not ‘being as such’, only in-historical series of its happenings constituting a legacy of revealings. However, even though being is nothing other than the series of its own happening(s), we also need to inquire into the question concerning the nature of this unfolding happening in itself, and further, to define its relation to space, place, history, world, and human beings, who evidently are the ones for whom the unfolding of being can be a question at all. This does not just require an explication of the geographical relevance of Heidegger’s “earth-philosophy”; it also requires that we explore a methodological question concerning how the alreadiness of unfolding, the unfolded reality, in which we are already thrown into, can become a question for us in the first place. Altogether, in order to think the question of being, a twofold inquiry of the nature of its happening is required: we need to show “*how being as open possibility makes possible peculiar epochal revealings, where being gives itself through its Event of unfolding by concealing its own openness of possibility*” as well as “*how the exploration of this happening of being becomes possible in the first place*”. In short, we also need to think how specific ontologies may take place in the first place, and thus how we, beings always already situated by such ontologies, are able to come to explore their limits. These questions will be discussed in Part I of the inquiry.

Through these three sets of questions, all given particular focus in each of the three main parts of the work, the metaphysical structure of globalization is approached in terms of (1) twofoldness of its onto-theological structure, and further, (2) as twofoldness of its double ambiguity, which in turn is divided into ‘ontological ambiguity of the ground’ and ‘historical ambiguity’. As a consequence, we have three sets of ambiguities from which the question of metaphysical structure of globalization can be approached: (i) between the in-historical sending and non-historical event, (ii) between the grounding unfolding and concealed happening, as well as (iii) between the ontological and theological mechanisms of this grounding unfolding. The first ambiguity points out that the metaphysical unfolding of planetary space takes place in-historically, as a historical sending, even though this happening as such presents non-historical happening, a ground-giving Event of being, behind all history. Secondly, planetary metaphysics indicates a mechanism of grounding, which as a grounding of particular limits hides its own nature as a finite happening. Metaphysics is a revealing, a self-concealing-revealing, which totally conceals the limits of its own mode of unfolding. As such, it conceals the ambiguous circumstance that underneath its intelligible ground always yawns open the groundless abyss of ungrounded and open being, the structure of (unstructured) possi-

bility. Hence, the ambiguity between concealment and unfolding is equally an ambiguity between the unfolding of the intelligible *limits of ground* and the concealment of the undefined *openness of abyssal ground*. Thirdly, such concealment of planetary metaphysics takes place precisely as an outcome of the tradition based on an onto-theological mechanism of grounding, as an outgrowth of the history of theological legitimation and establishment of all-founding entities and their ontological groundings. It is such legacy that by solidifying being into a permanent metaphysical ground behind the presence of things has prevented the original mechanism of unfolding to come forth: the mechanism of a finite Event that appropriated metaphysical grounds from the open and abyssal being by concealing this openness. The three following Parts of the work will all answer these ambiguities with a manner that is appropriate for their explication: first in terms of their overall possibility, then in terms of their onto-historical conditions – i.e. by showing the concealed metaphysical limits of present planetary unfolding – and finally on a level of genealogical preparation constituted by the in-historical succession of Events, by the legacy of being, *die Geschichte des Seins*.

After introducing the general Heideggerean schema concerning the question of being in the opening Chapter of Part I (Chapter 1), Chapter 2 furthers the discussion, in particular by unpacking the spatial nature of both, being and its Event. Chapter 3, in turn, situates this Event to its in-historical succession, not merely by explaining the historical constitution of the turns in metaphysical intelligibilities, but also by discussing the genealogical and non-representational sense of exploring such a history of our bedrock intelligibilities. The first Chapter of Part II, Chapter 4, turns to discuss the ontological limits of the Event constitutive for the planetary unfolding of spatiality. Chapter 4, thus, takes explicit grasp on the technological intelligibility and operative logic of calculative ordering that the rise of the planetary unfolding reflects by showing how such a technological mode of unfolding orders things and their spatial relatedness through the planetary systems of orderings in which the whole earth becomes unfolded as having its standing as a constantly present reserve set ready for the further use and ordering. Chapter 5 orientates to think about the contemporary guises and disguises that manifest the levelling uniformity of calculative domination underneath the planetary event of space. It does so, not just by discussing the nature of powers of technological being capable of forcing things under the orderable framework of uniform distancelessness, but also by showing the emergence of the circular logic of calculative reasoning that operates by driving things further and further under the constantly strengthening and expanding power of order and use.

After showing how such planetary networks of technological ordering are based on a framework of total mobilization, where information, products, energy, people, and capital are mobilized as purely interchangeable resource, Part III of the work turns to discuss the genealogical preparation of such a planetary condition of unfolding. The first chapter of Part III, Chapter 6, starts by discussing the crucial epochal turns that eventually turned the basic dispositions of ancient Greek thinking to the conditions constitutive for the contemporary planetary unfolding. In spite of these epochal turns of unfolding, Chapter 6 also argues that this legacy of being is fundamentally based on a completion of the onto-theological logic intrinsic to Western metaphysical rationality, where the hidden maturation of metaphysical ambition to ground consummates

into operational clarity of limitless ordering of calculation. Thus, Chapter 6 shows how such a legacy is above all a legacy of oblivion and disposure, where the ossified layers of metaphysical thought, the onto-theological bedrocks of Western thinking, have further and further covered their own source of unfolding: the Event of being. After recovering and so releasing being from the grasp of this onto-theological legacy of oblivion, Chapter 7 discusses the nature of what Heidegger calls the 'other beginning' that the recovery of being as a finite Event will bring forth. Chapter 7 thus shows how the Event (*Ereignis*) is neither a new concept nor a new ontological bedrock that would allow for a completely new epochal mode of unfolding to come about, but something that has already constituted the whole legacy of unfolding without ever being allowed to unfold its mechanism of finite giving, its nature as a finite Event. Accordingly, a circle becomes closed in Chapter 7: the thesis starts by discussing how being takes place as a spatial and historical Event of unfolding, followed by a discussion of how the contemporary age of planetary space presents an consummation of a particular mechanism of unfolding that has systematically forgotten this originary happening, finally releasing being to come home into its own, into its finite happening.

PART I

The Event: Being, Space, History

1

Revival

Heidegger on Metaphysics: Ontological Difference as a Recovery of the Question of Being

The indefinability of Being does not eliminate the question of its meaning; it demands that we look that question in the face.

–Heidegger in *Being and Time* (1962:23)

Because the swaying of be-ing points out to what holds unto the abyssal ground that refuses any appeal to beings [...], be-ing is never explainable out of beings. Be-ing is never thinkable, initially or exclusively, in orientation towards beings.

–Heidegger in *Mindfulness* (2006:69)

According to Aristotle's over two thousand year old definition, man is an *animal rationale*, an animal armed with intelligibility and rationality. The human animal, indeed, is a strange being among other beings; most strange in its way of capturing the strange particularly as non-strange. In the legacy of Aristotle, the Western tradition of thinking has evidently honoured this strange exception of human beings not to accept the strange and exceptional. Accordingly, it has been the "rational" that makes human a special, even supreme, being among other beings. But what if this ambition of human beings to rationalize and straighten out what appears as strange and anomaly is not a sign of supremacy at all, but our fundamental limit? What if our ambition to advance rational constructions of reality is the main obstacle for accepting the reality as it is, as it self-emerges, takes place? What if such rational, even mathematical and geometrical visions are not the privileged constituents of our capability to gain certain measurements of the 'geo', but obstacles of the entire Western tradition of thinking, origins of the failure of the tradition to accept the mystery of the living realm of things on earth? This evidently is one of the fundamental questions Heidegger's thinking was entangling with – that our necessity to understand things ontologically, and thus indirectly, through their mode of unfolding is at the same time our gift and limit, a possibility and

a primordial limitation. The circumstance that we are only capable of understanding things through peculiar ‘as-takings’ and ‘is-sayings’ (i.e. ontologically, through their way of being) presents one of the fundamental paradoxes about being a human being. We belong to the happening of unfolding, to the alreadiness of the world-historical disclosure – that is our greatest possibility and our fundamental limitedness.

Such alreadiness of the Event of unfolding, however, does not merely constitute limits and possibilities for human comportments in-the-world; it is a necessity. One always finds oneself dwelling in-the-world-historical-disclosure of being, in the unfolding one can never articulate at first, since it is the unfolding in itself through which one can have all of its possible positions of articulation. Such ontological necessity is thus inconspicuous: it grants us a dwelling through inconspicuous ‘as’-takings and ‘is’-sayings out of which things becomes unfolded as something, ‘*as* some-thing(s) that *are*’. We are beings in-the-world, denizens dwelling in the inconspicuous scaffoldings hidden and taken for granted in its blinding obviousness. Hence, we belong to the happening of world-disclosure, to the happening that is nothing other than the happening of being. Such world-disclosure is never merely created by us, but is given as a hidden possibility and a limit, as an unfolded clearing for us to dwell and question. Thus, we are always thrown into a particular opening of being: being is not our projection but an unfolding from which we find ourselves dwelling, thinking and questioning.

In spite of Heidegger’s antipathy towards the metaphysics, it is precisely metaphysical thinking that has maintained, even contested, the historical emergence of grounding intelligibilities. Thus, one should keep in mind that, in spite of being a term of opprobrium, for Heidegger metaphysics equally grounds and unfolds those “bedrock” intelligibilities – “those inevitable points at which the explanatory spade turns”, as Thomson defines these intelligibilities by referring to the Wittgensteinian notion about “reaching the bedrock”, where “spade is turned” (Wittgenstein 2009:91; See Thomson 2005:9) – in which human beings have been dwelling through the history of being. It is metaphysics that makes things intelligible. The negative side of metaphysical moulding comes from the circumstance that in doing so, metaphysical thinking has equally obscured the event-character of its own unfolding, the circumstance that in spite of their metaphysically total nature these groundings only take place as finite happenings. Therefore, these metaphysical scaffoldings have concealed and darkened, not just the Event of being, but also the abyssal openness gaping open beyond the limits of particular grounds of unfolding. Metaphysics, then, is neither timeless and universal ground, an *Ur-grund*, nor totally unstable *Ab-grund*, a constant openness of abyssal groundlessness allowing a continuous emergence of new grounds of intelligibilities. Metaphysics has rather taken place between these two, hence denoting *Un-grund* which holds sway between the total permanency of ground and the total non-permanency of groundlessness (Heidegger 1959:3). In other words, metaphysical bedrocks of unfolding have succeeded to keep their ground for not falling into the abyssal openness only for a time of an epoch. It is the concealment of this in-between nature of metaphysics, which has not been thought in the history of being, and which thereby became the fundamental task of Heidegger’s thinking.

But what exactly is this concealment? It has already been pointed out that the concealment is a mechanism intrinsic to metaphysical thinking, where metaphysics hides

its 'ownmost' nature as a finite event of unfolding and intelligibility. However, at the same time, because it is precisely the Event of unfolding through which we could have all the possible positions of articulation, in spite of this metaphysical mechanism, we always in any case find ourselves dwelling in the unfolding we cannot articulate at first. In other words, in addition to metaphysical concealment this kind of ontological inconspicuousness seems to be an essential part of the self-concealing unfolding of being. What then is the difference between the metaphysical concealment and the necessary inconspicuousness of unfolding one cannot articulate at first? – Or, better, how are these two concealments, the metaphysical oblivion and the inconspicuous unfolding related to each other?

Firstly, the inconspicuous unfolding should be understood as intrinsic to the phenomenological nature of things. Things emerge as intelligible out of the unfolding, which is not the same as their presence (or appearance), but rather denotes their 'presencing', their happening of unfolding. What then is always present at first is the appearance of things, but what remains veiled is their happening of 'presencing', their way of 'coming to presence'. This matter will be discussed later in more detail, but it is crucial already here to note that such inconspicuous presencing, out of which things become unfolded, differs from the metaphysical oblivion of being. In metaphysics such inconspicuous unfolding of things *remains* in oblivion: the metaphysical unfolding of being maintains and holds back its intelligibility, hence leading to the oblivion of being and its happening. It is thus metaphysics that prevents and restrains the intelligibility from losing itself into alteration of the Event underneath all enduring grounds – i.e., to the play between emergence and collapse, unique belonging and reproductive separation constitutive for the Events. Metaphysical thinking simply denies its own finitude, and hence hides its own limits by turning them into constituents of permanently enduring ground of intelligibility defining how and what entities are. In the end metaphysics conceals its original nature as a finite Event of being, which is why metaphysical thinking is always incapable of thinking the truth of being, its own happening. Since metaphysics defines the permanent ground underneath the presence of things, the inconspicuous unfolding, the finite happening of presencing that unfolded things to us at first place, remains in oblivion. When the phenomenological nature of inconspicuous unfolding emphasizes our nature as beings always already situated in the historical clearing of being, and thus the background against which things can emerge as intelligible, metaphysics is a plain grounding, a particular mode of clearing, that obscures its nature as a clearing by forgetting its own background intelligibility, its mode of unfolding. Therefore, even though on both occasions our nature as beings that are always already situated by the unfolding of being becomes emphasized, only in metaphysical thinking the nature of this enabling grounding cannot turn into a question. Metaphysical thinking, then, is not just a concealment, but a total darkening of the question of being, a total impossibility to awaken into this primordial happening.

Secondly, the difference between inconspicuousness and darkening of being is connected to Heidegger's notion about ontological difference, or better, to Heidegger's rethinking of his own earlier understanding about this difference. As already noted, in metaphysics only being(ness) of beings becomes thought of: metaphysics moulds an ultimate ground, which defines the essence (or 'whatness') of the totality of beings as

well as the highest principles (or ‘thatness’) upon which entities are considered to exist, establishing both *how* and *what* entities are. Hence, instead of thinking how something is enabled and made possible by the Event of unfolding, metaphysics defines and legitimates being in terms of ground of beings – metaphysics does not think the unfolding happening of being, the happening that appropriated metaphysical ground of beings from the open plenitude that being in itself denotes, but attempts to mould permanent ground for beings. It thus ignores the Event of unfolding through which being took place and afforded the ground for entities to come forth. It is precisely because of this difference between two senses of being – the metaphysical and the abyssal (non-metaphysical) – that Heidegger in his late 1930’s writings revised his earlier notion about ontological difference between beings and being, and held instead that we should think *being itself as a difference* (Seidel 2001:405–411; de Beistegui 2007:2; See also Heidegger 1962:23; 1982a:17, 21; 2000:327–328; 2002a:50–51; Stambaugh 2002:16–17). It is being itself that takes place as a difference, as a fissure in the conditions that mould the world. Such a rift, the difference of being, takes place as a twofold happening which by grounding being (*Sein*) to beings in terms of metaphysical ‘beingness’ (*Seiendheit*) conceals the appropriation of this mould, its way of being given by the abyssal openness of be-ing (*Seyn*). Accordingly, Heidegger seems to have two different but intertwined views about ontological difference, an earlier one presented in *Being and Time* between ‘beings’ (*Seiende*) and ‘being (*Sein*)’, and a later one made explicit especially in *Contributions to Philosophy* and *Mindfulness*, the one between the metaphysical conception of ‘being of beings’ (*das Sein der Seienden=Seiendheit*) and ‘be-ing (*Seyn*) as such’. As Heidegger wrote in a seminar conclusion presented in 1957 and translated as *The Onto-Theo-logical Constitution of Metaphysics in Identity and Difference* (2002a:71), “the key words of metaphysics – Being and beings, the ground and what is grounded – are no longer adequate to utter”.

Although one could argue that Heidegger’s later formulation of ontological difference is merely the earlier one more deeply reformulated, it is the later formulation that brings out the question concerning the Event of being with an appropriate manner. Since ‘be-ing as such’, is nothing but its own unfolding, it *happens* as an ‘Appropriation’ that owns its ground (*Sein*) from the groundless and abyssal openness of be-ing (*Seyn*). Thus, ‘be-ing as such’ is in its essence the plain happening of the mode ‘be-ing’ (*Seyn*) holds sway (*wesen*) as ‘being of beings’ (*Sein*), whose meaning metaphysical thinking forgets by moulding such ‘being’ (*Sein*) into beings in terms of their permanent mode of ‘beingness’. The alteration to the earlier view on ontological difference is evident: according to Heidegger’s earlier view, if all beings are similar only in one manner, which is that they exist, it is this one manner that cannot have the characteristic of an entity. Hence, in order to be shared by all different sorts of beings this manner – i.e. being – has to be different than entities. In Heidegger’s earlier writings, culminating in the publication of *Being and Time* in 1927, ontological difference brought out the question concerning fundamental *ground of beings* (i.e. the ‘fundamental ontology’) and thus did not adequately discuss the question concerning the *finite happening* of all foundational groundings. In other words, the earlier difference tried to gain an insight into the question “what it means to ground” by taking such grounding to consist of uncovering its transcendental structure of possibility and the meaning of being it provides. None-

theless, when thought more fundamentally, it is the inaugural openness of the abyssal ground (*Seyn*) that is the absent condition of possibility for the multiplicity of groundings (*Sein*), including metaphysical ones (Malpas 2006:144–146; Radloff 2007b:38). It is against such a background that ontological difference takes place as a difference of being; that is, between the *ground* and its granting as a finite happening of abyssal being, the *Ab-ground*.¹

Accordingly, from the point of view of the later reformulation of ontological difference it is crucial not to parallel the metaphysical darkening of the happening of being with the necessary veiling of the unfolding. As an unfolding being always happens behind our backs – we always already live in understanding granted by being and its happening. Being simply takes place as a revealing that conceals itself, as a mechanism that appropriates its ‘self-concealing-revealing’ from the depths of abyssal ground. The fundamental difference to metaphysical concealment is thereby the plain sense about this inconspicuous granting. Although being always happens as a finite unfolding that conceals itself, metaphysical thinking does not let any sense about this implicit mechanism to rise, but in all cases takes its ground for granted. Metaphysics is a securing of the ‘Arrival’ (*Ankunft*) of being, a grounding of that “place” *in beings* in which being arrives as their everlasting ‘beingness’, when the originary happening of difference is always ‘Overwhelming’ (*Überkommnis*), a surprising ‘coming-over’ in which being reaches beings (Heidegger 2002a: 64–65, 68–69). Metaphysical thinking is mesmerized by beings – it blinds us with beings and thus obscures the originary surprising ‘Overwhelming’, the ‘coming-over’ of being from the openness of be-ing. Metaphysics thus becomes an ideology-like grounding and securing of a specific ‘Arrival’ of being in beings: metaphysics makes a decision regarding the beingness of beings and hence veils the question

1 The difference between *Sein* and *Seyn* made in the *Contributions to Philosophy* and other texts from the mid to late 1930’s, apparently reflects the fundamental ambiguity of being that grows in proportion to what Heidegger calls the metaphysical understanding of being. In such a metaphysical understanding and its onto-theological way of grounding ‘being’ (*Sein*) in terms of Supreme ‘beingness’ (*Seiendheit*) of beings, being becomes thought of, but only as a grounding ‘beingness’ (*Seiendheit*) of beings’. Against such a notion of being as ‘beingness’, the renewed version of ontological difference between *Seyn* and *Sein* proposes a possibility to think the unfolding of being (*Sein*) through its metaphysical (or onto-theological) determination as ‘beingness’ (*Seiendheit*), so that such thinking becomes possible, not out of beings (since this would lead to a mere discovery of ‘beingness’), but against the openness of be-ing (*Seyn*) from which the meaning of ‘being’ (*Sein*), hidden within ‘beingness’ (*Seiendheit*), was granted in the first place. The reason metaphysical thought is only capable of thinking ‘being’ (*Sein*) in terms of ‘beingness’ (*Seiendheit*) of beings (*Seiende*) is due to the matter that in its search of permanent ground for things metaphysical thought cannot think something that is groundless, something that signifies merely an obscure and contingent possibility against which all of the possible grounds took place in the first place: the abyss of open be-ing (*Seyn*) (See Seidel 1999:93–95; 2001:207; Polt 2006:193). However, in order to avoid confusing expressions resonating with different relations between *Seinde* (things/beings), *Seiendheit* (metaphysical beingness), *Sein* (unfolding of intelligibility) and *Seyn* (pure possibility of abyssal be-ing) more straightforward articulation is adopted herein. After all, Heidegger himself cleared the stance and dropped the archaically spelled *Seyn* during his 1940’s writings discussing ‘being’ more directly in terms of *Sein* – as *Sein* – as *Sein* that is ambivalent between the metaphysical *Seiendheit* and abyssal *Seyn*. Here, however, I clear the picture by mainly dropping the term ‘beingness’ and talk instead of ‘metaphysical being’, in such a case referring to such being (*Sein*) that remains stuck to the truth about ‘being of beings’. At the same time I will keep in use the difference between being and be-ing so that the latter (be-ing/*Seyn*) refers to the endless set of possibilities against which the former (being/*Sein*), a specific owning of one possible intelligible unfolding, takes place. Such use is also due to the reason that the overcoming of metaphysics, discussed later in more detail, is basically a return to its hidden origin of abyssal be-ing. This matter is further discussed in the subsection *Ereignis and Ab-ground* (Chapter 2).

concerning the happening of being in oblivion. Therefore, even though metaphysics is a mechanism that unfolds and structures a world for human beings to dwell, it simultaneously hides, not just its own mode of happening (*Sein*) or the openness (*Seyn*) against which it appropriated its own limits, but also the other possible ways of unfolding. The sense about the concealment of being in metaphysics is therefore due to the fact that metaphysics always claims to define the pre-eminent manner in which the 'Arrival' of being in beings should be confronted without thinking the intrinsic question concerning how being, as a 'coming-over' (*Überkommnis*) Event, originally seized certain limits by owning them from the abyssal groundlessness of be-ing.

It is remarkable that unlike many of the so-called postmodern thinkers Heidegger is not proposing something less than metaphysics. Heidegger rather wants to turn something more fundamental into a matter of thinking. Metaphysics is not something megalomaniac we should simply destroy in overcoming. Metaphysics is rather an onto-theological mechanism of grounding whose limits should be questioned. In other words, metaphysics should not be unlearned; we should rather follow its 'Arrival' back to the primordial origin, to the source out of which it took place, 'came-over', in the first place. Hence, in spite of the significance of metaphysics in historical constitution and subsistence, even in contestation, of intelligibilities, due to its grounding character metaphysics is never aware of its character as a finite and limited Event of being. It is for this reason that the oblivion of being has shown itself to Western thinking in terms of metaphysics, or what Heidegger also calls the 'onto-theological' grounding of being. Hence, one cannot solely leave metaphysics behind: only by confronting the tradition of metaphysical thinking it is possible to recover the original finitude of be-ing and thus its hidden succession of finite happenings.

As an ontological difference, being itself cannot be merely understood in terms of something 'that *is*' – everything of which we say 'it is' is simply already represented as an entity. Moreover, if we only think beings or entities, we already take it for granted that there *are* beings such as human beings and those other beings which are the matter of our thinking. As such, we forget that the mode through which beings in general are considered to exist is always already granted to us. In order to think this granting itself, we should notice that every '*is*' endures only if the granting and enabling allowance of being has taken place. Whenever there is something opened, there has been a sending, a 'coming-over', granted by the Event of being. This expression carries precisely the twofold meaning of the German idiom *es gibt* – idiom that Heidegger used on a number of occasions to express the non-metaphysical sense of being. With its entire resonance *es gibt* means 'there is', although at the same time this expression sways into ambiguity by signifying the 'it' which 'gives' (Heidegger 1972:16–19; Heidegger 1984:26; Heidegger 1993c:220,237–238,240; Foltz 1995:59). It is the granting of being, the happening where the '*It* gives', which no longer refers to beings (to something 'that is'), but rather signifies a letting-presence, a sending, which shows its character in unfolding and 'bringing into unconcealment'. In every unfolding then, there prevails concealed a giving of be-ing – be-ing that has already given itself as an appropriation of ground.²

2 To point out the nature of being as giving, Heidegger uses the expression *es gibt*, in which the verb *geben* (giving) is used to imply the generosity given by being. Emmanuel Levinas translates *es gibt* to French

As is evident, instead of being an opposition, ontological difference is a difference of possibility. Such difference does not denote a contrary between being and beings, but an ambiguity of being. *Being is ambiguous*, because it reveals itself in a sense of being an unfolding for beings to emerge, while at the same time it becomes veiled as a condition of possibility for this grounding to happen. This, however, does not signify that be-ing in itself is a reserve of beforehand delimit possibilities whose actualization constitutes a succession of epochal groundings. Be-ing rather takes place as an appropriation from *openness*, from the ungrounded and unlimited reservoir of plenitude. Be-ing, in other words, happens in terms of history, which is why it should be thought being-historically. Such being-historical thinking concerns what remains unthought in metaphysics – it is a thinking that ‘steps back’ to think the unthought Event (Heidegger 1991c:244). Such thinking, then, does not just re-turn to think the particular metaphysical intelligibility implicitly determining our dwelling with a hope of loosening its grip; it also tries to achieve an access to a broader Event (between be-ing and being) that made possible the succession of different sorts of intelligibilities. However, in addition to the loosening of metaphysical grip and the recovery of the fundamental Event of be-ing, such being-historical thinking also traces the ‘inception’ (*Anfang*) of being’s history. It is equally an inceptive thinking. In other words, by uncovering the unthought origin of history – the truth of the happening of be-ing – ‘inceptive thinking’ being-historically elaborates mindfulness concerning the ownmost nature of all metaphysical intelligibilities: their genealogical happening in the fangs of time, out of the first beginning of ancient Greek thinking all the way towards the planetary completion, and thus their unthought origin, the source of Event behind the whole historical process (See Heidegger 2000:39–48).

As it has become evident, metaphysics is never primarily a viewpoint or property of a single person. Neither is metaphysics a collection of expressions, discourses, practices, or speech acts of an era. As a decision regarding the essence of beings, metaphysics holds domination over the disclosure of primordial phenomena that distinguish an age – metaphysics is the tacit and omnipresent basis, an *Un-grund* that organizes entire epochs (Heidegger 1977d:5; Rabinow 2003:46; Heidegger 2006:346). A step towards inceptive and being-historical exploration is precisely to recognize the circumstance that metaphysics is always connected to an historical and finite happening of being, to the withdrawn sending(s) of being Heidegger calls the ‘epochs’. In fact, the Greek-rooted word *epochè* means precisely that which holds sway by ‘holding back’ (Haar 1993:2;

with the expression *il y a*, interpreting this impersonal *il*, the ‘it’ that being denotes, as a terrifying and shocking towards the subject and the Other. Yet, what Levinas seems to be terrified of is the metaphysical interpretation of being, which deals being as a characteristic of beings (Zimmerman 1994:110). What the expression *es gibt* tried to avoid was precisely the phrase ‘being is’, since being is not an entity. With the expression ‘*es gibt*’, then, it is not said that being means something like “it is night” or “it rains”, like Levinas thinks with a thrill of fear (Levinas 1996:53; Davis 2007:256). Being rather unfolds: whenever something ‘is’, it is given out of the generosity of being. In order to avoid the idiomatic replacement of ‘it is’ with ‘it gives’, it is essential to think being in terms of what manifests and holds sway in unfolding. The “it” (*es*) that here gives (*gibt*) is simply the unfolding in itself: in unfolding being gives itself to itself (Heidegger 1972:5,18; Heidegger 1993b:238). Although Levinas’ overall project of replacing the primary domain of ontology with a dimension of social and ethical relation to the Other is something to appreciate, it is also important to pinpoint that Heidegger’s thinking of being clearly breaks through the traditional confines of ontology.

Roberts 1995:139–140; Vattimo 1999:50). In order to question such withdrawal, being-historical thinking considers metaphysical grounds in their originary horizon; that is, as historical Events. By exploring the nature of the genealogical domain of the conditions constitutive for the Event of globalization, the overall task of the whole Part I (Chapters 1, 2 and 3) is to question the general possibility and nature of being as clearing constituted by the Event unfolding. Such thinking thus paves the way for the exploration of the question concerning how the spatial intelligibility of contemporary globalization was ontologically enabled by a series of happenings (or Events) through which being bestowed itself as the history and the space of clearings. Before such unpacking in Chapters 2 and 3, the following second sub-section of the present chapter will further introduce the Heideggerian understanding of being by discussion its relation, not just to beings as was done in the present sub-subsection, but to becoming.

*Becoming of Being: from the Onto-theology of Permanent Presence to the
Happening of Unfolding*

In whatever manner beings are interpreted – whether as spirit, after the fashion of spiritualism; or as a matter or force, after fashion of materialism; or as becoming and life, or as a representation, will, substance, subject, or *energeia*; or as the eternal recurrence of the same – every time, beings as beings appear in the light of Being.

–Heidegger in *What is Metaphysics?* (1998e: 277–278)

During the last two or three decades human geographers have become increasingly engaged with one of the cornerstones of postmodern thinking: the idea of social construction of reality, including regions, borders, and places, even spaces (See for instance Marston 2000; Paasi 2004). Such a presupposition has turned into almost an unquestionable paradigm of thinking, masquerading itself as the intelligible foundation of critical thinking. In fact, where else would we end up in our current late-modern hermeneutic situation? Such understanding is a rich plenary of correspondence with the contemporary planetary world of codes, a world that can be always constructed and reconstructed, and thus where everything can be turned and ‘decoded’ into something else. This world of undifferentiated relations of manipulation allows nothing but pure systems of orderings, where everything is integrated into a uniform field of formability and construability, into a field where everything becomes totally alien to itself (see Radloff 2007b:54). Before such a construction, then, a ground plan of comparison has always already been generated, an ontological frame of universal abstraction drawing and integrating things to the uniform field of construable and manipulable. Hence, the socially construable becomes an ontological constituent of the spatiality of revealing, when in fact it should be understood as something already constituted and enabled by other matters.³

³ In fact, such an ontological standpoint of the social construction of reality has obviously some correspondence to Nietzsche’s ‘Overman’ who defines his own values (See Chapter 6). Heidegger’s thinking, however, neither presents a stance of blind minded ontological realism, since being apparently affords an inexhaustible amount of ontological bedrocks. As Thomson argues (2005:164), Heidegger could be perhaps defined, with certain circumspection, as a plural realist, perhaps even as a pragmatic realist as Charles Taylor adds (1992; See also Schatzki 1992). The latter definition, however, only corresponds to Heidegger’s

Instead of moulding metaphysically predefined and determined frameworks, the present inquiry takes almost a completely opposite path. By not *determining* beforehand the ground upon which things should be approached, it *investigates* in what way that ‘what is’ (beings) spatially takes place (becomes unfolded) – it explores the ontological limits of peculiar historical modes of unfolding. Such historical reading does not oppose metaphysical standpoints; it rather aims to deconstruct their ultimate power through an articulating of their ontological limitedness. As Rose writes (2004:464), “although it is true that deconstruction delimits the closure which metaphysics endeavours to create, in doing so it simultaneously keeps the dream of disclosure alive”. For Heidegger, then, the aim of deconstructing metaphysical standpoints is to release being and its finite happening from the grasp of onto-theological groundings.

The historical process of forgetting the sense of what is ownmost to all disclosure, their finite happening, has evidently descended a widening path from the *animal rationale* of Aristotle: now the omnipotent *ratio* of technological ordering has become an ontological constituent of an entire era of omnipotent manipulation and construction. This age denotes a gigantic framing of things into a makeable, disposable, and amenable formable ordering; it is *the age of the planetary machination*. Such a framework presents itself as the common sense, as the ‘planetary sense’, about the fact that we contemporaries now know that the world is not created by any sort of transcendental factor, but is rather created and constructed by man, thus deriving nowhere else but from the constructions of human beings. Paradoxally, when constructed, the real is altogether seen in rational terms, as something solely capable of being drawn under our construction, and hence, as something always lacking ‘the strange’ escaping the frame of already construable. While such a path of construable only forces things into undifferentiated Framework of total transparency, the alternative path remains open, not just for the ontological positioning of human beings made by inconspicuous revealing of being, but also for the strange and un-frameable – altogether, for the finite happening that appropriates its own ground from the inexplicably abyssal and groundless be-ing.

Accordingly, the present study is an exploration into the spatial consequences of the unity behind the current array of the set of interdependent trends from the social construction of the individual and natural to the emergence of the planetary manner of thinking: the mastery of the coercive and omnipotent power of technological manipulation, the machination (*Machenschaft*). Such a condition of machination, one of the odd words of Heidegger implying a sense of ‘plotting’ in the core of an entire age, nevertheless does not serve itself as an operative concept of inquiry. Instead of being a conceptual tool, machination aims to highlight a particular sense of ownness peculiar to the event behind the age of planetary space. One could, nevertheless, arguably doubt whether the idea about the uniting ground constitutive for the contemporary planetary epoch really fits together with the change and movement that seems implic-

earlier view adopted in *Being and Time*, while the former grows from the fundamental inexhaustibility of the Event of unfolding, a notion behind Heidegger’s later historical radicalization of ontology, where particular (historical) ontologies are lightened by particular Events of clearing, this lightening taking place from the fundamental openness of be-ing, from its inexhaustible source. Altogether, what comes to question concerning ontological standpoints, such as the social constructionist paradigm, we should not simply oppose them, but rather trace their originary belongingness to a peculiar Event of unfolding out of which they emerge, and thus to deconstruct their particular monopolization of ontology and real.

it to the process-like imperative “of becoming more global”. Such a notion of unity behind globalization seems to associate with essences, presenting an obsolete vestige already exceeded by anti-essentialist developments concerning becoming, creation, or constant production of the nature of things (See Crang 2005:204; Doel 1996:421,427; Kymäläinen 2005:43–45). Since the whole globalization phenomenon is thus related to all kinds of human interests, actions, relations, and representations, it seems almost self-evident that globalization does not simply exist in the light of its essential and stable state of being, but is rather a continual process of something ‘becoming more global’. Given this, the radical constructivist claim that there is no globalization but globalizations seems a more intelligible position than the exploration of globalization in terms of the uniting Event of unfolding (see Thomson 2005:45–52).

Although possible, these intelligibilities merely demonstrate their unintelligibility. To begin with, as Richard Polt puts it, perhaps “the most hackneyed opposite of all”, repeated since the ancient Greek beginnings, is precisely the one between *being* and *becoming* (Polt 1999:130, cf. Heidegger 1959:94, Vallega 2003:27; Sinnerbrink 2006:65–66). By creating a binary opposition in which being is seen connected to the essences and stable grounds, when becoming manages to overcome such an essentialist notion, time is simply used as an ontological criterion that separates “timeless” being from “temporal” and “fluid” becoming. However, the first obvious problem of such opposition is the metaphysical formulation of being in terms of constantly prevailing onto-theological ground behind the presence of things. As already mentioned, Heidegger’s project was precisely to overcome such an onto-theological notion of being as a foundational constituent of permanently enduring *Ur-grund*. Secondly, the distinction between being and becoming neither poses a question about what is peculiar to time nor explores the relation between time and being in an appropriate manner, but simply uses temporality as a category that separates eternal beingness (eternally enduring ground/first principle) from temporal change and becoming, when in fact the happening of being already contains all that is granted, including becoming (Polt 2001:80; de Beistegui 2004:30). As already mentioned, the Event consists of unifying belongingness and sense of ‘ownness’, but it equally includes an alteration and alienation through the circumstance that all Events have an end, that they are finite.

As the former points indicate, if being is taken solely as durable permanency, untouched by change, motion, and restlessness, only metaphysical question concerning the permanent ground of entities comes forth. To begin with, such a notion simply leaves the question concerning the unfolding *happening* of being in oblivion, that is, the matter that the Event of being signifies the crucial inevitability that without happening being would just “be” and nothing would happen (Nancy 2000:176; See also Heidegger 1984:31). In order to gain a non-metaphysical sense of being, it should be first of all recognized that be-ing, in itself, is not a permanently enduring ground, but an Event that holds sway as an historical opening of the ontological difference, as a happening of the difference that constitutes the finite happening of epoch-grounding conditions. Be-ing thus is the ‘open’ that allows all world-disclosures to come about: it is the closest, the ‘essential’, and the ‘ownmost’, but equally something whose ownmost limits of unfolding are hidden in their taken for granted obviousness. Hence, even though being happens in terms of essential and ownmost sense of unfolding, it

never primarily takes place in a sense of permanently enduring essence – such a notion only refers to the mechanism intrinsic to metaphysical mouldings, to the moulding of being as a permanent ground of beings (Heidegger 1997a:30). By thinking being, then, we are not looking on any timeless abstractions, but rather paying attention to what is ownmost for certain epochal monopolizations of unfolding. What thus becomes thought through is the peculiar sense of ownness and sameness, a unity that finitely constitutes the very happening of different epoch constituting phenomena.

Accordingly, to claim that two things (or phenomena) have something of ‘the same’ already requires that they are two different things. In *Identity and Difference* Heidegger writes that the sense of ‘sameness’ does not refer to the circumstance that things are “merely identical”, because “in merely identical, the difference disappears” (2002a:45). As Thomson further clarifies, while “sameness requires likeness in some significant aspect (a shared onto-theological structure for instance)”, identity is something that “requires likeness in every respect” (2005:27). Thus, in ‘identity’ difference vanishes, when between things and phenomena that have something of the ‘same’ also differences remain. As a uniting sameness the Event of being is the unifying ‘self-same’, an unfolding that allows different phenomena with something of the same to take place.

Secondly, the notion of be-ing as an Event evidently denotes a historically finite nature of all unfolding, of all monopolizations concerning what is essential for things. Such a notion of being requires that we think the sense of ‘ownmost’ or ‘essence’ (*Wesen*) more originally in terms of finite giving of a unifying clearing of unfolding. In fact, Heidegger thought that the original sense of essence (*Wesen*) should be understood as a verb: instead of remaining permanently, essence names how something comes to presence, the ‘presencing’ revealing of things (Heidegger 1977a:30–31; Žižek 2007:67; Thomson 2005:144–146; cf. Feenberg 2005:16–20). By reading essence as a verb, as ‘essencing’, Heidegger is then able to provide a ‘de-essentialised’ and historical sense of the essence, and hence a thinking that instead of repeating traditional metaphysical oppositions, such as the one between being and becoming, interprets the notion of sameness as something changing through the turns in metaphysical intelligibilities. As Heidegger pinpoints, as a verb *wesen* is the same as *währen*, which in turn means “to last” or “to endure”: as finitely enduring unfolding such ‘essencing’ only postpones its own collapse. Instead of searching the universal and de-historicized essence of globalization, the focus here in all of its simplicity is on the unity and limits out of which *space takes place* as a particular *Un-grund* holding sway as a planetary epoch and thus between the foundational ground (*Ur-grund*) and the open abyss (*Ab-grund*). ‘Essencing’ therefore denotes a finite grounding that always remains in play due to the circumstance that the grounding of being happens to us only as relatively durable epochs. Such a notion denotes neither an ontology of monolithic and unshakeable understanding about ‘how that ‘what is’ permanently is’ nor an ontological ground of formless flux.

As is evident, what makes the distinction between being and becoming problematic is not the fact that being ‘essentially’ unfolds the unifying world for beings – as an unfolding being can be understood as a self-same of the way things become revealed as intelligible – but rather the kind of thinking that grasps being, contra becoming, in terms of foundation that endures permanently. Although words such as the ‘ownmost’, ‘essential’, ‘sameness’ or ‘appropriation’ Heidegger uses to characterize the happening of

be-ing imply some kind of constancy, be-ing does not hold sway as a permanent endurance, but in terms of historical revealing(s) capturing a sense of ownness peculiar to certain epochal intelligibilities. In other words, although certain historical ways of unfolding may endure for a time of an “epoch”, this does not lead to a conclusion about being as a permanently enduring essence. Permanently enduring unity is not a necessary property of being, but rather the vice versa: groundless be-ing gives the ground for any possible, but eventually finite endurance. Rather than being constantly enduring intelligibility behind the presence of things, the Event names such ‘presencing’ (*Anwesen*) that gives what remains as presence (*Anwesenheit*) for its own time. Being thus happens as a presencing of what is present, as a giving of the presence of beings out of its own plenitude (Casey 1997:278; Thomson 2005:37; Malpas 2006:11–12).⁴

Such an understanding of being as a finite mode of unfolding (or presencing) of what is present (beings) brings out three important points. Firstly, since all intelligibilities belong to this granting through which beings receive their determination, be-ing as such only names the open possibility to grant, the inexhaustibility of undefined possibilities to ground (Heidegger 1972:18; Zimmerman 1993:244; Sheehan 2001a:199). As such, we should not think being as something that merely grounds beings, but in terms of a happening of difference: instead of merely thinking the ground of what is present (being of beings), the difference of being (i.e. the ambiguity of its Event) in proportion to unfolding that appropriates its finite ground (of being) from the openness of be-ing by concealing it, should be pointed out. Such an ontological inquiry of globalization deals with the unfolding, the sending of being, and thus with the way being is disclosed and given in the epoch of planetary space against the concealment of its original openness. In such an inquiry, essence becomes a question about the happening of peculiar modes of unfolding through which being holds sway as ownmost possibility for something to become ontologically and historically grounded.

Secondly, if we do not consider the sense of ownness peculiar to the modes being unfolds, at worst we make becoming, as Heidegger puts it in *Nietzsche* lectures, a “constant permanentizing of the unstable”, out of which all beings *are* understood universally, eternally, and hence metaphysically as a substance of *constant becoming* (Heidegger 1991c:213; Heidegger 1973b:48). In fact, this is precisely what has happened in the modern technological epoch (including its late-modern planetary outcome): technological machinations now constantly manipulate, decode, and recreate beings according to ever-increasing power capable of intensifying and heightening ordering. Instead of seeing becoming, as Plato did, as a secondary infringement of the way things are, such becoming rises, in a Nietzsche-like figure, above such still-standing and life-denying metaphysical essentialism (See Bonta & Protevi 2004:13; Deleuze 1986:48–49; Graham & Shaw 2010:433; cf. Heidegger 2006:249). As Bernard Stiegler adds (1998:15;

⁴ It is not clear whether Heidegger uses the words ‘*presence*’ and ‘*presencing*’ always in the same comprehensive manner. In general it could be said that Heidegger’s use of present is ambiguous between what is *present as presence* and the happening or *coming to presence* of such presence (presencing, the unfolding of being). However, we may also think the distinction so that what ‘presences’ are beings, when being becomes thought as a ground for beings to become ‘present’. Hence, although being essentially ‘comes to presence’ (unfolds), being is also present in beings because it is after all capable of being a question to us (more detailed discussion on this in Chapter 2; see also Seidel 2001:405; Young 2000:10; Malpas 2006:11).

2009:128,139), such a condition of constant change, which he calls the “permanent innovation”, signifies perhaps more of an contemporary hermeneutic situation of technical manipulation of things than some primary principle of reality finally revealed, thanks to Nietzsche, by us, late-modern dwellers. The case is rather the opposite: Nietzsche was capable of holding that “reality is becoming” merely because he was witnessing before his eyes the technological unfolding that eventually led to the rise of the rapidly changing planetary-wide systems of ‘permanent innovations’. The question here, then, is not that we should ground the nature of beings in terms of becoming and “eternal recurrence of the same”, as Nietzsche did, but to become aware of the technological happening, where the ground of beings takes place so that it becomes theologically justified as ‘eternal recurrence of the same’ and ontologically grounded to the ‘will to power’ of beings (See Thomson 2005:15). Hence, if becoming is only thought metaphysically as the “substance” of things as Doel (1996:427) for instance writes – i.e., as a metaphysically decisive principle determining the foundational nature of beings – there has always already been an unfolding defining the operative way being holds sway as a condition of eternal change.

Thirdly, if one is to ask the question of unfolding in its radical extent, one must first face the decision regarding the historical determinations behind the metaphysical ways of making distinctions between being and becoming (Heidegger 1959:200–201). To the length that this opposition constitutes a decisive figure determining thinking throughout Western history of the metaphysical oblivion of being, explication of the historical determination of both being and becoming helps to reveal those historical powers that from the very beginning of Western thinking have governed our thinking. In other words, by showing how becoming historically stands in negation with being it becomes possible to think the history of their metaphysical determination. This, however, does not mean that now history becomes an all-grounding principle of all that is; it is the Event of being that gives all groundings and thus their succession, the history such series constitute. At the same time, it is only because of this in-historical manifestation, that being cannot be defined un-historically, but on all occasions has a historical sense of happening which we could make inquiries about.

In a lecture entitled *Introduction to Metaphysics*, Heidegger makes a preliminary discussion on how the metaphysical distinction between being and becoming first appeared in early Greek philosophy. For instance, when Parmenides thought being in terms of fixity and eternal constancy and becoming as a mere illusion, thus being the first to declare that being was the stuff out of which all things were made, Heraclitus held an opposite view about change being the foundational character of life, thus creating a stance for the first metaphysical developments of Plato and Aristotle (Heidegger 1959:96–97; See also Heidegger 1998e:285; Polt 1999:131). Despite the evident opposition, in both of these views being and becoming were put against each other: in opposition to becoming being was understood in terms of eternal permanence. Nevertheless, as will be discussed in more detail in Chapter 6, after Plato, and especially through Aristotle’s onto-theological articulation of *ousia*, this exclusion of being (understood metaphysically as beingness) from becoming was rearranged so that it manifested the proper metaphysical beginning of Western thinking. In this proper beginning what “appeared” (e.g. Plato’s sensible) was essentially separated from the ideal (e.g. Plato’s

intelligible) so that already in the dawn of Western thinking the phenomenal world of changing appearances were understood in proportion to frozen forms of eternal ideas, principles, and categories (beingness) (see Stiegler 1998:100; Sallis 2008:107–108). Such ‘metaphysics of presence’ simply consisted of a notion about there being a permanent presence of fundamental ground behind the changing appearance of beings: as an opposition to becoming being was defined as eternal permanence from which the changing appearance of sensible beings were instantiated. Such a first beginning of the onto-theological grounding of permanent presence, however, was not just implicated by Plato as well as articulated by Aristotle. Its emergence was already prepared by the pre-Socratic thinkers such as Thales and his student Anaximander in their ‘proto-ontological’ and ‘proto-theological’ search of the One (*hen*) within Many (*polla*): for Thales beings as a whole were made out of water, when Anaximander thought beings were constituted out the air (more detailed discussion in Thomson 2005:30–32, de Beistegui 2004:30–36). In spite of the former preparations of Parmenides (his notion of being as that out of which things as a whole were made) and the Milesian school (their search of One within many), it was Plato who first *implicated* both the ontological and theological modes of grounding through his understanding of eternal ideas, so distinguishing ideas from the copies of changing appearances they planted, and Aristotle, who first *articulated* this onto-theological structure of metaphysics from the opposite direction, by proceeding from the observation of moving entities (physics) towards the articulation of the ever-lasting first principles and categories behind their presence (meta-physics). Hence, it was such a separation of the *existence* of beings (that they are) from their permanent *essences* (defining what these things are, their beingness), that implicated the first onto-theological division.⁵

As these short prolegomena indicate, in their own singular way both Plato – the inaugurator of the first beginning of ‘metaphysics of presence’ – and Nietzsche – the last great metaphysician of Heidegger – thought being in terms of permanent and timeless essence of the way beings appear. Both of the thinkers, as will be later discussed in detail (in Chapter 6), said the same, though not by being identical, but by sharing the same way of differentiation: being simply came to be restricted into a metaphysical form, which Nietzsche denied by thinking being as empty fiction and becoming as what defines the ultimate nature of the real, but which Plato favoured through his understanding of being as everlasting permanency of ideas (beingness) constitutive for

5 It is however important not to see such contraries of Greek thinking as mere dichotomies, as antinomies of totally opposing principles. In Greek thinking contraries were seen as mutually engaged to each other, as something that could not be thought separately (Feenberg 2005:35; Vallega 2003:27). For instance, for Plato becoming and appearance were something separated from as well as related to being, so that the reciprocal relation between becoming as ‘emergence of eternal forms’ (i.e. as coming-into-appearance) and becoming as ‘declining of appearing manifestations’ (i.e. as going-out-from-presence) was the appearing manifestation of the eternal forms of being. When the ‘intelligible’ and ‘ideal’ (being) is here understood metaphysically as permanently enduring essences, becoming brings these forms, as copies, into a world of changing appearances. In Plato, then, appearances were not seen as something opposing to ideas, but rather as imperfect and thus secondary copies of the eternal and perfect forms of being. Or, as Heidegger puts it, “just as becoming is the appearance of being [ideas], so appearance as appearing is a becoming of being” (Heidegger 1959:115, see also page 194). Altogether, in proportion to the onto-theological grounding of ‘whatness’ and ‘thatness’ of the presence of entities, the fundamental relation that affected the philosophical order after Plato was the circumstance that both becoming and appearance were seen as subordinate to the permanent and intelligible ideas of metaphysical ‘being’.

the changing appearance of things. Such definitions either favoured the eternal being by relegating becoming to the secondary realm of transitory real (Plato) or disallowed the frozen beingness as a denial of change and becoming (Nietzsche).

In Nietzsche's case, however, the nature of metaphysical understanding is more complicated than presented above. This comes back to the point that Nietzsche thought himself as opposing metaphysics precisely by rejecting the traditional precedence of metaphysically frozen being – its onto-theological grounding as 'beingness' (*Seiendheit*) – in his emphasis concerning the 'will to power' of beings and the 'eternal recurrence' of such power. Hence, it is not just a mere metaphysical separation of being from the becoming of beings, which for Heidegger makes Nietzsche a metaphysician whom essentially prepared and manifested the age of planetary technology, but the fact that Nietzsche thought the totality of entities "*theologically* as the eternal recurrence of the same" thus grounding beings *ontologically* to the eternally becoming 'will to power' (Heidegger 1991d: 210; See also Käufer 2005:498; Radloff 2007b:216). In short, even though Nietzsche claimed that he gave up the foundationalist project of metaphysics, by affording groundless onto-theology based on moulding of entities into eternally recurring will-to-power, Nietzsche reduced beings to a meaningless resource always mouldable and manipulable for the power of will (more about this in Chapter 6). Altogether, despite the almost opposite standpoints, neither in Greek beginning nor in Nietzsche's reversal the question concerning the Event of be-ing reached the required extent. As a matter of fact, according to Heidegger it was precisely Plato's and Aristotle's 'first beginning' that opened the door for the metaphysical understanding of being manifested throughout the history of Western thinking, all the way up to Nietzsche's overturning and the planetary intensification Nietzsche so gave a final preparation.

As it has become evident, in Heidegger's destruction of the opposition between being and becoming two required acts have emerged: first, that we should show how the history of metaphysical oblivion of be-ing (and its Event) actually got its first form in the 'first beginning' of early Greeks as well as its completion in the planetary technology prepared by Nietzsche; and second, that we need to rethink both, being and becoming, beyond the onto-theological schema of metaphysics. In short, the overcoming of metaphysical moulding of being and becoming in terms of onto-theology requires a transformation that re-integrates being and becoming, not as a final ground for *beings*, but as a unity part of the dynamics of the Event that appropriates its ground of *being* from the rich source of *be-ing*. Such overcoming, whose nature will be further discussed in Chapter 2 and especially in Chapter 3, takes place precisely through the awareness about the grounding happening of being as a finite Event of Appropriation (*das Ereignis*). If being is understood in such a broader sense that it does not just name the constant permanency of a single foundational prime-ground (*Ur-grund*), but consists of series of grounding unfolding(s) concealing the openness of be-ing (*Ab-grund*) for a time of an epoch, it is possible to overcome the essential antagonism between becoming and being. In other words, if be-ing gives multiple grounds through particular historical revealings it consists of, the Event of be-ing is in itself something that changes through epochal turns of metaphysical intelligibilities. As an Event, being is essentially 'ecstatic': when the epochal sense of reality changes, so does a new ground of unfolding come forth. Altogether, the Event does not signify infinite permanency and duration of

a ground, but a *becoming of being* in the fangs of time; that is, a becoming of the finite grounds of being. Such unity of being and becoming in *Ereignis* shows how the ground changes through the history and hence how the realm of being is not permanently durable, but finite and ecstatic.⁶

One could of course question *out of what necessity* the amount of duration of epochal world-disclosures, which hold sway as finite (un-)grounds between permanent ontological foundation (*Ur-grund*) and abyssal openness (*Ab-grund*), is not ephemeral. In short, out of what necessity the abyssal ground of being cannot come fully into power? Firstly, it is rather evident that the world-historical turns of our primordial ontological bedrocks can not take place overnight. Even though the way of disclosure of being changes through a series of happenings that forms its history, this legacy of grounding and unfolding is not a series of *continual* changes, a chain of short events. It would be indeed too much to say that the fundamental sense of reality, our granted and taken for granted bedrock understandings concerning ‘what is’, and of how that ‘what is’ is unfolded, changes frequently from situation to situation. Being is given to us in terms of ontological historicity, which means that we always already find ourselves thrown into the historical intelligibility of unfolding out of which we are able to make sense of things by understanding them ontologically and in-directly though their way of being unfolded. Secondly, it is evident that in the history of being (in spite of the constant emerge of nuances and small scale turns within epochal revealings) epochs have lasted relatively permanent also due to the intrinsic nature of metaphysics, its intrinsic “ambition” to ground permanently lasting foundations holding back and concealing their own finitude. As already mentioned, the meaning of the Greek-derived word *epochè* means precisely to ‘hold back’: in epoch being grounds the unfolding by holding back for a time of an epoch (Haar 1993:2; Roberts 1995:139–140). One could, however, further question whether such lasting and ‘holding back’ would still be the case in a non-metaphysical ‘other beginning’ based on the overcoming of metaphysics through the awareness about its finitude Heidegger wants to awaken?

In *An Introduction to Metaphysics* Heidegger seems rather unsure about the matter, holding that such epoch-grounding, but yet a finite happening of *Un-grund*, which holds sway between the foundational metaphysical *Ur-grund* and abyssal *Ab-grund*, is “perhaps necessary appearance of ground”. Later in *On Time and Being* Heidegger writes that the nature of the ‘other beginning’ of *Ereignis* is something that does not name any new kind of post-modern epochal ground, but something towards which thinking should always return to: although “the entry of thinking into Appropriation [*Ereignis*] is thus equivalent to the end of the withdrawal’s history”, to the end of the history of the oblivion of being through a succession of metaphysical groundings, still “the concealment which belongs to metaphysics as its limit must belong to Appropriation itself” (1972:41). In other words, while the historical oblivion of the original finitude of being (as Event) becomes unveiled and remembered in the ‘other beginning’, the original withdrawal that pinpoints the limits of all modes of unfolding remains,

6 For Heidegger the question concerning the becoming of being is of course a broader issue than a mere historical alteration of Events. As will be shown in Chapter 3, the way ‘thing things’, the way things are capable of reflecting back their way of being already unfolded to us, is a happening of remembrance, where things come into their own; that is to say, where a thing *becomes* that what it already *was*.

since it, as Heidegger put it in *The Origin of the Work of Art*, “belongs to the truth as unconcealedness” (2001a:52–53).

Accordingly, such a limit constituting *original concealment* of open be-ing is based on the ontological necessity that grows, not just from the circumstance that the contemporary unfolding of being is simply always too close to immediately recognize (that we always understand things in-directly and ontologically through their unfolding), but also from the circumstance that none of these modes of unfolding ever unfold things as all that they are. *Metaphysical oblivion*, in turn, is only an unfortunate, but not necessary, historical epiphenomenon that totally loses the sense about the concealed possibilities of being by forgetting and obscuring the finitude and limitedness of its own mode of unfolding. In short, by fading the finitude of the unfolding to the background, such metaphysical oblivion creates an illusion that things are timelessly present. As Thomson argues (2005:36–39), the whole onto-theological tradition, which has thought being as a lasting ground of entities (thus forgetting the openness of be-ing), may have grown out of our phenomenological numbness, from the difficulty of noticing that all lasting of entities in existence grows from the processes of coming-into and passing-out of existence. Hence, it would be out of our “numbness to the immediate” that entities have eventually become frozen into permanent presence.

However, as I will later explicate in more detail such rooting of the onto-theological mechanism of oblivion into original self-manifestation of being is not merely due to our phenomenological numbness to immediate, but above all due to the ontological mechanism intrinsic to the way being happens. The Event always first unfolds things to us in-directly, through their way of being, thus concealing other possible modes of unfolding so that the door is left open for the metaphysical freezing of these particular modes of unfolding, and hence for the oblivion and total concealment of the inexhaustibility of being. Therefore, although the originary ontological mechanism of concealing-revealing is not the same as the total oblivion of the inexhaustible possibilities of be-ing (in metaphysical thinking), the latter is an outgrowth of the secured stay of the inconspicuous ground offered by the former mechanism. In other words, the original concealment of open be-ing (and its richness of possibilities) is a necessity for a particular possibility to come forth in unfolding of things (as something), but after that there are two opportunities for thinking: either to freeze that particular unfolding and thus to leave the openness of be-ing in total oblivion, or to turn to articulate the finitude (and limits) of prevailing unfolding through the attunement to the open be-ing.

The oblivion of being in metaphysics, then, is *neither totally arbitrary nor totally necessary*, but is rather based on the darkening of the original concealment intrinsic to the concealing-revealing mechanism of the Event, which reveals by concealing other possibilities of unfolding. Accordingly, the original concealment of other possibilities that is intrinsic to all unfolding does not vanish through our awareness to *Ereignis* in ‘other beginning’. Through our awakening to *Ereignis* the concealment (of open be-ing) just no more remains concealed, but rather comes forth as a set of possibilities released by the sense of finitude and limitedness of prevailing mode of unfolding. Indeed, the “concealment that belongs to metaphysics as its limit must belong to Appropriation itself”. Accordingly, Heidegger is not seeking metaphysical nor causal explanations here, but rather tries to explore the limits of particular groundings of being by exposing the

mechanism of concealing-revealing they hide within.

As is evident, the overcoming of the metaphysical oblivion of being does not merely depend on the will of human beings, but upon both, human beings and being, since human beings can only decide to respond to the finite mechanism of concealing-revealing hidden within the emergence of things. The 'other beginning' of *Ereignis*, then, denotes a turn from the oblivion to the remembrance of the concealed finitude of the happening of being, and hence, a remembrance of the richness of other possible Events. Altogether, it constitutes a new relation between thinking, being, and human beings, where the originary contingency and strangeness of open be-ing, and thus, the finitude and limitedness of the revealing it constitutes, are released and set in power. It is these modalities of our relation to being, which the next chapter turns to discuss.

Ereignis:
the Place of the Event of Unfolding

Introduction: the Turning of Thinking

In Chapter 1, in our brief introduction to Heidegger's understanding of being first as an ontological difference and thus in relation to beings, and then in relation to becoming and history, it became clear that Heidegger's notion about the Event should be taken in its most fundamental sense – as a happening of unfolding of what is. However, in spite of this fundamental nature, such a notion of Event does not signify a mere conceptualization of enduring monolithic ground underneath the existence of things, but an uncovering of the historically finite happening of the difference of being, a difference holding sway underneath all possible groundings. The motion of thought, then, is not from beings to their unchanging principles, but from the pre-conceptual intimation of grounding understanding of beings towards its articulation (Vallega 2003:122). It is this inconspicuousness, the intimation of alreadiness, we, as human beings positioned by the Event of unfolding, are able to correspond with: the Event is above all a giving of the limits of particular historical world-disclosure in which we inconspicuously already dwell in. Hence, Event is at the same time a possibility for us to dwell – an unfolding – as well as an ontological limitation of our dwelling – a concealment of the openness of being. We simply belong to the inconspicuous unfolding, *to the granting taken for granted*, whose finitude is now being almost totally darkened by the planetary outcome intrinsic to the metaphysical unfolding of things in technological machination, in 'enframing' of the overall spatiality of things. In such darkening not just the question concerning the translatability of planetary space to an order of other conditions is undervalued so that globalization becomes a corollary of a view that it can be sufficiently explained by categories independent from the spatiality peculiar to its own event – i.e. by the economic, cultural or political forces behind the mode of spatiality in globalization – but also the ontological question concerning the way space is unfolded under the auspices of globalization remains in oblivion.

In order to let thinking correspond to conditions ownmost to the contemporary

planetary epoch of unfolding, three chances are considered in the present chapter. The first one, 'there-being' (*Dasein*), is articulated especially in Heidegger's early magnum opus, *Being and Time*, while the second more spatially connotative notion about 'clearing' (*Lichtung*) was particularly emphasized in Heidegger's mid-period writings such as the *Letter from Humanism* (1993c) and *The Origin of the Work of Art* (2001a). In spite of the slight differences, as the following sub-sections will show, both of the former notions help to pinpoint different sides of our possibility to (re-)think and correspond to the alreadiness of the unfolding. However, when in *Being and Time* Heidegger held that being unfolds through the place of the temporal understanding constituted by being as well as constitutive for the human existence (*Dasein*), from *Being and Time* onwards he came to emphasize more and more the matter that human beings should be seen as thrown into the open site of being, to the place of the 'clearing' appropriated by the Event of disclosure. Through the discussion of being in terms of the revealing happening of there-being (*Dasein*) and clearing (*Lichtung*), the present chapter focuses, not just on the relation between being and human beings, but also on the question concerning the site of the taking place of the space, on the 'patial' nature of Event's spatiality. Hence, *Dasein* and *Lichtung* should be both seen as something enabled by the granting Event (*Ereignis*) through which being unfolds and happens by appropriating time-space of intelligible world for things, including us, to appear.

As the former sentences indicate, Heidegger's thinking is commonly considered to consist of two to three phases, depending on whether and how we emphasize continuities and changes in Heidegger's thinking (e.g. Richardson 1963; Hemming 1998; Malpas 2006:147–209; Schatzki 2007:11–32).⁷ The most evident, or at least the most discussed, circumstance concerning this matter is the 'turning' (*die Kehre*) Heidegger himself presented in his 1930's writings. Such 'turning' (*Kehre*), however, is a rather curious matter: on the one hand it is evident that after the introduction of *Kehre* Heidegger presented new thoughts concerning the basic formulations of his philosophy, evidently overcoming some philosophical difficulties present in his early thinking, while on the other hand Heidegger himself insisted that such *Kehre* is not to be understood as a turn in his own thinking, but as a turning, or better as a re-turning, that belongs to thinking as such. In spite of the possible shortages, in order to pave the way for the explication of spatial (Chapter 2) and historical (Chapter 3) nature of the Event, at this point it would be rather fruitful to follow both interpretations, at least in order to point out some of their limitations.

To begin with, the most important thing to recognize here is that according to Heidegger the 'turning' (*Kehre*) is not his invention, but merely something his thinking participates with. 'Turning' is not an outcome of Heidegger's thinking, since what Heidegger's thought participates with is precisely the 'turning'. Heidegger's thinking,

⁷ The common understanding, which according to Hemming originates back to the works of Löwith and Richardson (Hemming 1998), considers the works of 'Heidegger I' as separated from the works of 'Heidegger II' on the basis of the 'turning' made during the 1930's writings. This separation could be also pushed forward so that we could eventually have three Heidegger's: the early Heidegger before the turning, the mid-period thought of the Turning, as well as the late works after it. Moreover, it is also possible to pinpoint other unnamed but significant turns in Heidegger's thought, some of them made already before the publication of *Being and Time*, which for their part could give us different kinds of phasing (See Hemming 1998:395–396; Malpas 2006:150–152; Schatzki 2007:11).

then, is only a saying of this ‘turning’. Why? Because the ‘turning’ belongs to what has already taken place – in ‘turning’ thinking turns towards the historical sending (epoch), towards the epochal alreadiness of the Event of Appropriation in which Heidegger’s thinking belongs to. In his second major work, *Contributions to Philosophy (from Enowning)*, dating back to late 1930’s Heidegger concludes precisely by writing that “the origin of there-being (*Dasein*) is in Event (*Ereignis*) and its turning (*die Kehre*)” (2000:23). It is the Event (*Ereignis*) that the saying of the ‘turning’ (*Kehre*) turns towards to. As such, *Kehre* is not Heidegger’s invention, but a saying of the ‘turning’ that belongs to the matter at stake here: an articulation of the Event of ontological difference that has always already positioned us, the ones thinking in and through *Ereignis*. In this sense ‘turning’ belongs to all thinking, even though this belongingness has apparently not been given to thought before. ‘Turning’, then, says two things: that *thought in itself* is turning and that this turning is something that only now has become *thought out*, i.e. explicated (Hemming 1998:416; See also Gadamer 1994:122,142). On both occasions, what the saying of the ‘turning’ turns towards to is a re-thinking of the concealed Event; that is, towards the thoughtful awareness and saying that overcomes the oblivion of being apparent throughout the history it has constituted. *Kehre* is hence such ‘turning’, which belongs to all thinking as a possibility to re-turn to articulate the Event of being, which in turn enabled all thinking in the first place, although the recovery of this enabling is only given for us now at the epoch of planetary metaphysics. In other words, ‘turning’ is a possibility to *turn* to think the hidden and unthought: it is a disposition to hear and think what has been left unsaid, a call back to think being and its hidden Event, and thus a task for the thought to overcome metaphysics at the age when it has, in fact, turned planetary.

As the former paragraph shows, it is at least evident that Heidegger emphasized the matter that, instead of being a change originating to his own thoughts, ‘turning’ belongs to the matters to which Heidegger’s thinking responds to. Thomas Sheehan goes even as far as to distinguish between the *Kehre*, the turning, and the changes that apparently took place in Heidegger’s thinking, regardless of the matter that such changes also took place at the same time as the notion of *Kehre* became affective (2001b:3–4). Although such interpretation clears the table so that we would have on the one hand those changes that took place especially in the 1930’s writings, while on the other hand we would have the Turning that only refers to the inner movement and ambiguity of the *Ereignis*, this interpretation undermines, not just the fact that both of these matters took place at the same time, but also the matter that Heidegger apparently did not separate these two matters from each other.

Before putting the point any further, let us also look at three other possible interpretations concerning the relation of *Kehre* to the reorientation of Heidegger’s thinking. The one possibility is the interpretation put forward, especially by Laurence Paul Hemming (1998), who doubts whether it is possible to create narratives about the corpus of Heidegger’s work at all. According to Hemming, such a narrative engagement with the changes in Heidegger’s thinking would inevitably make Heidegger a subject with a coherent system of work – a technical theorist, the master – rather than engaging with (or turning to) that what we are already positioned by. Hence, in proportion to ‘turning’, Heidegger would become the one who gives us the ‘turning’, while in fact

Kehre is not a turn towards Heidegger but a ‘turning’ towards the *es gibt*, the giving of being. The former option simply engages with *Heidegger’s thinking*, with the “system”, while the latter takes part with *what he thinks of* (Hemming 1998:412,418). Secondly, we have the ‘traditional’ interpretation originating to the works of Richardson and Löwith, which understands *Kehre* precisely as a part of the narrative perspective Hemming above tried to overcome, thus emphasizing changes in the thinking of the subject Martin Heidegger and so undermining the precedence of the role *Kehre* has in the expression of the movement inner to the ontological difference of being. The third interpretation, in turn, is put forward by Jeff Malpas, who pinpoints the simultaneity of both circumstances; that *Kehre* is a returning to the origin of all unfolding as well as a reorientation evidently present in Heidegger’s thinking.

Although the present options are perhaps unnecessarily polemically articulated here, they help to pinpoint the essential question concerning the nature of *Kehre*; that is, how *Kehre* relates to changes in Heidegger’s thinking. It seems evident that even though (or precisely because of) the Turning belongs to the matters to which Heidegger’s thought responds to, it necessarily presents change in the way Heidegger thinks about such matters. As Malpas writes, rather than making any distinctions, such as the one’s of Hemming and Sheehan, Heidegger’s point was only to emphasize the priority of the ‘turning’ “as something that does not belong to his thinking *alone*”, which in turn does not rule out, but rather implies, “that the turning does indeed also belong to Heidegger’s thinking”, not necessarily as something done by Heidegger, but “as something that Heidegger’s thinking *undergoes*” (2006:153). In other words, what Heidegger seems to be claiming is that even though ‘turning’ does not pertain to his thinking alone, it also, but not solely, belongs to his thinking. ‘Turning’, hence, is both, a change evident in the way Heidegger presented his main philosophical question concerning being as well as something intrinsic to thinking as such. But at the same time it is the former change that is the epiphenomenon of the latter turning: Heidegger’s thinking was the affected one, while the turning signified what affected to Heidegger’s thinking and thus became thought of. This hierarchical relation, however, could be understood at least in two different ways, both fruitful for the aims of the following chapters.

Firstly, the ‘turning’ emerges at the end of metaphysics – i.e. in the epoch of the planetary *completion* of metaphysics and hence as an exhaustion of the possibilities opened by the first beginning – as a possibility to return to think the concealed Event and the hidden history it had constituted so that they could both finally become articulated (Hemming 1998:416). Altogether, such ‘turning’ of thinking would signify a turn towards the *Ereignis* unveiled and remembered now as the ‘other beginning’. Secondly, since the ‘turning’ also signifies a change apparent in the way Heidegger presented the question of being as *Ereignis*, and moreover, since Heidegger continually returned to think more and more originally the same matter, ‘turning’ could be seen as a more original re-turning to this same origin of all unfolding, dwelling, and thinking: to being. As such, we could also interpret such ‘turning’ as a fulfilment of the shortage of *Being and Time* not to cover the promised second part concerning the ‘destruction’ of the history of ontology, a promise that was later thought not merely in terms of history of being, but also, as Malpas adds, in terms of a return to the *place* that the taking place of being “originally and always is” (Malpas 2006:153; see also Heidegger 1962:63–64).

Altogether, what the notion of ‘turning’ fundamentally signifies is the fact that we are always already positioned by the place of the Event of historical unfolding, and hence, that in order to articulate this state of affairs thinking needs to turn to explicate and remember the alreadiness of its own situatedness. Such a notion, in turn, is a clear reformulation of the basic philosophical issue of Heidegger: through the notion of *Ereignis* the subordination of spatiality under the temporality of *Dasein* in *Being and Time* as well as the problematic relation between transcendental and historical ways of grounding – the latter signifying the second part of *Being and Time* that was never published; the former apparent in the constitution of ‘Fundamental ontology’ in the same work – became rethought in a more fundamental fashion. As a matter of fact, in a lecture *Time and Being*, given on January 1962, Heidegger asks knowingly: “But where is time? Is time at all and does it have a place (Heidegger 1972:11)?” Instead of thinking spatiality in terms of temporal understanding, as it was done in *Being and Time*, here space and time became understood more originally as a part of the place of unfolding. They were both seen as something belonging to the ‘Event of Appropriation’ (*Ereignis*), to the granting of being from which their ontological determination is always granted in the first place. As such, space and time were no more seen in hierarchical terms – being rather takes place as an Event of unfolding (*Ereignis*) that plays itself out in space and time, as a site of the time-space (see Seidel 2001:405). The outcomes of this are the matter to be thought through the sub-sections of the two following chapters, the present chapter and Chapter 3.

Dasein and Lichtung: the Openness of Being-There

What above all characterizes Heidegger’s early thinking, culminating in the publication of *Being and Time*, is the attempt to provide an analysis of the possibility to think and articulate the being question in terms of what he called ‘being-there’, *Dasein* (translated also as ‘there-being’). Even though such an early effort of Heidegger does not necessarily help us to further explicate the ontological structure of globalization, it affords an important discussion concerning the relation between being and human beings, and thus, of the possibility to further explicate our overall possibility to explore the granting of being peculiar to planetary unfolding. As the consideration adduced above indicates, Heidegger’s thinking in *Being and Time* was an attempt to articulate the unfolding of being in terms of a structure of ‘there-being’ (*Da-sein*) essentially characterized as the meaning provided by the temporal horizon of understanding. In *Being and Time* temporality denoted a constitutive horizon out of which we, beings thrown into ‘the there’ (*Da*) of being (*sein*), become able to understand things through their intelligible unfolding, the understanding of being. Instead of being a representational subject-object relation that reifies and frames things as objects for the thoughts of subject, according to *Being and Time* all thought is always enabled by the temporal understanding of being: fundamentally all thought is a thought *of* some-thing *as* some-thing, such *as*-structure rising from the temporal unity of understanding.

According to early Heidegger, such an inconspicuous understanding of things through their ‘as-structure’ becomes a matter of thinking to *Dasein* only through what

Heidegger calls the genuine recovering of the care (*Sorge*) structure, the ontological and structural wholeness found in temporality of being. Care is the basic state of *Dasein*, a concern about things in their environment as well as solicitude towards other people. Such a state is not something *Dasein* could choose, but something constantly characterizing *Dasein* and its being-in-the-world (Zimmerman 1993:247). However, in addition to constant care towards others and the things in our environment, also my life, not just *what it is* (including its possibilities), but also *that it is* at all, always somehow matters do *Dasein*, is its ‘concern’. Hence, our care is always fundamentally connected to the threat of death, to the possibility that life and its possibilities could be lost – *that life is no more*. As Hoffman summarizes (1993:201), “if we were not threatened by death, our basic state would not be care; but if our basic state would not be care, our death would not be felt as threatening”.

It is crucial that in *Being and Time* Heidegger understands the articulation of our being-in-the-world in *Dasein*’s care as being constituted, not just by the alreadiness of our thrownness to the world, but fundamentally by *Dasein*’s ongoing being-ahead-of-itself. Care is always towards the possibility, towards something that I am not yet, but could become to be. It is only in such anticipatory not-yet of being-ahead-of-itself where *Dasein* can come up against its own fundamental limit: its own absence and end threatened by death. Death, then, is not a mere futural possibility among other possibilities we can relate to, but important overall constituent of *Dasein*. It is crucial to pinpoint that in such care, constituted by being-toward-death, *Dasein* is not just capable of caring about things and other people, but also of those genuine possibilities, which rise from our thrownness, but which can be taken up as *Dasein*’s own. Such *authentic*, or ‘ownmost’, taking up and ‘owning’ of possibilities is thereby based on futural anticipation of possibilities now taken as *Dasein*’s own. In short, in genuine and proper care awakened by what Heidegger calls the anxiety of being-toward-death the ‘facticity’ of being we are always first thrown into is not anymore a hidden determinant of our ‘being-there’, but becomes understood in term of the past of *Dasein*, as its ‘having-been’, so that such ‘facticity’ may be taken up as affording possibilities that *Dasein* now takes up as its own.

Through such structural unity of care constituted by, *one*, the futural ‘being-ahead-of-itself’, and *two*, the past ‘having-been’, *Dasein* also becomes aware of its fallenness to the *third* constituent of temporal structure of care, the present situation. Such a state of fallenness is a specific modality of care Heidegger calls inauthentic or non-ownmost one, plainly because it signifies an existential tendency of human beings to lose themselves in the everydayness of present situation constituted by the anonymous *das Man* – ‘the they’ of everyday averageness – to such a degree that fallenness alienates us from our unique future possibilities. Thus, instead of being merely thrown into the everyday common sense provided by the averageness of ‘the others’ (*das Man*), *Dasein* can have a genuine resoluteness to choose its own possibilities. Fundamentally, however, genuine awareness concerning the futural possibilities is an unfolding, not just of the possibilities that can be made into our own, but also of the alreadiness of being and the present environmental (the there of being) and social (the ‘they’ of being-with) situation in which we are fallen into. It is precisely in authentic being-toward-death, where *Dasein* becomes aware of its mode of being, of how it is thrown into a certain situation and

possibilities already given for it, so that *Dasein* can choose and make these possibilities its own.

As is evident, Heidegger's thinking in *Being and Time* was essentially directed towards the attempt to articulate the notion concerning our being-in-the-world as a matter of temporal wholeness of our care, our concern about things, others, and our own being-there. It is such simultaneous unity of temporal ground of understanding that we are faced with in genuine care, not any sort of succession between past, present situation, and future. Past is thus never merely constitutive for the present situation of social and environing relations as well as for the ongoing future projections through which *Dasein* is ahead-of-itself, but always equally constituted by them. All projections towards the future, even in genuine care, are manifestations of possibilities enabled by our thrownness to temporal pre-understanding of being, but only in genuine care these possibilities are anticipated as distinctive and ownmost possibilities of being-there. In such genuine care *Dasein* becomes aware of the fundamental temporal structure of its own existence: in such 'care' our being-in-the-world becomes an issue through the fact that we, as *Dasein*, care about our ownmost possibility to become those very beings for whom our own being is an issue (Malpas 2006:99–100). In short, such genuine care is awakening, not just to the power being *already* has to us through the understanding and intelligible unfolding it provides, but to the overall temporality of being, including its *finitude* revealed by the genuine anxiety concerning the threat of our own death.

It is precisely due to its temporal constitution that being is not everlasting and abiding ground of beings, but rather involves finitude. Such finitude opens up the sense about beings as a whole by showing their foundational groundlessness, the impossibility of all-grounding and non-finite world-disclosure. According to *Being and Time*, as far as *Dasein* faces such finitude by being-towards-death it faces the possible impossibility of its own existence, thus becoming released from the inconspicuous grasp of the present world-disclosure and the social and environing situation it is thrown into. In other words, through finitude, articulated as genuine and proper being-toward-death, it becomes possible to let the total absence of possibilities to open up that primordial openness of being, which was concealed in the first place by the present world-disclosure (e.g. Heidegger 1962:286,295). It is in genuine care, revealed against the threat of death, where we can make being, the as-structure of understanding provided by its temporal horizon, an issue for us – it is the genuine care in being-toward-death that according to *Being and Time* denotes a fundamental possibility for *Dasein* to face the question of being and hence stand before the ownmost potentiality for being. By properly facing death, the circumstance *that life is not*, it becomes possible to open up the possible *what* of that life: *what my life 'that is' could become*.

As the consideration above shows, even though the notion of finitude became fundamentally related to the idea of the Event of being only in Heidegger's mid and late thinking, already in *Being and Time* Heidegger defined the possibility of such nearness of finitude as being a profound manner concerning the genuine possibility to think the question of being. However, in *Being and Time* this profound sense of finitude was connected to the *Dasein*, especially to the existential mood Heidegger called 'anxiety'. It was such a notion of anxiety then, which in addition to the unconcealment of the temporal care-structure of *Dasein*, afforded an authentic or proper encountering of the

question of being. Anxiety is a basic existential mood that makes it possible to face the absence of all existential possibilities through death. As an *existential* mood anxiety is concerned about beings as a whole: in anxiety all beings open up as insignificant, inconsequential. It is of course impossible to gain knowledge on all beings, but this is precisely Heidegger's point: instead of knowing all beings, it is possible to become attuned to the totality of beings in an existential mood of anxiety. Such anxiety is a crisis of foundations, since through it we become faced with the nothingness and absence of the meaningful intelligibility afforded by particular world-disclosures: the mood of anxiety reveals the groundlessness underneath all of our grounding as-structures. As such, by being-authentically-toward-death anxiety reveals the nothingness, the absence, in which beings-as-a-whole slips away, hence leaving us with the silence open to being and its possibilities (Heidegger 1993a:101). Thus, although in anxiety beings are confronted as-a-whole, this kind of disturbing meaninglessness does not provide any new sort of intelligibility, but rather an unintelligible non-sense: it is a *non-sense* which constantly threatens the common intelligibility and everyday sense of being-in-the-world.

When being unfolds and illuminates beings through the intelligible opening – through the world-disclosing difference that there is something rather than nothing – such nothingness affords us a 'nullification' (*Nichtung*), a non-relational possibility of death, that through nothingness eliminates the original ontological difference between beings and their unfolded intelligibility (Polt 1999:124). In anxiety, then, it becomes possible for one to realize her thrownness to the world; that my life and death, my own 'being-there', the intelligible clearing I am thrown into, could become opened as a possibility for authentic dwelling. It is for this reason that being-towards-death does not happen merely for the sake of reaching sheer nothingness, but for the sake of opening up the temporal structure of being in care. Anxious being-toward-death thus confronts the inconspicuousness as well as the constitutive oblivion of being: it is only in the face of the finitude where the nothingness and absence of being enable an grasping of things, not merely immediately and ontically through their everyday intelligibility, but indirectly and ontologically through their original "pre-ontological" way of being unfolded. It is precisely such realization and solicitude concerning the fact that our thrownness into *Dasein* is threatened by the impossibility of all possibilities in death, by the absence and impossibility of being-there, which makes it possible for us to think, in caring anxiety, the hidden unfolding of being we are always already positioned by (See Heidegger 1962:306–326; Heidegger 2000:199; Sheenan 2001:199; Ricoeur 2002:240–241; Polt 2006:121).

As the paragraphs above indicate, according to *Being and Time* our awareness (or care) concerning the unfolding of being is based on two primary elements: on *understanding* of things and *attunement* to moods. In such awareness it becomes possible to understand our relatedness to things so that their mode of unfolding may become opened for other possibilities through the attunement to basic existential moods, such as anxiety (as Heidegger held in *Being and Time*), or profound boredom (as he added few years later in *The Fundamental Concepts of Metaphysics*). In fact, anxiety and primordial boredom are both moods that unlike other ways of being attuned and related to things have no particular objects, since as existential ones they are toward beings as a whole. However, when primordial boredom is toward beings as a whole – in it all things

bore – in a case of anxiety it is not merely beings as such that become revealed, but the nothing: in anxiety of being-toward-death *Dasein* is toward the possible impossibility of all of its possibilities. In both cases, then, beings-as-a-whole become an issue to us, but only in anxiety we are released from the grasp of our fallenness to the everyday world of average *das Man* – only in anxiety we are faced with the nothing and thus the finitude of present unfolding, and out this with the open of being. In spite of the nuances and even radically different interpretations concerning the nature of these two existential moods – as McKenzie for instance writes (2008:583–584), in anxiety “lonely *Dasein* faces its finitude”, while in boredom we are faced with nothing more than “the emptiness of post-modern existence”⁸ – it is important at this point to emphasize that both basic moods are concerned with beings as a whole so that their way of being unfolded *may become a question to Dasein*. In short, even though we are always at some mood, these basic moods are peculiarly important in Heidegger’s early thinking since they are not just “bodily sensations” but “existential feelings” giving us an access to beings as a whole, hence enabling the being question at stake also in here (Heidegger 2002b:170; Guignon 2009:196–197; see also Bigelow 1983:255–256).

As is evident, already in his early writings culminating in *Being and Time*, Heidegger was not interested in *Dasein* merely as an individual who understands and out of this becomes capable of making multiple interpretations and assertions concerning beings, but rather as a kind of entity who is positioned by being, and further, who has the solicitous capability to question the alreadiness of the mode being takes place (Mills 1997; Polt 1999:118). *Dasein* simply refers to such a being, whose being is at stake, and thus to such a being that is capable of putting in question that mode of being it is thrown into. This circumstance brings out two further and broader issues. Firstly, *Dasein* is not a new name for human individual, but something that is related to human beings in terms of a possibility for them to be such beings whom are capable of putting being in question. Because of the granting of intelligibility made by being, human beings are never creators of being, but receivers of its gift: it is only because of the giving of being, that we are able to understand entities as entities, as we are able to shed light upon how entities *are*. To be there, to be the open place (*Da*) of being (*Sein*), is thus to be thrown into the particular opening of being. It is this kind of opening through which being takes place that the early Heidegger named with the word *Dasein* (Heidegger 2006:90). One could say that the question concerning being is possible through the dwelling of one specific kind of being – that is, human being – although interpreting *Dasein* in purely anthropocentric terms simply misses the essential. As the German word *Da* refers to place in a sense of ‘there’ and ‘here’ and the word *Sein* to ‘being’, to the open in itself, *Da-sein* means literally a place of openness in the midst of beings, wherein being renders itself as a possibility for something to become unfolded as something (Heidegger 2000:230; Zimmerman 1993:244). Hence, in order to become an authentic *Da* of the *sein*, an entity who has the possibility to open up the question of being in anxious care, both being and human beings are needed for: the manifestation of being

8 Among McKenzie (2008), Thiele (1997) for instance, sees boredom as a basic mood solely related to the postmodern epoch. Even though such an interpretation is not necessarily adequate in proportion to Heidegger’s discussion concerning the primordial boredom in *Fundamental Concepts of Metaphysics* (1929/1930), at least from the 1930’s onwards Heidegger became to refer to boredom as the “hidden goal” of modernity (Heidegger 2000:109, See also Scott 2001:4).

needs human beings, but humans are only humans if they are related to being through the intelligibility and possibilities it affords. Even though disclosure of being happens through the dwelling of human beings, it is important to notice that human beings are always first thrown into that place (*Da*) in which being (*sein*) originally takes place, from which it starts its unfolding (Sheehan&Painter 1999:69–70; Heidegger 2006:90). *Dasein* thus denotes our way of being-there, our mode of being-in-the-world: we simply find ourselves as thrown into there, as beings dwelling in-the-world. Fundamentally, then, *Dasein* names that where we are always already thrown and fallen into – as *Dasein* we dwell in a social world of everyday common sense, in a pre-understanding provided by the temporal horizon of being and its unfolding – as well as that possibility which we have as beings for whom their being is an issue.

Secondly, through this peculiar ambiguity of the relation between being and human beings, humans are essentially different from other non-human entities. Stones or birds lack of what humans, as beings thrown into particular *Dasein*, are capable of. Or as Heidegger puts it in one of his early lecture courses, *The Fundamental Concepts of Metaphysics* given a few years (1929/1930) after the publication of *Being and Time*, although being gives a world for all things to become unfolded, “the stone is *worldless*; the animal is *poor in world*; man is *world-forming*” (Heidegger 1995:177); which means, that all of these entities have different ways of relating to the world and being (See also Heidegger 2001a:43–44). For instance, although the rock is of course given to a lizard lying upon it *in some way*, at the same time the lizard neither knows rock *as a rock* nor is capable of thinking or relating to the world of things as a whole.

Although such a separation of human and animal is made by Heidegger in order to describe the special nature of humans as beings thrown into *Dasein*, it creates some apparent problems. The “colony of bees” maybe “dwells in its possibility”, as Heidegger writes (1973e:109), but are animals like gorillas world-poor, merely captive to their encircling environment (See MacIntyre 1999:45; Mulhall 2005: 71–72)? Even though no animal apparently grasps the world as a whole; that is, in terms of its temporal structure; some animals seem to have components such as conceptual mediation of their environment that Heidegger sees as specific only to the human condition as *Dasein*. However, even though Heidegger’s separation deals animals rather monolithically putting everything from gorillas to lizards on a same basket, it does not merely pinpoint animals as lacking the human condition, but also that human beings are fenced out from the pure animality of animals. The difference is nothing negative; it only pinpoints the *otherness* of animals to human beings: animals have life, non-living entities a presence, but only humans exist; they have *Dasein* (Schalow 2006: 104; Elden 2006c:276). Animals are distinct from humans thus only in proportion to human existence as *Dasein*, although at the same time it is precisely *Dasein* that fundamentally separates human beings from animals so that even our overall possibility to access the biological basis of living things, including our own one, can take place insofar as we first have the capability to understand this basis through *Dasein*, through our ‘being-there’ given by being. Hence, in as much as animals are incapable of having *Dasein*, the openness towards being, we are also excluded from the animality of animals so that “man can never be an animal, i.e. can never be nature, but is always either over the animal, or, precisely as human, under it (where upon we say that man becomes ‘like an animal’)” (Heidegger 2002b:169).

Moreover, such otherness of animals in relation to human beings is not just something to be acknowledged, appreciated, or preserved through the human ‘letting-be’ of animals in their otherness, but also something which pinpoints the matter that, even though humans and animals could have same qualities and states, their exposure of these qualities and states is different. As already pointed out in Chapter 1, Heidegger’s notion of sameness does not exclude the essential differences, which means, that neither does the difference between humans and animals exclude that humans and animals have something of the same. This is clearly apparent in a way Heidegger discusses the matter of bodily existence shared by animals and human beings. Although both have a body, for Heidegger the human body differs from the bodily life of animals precisely because it is related to being. Accordingly, Heidegger distinguishes the bodily existence of humans (*Leib*) from the mere corpus (*Körper*) of animals in such a way that humans are not first animal bodies and then something further in addition (Elden 2006c:281–282; See Elden 2001:49–56; Schalow 2006:101–103). We rather have a body insofar we are already in-there, in-the-world: *Dasein* is not what is present, a body, but a possibility for what is present to become shown as a body in the first place. Thus, even though *Dasein* is not the same as the body, it equally has a relation to corporality (this is particularly evident in a way Heidegger emphasized practical readiness-to-hand relatedness to things in *Being and Time*). Fundamentally, as Heidegger puts it in the *Zollikon Seminars* (2001g:4), “to exist as *Da-sein* means to hold open a domain through its capacity to receive-perceive the significance of the things” in clearing. Altogether, it is *Dasein* that is the inner state essentially constitutive for human beings only: through *Dasein*, through its capacity to receive and perceive things, we have a world which can become an interest to us.

As is evident, Heidegger defines the distance between humans and animals in proportion to lack: animals lack *Dasein* so that eventually all animals, unlike humans with *Dasein*, are poor in world.⁹ Such poorness, however, is equally a positive as well as a negative issue. Although animals essentially differ from us by being poor in world – non-human entities do not have the capability to enclose world(s) as a whole, since they do not have the possibility to become opened to the openness of abyssal being through the nothingness of being-toward-death – animals are in fact positively capable of resisting those metaphysical capabilities of human thought that through the history of being have eventually led to the violent unfolding of nature in technology of planetary machination. As Heidegger writes in the *Overcoming Metaphysics* (1973e:109), “the unnoticeable law of the earth preserves earth in the sufficiency of the emerging and perishing of all things in the allotted sphere of the possible which everything follows, and yet nothing knows. [...] It is first the *will* which arranges itself everywhere in technology that devours the earth in the exhaustion and consumption and change of what is artificial” [my emphasis]. However, as Elden concludes (2006c:286), the fact that animals cannot arrange things through technological will – that is, to calculate

9 As Elden continues, for Heidegger animals are also lack of *logos*, death, history, any understanding of space as space, even hands (understood as readiness-to-hand use of equipments), as well as a capability to indicate and show by saying. On the relation between human and non-human beings in more detail, see also Michel Haar’s *The Song of the Earth* (1993:25–46), David Farrell Krell’s *Daimon Life* (1992), Simon Glendinning’s *Heidegger and the Question of Animality* (1996), and Stephen Mulhall’s *Philosophical Myths of the Fall* (1999:46–84).

– makes them only capable of escaping such *capability*, but not the unfolding of technological machination in itself. This latter incapability is not simply due to matter that animals, like all other beings, appear out the unfolding now being determined by the will-full machinations of technological rationality, but equally because animals lack the dimension of the open. In other words, animals lack the possibility to become opened to world *as* world – *as* a contemporary technologically determined world-disclosure, *as* something whose ground is finitely appropriated from the plenitude of abyssal openness of being. It is only in relation to the human possibility to recognize such plenitude and richness of world, that the animal poverty, with all of its positive and negative indications, should be understood.

Apparently, the most fundamental lack of animals is the richness of the open and abyssal being only we, as *Dasein*, have the *possibility to relate* to. Hence, Heidegger's account concerning our own bodily existence, even the nature of basic moods such as anxiety or boredom, is defined solely in proportion to this capability of *Dasein* to become opened to abyssal plenitude and richness of open being. Such moods of *Dasein*, then, are neither individual nor bodily feelings based on our animality, but existential ones defined solely in relation to being (See Guignon 2009). However, as Giorgio Agamben (2004:69,73) points out, Heidegger's notion concerning the openness proper to human beings seems to bear close proximity to the closedness and denial of the world peculiar to animals. In proportion to this proximity Agamben claims that Heidegger inconspicuously relates human origin to animal captivation: according to Agamben human beings have merely learned to become awakened "*from* their own captivation *to* their own captivation" of the enviroing world. However, as Colony specifies the matter (2007), Agamben seems to derive his notion of animal origin of human openness from the seemingly similar circumstance that Heidegger describes the existentially significant mood of profound boredom of human beings in a roughly same manner as animal captivation: they are both seen in terms of a refusal of the 'as-structure' of beings (beings *as* beings) and hence as states of being poor-in-world, as states of being lack of as-structure of things. Even though for human beings (unlike for animals) this lack, the nullification of the prevailing power of the as-structure, is a path towards the possibilities of being, Agamben claims that the origin of human openness (*Dasein*) in Heidegger can be found from the first movement of nullification, which in turn seems to be a mere modification of animal captivation. In short, according to Agamben the specific nature of humans as *Dasein* with "openness to being" originates from such a refusal of as-structure of beings in basic existential moods that is identical to the refusal in animal captivation. Since humans and animals have a common basis in closedness of the world in refusal, Agamben traces the proper names of all concealment of Heidegger, even his late notion concerning the mechanism of *concealing*-revealing happening of being, back to the pure fact of living thing (Agamben 2007:73; See also Colony 2007:8–11).

Although I cannot afford any detailed description concerning the argumentative support Agamben gives, especially in *The Open: Man and Animal*, to his notion about the forgotten origin of Heidegger being the origin of living things, this apparent inadequacy of Agamben's claim helps to pinpoint the fundamental nature of Heidegger's notion concerning the openness as something solely originated to being and its event. Thus, any attempt, such as the one of Agamben, to trace Heidegger's notion of the

‘open’ back to living *beings* would eventually turn into a metaphysical questioning (into exploration of beings with the expense of being), when the case in Heidegger is precisely the opposite. For Heidegger all ontic exploration originating in *beings*, living or not, is not just metaphysical, but on all occasions enabled by the concealment of the origin of being, its abyssal and open source of plenitude (Colony 2007:6–7). Concealment for Heidegger, then, is not due to our origin in the animal state of closed captivity located in the ontic realm of living beings; it is rather a concealment of the fundamental openness of being, which late Heidegger thought in terms of a concealment of abyssal be-ing taking place through those limits that particular Events appropriate or ‘own’ in their granting of the world-historical unfolding. It is this limiting “owning of specific worlds from the abyssal openness” that is the origin of concealment for late Heidegger: in ‘owning’ of one ground other potentialities are excluded and thus the openness of being concealed. As Colony sums up (2007:11), animality “cannot be framed as what is given before the inception of this abyss”, since it is the open abyss that makes unfolding of animals possible in the first place. In short, there is an abyssal division, an originary division of openness, *beyond* both humans and animals. In fact, the separation of animals from human beings is not what Heidegger ultimately aimed to justify in *The Fundamental Concepts of Metaphysics*. The whole point of comparison can be rather seen as pinpointing the circumstance that everything becomes unfolded out of the openness of be-ing by the Event of clearing in which we, as *Dasein*, can relate to.

It is of course true that Heidegger’s notion about animals being poor in world tells perhaps more about the human condition than the animal one. In fact, this is precisely the point of discussing such a relation here: to emphasize the essential belonging togetherness of being and human beings in *Dasein* so that we could find a possibility to inquire the unfolding of being. We should thereby pinpoint that *Dasein* is here understood solely as a human possibility to become opened to the world-disclosures granted by being. So when Heidegger claims that animals are in such a way that they have a life, and stones so that they are present, while only human beings exist (not just by having a world, but also by having a capability to realise and open their mode of being-in-the-world), this should be above all interpreted to underline the matter that all beings have their standing out of the unfolding of being and only secondarily the capability of humans beings to respond to this Event by becoming opened to it. The basis of the comparison between humans and animals here, as well as the former discussion in the beginning of the sub-section concerning the relation between being and human being, is solely to articulate a proper notion concerning the origin of the world-disclosure as not being originated in living beings but in unfolding of being. As Heidegger’s later thinking in particular shows, in a more fundamental level both, humans and non-human entities, have their standing, not merely out of the place of being’s unfolding in human beings (*Da-sein*), but in and out of the clearing unfolded by such an Event, which through individual “owning(s)” conceals the abyssal openness of be-ing. In spite of the human condition as an entity thrown into *Dasein*, humans and non-human entities are both unfolded through being – either through its unconcealment, as early Heidegger held, or through the clearing of self-concealing Appropriation of unfolding, as Heidegger later reformulated the matter. Such unfolding, then, is never based upon any ontic states such as the difference between the man and the animal, but upon *open*

being. Accordingly, the concealment of late Heidegger is solely related to the realm of (abyssal) being, which the Event conceals by appropriating particular world-disclosures from it.

Although the circumstance about all things being positioned and unfolded by the clearing originating to the Event of being is especially emphasized in and after the 1930's writings of Heidegger, the apparent shortage of discussions concerning the idea of *Dasein* in these later writings does not necessarily implicate the inadequacy or the obsolescence of such an idea, but rather a fundamental rethinking of the way humans relate to being. In other words, even though for late Heidegger being is seen in terms of giving itself through the Event of unfolding, so illuminating itself through the clearing(s) (or sites) of 'the there', the possibility for raising the question concerning being still lies in one peculiar kind of entity – in human beings. However, even though it is not lucid whether Heidegger's early stance that concerns the human beings as *Dasein* altogether vanishes from his later writings, it is evident that the way *Being and Time* provided an analysis of 'there-being' (*Dasein*) as being grounded upon temporality necessarily postulated a transcendental grounding and hierarchical dependence between temporality and the spatial structure of the world (See Malpas 2006:145–148). Such hierarchical grounding comes back to the matter that Heidegger's early thinking remained lack, not just of the proper discussion of spatiality, but also of the full understanding about the finite nature of being – that finitude is not merely constitutive for human existence but a necessary character of the Event (as a something that happens for a time of an epoch, Event cannot ground infinitely). Apparently, *Dasein* never exists before its ground, but only out it, which means that there is a source, a grounding origin, more original than *Dasein*. Instead of being founded in *Dasein*, things are always gathered together as being appropriated from this originary origin, the Event of unfolding. As late Heidegger holds, things are not gathered primarily because we are able to understand them ontologically through their way of being, but because in each case what is gathered and unfolded is the 'I' with other things, that is, the unfolded and determined site of relationality between things. Thus, if there was any profound 'turning' in Heidegger's thought, it was evidently a more original re-turning to the question of grounding – firstly, from a point of view of rethinking being in terms of the Event (*das Ereignis*), and secondly, from a stance of more originary returning to the question of spatiality, or 'platiality' as will be later shown.

As the two following sub-sections will articulate in more detail, first by discussing the notion of *Ereignis*, and after that by discussing the more originary thinking of 'platiality' made by late Heidegger, due to the matter that clearing constitutes a gathering of things through the revealing Event of being, it is the clearing, not the temporal understanding of our being-in-the-world, which makes us a peculiar kind of beings whom are positioned by being and its potentialities. It is in and through the clearing, its granting of time-space, where things become unfolded and hence gathered together so that we could have a place for dwelling; it is the clearing of the Event of being that encircles all that is, thereby giving us a possibility to access beings, not just to those beings that we as human beings are, but also to those entities that we are not.

Ereignis and Ab-grund: the Abyssal Source of the Event of Clearing

In his rather complex, time to time rather unfinished book, *Beiträge zur Philosophie (vom Ereignis)* (*Contribution to Philosophy (from Enowning)*) dating back to the years 1936–1938, Heidegger makes an important attempt to articulate the question of being in a more direct fashion. Even though the work diverges in many ways from Heidegger's other writings – it has a unique style, was composed by Heidegger in private without preceding lectures or seminars, and never achieved a form that would have made it publishable during Heidegger's lifetime (see Polt 2006:1–2) – it nevertheless works, as Heidegger notes in *Die Geschichte des Seyns* (1998a:5), as a “framework”, perhaps even, as Malpas suggests (2006:214), as a “sourcebook” for Heidegger's later writings. Above all, it presents an idea of the ‘Event’, *das Ereignis* (the additional title of the work being “*vom Ereignis*”, translated by Emad and Maly as ‘enowning’, but referred here in terms of the ‘Event’ or the ‘Event of appropriation’), which Heidegger later held as being the guiding word of his thinking ever since the 1936.¹⁰ As already mentioned in the introduction section of the present chapter, it was in the *Beiträge* where Heidegger concluded that “the origin of there-being (*Dasein*) is in enowning (*Ereignis*) and its turning (*die Kehre*)” (Heidegger 2000:23). In order to answer more originally to the question concerning what exactly opens up, or clears, ‘the there’ of the clearing, in which also human beings (as *Dasein*) are thrown into, Heidegger had to *turn back* to the *origin* of all unfolding, to ask the ownmost origin of every grounding unfolding: the historical taking place of the Event of being, *das Ereignis*.

It was out of the writings such as *The Origin of the Work of Art* and *The Thing* made after the *Contributions to Philosophy*, through which the problematic relation between being and human beings in *Dasein* became eventually replaced with the idea about the Event of clearing. Such a notion about the Event of clearing, as already adduced above, is not just an important turn towards the more original and straightforward thinking of being, but equally a more original exploration of the question concerning spatiality. When the idea of *Dasein* apparently referred to the existence of a kind of entity who is capable of opening the question of being through temporality, the idea of clearing refers to the site of enabling appropriation in which being becomes manifested through its grounding happening of unfolding. In short, as Schatzki puts it (2007:23), “humans understand, while the clearing happens”. Instead of residual subjectivism apparent in the idea of human relation to being as *Dasein*, temporality and understanding now rise from the open site illuminated by the concealing-revealing happening of being. Accordingly, what Heidegger's ‘turning’ brought from the abyss, was a more original returning to the matters of place of ‘the there’ (*Da*) and being (*Sein*) in terms of clearing and Event.

As a grounding site for the Event, clearing names the place of unfolding through which being takes place. It denotes an open place of unfolding – a clearing of ‘the there’ (*die Lichtung des Da*), a free space of openness (Heidegger 2001a:59) – out of which human beings are positioned so that they become able to ask the fundamental question *hidden* within all Events of being: the question concerning the finitude of unfolding from which we found ourselves thrown into. Thus, out of the clearing our

10 See footnote b in Frank A. Capuzzi's translation of the *Letter on Humanism* in *Pathmarks* (p.241).

encountering with the alreadiness of unfolding (presencing of being) does not anymore grow from a such finitude of human dwelling that the early Heidegger thought as an empty nothingness transcending the lightened side of the being. For late Heidegger finitude – the possible “shrine of nothing” that we, mortals accomplished to understanding death as death, are able to confront – rather uncovers the hidden plenitude, the fundamental reservoir of rich being concealed by metaphysically monolithic horizons of world-disclosures (See Heidegger 2001c:148, 2001d:176). As Julian Young concludes (2000:192), such a notion of nothingness is essentially tied to the Event of being: by engendering a sense of finitude of the present world-disclosure, it brings out the abundant richness of open being, from which these Events of *disclosure* appropriated themselves in the first place and whose openness these Events, in their ‘owning appropriations’, apparently *concealed*.

As Heidegger claims, first in the *Contributions to Philosophy* and later in works such as *The Thing*, *The Origin of the Work of Art*, and *Building, Dwelling, Thinking* such concealing-revealing Event of clearing happens through four constitutive elements organized in two axes: through the axes between the elements of ‘earth’ and ‘world’, and ‘man’ and ‘gods’. Instead of taking place through the place (*Da*) of human beings, out of the clearing being happens through the fourfold that gathers things on earth, including human beings, together through the historical sending and intelligible determination of the world. In other words, it is under the axis between ‘earth’ (signifying things in a clearing) and ‘world’ (signifying the constitutive rationality of unfolding) in which human beings (‘man’) receive the gift of being by perceiving what appears through the historical letting-presence of being, the historical sending of ‘gods’ (see the figure about the fourfold on page 53). To put it another way around, the ‘god’ element of the fourfold (such as the technology of *Gestell* that turns the earth into a mere planet) presents an fundamental *ethos*, an existential possibility provided by the historical sending of being that, in turn, opens up a (planetary) world, not just for human dwelling, but for things to become gathered together through the earth-sites of unfolding.¹¹

As is evident, the Event of being is not merely a matter of *my own* being-there genuinely owning possibilities provided by the intelligibility of historical world-disclosure. Out of the fourfold human beings rather stand out of the happening of clearing by being in relation to particular historical world-disclosure, which in turn is cast upon the earth that presents itself as a sheltering material agent of such gathering-unfolding. Moreover, even though the difference to the earlier notion of *Dasein* is evident (to some extend even to Heidegger’s earlier writings about clearing, in which humans beings were still seen *as* the clearing), it is equally evident that in this mature view clearing cannot happen without all of the four elements being involved. Thus, clearing cannot take place without human beings, even though at the same clearing is not anymore seen as something grounded on us (on our temporal understanding). The clearing rather happens to humans whom are appropriated by its happening.

11 As Young argues (2000:199–200), modern technology obscures its own god element, its omnipotent nature, thus presenting an *obscure default of god*. Apparently, as will be discussed during the following chapters, in Heidegger’s view such planetary *Gestell* is altogether a term of opprobrium: an outcome of metaphysical tradition (in fact, its finale phase) *defaulting its own god*, thus presenting an *un-world of picture* that changes the *earth* into a mere *planetary ball* in which human beings dwell as homeless *technical animals* incapable of proper dwelling that remains aware of the elements of the fourfold.

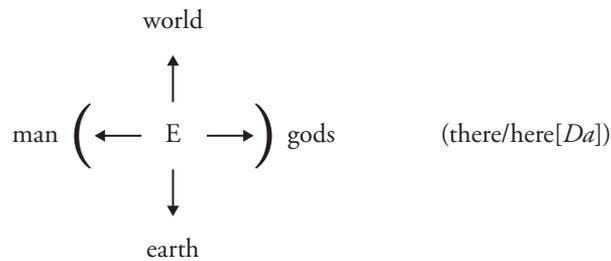
This fundamental change of stress in the idea of clearing is apparently evident in a way late Heidegger describes the places of the happening of unfolding in terms of artworks and material things, such as a highway bridge, power plant, temple, or a jug. Instead of the place (*Da*) of human beings, through the fourfold clearing also the material aspect of the world, evident in Heidegger's discussion of 'the thing', becomes a crucial determinant of the place of unfolding. Even though human beings are still the ones dwelling in the sites of unfolding, things now make up these sites of the clearing. In a sense, human beings are thrown to articulate these sites through their dwelling in them: to express what is *sent* to them (the gods) through the unfolding and opening made by *world-disclosures* that conceal the inexhaustible self-emergence of the *earth*, the material aspect that has supported and will support a multiplicity of interpretations and world-disclosures (i.e., the earth that is never exhausted into particular world-disclosures).

The most curious axis of the fourfold is apparently the one between the concealed earth and the unfolding world. As earth becomes *unfolded* and rationalized through the intelligibilities of particular world-disclosures, it self-*conceals* its own nature as a self-emerging material aspect, which can be never captured and known as a whole by any of the world-disclosures (See Dreyfus 1993:297–301; Sallis 1993:xii – xiii; Polt 2006:144; Malpas 2006:198–199, 233; Schatzki 2007:54–55). However, even though earth apparently rises up as self-closing, as Heidegger writes (2001a:53) “the world is not simply the Open that corresponds to the clearing, and the earth is not simply the Closed that corresponds to concealment”. This ambiguous matter is simply due to circumstance that it is precisely the earth of things that is lightened in clearing. Fundamentally, then, the concealment of the earth refers to the matter that, while earth comes forth (i.e. its material aspect is unfolded) in a setting up of a world, it is earth's ownmost nature that becomes covered up. What then is this ownmost nature of the earth that becomes covered on all occasions of intelligible rationalizations of the world? Arguably: the circumstance according to which ‘earth’ denotes an element that cannot be mastered and solely defined through particular world-disclosures. This uncontrollable element of earth is what emerges and rises out of itself, without violent and beyond the mastering made by the ontological moulds of particular world-disclosing intelligibilities. It is the unmanageable self-emergence of the earth that remains concealed for the mastering intelligibilities of world-disclosures. “To save the earth”, as Heidegger writes, means precisely “to set it free into its own presencing” (Heidegger 2001c:148).

As Heidegger pinpoints in *The Origin of the Work of Art* (2001a:41), early Greeks called such a self-emerging element of the earth *phusis*. Earth, the *phusis*, is a sheltering that bears things without violation and coercion – it emerges *by nature*, without mastering. Such a notion of earth, apparently, diverges from the mere astronomical idea of the planet associated with the idea on the mass of matter. Instead of mere matter, the earth denotes what is sheltered in its own law, always wrapped up in its own non-mastered self-emergence. But at the same time earth only comes forth out of the world, where it in fact rises up as self-closing. How, then, can earth be self-emerging while rising up as self-closing? Simply by resisting the mastery that tries to measure and bring forth earth without giving acknowledge to earth's nature to emerge in its own accord and thus to be inexhaustible to none of these modes of its mastering. It is the world that first strives to surmount earth – strive, because as an unfolding the world cannot take up that

which is closed. At the same time earth shatters all of these attempts to totally penetrate it: the earth pulls the world of unfolding into itself, into its own secluded 'laws' of self-emerging sheltering, so confusing the measures of the world, hence shrinking and remaining concealed for them.¹² As Heidegger concludes, the happening of clearing is constituted by the *strife* between earth and world – by the striving conflict where these opponents carry each other beyond themselves (Heidegger 2001a:48). The Event is thereby an outcome of the *conflicting interaction* between lighting world and concealing earth: even though world is a sphere of meaning and thus of intelligible order and earth an unmastered basis of all unfolding, an un-intelligibility that sustains as well as resists our intelligibilities, in as much as the world grounds itself in the earth, the earth comes forth through the world. The relation between concealment and unfolding is interactive, non-static.

As adduced above, earth is the inexhaustible self-emerging ground upon which we, mortals, sojourn with things, when the world refers to the intelligibility out which things become unfolded and gathered together as earth-sites of dwelling. It is upon such a fourfold structure that involves the axes of gods-mortals and world-earth, where we can find the place (there/here[*Da*]) of the Event of being (E):

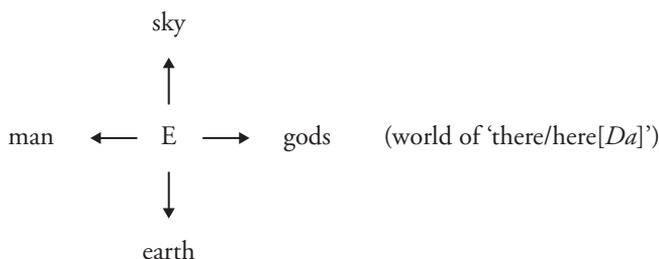


It is significant that in this earlier outline of the diagram, presented in the *Contributions to Philosophy* (2000:218), Heidegger presents the earth aspect as standing over against the world: the world is opened up through the way it conflicts with the earth so that the unfolding of earth, made by the world, is a concealment of earth's mystery, the opacity from which particular world-disclosing intelligibilities grow but whose mystery they conceal. The strife rises, because the earth, the *phusis* of self-appearing beings, simply resists all attempts of rationalizations made through the world: earth is the exhaustible and indefinable ground that confuses and fights against the intelligibilities which

¹² Accordingly, such a view of the earth, of the physical nature, opposes a view of modern physics, according to which we could explain everything that happens in the physical world with the laws nature, the laws of classic mechanism, in as much as it opposes any metaphysical understanding of physical world, according to which we could identify with transcendent categories defining the permanent substance of things. For Heidegger nature rather resists and escapes our complete grasp – earth hides itself into concealment. As Miguel de Beistegui writes (2004:194,202–204,219–220), Heidegger's understanding of nature as concealment does not just bear proximity to the thoughts of Heraclitus, but also has some interesting correspondence with the standpoint of contemporary quantum physics. According to the latter one, the knowledge we could have on systems of atomic physics is always incomplete, not because of the lack of our view, but because of the lack constitutive for the nature itself: since the smallest particles of matter have equally a thing-nature as well as energy-nature, matter does not just become capable of losing its object character, but also the view about ultimate transparency of classic mechanism becomes replaced with probabilistic calculations concerning the place of the electron waves; that is, with a sense where nature is never totally measurable according to mathematical principles, thus always escaping our total grasps.

the mastering world-disclosures aim to pose upon it. World-disclosures are thus always incapable of bringing the inexhaustibility, the fact that earth has and will support multiplicity of worlds, in light.

Nevertheless, later in an essay called *The Thing* Heidegger revises the idea of the fourfold so that the world does not anymore stand against the earth in strife, but is now understood as an outcome of the whole Event of fourfold (See Heidegger 2001d:177–178). At this point the fourfold platform changes so that not only is the ‘world’ replaced by ‘sky’, but also so that ‘man’ becomes changed into ‘mortals’. Out of these changes ‘world’ also needs to be relocated outside the fourfold, and hence alongside with the place of ‘there/here[*Da*]’ of the original diagram (Malpas 2006:227,306; See also Young 2000:202). Accordingly, none of elements of the fourfold anymore stand over against each other in a relation of strife, but rather as belonging to each other, in terms of being gathered through their differing. This change can be described by moving the brackets of the original diagram, so that all of the elements can be now seen on equal terms, as united ‘onfold of fourfold’, where “earth and sky, divinities and mortals dwell *together all at once*” (Heidegger 2001d:171). Accordingly, as Malpas suggests, the fourfold site of the Event (E) turns from the emphasis of the original strife of the ‘twofold’ of earth and world into a gathering of things through truly united ‘fourfold’:¹³



The most radical change between the two versions of the diagram is the replacement of the world element with the sky one. However, if the world now stands outside the fourfold and thus refers to all of the elements in it, the new element of sky can not signify something as profound as the world does. Yet the sky figure does bring out a new spatial element, which cannot be simply underestimated or overlooked (this notion will be further discussed in the next sub-section exploring more deeply the spatial side of the Event).

The former relocation and replacement of the world outside the elements of the fourfold has number of consequences, which will be only quickly sketched below and further discussed in the following chapters. Firstly, world becomes now revealed out of those different sites of gathering (named as the ‘there/here[*Da*]’ in the original diagram and as the ‘world of ‘there/here[*Da*]’ in renewed version), thus always taking place in relation to a particular thing like a jug, artwork, or a highway bridge. In other words, these particular things gather other things, thereby creating sites of gathering, where

¹³ As Malpas emphasizes (2006:227–228), this renewed sketch of the fourfold is not entirely satisfactory, since it does not capture late Heidegger’s talk of the ‘mirror-play’ or ‘round dance’ between the elements. It presents neither the complex issues concerning the “worlding of the world”, nor the “nearing of nearness”, or the sense about “the thing” through which the gathering of things takes place (See also Fell 1979:222; Heidegger 2001d).

only particular configuration of the world becomes revealed. World, however, is not just revealed in proportion to particular gathering, or site, of things; world also gathers all of the elements of fourfold. Altogether, then, world is an outcome of the fundamental Event that takes place in that place of the 'there/here', where all the elements of the fourfold appear around the gathering made by the thing.

Secondly, it is through our dwelling in these 'sites of gathering' that it is possible to become aware of earth *as* earth, sky *as* sky, gods *as* gods, and mortals *as* mortals (Malpas 2006:244). In short, out of our dwelling in these sites of gathering it becomes possible to *let* all four constitutive elements *to be their own (eigen)*, what they properly are in their particular happening, in their *Er-ignis*. Such a sense of letting-be-on-their-own of course does not mean that these elements thereby emerge as all what they are. In such letting to be seen of the echo of the 'own', earth, sky, gods, as well as mortals are rather shown in their particular finite happening of unfolding that now positions us. This circumstance is echoed also in a replacement of 'man' with 'mortals' in so far as such a change emphasizes how the mortal possibility to face 'death as death' no more signifies a confronting of the empty nothingness through which humans become capable of choosing their own genuine existential possibilities, but a change that pinpoints our possibility to uncover the abundant and abyssal richness of possibility always secretly gaping open under particular Events of unfolding. Thus, such awareness concerning what is proper to the happening of the four elements signifies an *uncovering* of the sense of their limits, their mode of happening through the finite Event of Appropriation. Moreover, the 'letting-be' of the happening of what is 'ownmost' to the fourfold constitution of the Event (i.e. to 'earth as earth', 'sky as sky' etc.) is evidently not what comes forth at first, but is first and foremost something that needs to be uncovered, something we can only turn to become aware of, hence being something that belongs to the inevitable concealment of the Event.

Thirdly, instead of mere conflicting difference of strife between world and earth, this relation is now constituted in terms of both, as a relation of difference as well as a relation in which world and earth belong to each other through the mutual interplay between all of the elements of fourfold (earth, sky, gods, mortals) whose happening constitutes the world. Thus, in spite of Heidegger's replacement of the world outside the fourfold structure, his earlier definition of earth apparently still holds true: earth still present the impenetrable inexhaustibility of self-appearance concealed by particular worldly rationalization. As Malpas concludes (2006:233), the addition that follows from the replacement of the world outside the fourfold first and foremost denotes a change according to which *all of the elements in the fourfold now mirror the same ambiguous happening of concealing-revealing*. As far as I can see this comes back to the fundamental circumstance that it is the Event that is fundamentally ambiguous 'self-concealing-revealing', so that such ambiguity passes over to the elements of fourfold, eventually determining their outcome as a site where particular configuration of the world becomes revealed without ever exhausting all possible modes of appearance. This way world, revealed through the thing that gathers things in a site of gathering, is an outcome of all of the elements of the fourfold, so that these elements become at the same time opened *as what they are* in their specific mode of unfolding without never being shown *as all that they could be*. Apparently there are two different but internally

connected ways to become related to the happening of fourfold: the one, that recognizes the ontological limits these peculiar Events hide within, thus releasing the inexhaustible force of the possible, and the other, that merely sojourns in these ontologically determinative world-disclosures without ever realizing their limitedness, merely reiterating their power.

All of the consequences mentioned above concerning the revision of the fourfold nature of clearing seem to articulate the same profound manner: that the clearing and its elements take place through such an Event of unfolding which conceals itself. By appropriating one possibility, one ground of unfolding, from the rich plenitude of 'open be-ing', it is precisely such abyssal plenitude which becomes concealed. Apparently, our indebtedness to obscure earth's nature as concealment – the earth, which sustains all interpretations without being exhaustible to them – is conditioned by more fundamental origin, the concealing-revealing happening of ontological difference. As already mentioned in the beginning of the present sub-section, in order to explore more originally the question concerning what exactly opens up the clearing and its four elements, Heidegger needed to turn back to think the *origin* of all unfolding, to ask how such originary unfolding opens up clearing through concealment. Such an origin (*Ursprung*) is concealed for a number of reasons: it is hidden simply because otherwise it would not need seeking, but it is also hidden because of two primary characteristics.

Firstly, the origin is concealed, because the unfolding it grants takes explicit grasp on being of beings – it metaphysically owns a particular realm of being which lightens and rationalizes beings – without pointing its own limitedness as a finite Event. Such metaphysical intelligibility hides the ontological difference between being as a ground of beings and the abyssal be-ing from which these grounds are given for a time of an epoch, hence concealing the original finitude of the Event that holds sway by mediating these two ontologically differing constituents. This concealment, leading to the oblivion of being, is what could be called a metaphysical oblivion of the original concealment. The second concealment belongs intrinsically to the phenomenological nature of unfolding. Unfolding becomes concealed on all occasions out of the necessity that being is never present in a same manner that beings are. In short, being is never immediately present, because it gives the way beings are unfolded. As unfolding, the Event of being does not signify what presences (things) but their mode of *presencing*. However, at the same time it is only in the midst of something that is present from which we become able to question, to turn to remember, the alreadiness of their concealed mode of presencing. Apparently, although being ontologically different, the presencing of being is not something separated from the presence of things: the presencing (being) does not occur in some abstract fashion but in terms of clearing, which means, that the presencing of being is always a matter of presence of some specific site of 'there'.

Nevertheless, Heidegger's discussion concerning 'presence' appears to be more ambivalent than presented above. According to Young (2002:9–12) this ambivalence is due to the matter that Heidegger actually has two distinctions related to being as presencing, the one between 'what presences' (beings) and what is 'presencing' (the hidden intelligibility of 'being' that can become a concern to us precisely because it is accessible and thus inconspicuously present in presence), and the other between what is intelligibly present ('being' as a ground of beings; the onto-theo-logical world-disclosure)

and unintelligibly present (abyssal and groundless 'be-ing' that gives all these grounds). By using the word 'being' in relation to intelligibility and 'be-ing' in proportion to enabling unintelligibility, it is possible, as Young emphasizes, to underline the matter that for Heidegger being does not merely denote an ontologically intelligible unfolding, an presencing behind the presence of beings, but equally an groundless and abyssal richness against which these presencing intelligibilities always come forth. This is an important notion since it is one of the constitutive moves of Heidegger to turn away from the idea of *being as constant and static presence* behind the present things, an idea that has been determinative for the whole onto-theological tradition of Western thinking. In fact, this is why Heidegger held, seemingly ambiguously, that it holds true that the Event always unfolds a clearing that cannot be represented by operating within this clearing – that is, with metaphysical thinking that operates with beings in it – while at the same time be-ing essentially happens as sheltered in beings that are gathered in and through this clearing. This ambiguity comes back to the former matter that although be-ing is sheltered in these gatherings of concrete things, be-ing cannot be understood merely as their intelligible ground, but in terms of something that brings out the fundamental limit of their unfolding (See Polt 2006:196–197). Hence, one needs to remain aware of the limits of these world-disclosing intelligibilities, which in turn requires recognition of their fundamental finitude. Such finitude, in turn, does not merely indicate that all unfolding has an end; it also points towards the structure of possibility, towards the unintelligible and groundless abyss of 'be-ing' that made possible the finite happening of these grounding intelligibilities in the first place.

However, as Malpas pinpoints (2006:11–13), it is not necessary to interpret these distinctions – distinctions between being and beings, presencing and what is present, as well as between intelligible ground and unintelligible richness of enabling groundlessness – as separated tools providing comprehensive ways to analyze Heidegger's thought, but as possible outcomes of the ambiguous presence of being. Thus, according to Malpas it is the fundamental *ambiguity of the presence* itself that plays itself out in different ways: in terms of a difference between beings that are present and being that as a mode of presencing grounds their intelligibility (our target of questioning here), as well as in terms of a difference between being as intelligibility and be-ing to which this intelligible understanding is grounded on (the self-concealing and "unintelligible" structure of possibility). However, although I agree with Malpas about the matter of ambiguity of the *presence* of being, rather than seeing such presence as the origin of ambiguity, I take such ambiguity to be due to a more fundamental circumstance that be-ing happens as a self-concealing-revealing Event. It is at this fundamental level from which one can find the true origin of all ambiguity; an origin that by concealing its own openness gives, not just all historical grounds of unfolding, but also things in their unconcealed sites of gathering. Hence, there is always a play of emergence and concealment, of shadow and light, clarity and opaque, behind presence of being, as well as of time and space; a play that is based on concealing-revealing mechanism of the Event. The ambiguities discussed above simply follow from the circumstance that the Event takes place so that it conceals the abyssal openness and plenitude of be-ing by owning and limiting, through particular sites of gathering, peculiar historical and onto-logical intelligibilities from it.

Apparently on a more general level both, Malpas and Young, refer to what has al-

ready been mentioned as being Heidegger's 'new ontological difference' invoked in the *Contributions to Philosophy*: the difference between *Sein* (being as a intelligible unfolding of beings) and *Seyn* (be-ing as that where the ground is grounded on) (Heidegger 2000:327–330). Although being significant in more than one way (see footnote 1), above all this new ontological difference, in particular its way of emphasizing the co-existing happening of both, the ground of unfolding (*Sein*; being) and the concealed openness behind this grounding Event (*Seyn*; be-ing/being), helps to clarify the functional ambiguity of the way being unfolds through concealment. This comes back to the matter that, on the one hand, the finite Event of unfolding takes place from the openness of possibility, for which Heidegger proposes the archaic spelling *Seyn*, so giving all grounding intelligibilities (of *Sein*) upon the way entities are revealed to us. On the other hand, due to the matter that all of these grounding intelligibilities own particular possibilities (their 'own' 'happenings' (*Er-eignis*) of *Sein*), they conceal the openness (*Seyn*) from which all of the possible grounds took place in the first place, as well as against with they always fundamentally hold sway. As a consequence, these grounds of *Sein* eventually hide their own limits that only finitely hold sway by owning their ground from and against the abyss of *Seyn* (Livingston 2003:327; Seidel 2001:405–407). In fact, this is perhaps the most fundamental juncture in the coming into view of *Ereignis*: that the hidden occurrence of *Ereignis* is a historically finite occurrence of be-ing itself. *Ereignis is thus nothing other than Seyn in its finite happening*, where be-ing gives itself to itself.

Even though Heidegger himself dropped the archaically spelled *Seyn* during his 1940's writings so discussing 'being' more straightforwardly in terms of *Sein* – in terms of *Sein* that may be seen as ambivalent between metaphysical *Seiendheit* and abyssal *Seyn* – the notion of *Seyn* is evidently crucial in order to understand the mechanism of Event. *Seyn* brings out the groundless and unintelligible aspect of abyssal and open plenitude out which particular intelligibilities of unfolding (*Sein*) happen in the first place. Without the coming into view of the abyssal aspect of *Seyn* these grounds of *Sein* merely reiterate their ontological power, eventually allowing onto-theological mechanisms of grounding that turn the finite allowing of 'be-ing' (i.e. the Event) into metaphysically determined 'beingness of beings'. Hence, in their grounding of permanent determinations of beings these onto-theological groundings metaphysically mould 'be-ing' (*Sein*) into 'beings' (*Seiende*), which is why they are apparently incapable of ever grasping into something that denotes un-grounded abyss of possibility – the open being.¹⁴ Metaphysics simply remains stuck to think 'being of beings', merely grounding such unfolding through the onto-theological mechanism of justification. Thus, the axiomatic certainty of all-grounding metaphysical reasoning hides the echo from the original Event of being – an echo from the finite happening of difference between grounded being (*Sein*) and abundant be-ing (*Seyn*).

14 As already mentioned in footnote 1, such a new ontological difference between *Seyn* and *Sein* also signifies a chance to think being (*Sein*) through its metaphysical (or onto-theological) determination as 'beingness' (*Seiendheit*) of beings, so that such thinking becomes possible, *not out of beings* (this would lead to a metaphysical notion of 'beingness'), but *against of the openness of be-ing* (*Seyn*) from which the grounding unfolding of 'being' (*Sein*), hidden within 'beingness of beings', took place in the first place. Such a possibility for us, human beings, to think the alreadiness of being is further explicated in the second subsection of Chapter 3.

One can always suspect the obscurity of Heidegger's way of preparing the question concerning the concealing-revealing happening of being. Before further explicating the nature of such a mechanism, two things may help to clarify the means here. Firstly, Heidegger is trying to think of possible exile from the epochal intelligibility we are thrown into – from the metaphysically binding logic and imperatives of planetary age of machination – by being between such epochal intelligibility and its finitude, hence loosening and mitigating its mastery (Vallega 2003:171). Such exile from the epochal intelligibility evidently requires that we are first positioned by it so that we could let loose the power of such positioning by uncovering the fundamental finitude of its happening. If the withdrawn *Ereignis*, the finite Event of *Seyn*, is then to be grasped, it only is after confronting its operative history based on its own happenings, on a history that is still affective through the clearing of 'the there' we are thrown into. Secondly, the notion of being as a finite Event also paves the way for what Heidegger calls the 'other beginning' of be-ing; a new beginning that does not just bring out the longstanding tradition of the mastery of metaphysical being, but also prepares an 'existential saving' that escapes this power of still binding tradition of Western thinking by letting loose the power of abyssal be-ing. Apparently, such loosening requires two things: one, that be-ing's (*Seyn*) own unthought historical happening, the hidden history based on oblivion of the happening of being, becomes revealed so that, two, there opens up a non-metaphysical way to let free be-ing and its 'other beginning' of finite *Ereignis* (e.g. Heidegger, 1977b:42–46; Livingston 2003:326).

As the points above indicate, Heidegger separates the metaphysical intelligibility of being from the non-metaphysical groundlessness of be-ing in terms of two decisive moments or 'beginnings' in the history of being. The Western thought begins "not by thinking what is most thought-provoking, but by letting it remain forgotten", Heidegger writes (1968:152), so that the second beginning denotes, not merely a new epochal beginning of *Ereignis*, but an unconcealment of this incubational process of oblivion. In other words, although be-ing (*Seyn*) points out the 'other beginning', which will eventually free be-ing from the chains of metaphysical legacy, coming into view of be-ing (*Seyn*) also requires an exploration of the genealogical path through which the succession of metaphysical epochs has lost the sense of be-ing by forgetting how its happening actually presents their innermost condition of possibility. Be-ing then does not just refer to a new non-metaphysical mode of world-disclosure; it also points out what is innermost but lost, up to the present time, by the metaphysical tradition of thinking. By uncovering metaphysics' own logic, which is to unfold things by permanently concealing the original finitude of the happening that appropriated these unfolding grounds from the abyssal be-ing, a new way of thinking that explores the hidden sway of being through its history, all the way up to the age of its total loss and abandonment, is evoked.

In one of his other works composed after the *Contributions to Philosophy* in the end of the 1930's, *Mindfulness (Besinnung)*, Heidegger points out the essential character of be-ing and its happening – its 'en-owning' (*Ereignis*) – in proportion to human existence by holding that "man never comes upon being [*Sein*] as be-ing [*Seyn*] – as the Ab-ground of all beings – because be-ing comes unto the open only insofar as be-ing en-owns itself to man in the manner of 'owning'". *Seyn*, be-ing, is never present to us

at first, because we, human beings, always stand out of its Event (*Ereignis*, ‘en-owning’). Heidegger continues: “it is not we who interpret it [*Seyn*/be-ing] as ground”, but rather “within the sway of be-ing as the refusal, there opens up first, along with the Ab-ground, what is charged with ground as well as the ‘nothing’ that prevails through all nihilation and arises together with the prime-leap”. Be-ing always rises first against the nothingness by appropriating and owning a ground to which it unfolds beings, thus sheltering and concealing itself. Since this primary owning, standing between the ground and its absence (nothing), is precisely *Seyn* in its happening (*Ereignis*), we cannot think of be-ing as a fully measured ‘ground’ nor as a plain ‘nothingness’ (which would only nihilate all intelligible measurements of ground). Be-ing is neither a nihilation of all grounds of intelligibility, nor a perfect measure of complete metaphysical ground, but an Event of unfolding between them. Hence, be-ing does not stand against nothingness as its opposition; nothingness rather comes to view due to the limits of our comprehension of being, due to our lack-in-full being – the finitude. Nothingness, then, rises together with the prime-leap of *Ereignis*, since it pinpoints the possible absence and hence the finitude of prevailing ground of intelligibility, so constituting a possibility for the power of Event to become released from the obscuring grasp of grounding intelligibilities.

Already at this point it has become somewhat clear that *Ereignis* cannot be understood as a happening or Event in any traditional sense. Although *Ereignis* can be translated rather straightforwardly as ‘event’ or ‘happening’, this translation hardly accomplishes all of the resonances. First of all, as already mentioned such a sense of happening indicates a constitutive finitude behind all intelligibilities of being: ‘happenings’ tend to take place for their time. Yet such a sense of finitude does not merely refer to the fact that these ontologically grounding happenings may cease, vanish, and change, but also to the fundamental structure of possibility that be-ing as abyssal ground (*Abgrund*) denotes. Secondly, even though *Ereignis* means precisely an ‘event’ in German it also implies a sense of ‘own’ or ‘being proper to’. Besides the ‘event’, translations like ‘propriation’ and ‘en-owning’ have also been suggested in order to cover this latter sense, while perhaps the combination ‘Event of Appropriation’ properly covers both of the senses (See Emad & Maly 2000; Sheehan 2001a; Elden 2003a:37–38).

These two aspects of ‘finite Event’ and ‘owning Appropriation’ apparently resonate in a number of directions. Firstly, *Er-eignis* echoes a word *eigen* (own), which in turn has a connection to Heidegger’s earlier concepts of *Eigentlich* (proper/authentic) and *Uneigentlich* (non-proper/unauthentic) used in *Being and time* to describe *Dasein*’s inauthentic everydayness and authentic owning of the possibilities of existence. However, instead of uncovering the ownmost possibilities of authentic *Dasein*, *Ereignis* names the proper entering into be-ing so that all of the elements of its (fourfold) happening are brought into their own. Secondly, since *Ereignis* apparently does not give in on de-centred forces but rather marks a re-entry into what is ownmost to the unfolding of things, it is concerned with *unifying* happenings, with the originary happening that gather things through their differentiation. Nevertheless, in addition to these images, *Ereignis* also has an etymological connection. According to Heidegger the original etymon of *Ereignis* is not *eigen*, but *Eräugen* or *Ereugen*. The root of the word *Eräugen*, which means “bringing something out in the view”, in turn is *Auge*, ‘eye’ (See Tamini-*aux* 1998:201; Fòti 1985:72; Sheehan 2001a:196–197). As *Äugen* means ‘looking’ or

‘seeing’, *Eräugen* evidently has a link to Heidegger’s earlier discussion concerning *Augenblick*, to the momentary ‘blink of an eye’ seeing in which *Dasein* becomes properly attuned to its existential situation. However, instead of referring to a genuine moment of *Dasein*, *Ereignis* denotes a sense of such ‘coming into view’, or ‘disclosedness’, that refers to the revealing happening of be-ing – to ‘the disclosure of appropriation’ as *Ereignis* is translated in the *Poetry, Language, Thought* (See Hofstadter’s discussion in the introduction, pages xix–xxi in particular). Apparently we start to get a picture about what the uniting sense of ‘owning Event’ here denotes. *Ereignis* evidently refers to all of the aspects mentioned above, to the finite unity of the happening, to the unity of what is ‘ownmost’ and ‘proper’ to this happening, as well as to the unity of being unfolded through revealing. As Heidegger concludes: “*Ereignis* is bringing to sight that brings into its own” (Heidegger 1977b:45, see also 46–47). It denotes a finite ‘Appropriation’ of limits ownmost to grounding and unifying happenings, limits owned from the plenitude of rich and abyssal be-ing, thus granting what is finitely ownmost (i.e. the ontological limits) for singular Events of unfolding.

In so far as *Ereignis* allows all grounding intelligibilities of being to take place, it happens in terms of its own self-manifestation in which be-ing gives itself to itself in and through the place of its happening. In a sense, such happening appropriates particular openings from the abyssal richness of be-ing, hence concealing this originary openness through these Appropriations. Apparently, even though we could take into account all of the elements mentioned above – the elements of ‘finite happening’, ‘revealing/ bringing to sight’, and the sense of ‘ownmost limits of being gathered and situated’ – with translations like ‘unfolding event of gathering’ or ‘finite happening of revealing appropriation’, there yet exists elementary circumstances that would make *Ereignis* altogether inexhaustible even to such translations. Firstly, as Heidegger alludes, *Ereignis* names what cannot be ever completely captured by words. By thinking the nature of such an ‘Event of appropriation’, thinking has already come across with its own incapability. By asking what *is* the ‘Event of appropriation’ thinking is demanding information about the mode of *isness* (or ownness) of such ‘appropriation’, although such *isness* (or ownness) itself receives its determination precisely from this disclosing ‘appropriation’ (Caputo 1970:26; Heidegger 1972:20). In other words, thinking of ‘appropriation’ asks what it *is*, by using a form of the word ‘being’, which in turn is already supposed to take place as an unfolding allowed by appropriation. As Thomson writes (2005:52), that which “establishes a system” or defines a concept or ground, “cannot be grounded by the system it establishes”, or the concept or ground it defines. ‘Event of Appropriation’, then, does not have to *be* something – “appropriation neither *is*, nor *is* appropriation *there*” – since it establishes both ‘being’ and its ‘the there’ (Heidegger 1972:24). Instead of merely denoting *being* that *is there*, such an ‘Event of Appropriation’ refers to the originary *be-ing* which *happens* and thus *gives* particular happenings of ‘there’, ‘is’ and ‘own’. Hence, the notion of Event (*Ereignis*) only points out how the peculiar historical happenings of being, time, and space (or time-space) take place in the first place: as being given by the enabling self-manifestation of be-ing that appropriates all grounds, through the sites of time-space, from its own abyss and plenitude.

Secondly, the translations drafted above are apparently incapable of taking into account the full nature of how this Event actually takes place. As already mentioned,

be-ing unfolds as an Event based on number of ambiguities that cannot be captured with the former phraseology. First of all, as Malpas (2006:218–219) shows, Event is composed of such an original *happening of unfolding* that allows things to become unfolded and gathered. However, at the same time Event also signifies an *unfolding of such happening*. It is due to this latter sense that the Event can occur at the level of personal experience: we are always part of the particular site of the gathering of things where particular happening of world becomes unfolded as it occurs in and through these sites. Such a sense therefore pinpoints our relation to being and out of this our ‘momentary’ possibility to become opened to the Event and the sense of limiting ‘own’ it has always already given to us. Event hence happens to us so that we could have a possibility to articulate it, even though at the same time Event is never our creation nor something we could merely represent, but better, as Dastur puts it (2000:187), something that “comes to us without coming from us”. Rather than merely observing or creating the Event, we above all *participate* in it. As the former sense about Event as the *happening of unfolding* implies, fundamentally Event is a world-disclosing happening, thus constituting entire epochs based on the finite time these particular events of world-historical-disclosure hold sway. Altogether, then, the Event is ambiguous between the interaction of epochal happening of unfolding and particular site of gathering in which this Event becomes confronted and unfolded.

This brings out the second ambiguity, which will be discussed in more detail in Chapter 3: the ambiguity between *in-historical* and *non-historical* characters of the Event. To cut the story short at this point, such ambiguity is due to the circumstance that be-ing happens *in-historically* as a finite Event holding sway for a time of an epoch, although Event in itself denotes a *non-historical* possibility for all intelligibilities to emerge. In other words, although be-ing denotes a fundamental giving so that things may become unfolded through these epochal ‘appropriations’, be-ing always takes place as a particular in-historical happening of epochal unfolding. Third ambiguity, in turn, is an outgrowth of the difference introduced above, between being (*Sein*) as a grounded intelligibility of world-disclosures and be-ing (*Seyn*) as a groundless abyss out of which these grounding disclosures are appropriate from. Word-disclosing epochs are thus both, historical as well as metaphysical: they aim to define the ontological bedrock intelligibilities upon which particular world-disclosures metaphysically rest on, but as a consequence hide their fundamental nature as non-static Events holding sway only finitely, by appropriating from the abyssal possibility for a limited time of an epoch. In short, these metaphysical intelligibilities always hide their own ontological limitedness as finite events of unfolding. Hence, such intelligibilities conceal the abyssal be-ing by hiding the finitude of their grounding unfolding. Fourthly and finally, Event is also ambiguous in proportion to the matter (also mentioned above) that even though it has been hidden ever since the ‘first beginning’ of early Greek thinking, the Event is not just something we recover by exploring the limits and finitude of particular epochal bedrock intelligibilities of present and past, but also something that refers to a wholly new mode of world-disclosure Heidegger calls the ‘other beginning’.

Through the interaction within these ambiguities the ‘Event of Appropriation’ has a character of self-concealing bringing into unconcealment, a character of finite unfolding that has been left in oblivion throughout the history of being, ever since the ‘first

beginning'. However, we should not think that our uncovering exploration of these forgotten Events implies an uncovering of a Supreme Being behind the history. All unfolding rather accrues out of the 'ungrounded' abyss, which, instead of affording Supreme Grounds, takes such Grounds away under our metaphysical mouldings by pointing their ontological limits via their finitude and possible absence (Ziarek 2002:182). In such removal of the static and ever-lasting determinations, be-ing apparently does not hold sway as Supreme Ground but in terms of what has already been called 'abyssal ground', the 'Ab-ground' (*Ab-grund*) (Heidegger 2006:82–85). In accordance with the ambiguities above, it is evident that such naming of be-ing as abyssal ground aims precisely to show the in-between nature of the Event: that the primordial Ab-ground of *Seyn* is an 'abyssal ground', a ground of abundant richness of possibilities for which no intelligible reason or 'why' can be given, because it is an abyss that makes possible the happening of all grounds of intelligibilities. In fact, the prefix 'Ab-' signifies precisely what 'stays away' so that the word *Ab-grund* does not just refer to the enabling abyss of be-ing, but equally to such ground that (surprisingly ambiguously) enables and grounds by staying away. Or as Heidegger puts it by using hyphenation and italics: "*Ab-ground* is *Ab-ground*" (Heidegger 2000:265). Instead of being a more primordially grounding intelligibility behind particular grounds of intelligibility, Ab-ground refers to the abyssal richness against which all grounds accrue, so that it is precisely the open abyss of Ab-ground that enables all determined grounds of intelligibility by staying away, by neither being inexhaustible to nor representable by any of the world-disclosing happenings. It is thus an abyss that cannot be grounded, since it allows all groundings to take place, which means also that such abyssal ground cannot be ever articulated entirely, because all articulation takes place from it.

It is crucial to pay attention to the matter that the abyssal ground of be-ing denotes neither a ground of 'Supreme Intelligibility' nor its opposition, a 'non-ground'. *Ab-grund* is precisely a ground – i.e., something positive – that enables without being metaphysically absolute and perfectly measurable intelligibility. Unlike metaphysics, which ultimately thinks being, but is either unable to get beyond beings or simply gets beyond beings by moulding Supreme *Sein* without sufficiently asking its own source, but also unlike negative nothingness, which would only bring absolute nihilation and emptiness, such abyssal ground is a positive issue, a 'reservoir of plenitude', an abyss of 'not-yet-uncovered' possibilities – the abyss of contingency and obscurity of the unpredictable possibility that happens (Heidegger 2001b:121; Young 2000:192; Polt 2006:189). As compared to Heidegger's earlier notion in *Being and Time* about our encountering with death forcing us to face what stands as the complete contrary to being – the nothingness with empty-of-all-meaning – instead of such emptiness Ab-ground refers to the reservoir of open and rich plenitude. Ab-ground, thus, does not denote the negativity of death in relation to being – the circumstance that when death is, being is not (and vice versa) – but the fundamental richness of open be-ing that allows the taking place of finite grounds, their fundamental appearance as Events. In a sense, as Caputo puts it, being sustains beings and prevents them at "falling back to the abyss of nothingness" (Caputo 1970:30; cf. Roberts 1995:140; Heidegger 1977d:145). Accordingly, such abyssal plenitude is not merely a positive issue against which unfolding is always enabled, given, and grounded on, but equally something that refuses to fully come forth.

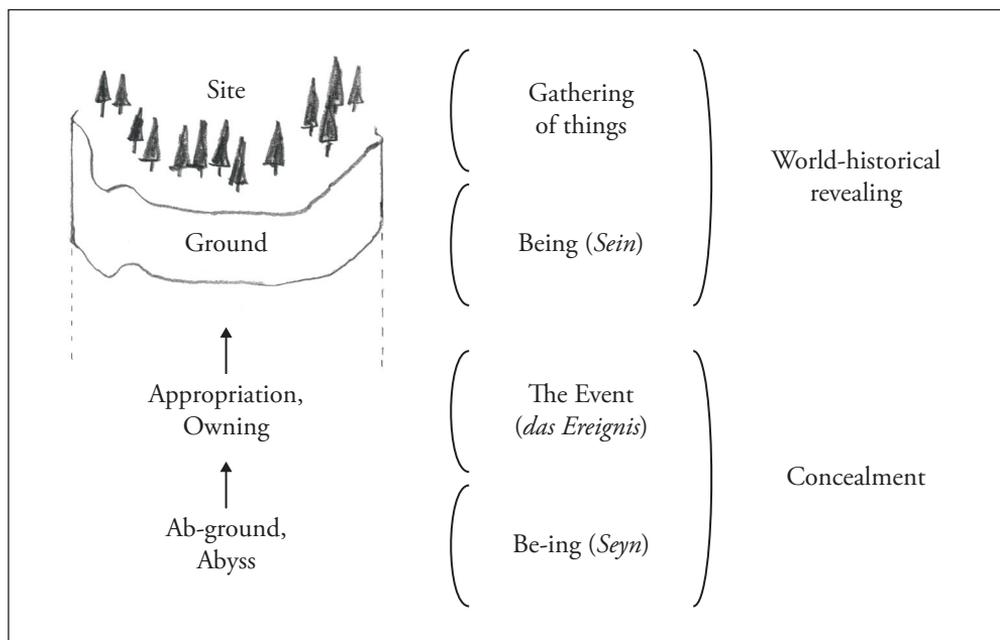


Figure 1. Clearing as a concealing-revealing Event of be-ing.

Altogether, in spite of the former nature of be-ing as abyssal ground, the way the Event appropriates grounds of unfolding against the open abyss can be reduced to a following schema (Figure 1). Such a figure is of course unable to present the complexity of the interactive structure of the Event of clearing. For instance, the figure neither captures the sense of concealment of the elements of fourfold apparent in the way world discloses itself nor adequately presents the ‘patial’ structure of the Event. It, however, may help to further clear Heidegger’s talk on the happening of be-ing as a concealed Ab-ground enabling all metaphysically grounded intelligibilities, hence illuminating the position of human being as an entity who has its standing in and out of the sites of gathering guided by these intelligibilities. In spite of our special character, apparently much has taken place so that we may become those beings for whom being can become a question. Thus, not just a further discussion concerning our overall possibility to become opened to what is ownmost for such a happening is required, but also a further discussion of the two elements that this diagram is evidently unable to present in their full complexity: the elements of time and space and their happening as time-space.

The Site of the Thing as the Place of the Time-Space

The attempt in *Being and Time*, section 70, to derive human spatiality from temporality is untenable.

–Heidegger in *Time and Being* (1972:23).

As already implicated in previous sub-sections, the discussion of spatiality in present inquiry is concentrated on two broader claims: firstly, that the Event of being denotes a place of unfolding, thus taking *place* through the sites of gathering; and secondly, that

the contemporary delimitation of the Event of space into a global-scale 'Frameworks' (*Gestell*) of orderings – into sites constituted by the undifferentiated 'makeability' of things indifferent in proportion to the phenomenal nearness or distance of things – should be discussed as a particular mode of unfolding, as a particular happening that by grounding such a place of 'the there' conceals its own finitude and hence the fundamental openness of possibility. The present sub-section will follow these general lines, and hence aims to provide an account of the role of place and space in Heidegger's thought in a manner that not just explicates the nature of their originary happening, but also prepares the following analysis of the contemporary happening of space in terms of globalization.

In spite of Heidegger evidently being geographically significant thinker, in a sense even a philosopher of geography, it is evident that his understanding of the relation between place and space proves to be altogether ambivalent. In the early major work *Being and Time*, for instance, the role of space, place, and region were apparently discussed, but in a manner where they neither had priority nor fundamental roles of their own. It was rather the temporal structure of being that for early Heidegger provided a ground for the meaningful spatial relations of 'there-being'. Moreover, as Schatzki writes (2007:33), even though Heidegger apparently was "a major theorist of space, he wrote remarkably little on the topic", which is not to say that the question of space was not one of the central themes of Heidegger, but that his approach to the space was rather unconventional and perhaps time to time even unsystematic. Such lack of systematic discussion, however, may be simply due to the matter that Heidegger did not consider space as the most fundamental constituent of overall spatiality of unfolding, but in relation to other more originary ones. Indeed, if we think perhaps the most central spatial question of Heidegger, the question of place, Heidegger's works provide us, as Malpas writes (2006:3), "perhaps the most important and sustained inquiry into place to be found in the history of Western thought". But also here we are faced with rather unconventional way of thinking: for Heidegger place was not primarily a concept, but a precondition of spatial openness, something that already had to exist, so that whenever we define place or space conceptually, we already are there, in (the space of) place. Accordingly, this core claim about the Event of unfolding taking place as a *site* of the clearing, where the room (or space) of 'the there' opens up, is clearly articulated through the texts that constitute the so-called mid and late periods of Heidegger's thought.

Before discussing the spatiality of Heidegger any further, two important matters should be crystallised already at this point. First of all, the notion of clearing apparently points towards two directions: towards the concrete sites (places) that gather things into a gathering, as well as towards the world-disclosing Events of unfolding. Clearing is thus always unfolded out of the concrete 'thing' that gathers other things in a site, so revealing a particular configuration of the prevailing world-disclosure. This, however, does not signify that the world is evoked by the concrete ontic thing: in as much as the world-disclosing Event comes forth through the gathering composed around the thing, the thing already belongs to a certain world. In short, it is the world-disclosing Event of clearing in which things along with their places already belong to – it is the Event that gives and discloses 'worlds' out of which things may become unfolded. Therefore, the

gatherings of things that constitute sites around particular things are always enabled by the unfolding intelligibility, by the clearing of the Event.

Secondly, such mutual dependency between the concrete 'site of the thing' (place of beings) and the 'clearing of unfolding' (place/'the there' of being) is inextricably connected to Heidegger's earlier failure to think the question of grounding properly in proportion to spatiality. Perhaps the most problematic element of *Being and Time* is precisely the hierarchical dependence it imposes upon the question of ground: it takes grounding to contain in displaying of a transcendental structure of meaning leading back to the originary unity of time (Malpas 2006:147,191). Instead of operating within such a transcendental framework centred on the idea of hierarchical dependence between the originary ground of time and the derivative space (understood as a region of meaningful dealings with places of equipments), after the turning (*Kehre*) the idea of grounding becomes understood in terms of mutual relation between the ground of unfolding and the finite Event that gives these grounds of unfolding through the open sites (time-space). As the former sub-section showed, such an Event does not take place as a foundational condition of possibility, as a transcendental foundation (*Ur-grund*) behind its derivative groundings, but rather comes forth from the 'abyssal ground' (*Ab-grund*), from the *Ab-ground* that 'grounds' by 'staying away', by signifying the possible absence of all possible grounds – their innermost openness receptive for all determinations. This mutual relationship between ground and its absence apparently holds true also for the happening of space *and* time, since according to Heidegger *Ab-ground* is "the *originary onefold* of space and time", the "unifying onefold that lets them [time and space] go apart into their separatedness" (2000:264).

Accordingly, it is against its own possible absence that the clearing opens up its gathering unfolding by concealing the openness from which it originally took place, appropriated its site of the happening of time and space. Instead of transcendental grounding, *Ab-ground* denotes such giving of the happening of unfolding – grounded (ontically) in the place of the gathering of things and (ontologically) in its place ('the there') of the 'clearing' – where being and time-space conceal their openness of possibility. It is out of the place ('the there') of happening that a particular mode of space opens up, thus releasing concrete things to have their place, their gathered unity, through their separation. Apparently space has two aspects in proportion to the difference between the ontic 'site of the thing' (place of gathering) and the open 'clearing of unfolding' ('the there' of being): it stands between things, hence allowing them to become separated and so related/gathered, but it equally signifies the originary happening of room, an open 'playspace' of site that allows for the constitutive elements of the fourfold clearing to happen through the gathering of things. In a sense space differentiates between these two aspects, the original opening of 'playspace' and the space that separates things in this 'playspace', so that such a happening of spatial difference altogether takes place against the openness of possibility, the abyss (of time-space) (Malpas 2006:254–255; Polt 2006:185).

For Heidegger space and place are apparently divided into number of different aspects in a manner that radically shakes the common (modern) understanding about place being a mere derivative point, a dot, in space. Fundamentally, even though space presents an originary happening of its own, where it appropriates a particular room – an

‘playspace’ – for the concealing-revealing happening that gathers things through their spatial separation, space is always opened up through places, not just through different disclosing gatherings of the locations of things, but through the primordial ‘Events of the there’ that open the very possibility of both, space and particular places. In addition to the circumstance that Heidegger fundamentally revised his understanding of space and place, even declaring his earlier effort of *Being and Time* being “untenable” due to the transcendental grounding of space to time, the present sub-section tries to explicate these multiple ramifications out which space and place operate. Thus, the sub-section discusses the fundamental constitution, the structure of possibility, behind the Event of planetary space.

By rephrasing his understanding concerning the issue of grounding, especially after 1930’s, Heidegger apparently ended up emphasizing the simultaneous and mutually interdependent happening of time and space. When thought outside the hierarchical relation of transcendental schema of *Being and Time*, the play over the abyss of being comes presented in two complementary ways: through the happening of *space and time*, such a happening denoting a self-manifestation that gives not just *being* but also *time* and *space* by allowing them to become opened in their ownmost mode of presencing. It was in the works such as the *Contributions to Philosophy* and *Mindfulness* – two main works of the ‘turning’ presenting the question of *Ereignis* in an unseen manner – that Heidegger named the happening of time and space with a hyphenated word *time-space* (Heidegger 1972:14; Heidegger 2000:259–262; Heidegger 2006:85). Although the word itself hardly tells us anything, as a name for the unfolding Event it signifies a happening from which opens up a mutual self-reaching of separated time and space – a happening of separation, which makes *room* for the *historical sending* of *gathering* and *futural projections* to occur. Thus, in as much as the Event gives being through time, especially through the dimension of historical sending, it also gives space, ‘makes room’, for the fourfold to constitute the site of unfolding gathering. Time and space always happen out of their mutual togetherness, which means that the opening of space is always tied to the being-historical sending in as much as this epochal sending always takes place as a clearing, as a site of unfolding. Time – in particular the comprehensive historical sending or the destining of being (*Geschick*) – and space – the happening that ‘makes-room’ (*Einräumen*) by opening up a space for things to stand out from the world – are both the same (the open *time-space*), but not alike: even though they are present as separated time and space enabling each other, as a ‘transporting’ time in the ‘captivating’ hold of the space of the site, we should first and foremost think through their essential togetherness, their ownmost way of being unfolded through the ‘Appropriation’ (Caputo 1970:36).

As Polt emphasizes (2006:188), such separation of time and space emphasizes our possibility to step into ‘the there’ (place) of the happening of being: they present the possibility of dwelling, a possibility that never comes out of the acts of human willing, since time and space denote the alreadiness of ‘the there’, the place of time-space we are always thrown into. However, as Polt asks (2006:246–247), if time-space is something earlier than linear time, already effective in the derivative separation of time and space, are we not putting time-space within the linear time in order to prove the more originary nature of time-space? In order to avoid such incoherency, as already adduced

above, we should think time-space above all as an Event, where, to put it in rather opaque manner, space ‘spaces’ and time ‘temporalizes’, and hence constitute the place (‘the there’) for the Event to take place (see also Elden 2005b:822–824). Apparently time-space is not something earlier subsisting in its own, but rather denotes the originary openness of place, the open time-space of site, where and against which the Event of unfolding is ‘spatializing’ and ‘temporalizing’. In such a happening time-space simply takes place so that it grounds a particular happening of time and space by simultaneously concealing this openness, the originary richness and plenitude of time-space for other possible sites of grounding to take place; that is to say, the open richness from which time and space took place in the first place, against which their happening continues to have its standing, but also against which their originary nature as finite Events can become unconcealed by us, by beings who are able to comport themselves understandingly towards such an Event.

It is due to this latter possibility that we, in our being-there-in-the-fourfold-clearing, cannot simply reject any of the metaphysical tones of the world-disclosing grounds we may be thrown into, but better, through their possible absence – that is, by facing the possible finitude of their Event that holds sway as the in-between of ground and groundless depth – we may become able to inquire under what kind of ontological circumstances the breaking apart of space and time has (originally) took place. It is at the edge of the ground from where it becomes possible to retrace, not just the unfolding that gives particular ‘ownings’ of epochal grounds by appropriating them from the depths of abyssal plenitude, but also the series of ways through which time and space have taken place so that their happenings have constituted ‘incubation periods’, epochs during which their ontological intelligibility has remained sheltered until the happening of their recollection. We should thereby always recall that the feature which brings space and time together is nothing other than their own way of being given and appropriated. When time allows historical sending from which certain understanding of being emerges, space lets the open room for things to take place and hence to belong somewhere – i.e. to the site of unfolding – and out of this, to each other (Heidegger 1973a:6; Elden 2001a:83–84). Altogether, space allows a room for the site that being illuminates, but only in some time, and thus through a particular historical sending holding sway for a time of an epoch it constitutes. In this sense, as Malpas felicitously puts it (2006:261), “time gathers what space sets apart”.¹⁵

As is evident, the term time-space does not signify a unity of calculable time and geometric distance, but rather points out that the Event of being always takes place as a site for the room making and historical sending of being. Although late Heidegger discusses in a number of places how this site always emerges around the particular thing, already in *Being and Time* being was considered in terms of unfolding the very mode by which things relate to each other in a region. The remarkable difference, however, is that in *Being and Time* things were understood as equipments gathered in a region

¹⁵ This, however, should not be understood categorically, since time also separates (or participates to separation) through the changes in history it constitutes, while space unites by allowing a gathering of things to take place. Altogether, as Polt writes (2006:247), the Event should not be thought merely in terms of temporal change, “but in terms of the play of belonging and estrangement, uniqueness and reproducibility”, so that it is due to such a play that particular Events are finite and thus have chronological antecedents.

grounded on *Dasein* – to its practical dealings enabled by the temporal structure that opens up the meaning of being to *Dasein* – while the later formulations concerning the Event of clearing emphasize the non-transcendental Event allowing an unfolding to become grounded on the site of the *thing*. Generally speaking, by holding that beings are not present when revealed through the temporal understanding of *Dasein*, but out of the site of unfolding, Heidegger basically corrected his earlier attempt to derive spatiality from the temporal structure of *Dasein* (Heidegger 1972:23; Dreyfus 1991:132–133; Casey 1997:245, 277; Thrift 1999:308–310; Elden 2005b:820). The problem of transcendental schema of Heidegger’s early thought, then, is equally a problem of dealing human beings as the ones performing the gathering of things, as well as a problem of hierarchical dependence between the spatial structure of the world and the original temporal structure of *Dasein*.

As Hubert Dreyfus has argued, such problems of *Being and Time* can be traced back to the circumstance that Heidegger fails to properly distinguish the spatiality centred on particular *Dasein* (i.e. individual human being) from the public space of ‘container’ (region) in which things show up as meaningful for all human beings in particular being-there, in particular shared everydayness of the ‘common man’ (*das Man*) (1991: 132). In other words, Dreyfus criticizes the apparent inconsistency that the spatiality Heidegger calls ‘nearness’ of equipments is based upon both, upon relations provided by the public availability of equipmental wholeness, and equipments brought near by the practical dealings of a specific ‘ontic’ place of ‘there-being’ (*Dasein*). When the former notion about equipmental spatiality requires a public and shared region that is open to everyone, the latter notion is in danger of falling into ontic measurement of distance of things in terms of practical dealings of individual place of “my world” (Dreyfus 1991:132–136, Heidegger 1962:137; see also Villela-Petit 1996:143; Malpas 2006:93–96). Apparently Heidegger seems to be unclear concerning the matter whether the ‘nearness’, the practical nearing and bringing close of things (understood as equipments), should be treated in terms of *Dasein*’s own capability to bring things near through its active engagement with the environing world, or in terms of public field of equipmental structure, the shared equipmental space.

Even though there evidently are some murky passages that seem to blur the issue of spatiality in *Being and Time*, it is clear, as Dreyfus claims, that the latter notion about the subject-centred accessibility cannot be understood as primordial constituent without confusing the whole Heideggerean project of ‘fundamental ontology’ into subjectivist retreatment of space. Hence, it seems reasonable, as Dreyfus holds, that *Dasein*’s spatial being-in-the-world should be thought primarily in terms of everyday dwelling in instrumental totality out of which each ontic entity is engaged, and thus, which on the basis of these inner relations between places of things (equipments) determines the structure of the region. In other words, all equipments placed in relation to each other first belong to a broader *region* that is presupposed whenever place of a thing is specified from a certain side of practical engagement (Villela-Petit 1996:140–141). However, even though there are passages that seem to confuse the relation between the public and individual space in *Being and Time*, rather than distinguishing between two exclusionary options, these expressions may be understandable as two sides which Heidegger tries to put in balance. As Casey writes, “only *Dasein* can be somewhere, but where it

is, is *in the world*, a world it has not created by its own efforts: a public, shared world” (Casey 1997:249). Even though Heidegger claims that the public equipmental space requires *Dasein*-centric distance, this is only because the public space of equipments becomes properly ‘equipmental’ in so far as it is related to the particular individual activity. The phenomenal nearness based on our active engagement with equipments ready-to-hand is therefore always founded upon public structure of equipments. Since both, the position of human subject and the given publicity of surrounding things, require each other, as an endgame the critique of Dreyfus seems to misrepresent the way in which Heidegger’s notion of spatiality in *Being and Time* fundamentally depends on both, upon the prior ordering given in spatiality of equipmental wholeness as well as upon the particular realization of this ordering through individual engagement.

However illuminating and promising it may be, the former emphasis of the togetherness of region and practical directionality of human activity does not get us out from the ill-founded matter that, even though the spatiality of surrounding environment is seen as a function of everyday practical involvement within public region, and also, even though spatiality is so guided by the public structure of equipments, in *Being and Time* this regional everydayness, and thus the functions of equipments, are altogether understood as being based on temporally determined structure of *Dasein*’s understanding. In other words, while the region of public ordering that defines the availability of equipments provides the very condition of possibility for the individual engagement so that individual engagement orientates the multiplicity of places such a region holds, the overall spatiality is still fundamentally grounded upon temporal understanding of *Dasein*. It is the fundamental existential-ontological structure of *Dasein* that defines how to dwell with things opened practically as ready-to-hand equipments within-the-world.¹⁶ Hence, such an existential-ontological structure of *Dasein* constitutes what could be called the ‘existential space’ upon which the public structure of equipmental space and the individual engagement within it become determined. As such, even if we choose to follow Casey and emphasize the balancing between ‘position’ and ‘region’, or turn to underline the former notion of Dreyfus about the necessity to interpret publicity of equipmental wholeness over the changing accessibility of things from the center of individual engagement, we are still, as Dreyfus also maintained, making temporal horizon of *Dasein*, and thus the ‘existential space’ it affords, something that fundamentally opens up equipmental structure. As Malpas clears the matter, the real problem seems to

16 In *Being and Time* Heidegger refers to the word *pragmata* early Greeks used to describe a thing as “that which one has to do in one’s concerned dealings”, extending its meaning to cover the ontological character of our concern with things as equipments (this being apparently what Greeks failed to think properly) (Heidegger 1962:96–97). Such practical concern with things in the world, however, does not merely refer to the things we encounter so that our being would be defined pragmatically by the way we pre-linguistically use things like “forks” or “knives” (Heidegger 1995:177; See also Kusch 1989:214; Fell 1992:66). Although we understand ourselves in and out of these actions, every action is a reflection from the meaningful world-disclosure, because one always conducts oneself in the world with some kind of understanding about this conduct. Heidegger, then, does not claim that our way of being, or its spatiality, is defined out of the way we use things. Being-in rather signifies the way things are always already opened to us in our everyday practical concerns (care) grounded on more fundamental existential-ontological structures, including what could be called the ‘existential space’ of *Dasein*. Accordingly, the nearness of equipments should not be understood as a calculative distance, but as existential and practical nearness of phenomena: nearness is what is close to *Dasein* in practical dealing of equipment opened by temporal understanding of being. Thus, all modes of space are secondary to this existential structure of *Dasein* (See Blattner 1992).

be arising from the matter that Heidegger makes the public structure of equipmental space dependent on the existential-ontological space grounded upon temporal possibilities of *Dasein* (Malpas 2006:134–135; See Dreyfus 1991:135).

Even though in *Being and Time* spatiality is evidently thought ontologically – i.e., from a viewpoint of existential-ontological structure of world-disclosure – this ontological reading itself is relevant only because it is hierarchically grounded upon temporally disclosing *Dasein*. In *Being and Time* space denotes what the region (to which equipments practically ready-to-hand belong to) becomes by dint of time: the places of equipments require a room that is opened up within the region from which *Dasein* finds itself dwelling in temporally enabled meaningfulness. Accordingly, in *Being and Time* space is fundamentally founded upon temporal understanding rather than upon the happening of spatiality itself. Since there is no original spatiality articulated, we still need to face the problem of deriving spatiality from temporality.

As Heidegger's writes in one of his late lectures *Time and Being*, "since time and being can only be thought from [the Event of] Appropriation", and thus as gifts of this Appropriation, the relation between "space and Appropriation should be considered in an analogous way" (1972:23). As is evident, the idea of the Event also signifies a turn towards the idea of the 'appropriation' of space, towards the idea of 'owning' that grounds *space* along with *time* through the *place* out of which they originally take place. Hence, by following the path of Heidegger's re-thinking of the earlier idea of temporal determination of equipmental space, not just the relation between space and time, but also the way space and place relate to each other becomes articulated from a more proper perspective. Thus, Heidegger's 'turning' (*die Kehre*) of thinking was not just a matter of turning back towards the unfolding 'Event of Appropriation' (*Ereignis*); 'turning' also signified a considerable rethinking of the role of space and place in such an Event. Accordingly, as Heidegger writes in *Building, Dwelling, Thinking*, "spaces receive their being from places and not from space" (2001c:152). Instead of being a derivative of temporality, space now refers to the site out of which it literally takes place. Nevertheless, in order to further discuss this reformulation of the way space relates to place, yet another spatially problematic notion of *Being and Time* needs to be surpassed: the hierarchical distinction between 'equipmental' (practical) and 'objective' space.

Apparently Heidegger did not just separate the 'equipmental space' from the existential one, but also thought that we should distinguish such practically engaged ready-to-hand 'space of equipments' from the objectively disengaged present-at-hand 'space of objects', the space of theoretical observation. Even though one of the core claims Heidegger wanted to emphasize was the matter how the disengaged observation of things as objects cannot ever afford a fundamental ground for the spatiality, but in all cases rises out of our practical engagement with the equipments, such a stance ended up in rather problematic assertions. In particular, the way early Heidegger characterized the nearness of regional placement of things as being primordial for the way human beings first encounter things as ready-to-hand, and especially how the encountering of objective space only arises out the *breakdown* of this practical equipmental relation, poses a problematic hierarchical distinction between the foundational but unnoticeable ready-to-hand practical engagement and the derivative theoretical and observational present-at-hand disengagement in which equipments turn into mere objects ripped

out from their equipmental context (See Ströker 1987:51–53; Fell 1992:66; Casey 1997:261; Schatzki 2007:48–49). In short, since theoretical awareness about things as objects is seen only as a transformation of our inconspicuous practical dealings, objective space comes into view only through the breakdown of *Dasein's* practical engagement with equipments.

Nevertheless, such observing and *disengaged* theoretical and epistemological attitude towards beings as objects 'present-at-hand' is itself tied to a certain understanding of theory and so to a certain mode of *engagement* (i.e., to a objectifying engagement constituted by the separation of subject and object) (Malpas 2006:141). Even though Heidegger seems to be suggesting this in *Being and Time* by emphasizing that even those pure theoretical objectifications that attempt to explicate themselves in terms of being based on disengaged relation between the 'subject' and the 'object' always take place in-the-world, he nevertheless insisted of the hierarchical dependency between equipmental (practical ready-to-hand) and derivative objective (theoretical present-at-hand) space (Heidegger 1962:409). As Malpas concludes, Heidegger seems coherent when thinking that one can only access the objective space out of engagement, but he is inconsistent in thinking the objective space as hierarchically derivative from breakdown of the prior region of practical engagement. The relation is rather a mutual one, so that even objectively disengaging relation is a relation and thus a particular mode of engagement (Malpas 2006:144). Hence, when encountering space objectively we are not merely *disengaged* from practical engagement; we are just *differently engaged* 'in-there'.

Before further explicating the nature of late Heidegger's un-hierarchical understanding of different modes of engagement, it is curious that not just the hierarchical dependency, but also the overall instrumental idea of our equipmental and practical engagement with space seems to have some shortcomings. In particular, such a notion seems to ignore what Heidegger later discussed as a particular phase in the 'history of being': its outgrowth as technological unfolding based on constant makeability, manipulation, and ordering of things (i.e. as *Machenschaft/Gestell*). As Dreyfus and Feenberg have argued, Heidegger's earlier pragmatic notion of equipmental relation to things at least resonates with the feature constitutive for the contemporary mastery of technological unfolding: the usefulness intrinsic to this productionist model of revealing (Dreyfus 1992:177–180; Feenberg 2005:36; See also Thrift 1999:309; Villela-Petit 1996:142). Apparently, the equipmental usefulness of early Heidegger and the modern technological ordering of things both denote an unfolding that levels down things, as well as the places and spaces they constitute, under the totality of one principle: their *usefulness* in accordance with ready-to-hand practical dealing with things *as equipments* that rises from the totality of involvements, from the equipmental world. In equipmental wholeness things are encountered merely in terms of how they fit (or fail to fit) into the equipmental totality. Even though early Heidegger apparently avoided the reified understanding of the essence of things by determining the source of their unfolding out of the ecstatic temporal structure behind everyday practices of *Dasein*, his equipmental understanding of space turns out to be fundamentally related to the metaphysical underpinnings of modern technological revealing.

In spite of the obvious similarities, there are of course crucial differences as well. For instance, the equipment of early Heidegger always stands in a mutually constitu-

tive relation to the uses of human praxis, when the technological manipulation has no other ends than the constant ordering and challenging of things, even human beings, into available, useable, and orderable resource. Moreover, even though such equipment of early Heidegger depends on the totality of involvements, on the total network of 'equipment world' in which the equipment is a mere node, this is not quite the same as the total global-scale mobilization of beings in planetary networks of technological ordering (this ordering will be further discussed in Part II). Nevertheless, one cannot avoid the impression that the former view at least echoes, in more than one sense, the latter one (See Dreyfus 1992:181–182; Malpas 2006:281–282). Thus, even though it holds true that in *Being and Time* the notion of usefulness does not signify an unfolding of things merely in terms of orderable reserve set ready according to its total useability and exploitability, the stance of *Being and Time* indeed does consider the totality of things in proportion to their usefulness. Moreover, in addition to the similarities and differences between modern technological revealing of things *as useable* and early Heidegger's idea of our prior engagement with concrete things as being produced and revealed *in accordance with their useability*, what the early Heidegger's pragmatic idea of equipmental usefulness of things apparently did not take into account was the matter that such usefulness itself has a history. As Rorty acknowledges (1991:27), what seems to be late Heidegger's conclusion is that, "if you begin with Plato's motives and assumptions you will *end up* with some form of *pragmatism*". Such a conclusion apparently echoes Heidegger's later revaluation, not just of the hierarchical dependency between prior equipmental engagement and derivative objective disengagement, but also of the whole idea of the priority of our concerned pragmatic engagement with things according to their usefulness, and hence, of the un-historical project of 'fundamental ontology' of *Being and Time* (See Heidegger 1973c:66; 1977d:153; Rorty 1991:30–34; Ferris 1998:41; Schatzki 2007:61). Accordingly, the fundamental character of the instrumental determination of places and spaces should be dropped in order to let the Event of unfolding to decide on what (finite) ground the spatiality takes place.¹⁷

How, then, to save the notion of prior engagement, the being-in-the-place, in the unfolded region, without the shortcomings that come along with unjustified hierarchical dependencies and foundationalist thinking of *Being and Time*? As already indicated in a number of places, by turning the focus away from the centre of *Dasein* and towards the Event of clearing, so that such an Event could be seen as supporting multiplicity of modes of spatial disclosure always non-hierarchically grounded upon the gathering of things constituted by the place of 'the there' – a place (*Da*), where being (*sein*) happens

17 Even though Heidegger's early pragmatic notion of 'instrumental use' of equipments differs from the modern technological and degenerate form of 'using by exploiting', it is evident that such a stance does not properly take into account the history of different modifications of usefulness originating to the process initiated by the early Greek notion of *tekhne* (*tekhne* signifying the production process of artefacts of craftsman). Moreover, as already mentioned, the 'turning' of Heidegger is not just a turn in the articulation of fundamental philosophical issues, but also a turn that Heidegger's thinking undergoes. Thus, the earlier formulation of instrumental usefulness was not wrong, but something that grew out of the basic dispositions of the epoch wherein it took place without being aware of this belongingness, this awareness, in turn, being what Heidegger later became awakened to. Thus, neither the turning nor the earlier instrumental usefulness pertain to Heidegger's thinking alone – they are both part of the historical mission of being, where the Event of be-ing finally comes to view through the final epoch of its oblivion, through the end of metaphysics in technological thinking.

by unfolding the world through the fourfold we are part of. The spatiality of such gathering is no more understood in terms of instrumental engagement based on temporal understanding of *Dasein*, but in terms of fundamental Event of ‘room-making’ that separates things so that they could become gathered and related to each other through the site of world-disclosing clearing. Instead of transcendental grounding, being, time, and space are understood in terms of historical Event of clearing in which they all appropriate themselves against the abundant and abysmal reservoir of possibility (*Ab-grund*), so that these Events eventually constitute a series of ‘incubation’ periods’ (the history of being), where the modes of unfolding stand against their own absence for their finite time, eventually proving their finitude by collapsing, thus realising the fundamental force of the Event.

As is apparent, Heidegger’s revaluation of the issue of spatiality is based on two broader notions: on the idea of space as an Event opened up through the place of unfolding that gathers things around the thing, as well as on the idea of the history of being that the series of different Events constitute. Spaces now receive their determination from places, as held in *Building, Dwelling, Thinking*, but they also belong to a more fundamental history of world-disclosing Events, such Events signifying the finite happenings of grounding appropriations (*Un-grund*) that hold sway against the abyss of un-grounded possibilities (*Ab-grund*). Such an Event of space, which clears the room of ‘the there’ for the sites of gathering to take place, opens up different configurations of the world through its own room-making happening capable of supporting different spaces of gatherings, in as much as this space, which differentiates and unifies (gathers) things by standing between them, is defined out of the mode of its happening, out of the way it happens through place. The notion of space, then, oscillates between the more restricted sense of ‘space between things’ and the more fundamental mode of its original world-historical happening. In both cases, however, space is inextricably tied to place – either to the concrete places of things in terms of separating them from each other, or to the fundamental place of the historical happening of unfolding (Heidegger 1973a:6).

Nevertheless, it is crucial to note that this original collapse of space to place does not signify that spatiality should be now returned to some kind of pre-defined exclusion made by closed and fixed places (See Harvey 1996:168–172; 300–324; Gibson-Graham 2003:68; Massey 2004:8). Such interpretation of Heidegger is not just common among geographer, but also among other fields of scholars usually charging Heidegger from anti-technological romanticism of nature or from anti-modernist nostalgia for pre-industrial place-bound way of life of Black Forest – in other words, from being a philosophical “redneck” as Rorty puts the charge (Rorty 1988:33; See also Ermarth 2000). Such claims, however, are all somehow misleading, even ill-founded, caricatures. As I will show through the present sub-section, Heidegger’s later notion of place is anything but “introverted” or “inward-looking”, as Massey (1993:64; 2004:8) for instance claims, rather signifying the place of openness for the unfolding, for the binding, connection and separation of things, to take place. Despite Heidegger’s rather different approaches to the question of place, all his efforts highlight the core idea of the openness of place, place as ‘making-room’. As late Heidegger writes, “place always opens a region in which it gathers the things in their belonging togetherness” (Heidegger 1973a:6).

In other words, space should be seen in terms of making room, in terms of making the openness of place for the unfolding gathering of things to happen. As Nigel Thrift emphasizes (1999:311–312), such a notion of place does not refer to a “context” or a “setting” in which dwelling and action takes place; places rather open spaces, which mean that they are disclosive. Since space determines the openness of place, unfolded spaces are never abstract opposites of essentially fixed, isolated and restrictive places. Space is rather an open feature inextricably tied to sites, a feature that makes room for something to take place, so that space at the same time becomes opened up through such happening.¹⁸

Even though by making-room for the site space lets the openness to happen so that things may become present and belong to each other through their separation, it is the place of gathering that fundamentally *determines* the opening up of space. As Heidegger asks in *Art and Space*, “are places first and only the result and issue of making-room? Or does making-room take its special character from the reign of gathering of places?” The answer comes few sentences later: “place is not located in a pre-given space, after the manner of physical-technological space. The latter unfolds itself only through the reigning of places of a region” (1973a:6). Thus, physical-technological notion of spatial extension (which early Heidegger called the present-at-hand objective space) can only come forth out of a certain way of gathering things in a region of site – out of the gathering which becomes determined by technological calculation, and thus, in terms of a uniformly extended room made ready for “purely mathematical construction” (Heidegger 2001c:153).¹⁹ In other words, even though such a physical-technological notion of space affords a possibility for universal measuring of things according to the way they make room for calculable distances and directions, such aspect present only one peculiar unfolding of things and their spatiality: *in order to mathematically measure space, things and the undetermined ‘playspace’ they need must already exist as open possibility for the physical-technological determination to take place*. Hence, when measuring distances and directions one measures something that already exists (spatial things),

18 It is also due to this reason that Heidegger’s support of national socialist movement in the beginning of 1930’s cannot be based on his concept of place as David Harvey and Doreen Massey have doubted (Harvey 1989:209; Massey 1993). As Jeff Malpas points out, neither of them seem to pay much attention to Heidegger’s texts as such and hence ignore the matter that Heidegger’s ideas about place and dwelling became evident in his mid-period of thinking after 1935, and most clearly not until after 1947 (Malpas 2006:18–21; See also Malpas 2008a). From this mid-period onward, evident at least since the *Contributions to Philosophy* (1936), Heidegger’s thinking clearly struggles against the themes of *Macht* and *Übermacht* and thus holding, not just that any nationalism, state socialism, or totalitarianism produces itself as nothing but a culmination of metaphysics, but also that these ‘mights’, including national socialism, are constituted by the violent coercion of machination (Dallmayr 2001:262–263; 2008:178–181; Heidegger 1993a:241–245; Ziarek 2002:179–180). Rather than being introverted, Heidegger’s late notion of place is based on recognition of the fundamental openness of earth-sites that make room (space) for something to take place. Moreover, to call Heidegger a “redneck”, literally as a person whose neck has been burned red due to the constant manual outdoor work, is not just out of context, but also implies, as Thomson (2005:45–46) argues, a disparaging tone of sophisticated cosmopolitans, a tone indicating even a certain state of racism, when used in reference to white, less educated, prejudiced working class of the American South. Accordingly, it is not highly convincing to accuse Heidegger – the one destructing the 2300 year old tradition of Western thinking – for being a reactionary.

19 As is evident, Heidegger no more thinks such an objective notion of space by virtue of the breakdown of our practical concern with equipments, but rather in terms of *historically* finite mode of unfolding space, which happens out of things and the *site* their gathering constitutes.

which means, that this existing subject of measurement cannot be identical with the measurement itself (i.e., with the mathematically measured uniform three-dimensional physical-objective space). If this is not admitted, we end up in odd conclusion about space and place existing only *as* measured. Hence, space would become reduced into a certain kind of Event that characterizes no more than the last 500 hundred years, such reduction overlooking the fundamental happening of space, the making-room for the release of places. Accordingly, such a physical-technological way of making-room does not first come to presence out of the mathematical measurement, but out of the prior Event of Appropriation, from which this subsequent measurement may take place as a particular determination of the Event. It is the Event that constitutes the original happening out of which also physical-technological unfolding can take place, but only by obscuring its own nature as something originally based on a fundamental place of unfolding from which particular room-making and finite historical sending take place. In such originary “happening that gathers” things do not merely occupy pre-existing locations in space; *things rather are the places* that define the space of the site, even physical-technological spaces that blur this original mechanism. It is thus out of such a place of the Event of unfolding from which it becomes possible for the gathering of things to determine the way of room-making. Apparently, the character of space is not just historically specific, historically finite happening, but also peculiar mode of unfolding place.

Through the idea of the Event of Appropriation being, space as well as the historical unfolding of the world are all tied to the gathering of things (as places). In Heidegger’s *Dasein*-centric discussion of place as *Platz* and *Gegend* in *Being and Time* – the former (*Platz*) referring to particular locations of equipments, while the latter (*Gegend*) denoting the region of things, the nearness of their regional placement – place evidently did not have such primacy in unfolding as it has through the later ideas of ‘the place of the thing’ (the thing replacing the equipment) and ‘the site of the gathering’ (the idea of site rephrasing the notion of region) (See Casey 1997: 252–254). In other words, when in *Being and Time* region referred to the spatial realm in which equipments (things) were placed in relation to each other in accordance with existential-ontological structures of temporal *Dasein*, in Heidegger’s late thinking region is seen in terms of the site gathered by ‘the thing’. This, however, does not mean that late Heidegger simply reversed his discussion in *Being and Time* concerning the relation between place and region by turning to emphasize the primacy of the location (*Platz*) of particular thing over the open region (*Gegend*). Late Heidegger’s notion of place is rather ontologically ambiguous: on the one hand it is tied to an idea of spatial openness, to the notion of originary regional openness of ‘place’ (Heidegger uses a word ‘*Ort*’ here) from which the ontological unfolding begins, while on the other hand such a place of unfolding always becomes determined through the gathering of concrete locations (*Platz*) of things in it (Heidegger 2001c:151; See Malpas 2006:29–32). Hence, locations or positions (*Platz*) of things correspond primarily to the ontic realm of beings, perhaps even to some extent to ‘being of beings’ (they are after all always somehow gathered/related), while the domain of unfolding refers to the notion of ‘regional place’ (*Ort*; place as ‘open region’, where things are unfolded and gathered).

In order to finish the present discussion concerning the role of place and space in

Heidegger's thought, the end part of the present sub-section will focus on how these two notions of place of late Heidegger relate to each other when thought in proportion to other constituents of the ontological difference, such as the thing and the world, the gathering and the gathered, the revealing and the concealing, the sheltering and the clearing. In order to start with, more ontic aspects related to the question concerning how the gathering of things actually takes place in a 'regional place' are thought of, so that it becomes possible to proceed step by step towards the fundamental question concerning the nature of place as the open region/site in which the world-disclosing Event may take its place, grant its concealing-revealing happening.

First of all, when taken ontically, being unfolds itself by gathering things together into a site of locations, thus sheltering itself to this region of things. Apparently, as Crowther pinpoints (2007:156), such gathering denotes a *relational sense* of space as something constituted out the nexus of locations of things. Such space is constituted by the interaction of things so that space first enables their separation, thus locating them apart from each other. In short, the relational sense of space is constituted through the interaction of places, by their gathering. However, in as much as things are unfolded through their gathering, through the way they relate to each other, according to Heidegger such gathering always occurs out of the particular place of individual thing such as the jug, painting, sculpture, oak tree, or the bridge. Apparently, this comes back to the circumstance that the thing itself seems to have a double character in Heidegger: it is something that is gathered in relation to other things, but it is also something that itself gathers things (Malpas 2006:245). Hence, in addition to the constitutive role of the nexus of places of things in relational constitution of space (space as a gathering of locations), place also has an *elemental sense* (as the thing that gathers these locations). Apparently, it is this latter elemental sense of region (or site) constituting 'place of the thing' (*Ort*), rather than the relational nexus of things, that Heidegger seems to be taking as the more fundamental one.

Such a notion, however, does not exclude the possibility that these two aspects of the thing, the relational and the elemental, are mutually dependent on each other. Accordingly, even though in its ontologically constitutive role as a 'site admitting place' (*Ort*), the thing makes space for the nexus of locations, the thing also shows up through the gathering of things it admits. Moreover, as Malpas recognizes (2006:263), in *Art and Space* Heidegger even seems to be emphasizing the priority of the belonging togetherness of things as a site of settled locality (*die Ortschaft*) rather than seeing the solitary place of single thing out of which the gathering occurs as a prior matter. Whatever option we choose to stress on, in both cases the elemental and relational aspects are mutually dependent on each other: being unfolds by determining the way things are gathered in a site (Ziarek 2002:177; Casey 1997:283). As Schatzki further argues (2007:61; See also Gadamer 1994:129–130), it is in this regard that 'the thing' takes the role of the 'practical dealings' of human beings of *Being and Time*: instead of being constituted around the centre of concerned human practices, regional places, or sites (*Stätte*), are set around the poles of things. Human activity still has an important role in the overall constitution, since without mortals no fourfold would take place and thus no places would be set out of things. Nevertheless, instead of providing centres out of which regions of gathering are constituted, humans now go through these regions by acting in

and by being attuned to them – by dwelling in them. It is not the site based on activity of *Dasein*, but the scene of an Event, gathered around the site of the thing, which has the primacy in the constitution of unfolding.

Even though the notion concerning the necessity of human grasping may seem anthropocentric, at least insofar as it implies the necessity of human intervention in constitution of places of things, the case here is almost the opposite: human beings rather *participate* to the happening of fourfold clearing so that they *find* places by adopting things already displayed by self-emerging (or “natural”) processes of the ‘earth’. Thus, in as much as places are set out of the human participation they are set out of the materiality of earth. In all cases, things are not dead objects, but something that work – like human beings act, also natural things are active, which is why the ‘thing always things’, not merely out of the natural processes of the earth and sky, but out of the ‘mirror-play’ of the whole fourfold, as Heidegger puts it. As a part of the fourfold human acts and earthly processes are not something whose unity are created and put together afterwards, but that out of whose unity all active regional separation and gathering of things may take place. Hence, things are neither mere artefacts nor solely natural – they require all of the elements of the fourfold to take place. Among the *participation* of mortals and the *self-emerging* happening of earthly aspects of things such unity, the ‘mirror-play’ between elements of the fourfold, includes ‘gods’, which aim to transcend the finite nature of historical sending they give, and the ‘sky’, which finally at this point could be understood in terms of a constitutive element of the opening up of space. As a matter of fact, the mortals-gods axis could be seen as referring *primarily* (but not solely) to the temporal aspect of the Event (i.e. to the historically finite sending of gods and mortal capability to confront such finitude), while the earth-sky axis could be understood *primarily* (but not solely) mirroring the spatial side of the Event (Malpas 2006:256). When emphasized this way, we could see spatiality differentiating between the open *skies* under which *earthly* things are separated, and hence, where these things may have a room to become gathered together. The encountering between man and gods, in turn, would denote the historical sending (*gods*) where finite being is given for mortal creatures (*man/mortals*) for dwelling.

In *...Poetically Man Dwells...*, however, Heidegger clearly argues that the dimension between ‘sky’ and ‘earth’ is not the “dimension of stretch of space as ordinarily understood”, yet continuing, that “for everything spatial, as something for which space is made, is already in need of the dimension, that is, into which it is admitted” (2001f:218). In other words, even though sky-earth dimension is not spatial as *ordinarily understood*, it in fact is spatial in another more fundamental manner: it needs to be understood as opening the dimension of space – as ‘making-space’, as a space that is a constituent of the opening of world and place. As Heidegger further emphasizes in a *Letter on Humanism*, this sky-earth dimension needs to be understood above all in relation to being (after all it tries to describe the Event of clearing that being essentially is): “everything spatial and all space-time occur essentially in the *dimensionality that Being itself is*” [my emphasis] (Heidegger 1993c:237). In short, being is spatio-temporal dimension (a site) before beings, a horizon out of which individual things are shaped. Thus, the ‘sky’ element always denotes more than a mere opening up of space: sky is “the vaulting path of the sun, the course of the changing moon, the wandering glit-

ter of the stars, the years seasons and their changes, the light and dusk of the day, the gloom and glow of the night, the clemency and inclemency of the weather, the drifting clouds and blue depth of the ether". As Heidegger continues, such richness is due to the circumstance that, when defining sky in terms of the movements of changing seasons, wind, rain, snow, sun, night and day, we are already thinking the other three aspects of the fourfold clearing of being: the earth, the mortals, the gods. 'Sky'-aspect, then, is never solely spatial, but always thought in relation to being and its happening as a *mirror-play* between the other elements of the fourfold clearing. Eventually, these four elements unite by actively engaging with each other.

Due to the mirror-play between the elements of the fourfold, the relation between time and space should be also seen as reciprocal one. Because of such reciprocal relation, gods-mortals axis is never purely temporal in as much as the sky-earth axis is never merely spatial. Accordingly, although time grants the historical sending (*gods*) of being, a sending whose finitude can be recognized by the finite creatures (*mortals*), it also enables our finite dwelling in the sites where earthly things become separated and gathering under the open sky (see Dreyfus 1993:300; Haar 1993:57–63; Vattimo 1997:156–157; Young 2000:198–203; Heidegger 2001d). Thus, time – the sending of intelligibility to mortals – and space – the open sky enabling the gathering of things on earth – always take place by mirroring each other and thus as a fourfold unity of the clearing that constitute the historical unfolding of the place (*Ort*) of the Event. In fact, this is why genuine dwelling – a dwelling that recognizes the ownmost nature of all of these elements – would recognize our nature as finite *mortal* beings capable of preventing *gods* (the historical paradigms of our self-understanding) to become infinite, as mortals whom could “remain peace” with the *earth* of things by “sparing” and “preserving” their self-emergence from the “harm and danger”, and whom could “leave the sun and moon to their journey” in the *sky*, stars to their courses, seasons to their “blessing and inclemency” (Heidegger 2001c:147–148).

As is evident, the thing does not merely gather other things; it also gathers the elements of the fourfold, hence constituting the elementary place of unfolding, the centre of the site of ‘the there’ that being unfolds through its fourfold happening and giving of historical intelligibility. As already adduced above, the thing is not just ontic entity, but something unfolded through the place from which the fourfold clearing burst open: the thing is an outcome of the happening of fourfold, and thereby, when let to come to its own, capable of reflecting our historical self-understanding and its finitude, so releasing the other elements of the fourfold into their own. Nevertheless, perhaps more important than to pinpoint the nuances in the relation between the thing and the fourfold is to recognize the interplay that the thing so has with historical world-disclosure. As already shown in the diagram of the fourfold (see previous sub-section), through the four elements of the clearing the Event unfolds the world in ‘the there/here’ (*Da*) of the thing. If we thus bypass the nuances of the fourfold constitution, it becomes possible to hold more straightforwardly that the site of the thing is the place of the world-disclosure, a place from which the Event that unfolds the world-historical intelligibility may take place.

How then the relation between the thing and the world is constituted? Apparently this has much to do with the way world relates to the fourfold – that is, by revealing

the four elements through their concealment (this has already been discussed in previous sub-section) – as well as with the way the thing gathers the fourfold (this in turn was already discussed above). Moreover, in order to emphasize the spatial nature of the relation between the thing and the world, in particular the relation between the two notions of place under discussion here (place as nexus of locations of things and the elemental place of unfolding), it should be first and foremost asked how the ontologically constitutive character of world-disclosing place relates to more ontic notion about place of things. In other words, this is to ask under what kind of circumstances the relation between twofold notions of place as well as of space correspond to the ontological difference between things and world-disclosing happening of being.

As already indicated, the opening up of space can be seen as differentiating between the ‘place of unfolding’ (being) and ‘the place of things’ (beings) so that space itself always differentiates between the happening (or making) of the open room of place (elemental place) and what is located in its regional space (i.e. related places of things). Space so allows for the thing to stand out from the world, while at the same time particular configuration of the world becomes unfolded through the site (region) the thing gathers, brings into nearness, as Heidegger puts it. In short, the determination of the thing, such as the bridge, depends on the way the world arranges things around thing’s space, so that the world may also have a room where it becomes revealed through the gathering of separated things. This brings out two important points: firstly, it is the elementary openness of place, the place of the Event, which allows for world to become revealed through the region of things/locations by somehow gathering them together. Hence, it is such an open place that allows for the world-disclosing revealing to happen so that, while such an Event of unfolding becomes sheltered to things, it simultaneously closes the open richness of other possibilities. The relation of world and thing is thereby always determined by a particular mode of happening, although at the same time they are always more than what is granted and gathered in this particular happening (Malpas 2006: 249). In fact, when the former matter articulates the danger involved in metaphysical thinking – the danger of reifying particular modes of unfolding – the latter shows the foundational richness of the Event of space that grows from its finitude. In addition to the actual happening of the thing and world, the thing is also determined through the possible ways it could relate to other things, such a mutable nature of place/thing being an outcome of the finitude of the prevailing mode of unfolding (Crowther 2007:161–162).

Secondly, since it is the twofold notion of place that corresponds to the ontological difference between unfolding (being/the place of happening) and unfolded (things/gathering), this apparently cannot be said from space without completely reducing space into place. It is rather that the elemental place allows a ‘playspace’ for things to appear so that such open ‘playspace’ becomes defined by the locations in the so prepared, unfolded and gathered site. Since the originary ‘making-room’ of ‘playspace’ refers to the openness of ‘the there’, and also, since space refers to the prevailing of a certain openness for things to appear through their separation, it is more proper to understand space as differentiating in a manner where space *stands between* the place of the Event and what is located within it (things) (See Heidegger 2001c:156). In a sense space stands between the two senses of place, and thus in between being and beings,

in this respect having a twofold character that differs from the ontological difference of being and place. As Vattimo underlines, in as much as space arranges things by offering openness for them to appear, space is equally arranged by things (places) within it (Vattimo 1997:157). The notion about the ‘standing in between’ nature of space thereby helps to clear the twofold character of space in proportion to elemental-relational ambiguity of place: when the ontological side of space refers to the giving of openness, to the room making happening that takes place *through* the elemental place (*Ort*), the more ontic side of space refers to the separation of those beings that are located (*Platz*) and hence gathered in that space of the place.

As it has become evident it is the place that opens up the regional site. Place allows a ‘free expanse’ for things to become located separately and so for things to belong each other. By preserving and opening sites, places hold something free and thus signify a chance for something to become unfolded and gathered. Thereby, although it is for place that space ‘makes room’, this room is also for things to become gathered together, which means that it is the place of the Event that allows open room for things to become bounded into particular sites. The concealing-revealing Event of being, then, corresponds to the twofold character of the place: when the unfolding shelters itself to the region of things it gathers, it simultaneously conceals other possible modes of gathering that grow from the free expanse of the open place. In fact, the sense of ‘clearing’ accrues precisely from a notion of ‘sheltering that clears’: space means ‘to clear out’, ‘to bring forth the free’ and the ‘open’, so that this original Event only ‘makes room’ for the peculiar happening of gathering. “Consider the earth within the endless darkness of space in the universe”, Heidegger writes in *Introduction to Metaphysics* (1959:4), “by way of comparison it is a tiny grain of sand; between it and the next grain of its own size there extends a mile or more of emptiness; on the surface of this grain of sand lives a crawling, bewildered swarm of supposedly intelligent animals, who for a moment have discovered knowledge”. This is precisely why ‘the place of the there’ is neither conceptual (intelligible) nor sensible – whenever defining place as concept, we already are there, in place – but rather signifies an open time-space, a site, of the happening of unfolding. Altogether, as being tied to the ambiguity between the concealment (of its own original openness) and the unfolding (of the sheltering gathering) place is also essentially ambiguous in character.

The twofold-character of place apparently sets aright, not just the possibility to question how it is possible to inquire the happening of being and space at all, but also our chance to inquire the ontological conditions out of which space takes place under the auspices of globalization. Since space is not something that places occupy, but something unfolded through the sites of gathering, also the happening of space under the globalization should be considered as a particular ontological way of grasping place – as a particular historical *mode of being there in the happening of gathering*, as a peculiar metaphysical determination of conditions concealing their source of possibility. Instead of exploring globalization in terms of relational interaction between different scales, we should above all question on what kind sites of unfolding the planetary wide relatedness of things becomes possible (cf. Elden 2005b; Marston et al 2005, 2007; Jonas 2006; Escobar 2007). Such an inquiry thus explores under what kind of ontological conditions of unfolding the space is made in order to become grasped globally. Space,

as well as time, always arise out of the place of their granting, which apparently does not mean that human dwelling is based on some universal *a priori* given conceptions of time and space, but better, that all attempts to approach the issues of space and time are attempts to re-call and re-thought our original but finite binding to 'spacing' and temporal sending that have already taken place (See Harrison 2007:627, 628). What then is ownmost for the opening up of *separated* time and space is nothing more than those ways in which they are historically given to us through their place of happening, through the sites/regions of things they gather. Just as the historical sending of being requires the opening up of a room to happen, so the character of space (open) is being-historically specific, determined by the historical sending. This, however, does not refer to a plain act of historializing all grounds of thinking; it equally means a thinking of what is hidden to all metaphysical groundings, a sense of their historical and 'patial' finitude as well as of their ontological limitedness.

Destructing the Oblivion: toward Thinking the History of Planetary Event

Introduction: Ontological Preparation

I refer once more to Heidegger who says that ‘*odos*’, the way, is not ‘*methodos*’, that there is a way which cannot be reduced to the definition of method.

–Derrida in an Interview *Architecture Where the Desire May Live* (1997:320)

Heidegger’s idea of the Event of clearing as a site of openness for being to unfold is an important notion that turns the attention from temporally grounded understanding and meaning of *Dasein* to the geographical consequences of the Event of unfolding – to the happening of space as a region constituted by the place of unfolding. Because we always live in and out of these regional sites, through the clearings of the Event of being out of which things are gathered together, we are always positioned by particular mode of clearing: clearing does not just work as condition of openness that allows, gives, and makes possible, but also as a limit, as a specific unfolding that makes dwelling as well as gathering and intelligible understanding of things possible. The aim of the present chapter is to further develop a methodological understanding required in order to explore, not just the ontological limits of particular Event behind the planetary unfolding of space, but also the historical preparation of its grounding conditions.

Perhaps the most important notion concerning both issues, the history and the possibility of its exploration, is the hidden ambiguity of the Event of Appropriation. It is the ambiguous relation between metaphysically grounded foundational intelligibilities (*Ur-grund*) and the abyssal realm (*Ab-grund*) that makes possible their finite epochal unfolding (as *Un-grund*) – the ambiguity between withdrawal and openness, veiling and disclosing, or in more general terms, between the ground of beings and the finite granting of being it conceals – that fundamentally determines the characteristic of being-historical exploration of space. As already mentioned the fundamental making of space is always determined by the Event that being, in its giving, denotes. As a complete measure of being, metaphysical intelligibilities ground (the Event of) being

and space to beings; they conceal the openness, the fact that life is never complete, and thus that we always remain lack-of-full-sense of being and spatiality. Hence, by losing the sense of their own finitude such groundings lose the abyssal plenitude that made possible their happening in the first place. Such grounding lacks a view into the abyssal openness, into the possibilities that their own finitude and limitedness holds. The onto-theological tradition of metaphysical grounding of being thereby veils the finite Event out of which be-ing gives itself and hence allows for the series of foundational onto-historical Events to take place. In fact, this is precisely why late Heidegger sought to destruct the onto-theological legacy of metaphysical determination of being: such destruction (*Destruktion*) is not to destroy the tradition, but to dissolve the concealments it has created in order to recover those fundamental constituents that have determined its historical development. Such being-historical destruction therefore reduces the total power of the tradition so that it also releases and recovers what has been concealed all along: the open be-ing and the place of its Event. Hence, destruction guides us to ask how be-ing becomes rendered through particular metaphysically significant disclosures, and thus, how these disclosures engender a series of groundings, that constitute the history of being in terms of its oblivion.

The ambiguous character of the Event brings out what could be taken as two methodologically guiding (but not grounding) notions. Firstly, a need for being-historical exploration of the descent of the grounding conditions behind the contemporary Event of planetary space. Thus, the following second sub-section of the chapter discusses the general possibility to unveil the concealed determination of the history of being, the genealogy of the conditions that have ontologically destined the ground of the contemporary Event of globalization. As already adduced in the previous chapters, such exploration is based on a 'twofold ambiguity' of the Event of Appropriation: not just on the ambiguity between ground and Ab-ground but also on the ambiguity between in- and non-historical characters of the way such an Event unfolds.

Secondly, in order to discuss the genealogical preparation of the grounding conditions we also need to find a way to move away from the level of ontic modes of consideration, which in all cases take for granted the given conditions of unfolding, thus remaining incapable of raising the question concerning the way being happens by granting such conditions. In other words, we need to discuss the possibility to inquire into the alreadiness of the conditions that ground the Event of planetary space in a manner that explicates the way how human thought as standing in the midst of beings is related to the ontological difference. As Paul Ricoeur argues, rather than providing comprehensive measurements of methodological guidelines (*methodos*), Heidegger's way seems to be an undefined short-cut: it aims to turn towards the primordial level of onto-historical world-disclosure, towards the unfolding of being, by moving straightforwardly away from the ontic level of social interaction, speech acts, practices, ideologies, discourses, and concrete things belonging to particular sites, in order to recover the ontological level of unfolding (Ricoeur 2005:143; cf. Sinnerbrink 2005:240–241). Instead of taking such short-cuts, Ricoeur himself argues that we must first refill the ontological gap between ontic realities and world-historical disclosure through the indirect course of language and semantics. Also Gadamer seems to be arguing along with the lines of Ricoeur by holding that thinking of the Event requires a dialogical encoun-

tering with ontic realities. But when Ricoeur points towards the way of extensive and wide-ranging listing of symbolic forms that indirectly interpret the hidden and deeper core of connotation (understanding), Gadamer sees dialogical self-understanding as a conversational truth-event that is a result of mediation, dialectic, and conversation, and thus, instead of being instantaneous moment takes considerable time to happen and evolve (Dostal 2002:255–256).

Even though Ricoeur seems to be ignoring that Heidegger also emphasized mindful and thoughtful consideration of the originary Event of unfolding and characterized the recovery of the unthought conditions behind the series of historical mutations of being in terms of dialogical encountering with past thinkers, Ricoeur seems right in holding that for Heidegger thinking of the ownmost conditions of unfolding – the original Event of Appropriation – is also an abrupt and momentary blink-of-an-eye (*Augenblick*) illuminating of the originary finitude and limitedness and thus the openness of unfolding (e.g. Heidegger 1997b:45). Nevertheless, what Ricoeur apparently seems to be ignoring here is that such a momentary nature is an outcome of Heidegger's overall project of destructing and overcoming metaphysics. Instead of taking the route of metaphysics, that is, the route that thinks being out of beings in terms of their grounding condition, Heidegger tries to show how all of these grounds accrue against their own absence and finitude. Instead of thinking being from the standpoint of beings, the ground of beings is thought from a standpoint of its originary appropriation, from the standpoint of the Event that appropriated its unfolding from the abyssal and groundless be-ing. Hence, as a groundless depth such be-ing (*Seyn*) cannot be defined at all – it is only something against which as well as from which all ontologically limiting unfolding is owned. Apparently, as the third sub-section will show in more detail, such happening of the site of open be-ing cannot be anything but momentary leap, where the finitude of unfolding is recovered and thus its power nullified, so that the openness comes to view via finitude precisely when things (as things) are nullified, when they denote nothing. The motion of thought, then, is not from beings to their unchanging principles, but from the pre-conceptual intimation of the finitude of grounding understanding of beings towards the articulation of its limits. This way Heidegger is able to avoid the flaws of metaphysical thinking, namely, the *ontological* grounding of being from the stance of beings as well as the *theological* justification of unfolding from the standpoint of Supreme Being (which apparently the groundless abyss of be-ing cannot offer).

In order to explore particular historical ways of concealing and forgetting the originary mechanism of unfolding, one needs to think back – one needs to “remember” – the originary Event of ontological difference. An inquiry of the onto-historical Event of globalization is always an exploration concerning what gives and foreruns us as an ownmost historical truth of being and its happening. Therefore, after discussing the historical nature, the series of preparing epochal mutations, of the Event of planetary space in the following sub-section, the last sub-section of the present chapter turns to discuss the overall chance to express the ontological limits of particular Events through what Heidegger calls the mindfulness (*Besinnung*) letting-be (*Gelassenheit*), a way of thinking, which as a thoughtfully remembrance (*Andenken*) of the original Event of Appropriation, works as a countermovement of its oblivion.

Genealogy: the Event as the Operative History of Being

As the earlier chapters have shown, one of the core aims of Heidegger was to release being from the hold of Western onto-theological tradition. Such overcoming of metaphysics, then, is not a mere negative destruction of the ontological bedrocks of Western thinking, where the ossified layers of metaphysical thought, further and further covering the source of be-ing under their sediments, are cleared away, but equally a positive issue, where something long concealed becomes finally released. This means that such a process of recovery is constituted as a historical uncovering of the fundamental force of be-ing – a force that has been operative throughout the history without ever being allowed to unfold its mechanism of finite giving that appropriates unfolding by concealing the inexhaustible abyss of be-ing. It is through such a recovery of the genealogy of the oblivion of being that we can gain an access to the mechanism of Appropriation, which has made possible the whole history of different and differing ways of unfolding.

As already mentioned in previous chapters, such a mechanism presents an ambiguous stance. On the one hand, it is an in-historical Event, an Event that takes place as a historical unfolding of epochal intelligibilities, while on the other hand, since it is precisely such an Event from which all different epochs are owned and given in the first place, the Event also presents a trans-historical circumstance of ‘happening’, a sameness behind all epochs arising from it. Through such ambiguity Heidegger’s thought apparently avoided several dangers that mere ‘historist’ stance would bring about. Although the term ‘historism’²⁰ itself has variety of definitions from a certain methodological guidelines to a thinking concerned with the historically relative nature of human world, basically all of the variants echo the same paradoxical matter according to which all reality is seen as historically relative so that there is nothing which would not be subjected to historical change, except this claim itself (See Rand 1964; Lambert 1974b:586; Habermas 1992:209). In other words, the historism retains its own absolute against which all claims are understood, while at the same time every claim, including the absolute one about the historical relativity, should be seen as historical one. As Feenberg writes, in doing so “we must be right” about the matter that historical eras differ from each other, even though at the same time “we cannot be right”, since we cannot judge reality as such in terms of this insight evidently raising from our own singular historical era (2005:24). In fact, already Nietzsche referred to such excess of history as a “malady” that “no more understands how to use the past as a means of strength and nourishment” (2005:65). If history becomes nothing more than past contexts explored solely for sake of their own and thus without any reflection of their possible meaning for the present, we are indeed killing “the plastic power of life” that according to Nietzsche

20 The overlapping use of terms ‘historism’ with ‘historicism’, where the latter, unlike the former, conceives the linearity of history in progressive terms, makes the discussion on historism rather fuzzy. Even though the use of the word ‘historism’ (*Historismus*) would be appropriate in proportion to 19th century German historians such as Wilhelm Dilthey, whom evidently affected greatly in Heidegger’s early thinking (See Heidegger 1962:72,449–455; Palmer 1969; Bleicher 1980; Gadamer 1989; Livingston 2003; Schatzki 2003), as it is shown later in the present sub-section, also the latter stance of ‘historicism’, initiated by Hegel’s thought about the systematic and progressive increase of the freedom of spirit through the turns of history, bears an interesting proximity to Heidegger’s thought about history of being.

nourishes the present. Instead of struggling with its problems, Nietzsche drew historical constitution of human existence into its ultimate conclusion according to which there no more exist any historical facts, only critical interpretations imposed upon past from the present.

Even though the former ambivalence related to the in-historical and trans-historical characters of thinking evidently echoes the Heideggerean oeuvre, in particular late Heidegger's radical historicization of ontology, Heidegger apparently never thought history in terms of bygone ontological intelligibilities. Although it was late Heidegger who became more interested in the issue of the history of being, already in *Being and Time* Heidegger claimed to "destroy the traditional content of ancient ontology until we reach into and recover those primordial experiences in which we achieved our first ways of determining the nature of being" (1962:44). Even though for this part *Being and Time* was unfortunately left unfinished, in the end part of the work Heidegger in fact do present a short discussion concerning the former insight of Nietzsche. Nietzsche failed to properly articulate, Heidegger claims, the necessity of all three modes of understanding history – the monumental, the antiquarian, and the critical – and thus "the necessity of this triad" (1962:448). In other words, by opposing the antiquarian exploration that inquires history for the mere sake of itself, and thus, by emphasizing the critical use of the history "as a means of strength and nourishment", Nietzsche failed to articulate the possibilities that could be disclosed from the stance of the unity of the triad of 'monumental-antiquarian-critical'. Unlike Nietzsche, Heidegger understood these three modes in terms of having different accounts in proportion to original unity of time: the antiquarian stance was orientated towards the past, the monumental towards the future, while out of them it became possible to orientate critically towards the present conditions (Elden 2003b:191).

Even though in *Being and Time* Heidegger did not yet thought such critique of the present conditions in terms of genealogical exploration, but in terms of temporal constitution of *Dasein*, unlike Nietzsche who understood critical approach as being orientated against the ill-founded antiquarian isolation of the past, in *Being and Time* Heidegger did held that authentic *Dasein* orientates critically towards the grasp of *present conditions*, as a "critique of the ontology of the present" to use Foucault's later expression. Hence, already for early Heidegger the source of intelligibility was not past, but being as it was related to the temporal unity between past, present, and future. Late Heidegger, however, went even further by holding that the source of history is the finite Event of Appropriation, such finitude constituting the series of unfolding, the history of being. In other words, according to this mature view of Heidegger it is not that the linear historical change constitutes the series of successive Events, but that the finitude of the Event, the play between the owning Appropriation and its recollection by virtue of its finitude, constitutes an alteration that can be seen as a succession that is never solely linear but always involves overlapping and discontinuity, inheriting and incubation, as well as being-historical affectedness and breaking turns.²¹

21 Fundamentally this comes back to the matter that the ontological difference between being (*Sein*) and be-ing (*Seyn*) does not propose a separation of these elements, but an enabling difference, a difference of possibility. As Richard Polt pays attention, Heidegger's way of proposing difference between a metaphysical notion of being (*Sein*) as 'beingness' (*Seiendheit*) and be-ing (*Seyn*) without claiming their complete independency is not just capable of avoiding a view, where metaphysical origins are seen merely as histo-

It is the source of be-ing that for Heidegger grants all alteration of intelligibility and unfolding, as well as the continuities between them. Such a source of being is always beyond human powers, even beyond the power of cultural production of the meaning of things, which is commonly seen as the source of the historical alteration of understanding. As a matter of fact, from the standpoint of Heidegger the contemporary common sense cultural relativism as well as the earlier flourishing of historicism accrue precisely from a specific mode of unfolding – from the contemporary technological revealing that makes all things producible in accordance to human (cultural) creation – thus merely manifesting peculiar ontological determination and intelligibility among other intelligibilities (Heidegger 1984:17). In fact, they do not just present one determination, but a determination that conceals the fundamental inexhaustibility of be-ing. It is such an inexhaustible source of be-ing that constitutes what Heidegger calls “the same” behind all epochal mutations of intelligibility – the sameness of their concealing-revealing Event (See Thomson 2005:24–27).

One can justly suspect whether such a stance of Heidegger is really able to cut off all the problematic shortcomings of historical and cultural relativism. For instance, one can still question how Heidegger is capable of developing concepts that are applicable to the whole metaphysical tradition, to all of its epochal stages, without such concepts being mere products of his own age, of the particular sending of being. As already discussed in the *Introduction* part of the work, the problem here is that Heidegger is apparently trying to destruct the whole Western tradition of thinking, which is why his thinking cannot be limited to the metaphysical underpinnings of the language, concepts, and modes of thinking of that tradition, not even to those one peculiar to the last stage Heidegger himself was part of, while at the same time such overcoming cannot be merely based on an arbitrary subjective creation of new conceptual apparatuses, since no subject is capable of standing beyond the granting Events of being (See Feenberg 2005:23; Schatzki 2007:29). In other words, even though Heidegger is struggling, not just against the peculiar era in which he belongs to, but against the whole 2300 year old tradition of metaphysical understanding, this struggling cannot be grounded on the expression of the power of subject, since such an expression would ignore the mechanism of unfolding already operative within all possible spaces of expression.

How then to provide a trans-historical conceptual framework for the exploration of the history of ontologically decisive conceptual bedrocks? Accordingly, by thinking what these conceptual bedrocks did not thought of, but upon which they were equally based on. In other words, Heidegger can properly struggle against the whole tradition by showing how its conceptual bedrocks and ontological standpoints have always

rically relative and thus totally independent from each other, but also the opposite view that constitutes an hegemony of the pure presence of being (be it considered in terms of the pure being, absolute truth, or unambiguous reference to the centre) (Polt 2006:120, 123). In the former case of relativism it remains forgotten that all presence is made possible by the more originary ontological difference taking place as a constitutive Event of being, while the latter case of absolutism unveils the matter that such an origin is not something representable, an ultimate ground behind all grounds, but groundless and abyssal richness of possibility. In other words, even though the originary be-ing (*Sein*) differs from its derivative grounds of being (*Sein*), such an origin always stands in relation to its derivatives precisely since it does call them by making them possible, by granting them through its Event. Origin thus refers to the Event out of which be-ing is allowed to come into its own; it refers to the “forgotten explosion to which the luminous we behold is beholden” (Polt 2006:120).

worked in accordance with the same hidden mechanism. According to Heidegger such a mechanism is the metaphysical grounding of being (onto-theology); a mechanism that has revealed all particular epochal intelligibilities by concealing their fundamental source, the open be-ing. Hence, history is not merely the past, but a destining tradition of growing oblivion based on incubating power of onto-theological mechanism. Such a tradition of oblivion is precisely the reason why we should not merely think what has been said and thought in that tradition, but also what has been left in oblivion: the source of be-ing operative through its Event.

This brings out two important notions. First of all, in order to become released from the grasp of prevailing epochal revealing, we should first realize its nature as a finite event, and thus become aware of its fundamental nature as a happening that limits our own existence through the metaphysical burden inherited from the genealogical sequence of events, the history of being. Hence, we need to step back from a particular binding of metaphysical intelligibility of being that inconspicuously shapes our thinking, thus loosen up its grasp, while trying to gain an access to the hidden mechanism that makes it possible to explore be-ing and its history in a more fundamental manner (See Haar 1993:69–70; Thomson 2005:29). Secondly, in addition to the circumstance that we should show how all of these metaphysical intelligibilities have a common source on a broader mechanism – on a foundational mechanism of grounding that reveals things by concealing other possible modes of unfolding – we should equally follow such destining “tradition of oblivion”, the genealogy of onto-theological moulds, and hence retrace its concealed source as well as the origin of such a process of concealment.

It is out of these two movements that it becomes possible to provide a genealogical exploration that rises out of the very history it tries to overcome, while at the same its fundamental aim is to think, not just the lost source of the whole tradition, but also its lost origin, precisely through the history such a hidden source and the origin of its oblivion have constituted. As already mentioned, such an ultimate *source* is what Heidegger calls the Event, the happening that Appropriates epochal modes of revealing from the inexhaustible depth of be-ing, while the tradition of forgetting such an Event *originates* to what Heidegger calls the ‘first beginning’ of ancient Greek thinking. Therefore, what makes these epochs similar to each other is not the same kind of being (unfolding), but the same mechanism through which they all have left be-ing in oblivion ever since the first beginning. One could say that ‘the same’ (be-ing) has taken place (happened) through different mutations of intelligibility (epochs), which for their part have all concealed such a taking place of be-ing as a finite Event, and thus shared the same onto-theological mechanism of metaphysical oblivion. As already mentioned, the meaning of the Greek-derived word *epochè*, by which Heidegger describes different grounds of unfolding in the history of being, means precisely to ‘hold back’. *Epochè* is an owning withdrawal that holds back the Event for not reaching its finitude. Hence, Heidegger’s thinking evidently does not lead to a total historical relativism; it just takes into account the finite nature of the Event of be-ing already operative, but yet left unthought, throughout the history of being such an Event alone has constituted.

For Heidegger, the history of being, the tradition of the oblivion of the source of being, apparently originates to the ‘first beginning’. But what exactly is such an origin of

concealment, the ‘first beginning’? Heidegger evidently discusses it through the Greek philosophers, emphasizing especially the role of Plato: it was Plato who unnoticeably collected the strains of pre-Socratic thought so that Aristotle was capable of articulating such an ‘unthought’ of Plato in terms of what could be called the onto-theological constitution of the ‘metaphysics of presence’. I will return to explicate the nature of such an originary ‘in-ception’ (*An-fang*), the ‘first beginning’ of the ‘metaphysics of presence’, in Part III of the work – at this point it is more important to emphasize that it was precisely such a ‘metaphysics of presence’ of Aristotle that first collected together the elements of onto-theological mechanism of oblivion (its ‘inception’) that dominated and influenced the whole medieval scholastic tradition until the ground-breaking onto-theological recollection originated to Descartes and Nietzsche, a recollection that eventually paved the way for the rise of the planetary technology.²²

As is evident, although metaphysics is not merely a concern of philosophers but an onto-theological mechanism originated in the ‘first beginning’, Heidegger undoubtedly discusses the mutations of this mechanism through the revolutionary thoughts of philosophers such as Plato, Descartes, and Nietzsche. However, even though such thinkers were able to turn the wheels of onto-theology with unpredictable and previously unknown manner, at the same time their discoveries were always related to “what everyone sees and grasps in comportment to beings” (Heidegger 2002b:38), so that “these thinkers are what they are insofar as being is entrusted to them” (Heidegger 1991c:188), such entrusting in turn having its origin in the originary oblivion, in the first oblivion caused by the onto-theological mechanism that took place through the metaphysical atmosphere of the ‘first beginning’ of ancient Greek thinking. Hence, even though metaphysics could be identified with a name of a thinker, Heidegger above all thinks that such atmospheres of an epoch constitute the ‘basic dispositions’ shared not just by revolutionary thinkers that presented new understandings of being (Plato, Descartes, Nietzsche), but also by those who remarkably shaped the understanding these thinkers inaugurated (e.g. Aristotle, Kant, Hegel, American pragmatists; but also great poets such as Hölderlin and Rilke, mystics such as Meister Eckhardt, and physicists and natural scientists such as Newton), even those thinkers whose influence was rather indirect or who apparently did not shape the onto-theological intelligibility of their epoch at all (See Heidegger 1973c). Altogether, Heidegger discussed these thinkers above all as disseminating the basic dispositions of historical epochs, yet not denying the role of agency, but rather putting it into its proper place: to a positions

22 Such ‘metaphysics of presence’ basically defines *what* is the permanent presence of entities ‘*that* are’. It is thus based on Aristotle’s twofold notion of *ousia* as “primary substance” defining whether something exists (*that* it is present) and “secondary substance” defining *what* something (that is present) is. Even though, as will be later shown, against Plato’s thought of being in terms of essences (*ideas*) manifested by changing appearances Aristotle managed to plant these essences back to the actual things, both thinkers shared the initial onto-theological structure manifested throughout Western metaphysics: the idea that beings are governed by the “substance” of perfectly complete and everlastingly enduring presence of ground, articulated for the first time in terms of the *ousia* (See Vallega 2003:44–56; Thomson 2005:30–35; Backman 2006; de Beistegui 2004:26–48). In other words, Aristotle’s notion of *ousia* articulated the ‘unthought’ of Plato by defining on what ground things that are present exist, so that such a definition became the self-evident difference between the existence and essence in medieval scholasticism – a difference that Nietzsche turned upside down in a manner that “ultimately though indirectly” had its consequence as a global phenomenon we are witnessing today: the undifferentiated use and mobility of things through globe-wide networks of ordering (Heidegger 1991c:4; See also Zimmerman 2001).

grounded on onto-theological mutations in the historical course of being originated to the 'first beginning' of Western thought. Such turns in the thoughts of thinkers thus at the same time belong to particular epochal intelligibility, while also shaping it (See for instance Elden 2001b:325).

As is evident, the coming into view of the series of historical sending of being (*Sein*) is first of all a revelation of the finite sway of be-ing (*Seyn*) that has been veiled since the first beginning of early Greeks. Ever since this first beginning, the mastery of metaphysical grounding of being (*Sein*) into beingness (*Seiendheit*) of beings has covered the ultimate and abundant source of be-ing (*Seyn*), which means, that it is only from the operative history of *Sein* that it becomes possible to overcome such metaphysical denial of *Seyn* (Seidel 2001:407). Throughout its operative history be-ing has given itself, 'en-owned' its succession of incubating periods, as in-historically concealed. Therefore, although be-ing (*Seyn*) always happens as a specific Event of unfolding from which all epochs in the history of being are owned and metaphysically grounded, be-ing is also the non-historical 'It', an abyssal plenitude, the 'same' that gives different epochs of unfolding. Event thus has two tendencies: one, that it happens as a historical way of grounding (although the fact of its happening is in itself non-historical); and two, that it points out the self-withdrawn finitude that enables all 'as-taking' and 'is-saying' through which we are able to understand things in-directly, incompletely, and ontologically, through their way of being (Sheehan 2001a:199). What be-ing then gives to us is its own withdrawn happening: Event of be-ing is made up of the giving of epochal intelligibilities, and so all epochs hold back this inconspicuous granting, an granting of conditions through which being operates by opening up worlds for us through the concealment of its openness. Therefore, if we are to touch the non-historical Event, this is only after encountering its operative-history. It is for this reason that the Event takes place historically as a process of completion of concealments of be-ing, and hence that the hidden essential sway of be-ing becomes known only out of this process of metaphysical consummation.

Although the entering into *Ereignis* marks the end of the oblivion of be-ing, it does not signify that the negativity of concealment would end once and for all. It is rather that through our awareness of finite *Ereignis* the originary concealment of rich openness of be-ing is no more left concealed (Haar 1993:76; Davis 2007:282). Thus, even though the concealment of abundant depth of be-ing in particular Appropriations – the "unavoidable veil" of unfolding, its concealing-revealing mechanism (Heidegger 1968:152) – evidently remains, the *modes of concealment* (i.e. the conditions of particular epochs) no more remain concealed nor the *abyssal depth* of be-ing (against which these epochs took place in the first place) forgotten. The power of latter depth rather comes released through the rise of the awareness concerning the concealed finitude of the former unfolding. Hence, such releasing recovers the un-grounding finitude of all unfolding, so releasing the Event into its own, into a mechanism through which it finitely owns the unfolding from the reservoir of abundance be-ing. *Ereignis* thus reveals nothing other than our ontological tendency to understand things through their way of being; a tendency, which conceals the finite way be-ing grants our belongingness to certain intelligible unfolding. In other words, although the finitude of Event overthrows all of our secure ontological mouldings in order to favour the fundamental being open

of *Dasein*, *Dasein* can only be opened to being if it first finds the finitude of prevailing unfolding of being. What then – and this is crucial – is awakened by the *Ereignis* is not a new form of total ground, but the finitude and lack of full-being, the lack of full and total ground. Such recovery of the ‘other beginning’ of *Ereignis* does not consist of overcoming the human finitude and errancies through more perfectly moulded absolutes, but of something completely opposite: of a recovery of the ‘Event of Appropriation’ that shows not only the finitude of human being, but the finitude of all historical intelligibilities of being, the finite functionality of *Ereignis* (Heidegger 1972:49; cf. Sallis 2001:189; Polt 2006:53). It is the finitude, the lack of full being, thereof that gathers all epochs under the figure of the same: singular epochs are all based on the finite way they hold back being.

The history of being is above all a history of the coming into emergence of the finitude of *Ereignis*. As already mentioned, *Ereignis* highlights not just the hidden mastery of the source shared by all epochal grounds, that is, the hidden and finite way *Seyn* has taken place, but also the inception of its oblivion originated to the ‘first beginning’. In this sense, the ‘other beginning’ of *Ereignis* is nothing more than the ‘first beginning’ more fundamentally thought: it uncovers the hidden mechanism of oblivion, an oblivion of finite unfolding operative ever since the ‘first beginning’. However, in so far as the *Ereignis* uncovers this primordial history of oblivion, it also brings forth the hidden process, where the oblivion step by step incubates and maturates until its overcoming in ‘other beginning’. *Ereignis*, then, is the ‘other beginning’ that uncovers the unnecessary oblivion of the necessary concealment, hence preventing the obscuring power of ‘first beginning’ to mould grounds without ever raising awareness about their nature as finite Events. Accordingly, one should not confuse such an origin of ‘first beginning’ with a starting point: starting point disappears when it produces development, when the origin is an ‘inception’, a commencement, whose onto-theological mechanism has remained sheltered within all epochs under its influence. Origin, then, is an inception that gives the derivative mutations of its own mechanism of oblivion, which means that the origin did not just conceal the source of be-ing in the first beginning of Western metaphysics, but also that it has been operative throughout the whole history of being, through the *Geschichte des Seins* (Heidegger 1968:152; 1998a:26–30). In other words, the history of being – throughout the process of the maturation of oblivion, from the origin of first beginning all the way until its consummation in planetary technology – is based on oblivion of its ‘ownmost’ source: the finite Event of be-ing. Passing into the ‘other beginning’ of the finite Event delivers, not just an overcoming of the history of being as metaphysics, but also an abyssal realm of openness, which makes a step beyond the oblivion inaugurated by the ‘first beginning’, including everything that can be imagined under its influence (See Heidegger 1972:24; Mugerauer 1994:104–105).

As Bret Davis and Michel Haar have argued, Heidegger’s idea of onto-theological destining, a process of maturation that further and further conceals the finite Event upon which the whole process is fundamentally based on, obviously comes close to Hegel’s view of world history, according to which the Spirit (freedom) develops gradually into its purest form (essential freedom) through the historical progress that eliminates the errancies of prior epochs (See Haar 1993:67–77; Davis 2007:266–270). In spite of this proximity, it is obvious that at the same time Heidegger’s thinking presents perhaps

the greatest possible distance from Hegel: Heidegger sees Hegel as a mere pawn in the historical mission of being, whose philosophy, in addition to the matter that Nietzsche presented the final phase before the end of metaphysics in technological thinking, signifies the beginning of the completion of metaphysics²³. Moreover, Heidegger's view of world-historical maturation of oblivion is almost an inversion of Hegel's idea of world history. First of all, unlike Hegel, Heidegger does not think history of being in terms of evolutionary process that leads towards the increase of freedom (i.e. towards the fulfilment of the essence of spirit) through the historical rationalization and elimination of the reign of errancies. Instead of rational course of history, the eschatology of Heidegger – the *logos* of the destined process towards the final (*Eskaton*) sending – is based on a succession, where the immanent finitude, as well as the openness of be-ing, become further concealed (Heidegger 1972:9; See also Roberts 1995:145; Foltz 1995:58–59). Thus, Heidegger avoids a view, where maturation progressively develops (by eliminating errancies), where different epochs dialectically follow from each other (by increasing the freedom of Spirit through radical negation and overcoming of errancies), and where the originary source is considered as a representable core behind various epochs (in spite of the uniqueness of epochs, for Hegel the Spirit finally reaches its essential freedom through these stages). As a maturation of the oblivion of abundant be-ing, for Heidegger there is neither a representable source nor a deeper rationality (there is no all-grounding ground of “why”) behind the succession of epochs.

Secondly, due to the circumstance that for Heidegger the history of being does not have an inner *telos*, a necessary purpose or a goal, other than the constant oblivion of be-ing thought the different modes of metaphysical mastery, its course is a free succession. In spite of the growing oblivion, the metaphysical history of being in Heidegger is *not a necessary* series. As already adduced in Chapter 1, such maturation of oblivion, although being destined by the moves of ‘first beginning’, does not happen out of the necessity: the oblivion that comes along with the onto-theological mechanism of grounding is neither a blind fate nor a necessary outcome of the limit constituting concealment intrinsic to the Event of being. In other words, metaphysical oblivion is not a necessary outcome of the intrinsic circumstance that particular unfolding of unfolding always blocks and conceals other possible modes of unfolding. Metaphysics rather denotes an onto-theological mechanism, which by fading the finitude of the unfolding to background creates an illusion that the presence of things is unlimited and infinite. Metaphysical thinking hence freezes particular ontological determination into everlasting ground of unfolding – such freezing being not an illusion in a sense of false view, but in a sense of obscuring its own finite constitution. Such oblivion may rise from the original phenomenological mechanism of unfolding, as Heidegger himself also speculated (Heidegger 1973b:8), since things are always revealed to us ontological and in-directly through their way of being, so that the path is always left open for the metaphysical freezing of such an inconspicuous mode of unfolding, but the latter oblivion should not be understood as a necessary outcome of the former concealment. In

23 This seems to be due to the broader circumstances that Hegel's conception of time as a “sequence of nows that are constantly present-at-hand” is still caught up into metaphysics of presence (Trawny 2000:12), as well as due to the specific circumstance that the rise of the historical consciousness in Hegel initiated the later sense of historical relativity in proportion to the *will* of human and cultural constructions (Heidegger 1973e:89–90; See also Davis 2007:268–270).

short, the metaphysics of presence (oblivion of being) is not a *necessary outcome* of our phenomenological numbness to immediate (concealment of presencing/unfolding) (See Thomson 2005:37–38). Even though the original concealment of other possibilities is intrinsic to all unfolding, the concealment is not left in oblivion out of necessity, but out of the lasting mastery of onto-theological constitution inaugurated and influenced by the ‘first beginning’. This holds true, even though from a viewpoint of ontological conditions of contemporary planetary epoch such metaphysical development may be necessary, so that without such an onto-theological legacy of oblivion we would be not witnessing its planetary outgrowth (Heidegger 1973e:90).

Although different epochs, the unique modes through which be-ing holds back, spring up suddenly and unpredictably, at the same time they do have one thing in common: they all hide the finite happening of unfolding and thus the source of open and abundant be-ing from which they were granted in the first place. In other words, they all share the same mechanism of oblivion inaugurated by the first beginning. Even though epochs do not derive from each other, but are instead all based on a unique sending of being, this is precisely what all of these epochs have in common: their belonging to the immanent but hidden historical mission of be-ing unfolding and sending itself. Different epochs, then, are all granted from the ‘selfsame’, but this ‘same’ is nothing more than the unity of self-concealing-revealing Event of be-ing, such sameness being precisely what the tradition has failed to discuss. Eventually different epochs are connected to each other, not merely through the sameness of the source, but rather through the continuity of its oblivion.

Perhaps the most interesting point, which I will discuss in detail in Part III, is that according to Heidegger this hidden mission of being, destined by the first beginning, ends to the rise of the planetary unfolding: in completed metaphysics all of its possibilities are exhausted so that we become to witness its inversion, the nihilism of planetary technology, a total drive of willfull ordering of things cast upon the planetary earth (see Schatzki 2007: 74; Hemming 2008: 248–249). Hence, it is “at the last (*Eskaton*), that is, at the departure of the long-hidden destiny of be-ing”, when the first beginning of early Greeks “is gathered (*Logos*) in the ultimacy of its destining”, in the total oblivion of being through the self-expanding drive of technological-instrumental manipulation and ordering of things (Heidegger 1984:17–18). Eventually, even though be-ing is nothing other than a succession of unique epoch continuously covering the finite happening of being, alteration in onto-theological unfolding forms a tradition, a legacy of oblivion, that consist of a course where be-ing withdraws to the point of its abandonment (to the total oblivion that only thinks beings by concentrating on their planetary-wide manipulation, ordering and use). Strictly speaking, then, such preparing genealogy is not based on a ‘process’ at all, but upon ‘disposure’ of the finite Event of be-ing.

Owing to this discontinuous maturation of the continuity of onto-theological oblivion, history of being takes place in terms of eschatological incubation of the increasing oblivion until its end in planetary dominance. Nevertheless, due to the discontinuous character such eschatological maturation of oblivion can not be based on such a track of an ongoing process out of which these epochs would lose their uniqueness. Such preparation of final gathering is rather based on the continuity of oblivion, of the onto-theological mechanism inaugurated by the first beginning. In this sense, as Haar writes,

the history of being has destined us from the very beginning, from the first concealment made by the early Greeks (1993:69). The first oblivion of being, the first epochal guise of forgetting the finite happening of being, thereby provides an ‘inaugural anteriority’, an ‘inception’, challenging forth the whole operative tradition of being. Hence, in spite of the uniqueness of epochal mutations of oblivion, all mutations eventually unite into “same stream” (Heidegger 1996b:91), thus feeding the mission of being to become gathered at final sending, where the “sphere of prefigured possibilities” of the ‘first beginning’ is finally gone through (Heidegger 1973e:95).

In spite of the matter that Heidegger stresses the importance of ontological breaks in the history of being, he clearly does not exclude the possibility of continuity and genealogical preparation. It is due to this reason that on the one hand in an essay *The Age of the World Picture* Heidegger can hold that “in contrast with preceding ones” the contemporary age is a new one, although on the other hand in a lecture *What is Called Thinking?* Heidegger also declares that “because at one time the call into thought took place in terms of the *logos*, logistics today is developing into the global system by which all ideas are organized” (Heidegger 1968:163; 1977d:130; cf. 1977a: 2–15). Hence, even though the onto-theological mechanism of oblivion itself does not happen out of necessity, after the originary foundation of oblivion was laid down in first beginning the outgrowth we witness today was already challenged to come forth without yet being determined (the details of this inauguration will be explored in Part III). Eventually, it is the unpredictable Event that happened – the “impossible possible”, the unexpected that anyhow happened, as Dastur puts it (2000: 183) – which decides how the course of history happens, though such a matter is precisely what has been veiled ever since the first beginning, which in turn implies that it is the task of genealogical exploration to return to explicate this preparing history as it happened.

How, then, such maturation of oblivion takes place so that finally, in the age of planetary organization that Nietzsche’s thinking instigated, the sphere of possibilities of first beginning becomes totally exhausted? Such a claim of Heidegger seems to be implying, as Haar pays attention (1993:73), that the ‘first beginning’ already latently included all the possible modes of onto-theological grounding, so that the inception of ‘first beginning’ would have been the “fullest and richest” moment, the end of metaphysics presenting an exhaustion of possibilities. Such interpretation, however, contradicts with most of Heidegger’s writings, in particular with the matter that according to Heidegger it is the Ab-ground of be-ing that denotes the absolute plenitude, not the ‘first beginning’, which instead conceals this plenitude. Nevertheless, the other possibility is to understand particular concealments as releasing unthought potentialities for further articulation, these articulations in turn enabling further incubation out of what they implicitly indicated and left unthought. Heidegger seems to imply this option, for instance when claiming that Aristotle’s formulation of the ‘metaphysics of presence’ created the unseen distinction between ‘existence’ (that is) and ‘essence’ (what is), not by articulating such a twofold notion of *ousia* out of nothing, but out of Plato’s unthought preparation (1973b:4, 8–10). Out of such ‘incubation of the unthought’ it would be also possible to take into account that Heidegger accordingly understood metaphysical postulates of intelligibility in terms of cumulating towards their final gathering in planetary epoch, so that the original inception was not a mere starting point but something

that remained sheltered throughout the history it inaugurated (See Haar 1993:75; Thomson 2005:33).

The latter interpretation, however, does not explain *out of what necessity* the final recollection, blocking all further metaphysical development, takes place. Perhaps such a dramatic notion of eschatological completion should not be taken in terms of pre-determinative condition, but in terms of phenomenological explanation of the actual genealogical disposal of be-ing operative ever since the inception of first beginning. Instead of seeing the end of metaphysics as a necessary outcome of the 'system of history', such genealogical reading would allow us to understand Heidegger's references to the "exhaustion of possibilities" that happens in "the end of metaphysics" out of the conditions that actually happened. Moreover, it would be also possible to understand the succession of oblivion in history of being as a free series, which unfolds its preparatory aspects only out of its actual (but unpredictable) happening, and thus from a viewpoint of contemporary outgrowth it so determined.

The ambiguity within the 'continuous-discontinuous preparation' of final gathering, it seems, is a rather curious matter: although it is possible to think our contemporary epoch as a unique and unpredictable, as a something that instead of holding historical continuity introduces an ontological break to preceding epochs, there is also a maturation of fundamental preparations, a cumulative logic of metaphysical propositions. Even though at first glance the sense of maturation between epochs speaks against the discontinuous uniqueness and singularity of epochs, there is also a way of incubation that is able to happen without destroying the singularity of different sending of epochs. Basically, we just have to think the uniqueness differently. Since, for example, the modern conceptions of 'technology', 'representedness' of beings as objects, and 'will to will' were all *unknown to prior historical epochs*, it makes our contemporary epoch unique, although at the same time, we should explain these developments historically, that is, through a series of grounding postulates that, by covering the happening of be-ing, have prepared and made possible the contemporary planetary epoch (Thomson 2005:59–60). Hence, even though the contemporary technological 'will to will', for instance, was unknown to previous epochs, at the same time it extends what metaphysics has already thought under the concept of 'will'. Perhaps it would be appropriate to claim, like Haar does, that prior conditions always "free up possibilities" for the following but different, unpredictable, and unique epochal conditions, so that each epoch, as Taminiaux adds, is equally a 'deletion' and 'obliteration' of the directions and capabilities offered by the preceding metaphysical layers (Taminiaux 1998:188; Haar 1993:73; cf. Elden 2003b:196). As Heidegger writes (1973b:10), "the pro-gression of metaphysics from its essential beginning leaves this beginning behind, and yet takes a fundamental constituent of Platonic-Aristotelian thinking alone". In regard to the question whether epochs derive from one another out of the necessity the succession of epochs is evidently a free series, but not in proportion to the destining "law" of the oblivion of being inaugurated by the first beginning. Thus, the only "law" that links unique epochal mutations of being to each other is the correlation between the increasing oblivion of be-ing and the accumulative emergence of these metaphysical postulates further and further covering be-ing under their sedimented layers. As a manifestation of such a "law" of further oblivion through the unthought, the series of epochs is cumulative but

equally indeterminate: prior epochs only free up unthought possibilities so that such released potentiality is extended in a way that the characteristics of following epochs are always unforeseen and hence unknown for the preparing epochal mutations of being.

In *Principle of Ground* Heidegger expresses this curious matter by holding rather cryptically that the various epochal “streamlets” (*Rinnsale*) emerge from the “one source” (*einem Quell*), eventually feeding the same “stream” (*Strom*) (1996b:91). First of all, this allegory evidently refers to the matter that be-ing takes place as a substructure (as a “source”) that makes possible diverse set of epoch-grounding dispositions. Each epochal sending is a unique one, a ‘streamlet’ of its own kind, but at the same time each epochal sending appropriates its own ‘streamlet’ from the same ‘source’ of be-ing. In the end, as Heidegger continues, these various streamlets unite by feeding the same ‘stream’ of onto-theological tradition, which means that although history of being constitutes an legacy, it neither runs ahead like a band between epochs nor links one epoch to another in a linear fashion of calculable time. Rather than seeing different mutations of being emerging on simple chain of process, the genealogical inquiry of being shows how certain unnamed and unthought conditions emerge and affect, maturate and transform, cumulate and extend, eventually creating an legacy of oblivion.

What Heidegger obviously rejects here is both the logical continuity of the history of being (even the dialectical one of Hegel) as well as the sense of plain discontinuity of history. As Heidegger puts it in *Plato’s Doctrine of Truth*, such “doctrines” of thinkers do not merely consist of the intelligibility they create, but of the oblivion (*Lethe*): in addition to what doctrine says, it also refers to “that which, within what is said, remains unsaid” (1998b: 155). Thus, the inquiry of the operative history of being never simply returns to past, but steps back to a domain, which in spite of being still affective has been systematically skipped over: to the concealed destining constituted by the oblivion of the finite Event of be-ing. From a viewpoint of contemporary epoch, such *Lethe* comes forth as we first become aware of the prevailing mode of veiling-revealing, and hence open up ourselves to think how conceptual pro-gressions and purposeless changes, even seemingly innocent linguistic translations, contain a disposure, a non-rational legacy of forgetting and veiling, by which be-ing hands itself from one epoch to another through the “veiling doctrines”.

Altogether, the ‘incubational maturation’ of the oblivion has a double outlet: the history of being is not just a history of a loss of sense of be-ing and its finitude through metaphysical groundings; it also presents a genealogical incubation of these grounding postulates through the unthought possibilities they release. In order to further clarify such sense of maturation in the history of being, it is crucial, at least for heuristic reasons, to separate two different planes of maturation: the general *inter-epochal plane*, where the major modes of withdrawal take place (i.e. the pre-socratic, the ancient, the medieval, the modern, including its planetary outcome), and the more specific *intra-epochal plane*, which consists of the incubation within specific epochal modes of sending (Haar 1993:74, See also Gillespie 1984:136; Thomson 2005:9; Davis 2007:161–184). Thus, there is not just a cumulative maturation between epochs, where the decisive oblivion of first beginning inaugurates the gradual maturation of the oblivion of being, but also an incubation within epochs, such maturation taking place, for instance, through the way Kant’s idea of transcendental conditions of possibility unconscious-

ly reinforced Leibniz's principle of rationality (i.e., 'nothing is without ground'), or through the way the 'unthought' of Nietzsche's 'will to power', the 'will to will', prepared technological self-willing (circular heightening of will) and hence the technological maxim (the endless production of things as orderable resource) (See Heidegger 1968:165; Haar 1993:49; Davis 2007:161–162, 179). Thus, when exploring the genealogy of the conditions of planetary unfolding, we should pay attention to all of these aspects, to what are the conditions of planetary unfolding, how they incubated within the epochal unfolding, as well as to how such 'incubation epochs' are part of a longer succession of preparing moves and turns.

As already mentioned above, due to the matter that the history of the oblivion of being and the sedimented layers of metaphysical grounding it constituted become remembered in the 'other beginning' retrieving what was constitutive but yet withheld, what may be seen as awakened by the end of metaphysics is the possibility of its overcoming through the recovery of the finite power of Event. As Claudia Baracchi sums up, at the end of its history (*Geschichte*) being "constitutes the very possibility of an other inception" (2006: 29). However, at the same such 'turning into Event' of 'other inception' should be itself seen in terms of historical play of oblivion: after the final possibility of metaphysics in Nietzsche and technological unfolding it becomes for the first time possible to turn to view the unity of the whole history of oblivion in terms of pointing the finite Event veiled behind such an onto-theological mechanism (Davis 2007:268).²⁴ Yet, even though such 'other beginning' is constituted in terms of remembering the forgotten history of the Event, the exact content of the 'other beginning' is apparently left open: Heidegger speaks about essential waiting that takes place through the mindful thinking releasing the power of open being and self-emerging earth (I will return to these issues later), but this is above all to emphasize the 'impermanency' of his own thought against the paradoxal essence of the Event as the impossible that exceeds all expectations by becoming possible. In fact, to determine the new final ground to come in 'other beginning' would speak against the finitude of the Event as well as against the decisive and hence unpredictable role of the giving of being – it is waiting that let's the Event to come into its own, into its surprising unfolding of happening, when human ordering and moulding prevent the Event to take place on its own. In other words, in order to draw the precedence of being over the compartments of human will into its final conclusion, it is the destining of being that should be seen as letting the Event to come forth, such an Event signifying what already secretly constituted the whole tradition of destining. Being indeed does not occur as a process in the span of time, but as a disposure: when the succession that grew from the first disposure was based on the oblivion of being and its Event, the other beginning would bring a new tradition based on awareness and mindfulness of finite modes of revealing, the Events. Hence, the awakening into finitude of the Event does not merely bring forth what has

24 The 'turning' (*Kehre*), already discussed in the introduction part of Chapter 2, is indeed a turn towards the Event (*Ereignis*): it turns to remember the tradition that has left the finite Event of being in oblivion, although it is at the same time something that comes into view through the turns of this tradition. It is, hence, not a turn as a mere philosophical idea, but a 'turning' that has belonged to thought all along, as well as a turning that only now has become thought out and explicated (i.e. remembered). Hence, the 'turning' does not belong to Heidegger's thinking alone, but is something that Heidegger's thinking undergoes in the end of metaphysics.

been sent but yet disposed, but also opens up a chance for completely new and unseen modes of happening of be-ing.

Nevertheless, at the same time Heidegger quite straightforwardly claims that we should handle the ‘other beginning’ out of the originally proposed direction of the ‘first beginning’: “we must perhaps only direct the historically mindful deliberation toward the thinkers in the history of the first beginning and, by way of questioning dialogue with their questioning posture, unexpectedly plant a questioning that one day finds itself expressly rooted in an other beginning” (2000:119). The possibility for ‘other beginning’, then, undoubtedly expresses the fundamental aim of Heidegger’s overcoming of metaphysics. Instead of mere suspension of metaphysics and its history, its history becomes preserved and hence transformed into truth of be-ing (i.e. to the truth about the happening of finite determination of unfolding delimiting the originary abyssal abundance of be-ing), which in turn may lead to the leap into ‘other beginning’ completely free from the tradition constituted by the first beginning. This leap, however, can not be based on our personal inventions, but upon granting of being, which is why Heidegger also claims that the planetary metaphysics is an “order of the earth which will supposedly last for a long time”, even though in such an end thinking is equally already “in transition to other beginning”, due to the circumstance that thinking is starting to become aware of the ontological limits of technological manipulation (1973e: 95). Perhaps in proportion to the radical aspect concerning the new modes of unfolding inaugurated by the dawn of liberation from the tradition of ‘first beginning’ we should merely talk about ‘preparatory thinking’ that anticipates such a leap without predetermining it, but when thought in proportion to ‘first beginning’ such preparing thinking is more of a remembering, of genealogical retrieval, of the hidden relation of ‘other beginning’ to ‘first beginning’.

What is perhaps the most important point to emphasize here is that in order to reach the ‘other beginning’ it is a requirement to turn back towards the hidden sending of being in a manner that investigates the genealogical consummation of this veiling as a preparing history of be-ing (e.g. Krell 1992:109; Thomson 2005:29; Elden 2003b:191–196). Accordingly, *Ereignis* is not a newly invented mode through which be-ing can now take place, but something that has already ruled without being revealed – *Ereignis* denotes something that we revitalize, something in which we are awoken to. This brings out two general methodological notions, which will be further discussed in the following sub-section.

Firstly, it is precisely the happening of ontological difference between abyssal be-ing (*Seyn*) and metaphysical covering of being (*Sein*) as beingness (*Seinendheit*) of beings (*Seiende*), which points out the need to recover the hidden mission, where be-ing sends itself by covering its finite nature. The task of thinking is to turn back towards what calls for thinking, and thus to point out the nature of this call of the sending and its mission. Thinking of the specific ontological conditions that appropriated their ground from the possibility of rich be-ing thereby cannot be based on a representation of objects, such representation only preparing beings for calculative knowability, but on a remembering that turns back towards what already positioned us – towards the “contingent happening of ownness that outstrips all theory and all universals” (Polt 2006:53). Such representations, in spite of their capability to legitimate their correspondence with

objects, are mere by-products of this primordial happening of owning; in particular, of a modern technological mode of ‘owning’ that grounds the beingness (*Seiendheit*) in terms of objectivity by viewing beings as knowable objects “standing over against” the certainty of subject (Heidegger 1973e:88; See also Part II of the present work). Thinking of such world-historical Event of unfolding, thereby, cannot be based on representative thinking, but on a remembrance that takes place out of this Event itself – thinking the Event denotes a reproductive recovery and return to the primordial allowing of unfolding.

Secondly, such being-historical thinking gradually turns to explore and deconstruct the power of those sedimented layers of ‘tradition’ that have governed and limited our efforts to think, conceptualize, and understand – it is fundamentally consisted of awareness concerning the limiting and enabling power of ontological groundings. Instead of what Heidegger calls an historiographical (*Historie*) exploration of history, which only represents history, thinking of the history of being (*Geschichte*) requires us to go into details of those modes of concealing-revealing that constitute the legacy of oblivion, such legacy preparing the conditions of contemporary planetary unfolding. *Historie*, the historiographical exploration of history, then, is always historical (*geschichtlich*) – it is grounded upon the more fundamental disposure where the Event of being covers up itself – when the inquiry of the ‘true history’ (*Geschichte*), the succession of disposal of being, is never primarily or necessarily historiographical (Heidegger 1977e:175). Exploration of the history of being rather requires that we recover the genealogical preparations made by the onto-theological oblivions. Hence, such exploration does not try to trace the causal chain of events, but rather inquires what secretly determines an entire tradition of unfolding: the source of be-ing lost by the tradition of its oblivion.

In order to prepare thinking for the awakening of the history of finite Events, four analytically distinct, but yet overlapping moves constitutive of the former *Denkweg* can be articulated. Thinking (1) needs to start from the interiority of the historical epoch, so that it (2) above all turns towards the withdrawn and underlying sending of being within, finally (3) rethinking the metaphysical concealment as something given and destined by the succession of finite unfolding of be-ing. At this stage thinking also becomes opened to the givenness of prevailing configurations and intelligibility, so that (4) we do not overcome the prevailing concealment by a simply forgetting it, but rather get over it by transforming our existential relationship to it, by uncovering the inconspicuous concealment it consists of (See Palmer 1969:149–150; Sawicki 1987:165; Rayner 2001:147). Apparently, in as much as the general capability to understand denotes an epochal limit of intelligibility, it also signifies a possibility. In order to become released from the determination of prevailing epochal revealing, we should first and foremost realize its nature as a finite event that limits our own existence through the burden inherited from the sequence of Events, the history of being. As such, we become able to explicate the mechanism of concealment and thus the giving of being it hides within. It is hence by following, remembering and reproducing the trace of such a giving that we become able to see the double ambiguity of its happening: the ambiguity between metaphysical veiling and finite unfolding, where being hides itself to that what it reveals (i.e. to beings and their metaphysical grounds), and the ambiguity between in-historical (i.e. the happening of being in terms of singular metaphysical

epochs of unfolding) and the profound finitude of all of these Events (i.e. the fact that these epochs happen at all).

Recovering the Event: Thinking, Saying, Remembering

Nothing exists for which the ground of its existence cannot be sufficiently presented.
–Gottfried Leibniz (cit. Heidegger 1996b:120)

The rose is without why; it blooms because it blooms; it cares not for itself; asks not if it is seen.
–Angelus Silesius (cit. Heidegger 1996b:35)

In *Principle of Ground* Heidegger introduces the preceding principles, the former one made by the philosopher Gottfried Leibniz (1646–1716) about ‘nothing being without a reason or a ground’ (the principle of sufficient reason) and the latter one, a poet of Angelus Silesius (1624–1677) about ‘the rose growing without a why’. In spite of the obvious antagonism, if we are to think the limits of the Event of unfolding, our task, Heidegger argues, is to learn to make a leap from the former expression to the latter one. It is out of such a leap, taken from the intelligible ground of beings (*Seinendheit*) to the abyssal depth of be-ing (*Seyn*), that the finitude and the ontological limits of the former ground may come to view. Accordingly, since such a leap affords a route to think the ontological conditions of unfolding, not metaphysically in terms of mere ground of beings, but out of the originary mechanism that owns these grounding limits against the abundant plenitude of be-ing, the leap also provides an example *par excellence* from a general methodological procedure, or better from a *Denkweg*, concerning how to recover the Event from the oblivion (See Janicaud 1976; Comay 1986: 226–229). Such a way (*odos*) of thinking is neither strictly known nor predetermined (*methodos*), but the *Denkweg*, a way of thinking the limits of the unfolding from which thinking finds itself.

Even though both, the principle of Leibniz and the poem of Silesius, should be above all explored as a part of the genealogical disposure of be-ing, as a part of the peculiar stages in the onto-theological tradition of Western thought, the aim of this sub-section is to show how these two statements also illustrate the general matter concerning the way to explore the unfolding and its happening. As a first impression Leibniz’s ‘principle of ground’ seems to hold that not a single ‘thing’ comes without a reason and ground – “*no-thing* is *without* ground” – and hence is an assertion concerning *beings* (‘things’) and the necessity of their ground (Caputo 1984:67–68, 90). As such, the principle points out that every-thing has a ground, but tells us nothing about the essence of ground, about the way ground holds sway as an Event of Appropriation. Thus, the ‘principle of ground’ follows the rule of onto-theology by emphasizing the necessity of the permanent ground behind the presence of beings. Heidegger’s leap, in turn, aims precisely to distort such limiting grounds: it breaks through them in order to turn towards the source from which these grounding limits sprung up in the first place: be-ing (*Seyn*) and its originary happening (*Ereignis*).

Such a leap requires that we first understand that ‘ground’ and ‘being’ mean the same. A simple change of intonation opens up this first step by breaking down the first

impression of Leibniz's principle: it is not just that "*no-thing is without ground*", as the first impression emphasized, but also that "*nothing is without ground*". Instead of stressing the necessity of the *ground of beings* – that "*no-thing is without ground*" – we can also hear the belonging togetherness of *ground and being* by emphasizing that "*no-thing is without ground*". Nevertheless, the circumstance that the 'is' means the same as the 'ground' only points out the matter that being grounds (that being and ground mean the same). However, a second more crucial step is still required. Accordingly, since the sentence can also be read so that "no-thing" (that what is other than beings: be-ing) means the same as "without ground", it also shows the groundlessness of be-ing, that be-ing remains without further ground. Therefore, the leap requires that we understand two things: firstly, that be-ing denotes no-thing, that it is *other than beings*, and secondly, that be-ing is without ground (i.e. ground-less), plainly because *be-ing serves the ground and cannot be therefore grounded upon something else* (Caputo 1984:68–69; Gillespie 1984:150). Eventually, through these steps we have come towards the limits of intelligible grounding, towards the domain pointed by the poem of Silesius.

Understood this way, the poem of Silesius does not give us any sort of obscure irrationalism, but a clear formulation of necessary condition of possibility of all grounding: their happening out of the depth of groundless be-ing. Such groundless depth of possibilities, then, is a necessity constituent of all grounds, not just because be-ing gives these grounds of intelligibility and hence cannot be anymore grounded upon more fundamental ground, but also because the apparent multiplicity of intelligibilities implicates that be-ing has and will grant indefinable amount of finite happenings. Thus, it is crucial to understand that Heidegger does not hold that the poem stands against the principle of ground, and hence against all reasoning, but rather that it echoes the sameness against which all grounding intelligibilities are enabled. Moreover, the poem neither signifies any obscurities such as the rose (as a plant) not having conditions which make it grow: because rose has something that makes it grow, it has a ground, a reason, a cause. Nevertheless, this is a 'ground of be-cause', when the poem tries to point out the question concerning the 'ground of why', or better, the ab-ground against which every Appropriation of grounding why accrues. Therefore, even though rose has a ground (of be-cause), it neither questions nor considers it (the "why"); that is, even though reason can be given *for* the rose, it cannot be given *by* the rose (Heidegger 1996b:36).

The difference between ground of 'be-cause' and ground of 'why', however, does not just aim to show the blunt difference between human beings (whom give the reason for the rose) and other living things such as roses (which do not ask their own ground). The poem rather speaks about the rose as a something standing in itself, out of its own accord. Accordingly, if human beings would also stand without grounding intelligibilities (without predetermined "why"), they could become able to free themselves from the limits of such groundings that transcend themselves into absolute categories. In such a case, rather than limiting and framing the nature of things through our ontological intelligibilities, also the richness of their own self-manifestation would be released to become the source of consideration. Although this may be an invitation hard to accept, not least because, as Caputo's concludes, "man has, from of old, been conceived of as *animal rationale*, i.e., as the being which gives reasons and engages in representational thinking" (1984:65), such invitation does not require irrational standing against

all intelligibility. Instead the poem shows a way to a realm outside the scope of Leibniz's principle – to the domain of the unpredictable and spontaneous play of the happening, where the request to convey reason is neither obeyed nor disobeyed – by dislocating us from the prevailing understanding of things and thus by opening up a path towards the open and abyssal plenitude from which these grounds were originally appropriated and given (Caputo 1970:38). Hence, instead of affording supreme and absolute grounds, this path takes the ground away under our metaphysical moulds by pointing out their ontological limits via finitude released in proportion to ungrounded abyss of other possibilities.

It is crucial to notice that the poem above all renders a thinking that does not simply obey the limits set by the intelligibility of prevailing determination of ground (being), but rather finds our belongingness to the Event of being by unsettling us from the intelligibility this ground offers. As already mentioned, such founding, or recovery, of the Event requires a destructive finding and overcoming of the sedimented layers of metaphysical intelligibilities, deeper and deeper burying their source of being, so that eventually something long concealed becomes finally released. Heidegger calls such thoughtful 'releasement' as a 'remembrance' (*Andenken*) that 'lets-be' (*Gelassenheit*) the ossified grounds of beings, so that not just the self-emerging force of beings (the *earth* aspect of the fourfold), but also the force of abyssal being, the openness of unfolding, is released for its play of Appropriation and collapse, of unfolding owning and finitude. Thus, out of such play our relation to the site of things we are in the midst of is unfolded in such a way that we remain open to the mystery of groundless giving of being.

Apparently, such remembering thinking 'releases' and 'lets be' the intrinsic phenomenological nature of things: their presencing, their phenomenological happening that exceeds all of our particular conceptualizations, so that such happening is at the same time the condition of possibility for all conceptualizations as well as the very condition of their impossibility, a condition behind their lack-of-full-being. In other words, the union between things and abyssal being presents a circumstance that entities are always richer in meaning than any of our conceptualizations can present, which is precisely why particular determinations of unfolding are always concealments of this fundamental richness. This is also why such thinking is essentially playful: it 'lets free', releases, things to come part of the play, where their meaning is never exhausted, but where the open dwelling in the midst of self-emerging things takes place out the source of groundless richness of being and its unpredictable happening. In short, the site of things in which we found ourselves dwelling is let ontologically free from our ossified conceptualizations, so that "things themselves stand there in the binding force and validity of their own visible form" out of our thoughtful attunement to open being (Heidegger 1998b:169). It is precisely due to the releasement that takes place from the metaphysical mouldings and conceptualizations towards the open being, why such letting of *Gelassenheit* also signifies what Heidegger calls a "releasement towards things" (1966a:54). Basically, then, such thinking has two aims: it releases the latter force of self-emerging earth, and thus human dwelling on it, through our attunement to former openness, but it does so by destructively releasing what has been veiled all along (the finite Event of being), thus unsettling us from the tradition that has lead to prevailing oblivion of being. Since the former matter concerning the releasement towards things

is discussed in Chapter 7 of the work, the present sub-section will concentrate on explicating the latter circumstance concerning the possibility to think back the hidden genealogical preparation and determination of the ontological conditions of planetary unfolding.

Accordingly, the ‘letting-be’ like unsettling of our belongingness to particular mode of unfolding not just allows a new beginning of playful and finite *Ereignis* in the earth-sites of unfolding; it also thinks back, turns to ‘remember’ the constitutive source from which all reasoning derives. As a chance for a ‘thoughtful remembrance’ (*Andenken*) and recovery of the oblivion of be-ing, the notion of letting-be (*Gelassenheit*) indicates a condition of openness out which we become attuned to the veiled openness of be-ing, hence releasing the binding of prevailing unfolding and its genealogical preparation. As a revealing of our hidden belongingness to the finite happening of be-ing (i.e., as a recovery of the determination of the mode the world has always already been unfolded to us), ‘letting-be’ essentially corresponds to the aims of present inquiry: it shows the finitude of those ontological conditions that ground the contemporary planetary epoch we are thrown into, thus allowing their genealogical exploration. By being awaked to the finitude and limits of the happening ‘letting-be’ simply loosens the grasp of prevailing ground of unfolding in proportion to the original source of abyssal and abundant be-ing it conceals. It is the sense of finitude, then, that the ‘letting-be’ allows to come forth – a sense about the ontological limits of being, a sense that further allows us to recognize the preparing series of finite Events.

Such sense of finitude and limitedness, however, cannot grow from the onto-theological conceptualization of intelligibilities only capable of grounding being from a purview of beings. Instead of creating such metaphysical schemas, we are released from their frozen presence: the finitude comes forth from a viewpoint of necessary groundlessness of be-ing, from the viewpoint of originary happening of ontological difference between the derivative ground (*Seiendheit* of beings) and the source of abyssal be-ing (*Seyn*) from which all of these groundings develop. Apparently, such a relation between be-ing and beings is a rather complex one: on the one hand, be-ing is sheltered in beings so that it unfolds their gathering (their site) by staying away (as *Ab-ground*), while on the other hand, the task is above all to think be-ing without beings, by leaving beings and thus the notion of ‘beingness (*Seiendheit*) of beings’ behind (See Polt 2006:193–196, 244–245). In other words, even though the richness of open be-ing stays away from beings – whenever beings are unfolded to us, such richness becomes concealed (it stays away) – be-ing yet happens simultaneously with the unfolding of beings, and hence in and through their site of time-space. As Heidegger writes, “be-ing is not something “earlier” – subsisting for and in itself. Rather, Event is the temporal-spatial simultaneity for be-ing and beings” (2000:10). In a sense be-ing is sheltered to beings (to their site), not merely as their condition of possibility, as their ground, but also as a condition of impossibility of their perfect grounding, as their *Ab-ground* whose essential richness always stays away. Be-ing hence allows an unfolding by concealing itself, by signifying a condition of impossibility for fully determined ground. Thus, it is our attunement to this veiled openness of be-ing that is capable of unveiling the hidden limitedness, finitude, and possible absence of all grounding (i.e. the impossibility of absolute ground), in spite of the matter that it was precisely be-ing that allowed particular

grounds to come about in the first place. It is by this way that we do not merely act in and through the unfolded sites of things, but become able to let 'the thing' to reflect the inconspicuous grounding it holds on.

The ambiguous relation between be-ing and beings apparently sets special requirements for the ontological and genealogical exploration of the conditions of possibility for planetary unfolding. First of all, in order to inquire the ontological conditions (or limits) of planetary space we should think their possibility in proportion to their absence and finitude, which in turn reveal the fundamental openness of be-ing. One could also say that the happening of those particular ontological conditions that ground the planetary unfolding is in fact a concealment of a more fundamental condition of possibility behind such an unfolding itself. Thus, in proportion to specific epochal intelligibilities, always taking place through particular sites of unfolding, we could talk about ontological conditions that make possible such grounding happenings, but such talk is appropriate only if we think these conditions, not merely metaphysically as conditions of possibility for beings, but against the condition of their impossibility, against their sinking into absence via finitude that the groundless richness of be-ing brings about.

Due to the former ambiguity we come to cross with the circumstance that although our thinking of being as a condition of possibility for beings is legitimate, it is not fully appropriate. Even though in 'releasement' (*Gelassenheit*) one lets the sending that conditions the planetary Event of unfolding to come forth so that it shows its own limits, this is above all possible from a viewpoint of abyssal be-ing, from a releasement that is no more affected by a notion of being as a condition of possibility for beings to appear. The latter way of reasoning remains legitimate, because be-ing is always sheltered in beings: although be-ing denotes an abyssal plenitude out of which all ontological grounds for beings are owned, and although we thus think abyssal be-ing always against the secured ground of unfolding it gives, the limits that be-ing grants can become a question to us only because of our thrownness into the particular site of things, because we always find ourselves dwelling in the midst of beings (Heidegger 1993a:109, 2000:65; See also Sallis 2001:189; Davis 2007:234–235). Thus, one should remember that to think be-ing as a mere condition of possibility is to place it within the scope of beings, while at the same time it holds true that open be-ing is never an abstract matter, but something related to unfolding of the site of things. Altogether, the Event of unfolding behind the planetary space is made possible by certain ontological conditions, but this allowing itself is nothing other than Appropriation that takes place against its own possible absence and finitude. As Heidegger writes:

Within beings and the interpretation of beings unto their beingness [Seiendheit] in the sense of representedness [...], it makes sense and is correct to go back to "presuppositions" and "conditions". Such a return, therefore, has become the basic form of metaphysical thinking in manifold modifications, to such a degree that even the overcoming of metaphysics toward an inceptual understanding cannot do without this way of thinking. (Heidegger 2000:64).

Perhaps we could conclude by arguing that be-ing happens by adopting ontological *conditions* that frame and limit the planetary Event of space, in particular since such a planetary Event is an outgrowth of the metaphysical tradition of oblivion, although at the same these ontological conditions can be overstepped only when they are thought

without a reference to beings, when seen as nothing other than a finite sending that gives limits and hence hides itself through its unfolding. Instead of thinking the grounding of being in hierarchical terms, we need to think the grounding happening of unfolding and the concealment of its ownmost possibility (i.e. the Appropriation from the reservoir of abundant plenitude of be-ing) as a mutual relation of concealing-revealing.

Secondly, besides affording a non-metaphysical way to think the limits that condition the planetary unfolding, one still needs to question how the way of thinking of *Gelassenheit* is exactly released in proportion to those whom evidently do the thinking (i.e. human beings), but whose thinking is always at the same time enabled and positioned by what they are thinking of (i.e. being). After all, it is not that 'I think, therefore I exist', but contra such a formulation of Descartes, that 'I exist, therefore I think'. According to Heidegger, *Gelassenheit* denotes precisely a 'reflecting mindfulness' (*Besinnung*), a 'thoughtful remembrance' (*Andenken*), that turns back to re-think and articulate such an originary Event of "existence". Such thinking of *Gelassenheit*, then, does not aim to ground new conceptual bedrocks out of the active power of human willing. It is not a passive allowing of prevailing conditions either. *Gelassenheit* rather refers to a positive state of being 'released' from the prevailing ground of unfolding (i.e. from a metaphysical and conceptual freezing of the presence), such 'releasement' taking place, not through the power of human mouldings, but through the recognition of the finitude and limitedness of all unfolding. *Gelassenheit*, then, is not a passive apostasy that merely waits for the force of 'other beginning' to finally burst open, but a mode of thinking, saying, and remembering capable of becoming attached to the ontological limits of prevailing unfolding, and out of this, to their genealogical preparation. As Heidegger says in his posthumously published *Der Spiegel*-interview (1976), "it is not a matter of simply waiting until something occurs to human beings after three hundred years have gone by. [...] Thinking is not inactivity, but in itself the action that has a dialogue with the world's destiny". In addition to the sense of waiting, which is above all to emphasize the paradoxical essence of the "futural" Events as the impossible and unpredictable that anyhow happen and become possible, 'letting-be' thereby signifies a mindful remembrance and hence something that makes it possible to finally recover the long-lasting oblivion of be-ing and its Event.

Apparently, such dialogical re-turning and remembering of the oblivion also indicates that the recovery of the limits of particular unfolding can be articulated through language. Even though such a matter may seem rather self-evident, it in fact involves an interesting and rather original claim concerning the relation between human beings, language, and being. First of all, language is not a form of self-expression, but a manifestation of being; instead of self-expression or human construction, language is a fundamental part of the world-disclosure. As Heidegger writes in *Letter on Humanism* with often quoted words, "language is the house of being. In its home man dwells" (Heidegger 1993c: 217). Secondly, as the quote implicates, language is not just something that participates in unfolding; language is also something where human beings dwell in, one way or another. Humans, thus, do not merely act in and through the sites of unfolding, but are also capable of articulating and putting being into question through language, hence being capable of constituting "the action" that has gone into "a dialogue with the world's destiny". In other words, because language is a house of

being, and because we, human beings, always dwell in and through this house, it is not that human beings merely speak language, but that language speaks through us. “Language speaks. Man speaks only in that he responds to the language” (Heidegger 2001e:207), which means, that we do “not only speak language, we speak *from out of it*” (Heidegger 1993f:411). Language is our way of being in the world – either a way that follows the route of onto-theological grounding, or a *Denkweg* that tries to express the limits of finite happening. Altogether, since human beings are not the primary speakers, but participants of the Event of unfolding, language works as a medium through which unfolding can become articulated and shown, either properly or improperly (See Kusch 1989:208,228; Polt 1999:178). It is, in fact, for this reason that Heidegger’s notion of language should not be confused with verbal articulation: “to say” rather denotes “to show” – verbal articulation is just one possible way of showing (Heidegger 2001g:16).

Rather than signifying a simple speaking – one can speak constantly without *saying* anything and thus silence can *say* many things – mindful saying is a showing that properly responds to a hidden call of the Event of be-ing (See Heidegger 1993f:408, 410). Such saying, then, is not arbitrary in a sense that it would only depend on the side of the one who is saying; it is equally dependent on the side of the things said; but most of all both of these depend on a hearing of what brings into appearance all that appears and lies before us in unconcealment (See Foltz 1995:73; Brogan 2005:96–98). Hence, things that are sayable, and we, the ones who are saying, are both determined by the way being unfolds and hence gathers things (including us); which means, that saying is essentially based on a *hearing* of the intelligibility of what is gathered together.²⁵

As is evident, the adhesion into deeper saying is neither a mode of communication nor a way of using language, nor a correct representation of things as outside objects. Deeper saying rather attempts to articulate and show what has been sounding all along without being heard or thought. Such sounding, however, does not denote a sound of vocalization in as much as the hearing does not refer to a mere reverberation of the ear (Brogan 2005:97). Proper saying rather denotes a non-representational hearing and showing of the forgotten mechanism of unfolding: it turns back from the securing of being (in beings) towards the happening that overwhelmed such ‘appropriation’ in the first place, towards what calls us to think. Instead of correct representation of objects, such saying requires a mindful reflection (*Besinnung*) that not just releases being from the metaphysical moulding and framing, but also thoughtfully hears, expresses, and shows the concealed unfolding, which is precisely why Heidegger calls such thinking a ‘thoughtful remembrance’ (*Andenken*), as a thinking that recalls, re-thoughts, remembers, and so responds to the oblivion of be-ing. ‘Remembrance’, then, steps back from a thinking that merely represents – that is, merely explains – towards the watchfulness that recalls the original openness of be-ing and thus out of this articulates the limitedness of the prevailing ground of intelligibility (Heidegger 2001d:179). Hence, proper

25 Even though such a connection between intelligibility of saying, unfolding, and things is inseparable, this of course does not exclude that some things are determined by the saying itself. Future buildings, for instance, can be discussed so that they are first present in saying. Such saying, however, would still be based on intelligibility of being-already-there-in-the-world – in order talk about buildings, it is required that we already have an understanding of what is a building at all, and how it properly stands – thus requiring a proper *logos*, a proper saying (See Foltz 1995:73; more about non-representational thinking, see for instance Thrift 2008).

saying is not merely based on a showing of what is most familiar and homely; it is also a leap into what is strange and unhomely: the finitude of the given familiarity and intelligibility. Accordingly, the 'deeper saying' in 'thoughtful remembrance' presents, not a strict methodical conception, but a *Denkweg* of non-representing remembrance of the unfolding of be-ing. Such remembering (*Andenken*) is a reversal movement against the tradition of oblivion (*Lethe*): it is thinking that overcomes the forgetfulness of be-ing by recovering, encountering and remembering the (ur-)trace of its originary happening (*Ereignis*).

As it has become evident, exploration of the ontological conditions that frame the Event of planetary space is not just an attunement to the finite sending through a 're-lease-ment' that lets such unfolding to come forth, but also a mindful showing and saying – a remembering – of the withdrawn mode being holds sway as an Event. Nevertheless, what the commemorative act of remembrance does is not a simple repetition of the beginning points present in the history; it rather tries to think and articulate what was not thought and articulated in that history, yet being constitutive for it: the withdrawn happening (the Event) of the ontological difference. *Andenken*, thus, denotes a recalling of the oblivion of be-ing, a recalling out which we commemorate the original ur-trace of concealing-revealing (i.e. the unthought ur-trace of the ontological difference) (Heidegger 1968:76–77; Casey 1984:607).²⁶ As Heidegger writes, there are two possibilities to converse with thinkers thoughts as well as what remains unthought and thereby not immediately present in their thought: "either to go to their encounter, or to go to counter to them" (1968:77). Thinking of the originary ur-trace, then, neither signifies a mere violation nor a total overcoming of the history of metaphysics – a mere *counter* – but equally a thoughtful remembering and reproduction of the original

26 Instead of eliminating such an ur-trace, a trace that Derrida calls the last remnant of metaphysical thinking (according to Derrida all attempts, even Heidegger's, to trace preservative traces of common origin ultimately share the logic of metaphysical thinking), by recovering, remembering and encountering the forgotten source from which everything begins Heidegger's thinking traces precisely what was not present in history (i.e. Heidegger is not copying, but encountering and opening his thought to the hidden Event of the giving of being). Hence, even though the originary source of be-ing is essentially related to its successors in a sense of being their common (ab-)ground, instead of being a separated and re-presentable core, a ground principle, such a source is an abyss that gives itself through its concealment, thus calling for a reproduction within this particular domain of giving (Polt 2006:120–123). Accordingly, even though Heidegger and Derrida are notably proximal when it comes to affairs of finality and finitude, compared with Heidegger's destruction Derrida's deconstruction of the 'metaphysics of presence' through a dividing but transcendental '*differance*' – through a condition of difference that is always irreducible to ontological representations, thus showing the impossibility of the perfect measure of presence – seems to lack any chance of unity and salience, the ownness, mid and late Heidegger articulated with a very non-transcendental manner (See Casey 1984:603–607, Heiskala 1997:355; Koivusalo 2006:248–249, Polt 2006:121–122;). Thus, even though Derrida and Heidegger both refer to 'metaphysics of presence' as a term of opprobrium (Heidegger rather calling it as a 'permanent presence' (*Anwesenheit*)), Heidegger's thinking avoids metaphysics precisely by showing how the thinking of the source of be-ing is not a mere representation, a copy, of the perfect metaphysical core idea, but a reproductive repetition and encountering of the originary mechanism of unfolding that Appropriates from the un-presentable source of richness by concealing it. As a matter of fact, by emphasizing the primacy of *non-textual Events*, Heidegger's thinking is capable of avoiding the total "textualizing" of all domains of unfolding evident in Derrida's thinking. Since for Derrida there is nothing, no common origin, outside the text, Derrida's thinking, as Bernhard Radloff suggests, so constitutes an "ground plan of comparison" peculiar for the late-modern hermeneutic situation of planetary wide technological ordering and constant de-coding – a ground plan that by allowing everything to become integrated to the *uniform field of textuality*, unfolds all beings in terms of malleable resource set ready for total (textual) makeability (Radloff 2007:54; cf. Casey 1984:602–603).

unfolding of be-ing – the ‘unthought of a thinker’ – which, in turn, takes place by *encountering* their thoughts.

One of the ambivalent manners of Heidegger’s thought is that, even though in repetition thinking dialogically preserves and recovers epochal modes of disclosures, at the same time it counters them by understanding them differently (Palmer 1969:149; Heidegger 1984:19). Such ambivalence is primarily due to the matter that in remembering repetition metaphysics is no longer inquired as metaphysical grounding, but in terms of the finite Event of being (*Ereignis*). In order to explore the early Greek thinking, for instance, which according to Heidegger marks the dawn of Western oblivion of being, we should thereby encounter their thoughts, but at the same time think beyond them (Heidegger 1982b:111; See also Palmer 1969:147; Foti 1985:76). This however, does not mean that we understand Greeks better in some simple sense. The repetition is a remembrance of the original Event of disclosure, which by standing in the node of what is said and what is indicated but left unsaid necessarily understands past epochs differently. In other words, repetition commemorates the trace of more primordial ur-trace of ontological difference by transcribing the concealed: the finite Event that ‘appropriates’ from the abyssal plenitude. Such thinking does not destroy the destining of metaphysical legacy, but rather releases the Event from its grasp. Accordingly, such thinking is above all critical towards what bounds us in presence. As Foucault writes in *Politics of Truth*:

What is our actuality? What is the present field of possible experiences? It is not an issue of analyzing the truth, it will be a question rather of what we could call an ontology of ourselves, an ontology of the present. It seems to me that the philosophical choice with which we are confronted at present is this: we can opt for a critical philosophy which will present itself as an analytic philosophy of truth in general, or we can opt for a form of critical thought which will be an ontology of ourselves, an ontology of the actuality [my emphasis]. (Foucault 1997:99–100).

Like Foucault’s critical inquiry of the ontology of the present, “the ontology of ourselves”, Heidegger’s remembering is not just a critical exploration of ontological conditions underpinning our historical actuality, but equally historical, or genealogical, inquiry of the constitution of present ontology (Elden 2003a:199; See also Hacking 2002:1–6; Ahlqvist 2008:132–142). In other words, present ontological conditions are inquired and hence criticized through their genealogical constitution, by showing their historically finite natures. Like Foucault’s reading of the genealogy in terms of effective history behind the ontology of present, also Heidegger’s thinking of the history of being is an exploration of the maturation of the emergence of those conditions that eventually grounded the planetary unfolding. Thus, a critique of the conditions that ontologically ground the present situation is in both cases a historical critique: both thinkers show a genealogical constitution and emergence of those fundamental but finite conditions that ground the contemporary age (of planetary unfolding).

The differences between these two “genealogists”, however, are far more substantial than the former comparison proposes. First of all, when Heideggerean *Andenken* tries to remember and bring back the forgetfulness of what we already are by destructively restoring the ‘site of openness’, Foucault relegates us into a “site of pure dispersion” (Rayner 2001:153; See also Kögler 2000). For Foucault, then, historically specific pow-

er regimes are made possible by the battle between emerging forces, when for Heidegger these grounds (i.e. the power regimes of Foucault) are always given by the unfolding of being, so that all modes of unfolding are nothing other than peculiar Events of Appropriation. Perhaps one could say that for Heidegger ontological grounds emerge against their possible absence and finitude, not by rising from the pure dispersion.

Secondly, although both thinkers refer to establishing conditions, Heidegger's aim was never to explore the *ontic* level of concrete social practices and techniques of power, but to turn to think the history of the ways of unfolding (i.e. the overwhelming giving of the ontological limitation). Instead of thinking historically specific and concrete techniques of power, Heidegger continually turns away from beings towards exploring the ontological level of their world-historical disclosure (Sinnerbrink 2005:245,248). Therefore, even though both, Heidegger and Foucault, are equally interested in historical constitution of the conditions necessary for certain sites of gathering/power regimes; that is, at the genealogy of the onto-theological grounds/systems of powers; from Heideggerean perspective Foucault's genealogy is far too *ontic*, hence leading to the oblivion of the most fundamental constituent: the mode being unfolding.

Thirdly, from a Heideggerean stance the idea of gathering of things in terms of power relations still functions in a metaphysical disposition, grounding being (the unfolding gathering) solely in terms of power. Even though for Heidegger technological unfolding denotes, as will be shown in detail during Chapter 4, a rise of the unfolding of things as a reserve set ready for calculative orderings, thus at some extent corresponding to what Foucault calls the 'governmental rationality' of the regulation of life, Foucault seems to be taking for granted the unfolding of things in terms of power relations to a higher degree than would be appropriate at any other domain than the contemporary technological machination (see Rayner 2001; Sinnerbrink 2005).²⁷ As Ziarek sums up, late Heidegger seems to be going even beyond Foucault's late notions of power, since for Heidegger power does not offer a route to a non-metaphysical perspective, but a metaphysical disposition operating in terms of power (Ziarek 2002:178, 184, see also Dreyfus 2003; Rose-Redwood 2006:474; Armstrong 2008). In other words, even though Foucault's notion of power seems to be escaping the metaphysical trap by not defining the essential nature of power (i.e. by questioning how and by what means power is exercised), he still considers the way things relate (i.e. the gathering unfolding) in terms of power. From Heideggerean perspective such a notion of 'being as power' does not signify a primordial non-historical condition of all relations, but particular Event of unfolding. Accordingly, already a mere change of intonation between statements "*all is inside of power relations*" and "*all is inside of power relations*" reveals the fundamental difference between these two stances. When the former notion under-

²⁷ Nevertheless, if we set aside the former antagonism and thus concentrate solely on the nature of prevailing epochal ground/power regime – in particular, the contemporary technological enframing (*Gestell*) of Heidegger, and the biopower of Foucault – the proximity between Foucault and Heidegger is rather evident (Rayner 2001:142 150; Dreyfus 2003:57). Although it is apparent that Foucault was neither interested at contortion of metaphysics nor at finding the genealogical meta-narrative of the history of being – contra Heidegger, Foucault did not attempt to seek and recover the unfolding force of being – to a certain extent we could argue that Foucault's notion of biopower articulates a specific *ontic* aspect of Heidegger's world-disclosing clearing of the technological machination, in particular, the operative logic, the "techniques", grounded in technological unfolding (Rayner 2001:151; Sinnerbrink 2005:247; See Rayner 2004).

lines the circumstance that out of the unfolding things, world, and humans can relate to each other through “the constitutive necessity of *taking-place* of relation”, as Harrison puts it (2007:628), the latter emphasis points out the inconspicuous unfolding of ‘*is as power*’, thus signifying nothing other than a foreclosure of all other unfolding except the one where being holds sway as power (see Heidegger 1973a:6; Crowther 2007:156). What is crucial in this latter unveiling is that instead of reworking the constitutive power relations, it affords a chance for a radical change in a overall nature of relatedness – a power-free chance that is more radical than a mere change within the relationality already grounded in terms of power – by calling into question the whole unfolding of ‘being as power’.

As the former comparison underlines, for Heidegger genealogical inquiry is above all a recollection of the modes through which be-ing has been veiled throughout its own history. Such genealogy explores the succession of metaphysical grounds, not as a past history of misunderstandings, but as traces from the hidden Event that allowed them to come forth and prepare the contemporary oblivion of be-ing. Hence, be-ing is nothing other than a hidden series of historically finite modes of unfolding, whose preparing sending should be unveiled, brought back, recollected, and remembered in order to show how the ontological constitution of planetary space is fundamentally based on a historical succession of certain preparing modes of revealing. By exploring these mutations, the history of being, we simply (re)think and (re)cover their veiled abiding – we recall and commemorate the epochal modes of being, time, and space, thus articulating the historical descent behind the granted ontological conditions of the Event of globalization.

In order to sum up the whole Chapter 3 present at hand, let us now return to further explicate the four movements, already pointed out in the end of the previous subsection, for awakening the *Ereignis*. Although none of these movements were explicated nor articulated by Heidegger himself, in his discussion of Plato’s cave allegory in *Plato’s Doctrine of Truth* (1998b) Heidegger apparently presents steps for a deliberation of the Event with a manner that basically corresponds to the four movements formulated herein. As already mentioned in previous sub-section:

- (1) Thinking needs to start from the interiority of the historical epoch and its ground of intelligibility.
- (2) As being-in-the-world, thinking should above all turn towards the withdrawn sending of be-ing by leaving the obscuring grounding of beings behind.

As the first point indicates, we do not have any vantage points from which the world could be represented. We plainly are always in-the-world, thinking through an unfolding of be-ing, hence being grounded by the ‘ontology of the present’. Hence, this first ‘movement’ reveals not to be a movement at all, but a necessary starting point: at the beginning of the process we merely live in and through the present unfolding, thus working through the everyday logic of intelligibility without asking the question concerning the possibility of intelligibility itself. Instead of questioning, we rather justify our actions through the prevailing determination of being. In Heidegger’s reading of

Plato, this is comparable to a stage, where chained prisoners in Plato's cave are "engrossed in what they immediately encounter"; that is, the shadows in the wall (i.e. beings) towards which prisoners are captivated to; so taking the shadows on the wall cast by the fire as the ultimate reality (Heidegger 1998b:168). Accordingly, it is the second point that is the first actual movement from the site of things (from our starting point) towards something that is not a thing at all: towards their mode of unfolding. In such a stage, chains of prisoners in Plato's cave are removed so that they may now "turn around in every direction" (Heidegger 1998b:168). Thus, in Plato's case such a stage presents an essential recognition of fire (particular intelligibility of unfolding) as the source of shadows (beings). As Thomson pinpoints (2005:163), this first movement (to stage 2) is a recognition of the matter that such movement was prevented due to the metaphysical moulding that onto-theologically reduced unfolding into a particular ground of beings.

Nevertheless, Heidegger claims that the "real freedom" from the binding of particular ground of unfolding does not rise from a freedom negating the prevailing unfolding, but from a more positive engagement with the open be-ing, where it becomes possible to free thinking to think otherwise. Although more detailed discussion concerning such liberation will be given in Chapter 7, which explicates the possibility to resist the planetary manner of unfolding, at this point it is important to understand that the thinking of unfolding takes place against the open and rich be-ing from which such unfolding was appropriated in the first place, and whose openness their onto-theological freezing of ground so concealed. Thus, because the ground (of beings) is always 'Appropriated' from the source of be-ing, in order to become attuned to the finite Event we need to take a leap towards the abyssal abundance and groundless plenitude of open be-ing. Such a leap corresponds to the stage 3, where unchained prisoners are conveyed outside the cave, the open, which in Heidegger's view denotes be-ing as such.

This leaping, however, does not offer us a point outside the world of things; it rather violates the mould of particular world-disclosure by showing us those limits and boundaries it tries to hide. Hence, in addition to the state of emergency that the recognition of the negative dropping of the secured world of prevailing unfolding tends to induce, the third stage does not bring "unboundedness of some wide-open space", but an ontological freedom in proportion to how we are *related to* things and world (i.e. to the place of the there), such freedom thus showing the phenomenological richness and complexity of possible ontological boundaries (Heidegger 1998b:169; See also Zimmerman 1993). The leap, then, reveals our hidden belongingness, our being-in-the-world in-the-midst-of-things, by unsettling us: when be-ing first lets beings become grounded upon their epochal determination and hence through this delimitative unfolding conceals the original abundance and openness of being, through the leap away from such frozen intelligible determinations we may become to sense this original plenitude and abundance and hence the finitude and impermanence of our prevailing mode of 'being-there'. Thereby,

(3) Thinking always comes back from the groundless abyssality in order to rethink the taken for granted metaphysical concealment as something given and destined by the finite unfolding of be-ing; that is, as a something that always stands as given against its

own hidden absence, against the plenitude of possibilities, the richness of open be-ing.

Properly undertaken, through the thinking that ‘lets-be’ (*Gelassenheit*) we belong to the open region wherein a sense about the self-concealing and granted aspects of the prevailing mode of being are free to arise. *Gelassenheit*, however, is not just a subjective stance towards things, but a letting which lets things to emerge through their own self-manifestation. In other words, by leaving behind the manipulative orderings and calculations cast upon things letting-be is also a route to ‘things themselves’. Instead of approving generally suitable conceptual models ‘letting-be’ lets each thing to “thing” in its own way, which means, that each thing is let to become unfolded, not as isolated thing, but through its own special manner of gathering-unfolding. However, as Kisner writes (2008:25), this kind of thinking that attends to things is inseparable from our prevailing mode of being: it does not reject the metaphysical project related to things and their ground, but rather returns to things with a new kind of ontological sensitivity that remains aware of the limited and finite nature of the present unfolding. Such a “return to the cave” thus constitutes the fourth stage towards which thinking moves to.

The crucial point of this returning is that the prevailing mode of unfolding in which we contemporaries sojourn is no longer determinative in absolute sense: through the letting the once concealed granting of being (stage 1) does not remain concealed anymore (stage 4), but a sense about the givenness of intelligibility and hence a correspondence to the conditions that determine our historical belongingness arises. Hence, it becomes possible to express the limits of the finite Event of being, the echo of the original granting, out of which be-ing now sends itself to us. The difference between the awareness of the finitude of self-concealing-revealing Event and the moulding of metaphysically determinative ground of beings is precisely a sense about this echo: after encountering the finitude and limitedness of the prevailing ground – its possible absence – a sense about the givenness and limitedness of prevailing mode of being is free to arise. From the viewpoint of interiority (our being-in) this is a question concerning ontological conditions of possibility, a question concerning the way being takes grasp on us by unfolding an intelligible world for us to dwell, even though this way of reasoning is legitimate only because we found ourselves as being-in the specific epochal mode of being (that is, as abided to the way being holds back and abstains). These grounding presuppositions then only work as a hinge: since *Ereignis* is nothing other than the Event between the abyssal plenitude (abyssal *Ab-grund*) and metaphysical grounding (total *Ur-grund*), only particular happenings that appropriated the latter grounds from the former plenitude can be expressed, not the abyssality itself. Therefore,

(4) Since through the open region (site of time-space) thinking becomes opened to “remember” the givenness of prevailing configurations and intelligibility of being, it also becomes able to express the limits of this unfolding through a non-representational saying that pays attention to the way being operates by unfolding things to us. Remembrance (*Andenken*) is a countermovement against the oblivion of be-ing: it presents a non-representational way of thinking and saying, a repetition that recovers that which we already belong to.

Nonetheless, in addition to Heidegger's discussion of four stages in the *Plato's Doctrine of Truth*, also fifth step comes forth:

(5) Since be-ing is nothing other than a giving of epochal happenings, we should equally inquire be-ing (*Seyn*) through the operative history 'It' has constituted by pointing out the ways of forgetting be-ing and so the destining mission that has prepared the contemporary planetary epoch of oblivion.

By hearing, sensing, and remembering the contemporary echo, the withdrawn Appropriation of the conditions of planetary unfolding, we have already started to inquiry history in a whole new light: in a light of a hidden genealogical mission of being, as an unthought preparation of the prevailing sending. This kind of exploration of the history of being (*Geschichte des Seins*) is not merely an inquiry of the emergence of those metaphysically constitutive conditions that ground the contemporary sending of being, but also an exploration of the succession of finite epochs that has *prepared* the emergence of the contemporary planetary unfolding. Since being is nothing but a succession of events, genealogical exploration of the series of originary Appropriations of be-ing (*das Ereignis*) also denotes a critical incorporation of the present unfolding – an critique of “the ontology of the present” to use the former expression of Foucault (See 1997: 83–100). Altogether, the critique of the ontology of the planetary unfolding involves recognition of its constitutive conditions, a showing of their historical descent and finitude, and therefore an unveiling of the ontological “violence” proposed by all metaphysical groundings. Nevertheless, as Part II of the work will show, from a viewpoint of planetary outcome, from a point of view of the era of globalization, exploration of the history of being is not just an unveiling of the historical destining of Western thinking, but an exposure of entire ‘westernizing’ of the planet through a series of metaphysical epochs that culminate to the globalization of economic and technological manipulation.

PART II
Enframing: Planetary Orderings

The Power and the Ordering: Global Technology of Gigantic Enframing

Introduction: the Place of Planetary Space

The bridge is a place. As such a thing, it allows a space into which earth and sky, divinities and mortals are admitted.

–Heidegger in *Building, Dwelling, Thinking* (2001c:153)

The city bridge leads from the precincts of the castle to the cathedral square; the river bridge near the country town brings wagons and horse teams to the surrounding villages. The old stone bridge's humble brook crossing gives to the harvester wagon its passage from the fields into the village and carries the lumber cart from the field path to the road. The highway bridge is tied into the networks of long-distance traffic, paced as calculated for maximum yield.

–Heidegger in *Building, Dwelling, Thinking* (2001c:150)

Without even leaving, we are already no longer there.

–Nikolai Gogol cit. Paul Virilio in *Open Sky* (1997:9)

As the former citations indicate, for Heidegger the unfolding of being, the clearing it constitutes, is based on a mode particular things, like the highway bridge, gather the elements of the fourfold into a site, thus allowing for a particular mode of unfolding to come forth. It is such gathering that makes bridge a particular bridge: modern highway bridge, for instance, is unfolded, unlike in other modes of gathering, out of the calculative imperative of optimized efficiency. True to his phenomenological insight, Heidegger here starts his thinking from a concrete thing, asking how it works, how it gathers other elements in a site, yet already in the beginning leaping into a question of unfolding, hence showing how such 'things' as bridges allow sites for the conditions of contemporary world-disclosure to take place, to bound the (spatial) openness through particular (historical) determinations.

In the beginning of the essay *The Thing*, first sketched in a lecture given during the year 1949, Heidegger continues to discuss the nature of things whose operational logic characterizes the essentials of contemporary world-disclosure:

Man now reaches overnight, by plane, places which formerly took weeks and months to travel. He now receives instant information, by radio, of events which he formerly learned about only years later, if at all. The germination and growth of plants, which remained hidden throughout the seasons, is now exhibited publicly in a minute, on film. [...] The peak of this abolition of every possibility of remoteness is reached by television, which will soon pervade and dominate the whole machinery of communication. (Heidegger 2001d:161).

Even though it would be hardly surprising that for a contemporary reader, with worldwide web and telecommunications a mere click away, the former list would not necessarily be that stunning, we anyhow are all familiar with former developments. Instead of seeing the citation as a mere list of things characterizing technological improvements peculiar to modernity, it is crucial to note that the way Heidegger discusses these things, the modern technological devices such as radio, television, or plane, already indicates a substantial change in the logic of how things appear, gather, and operate in a contemporary world. As Heidegger, only few lines before the former citation, started the essay: “Man puts the longest distance behind him in the shortest time. He puts the greatest distances behind him and thus puts everything before himself at the shortest range. Yet the frantic abolition of all distances brings no nearness; for nearness does not consist in shortness of distance”. Accordingly, such a contemporary happening of things (and their sites) allows paradoxical spaces, calculated for maximum yield, wherein not just long-distances are overcome and compressed, but wherein nothing is brought into essential nearness, into a nearness where thing comes to its own in such a manner that it reflects our ontological self-understanding of an age, hence releasing a recognition of the finitude of its gathering-unfolding (the Event).

In the essay, *What are poets for?*, Heidegger makes a rather profound contribution concerning the metaphysical determination of the operational logic of things underneath the contemporary globalization:

... [T]he object-character of technological domination spreads over earth ever more quickly, ruthlessly, and completely. Not only does it establish all things as producible in the process of production; it also delivers the products of production by the means of the market. In self-assertive production, the humanness of man and the thingness of things dissolve into the calculated market value of a market which not only spans the whole earth as a world market, but also, as the will to will, trades in the nature of being and this subjects all beings to the trade of a calculation that dominates most tenaciously in those areas where there is no need for numbers. (Heidegger 2001b:112).

Even though these sentences evidently excess in meaning of what will be shortly listed below, six central ontological notions can be preliminarily drawn from it at this point: (1) the technological nature of globalization; (2) the establishment of all things as producible products; (3) the non-numerical character of the calculative determination of being; (4) the magnitude of calculation in terms of spatial extension; (5) the totalitarian and all-doable hegemony of the power of will (the will to will); and, by pushing the metaphor towards its limits, (6) the determination of the whole space of the earth in terms of market value. Even though in this day and age globalization has of course grown into monumental heights, at least when compared to the time Heidegger

wrote the former sentences – in fact, globalization has even been pronounced as being ready for “post mortem” (Rosenberg 2005) – it is precisely an intensification of the former conditions that eventually constituted what could be called the contemporary planetarily networked ‘systems of orderings’, a spatial array based on organized systems of pure commands, a ‘cybernetics of distancelessness’ (*kubernao* being the etymon of ‘command’).

It is the rise of the systems of orderings that eventually generated a world framed into a single uniform and quantifiable sphere of extension, into a globe, where every-thing can be undifferentiated, transformed, explained, controlled, and hence brought equally under the command of further orderings. Eventually in such an ‘age of planetary space’ the whole of the earth becomes moulded under the drive that increasingly subjugates things under the controllable frame of uniform distancelessness. It is precisely through such a drive of technologically organized ‘Frameworks’ of orderings Heidegger calls the *Gestell* (translated also as ‘enframing’) that things are no more remote nor brought near: everything is rather brought into presence in terms of undifferentiated picture, equivalently framed as orderable and calculable reserve. By framing everything into representable, such Frameworks of orderings, operative in terms of technological calculations, do not just involve a certain disappearance of spatial distance, but also constitute a revealing without sense of nearness peculiar to things. The abolition of distance, thus, is also an abolishment of nearness: when things become mere orderable nodes in the networks of orderings, their places (as sites of unfolding) change into mere positions in the networked spatial arrangements. In other words, by changing the difference of things into a mere difference of position in the useable spatial array, into dots in systems of orderings, such ‘enframing’ apparently prevents the places (as the sites of the Event) to appear. In a sense, as Fell writes (1979:204, 246), such a Framework of *Gestell* turns place into a space, so preventing the originary place of the Event, the ‘thinging of thing’ that is capable of letting the intelligibility from which such a Framework appropriated its own ground in the first place, to come forth.

Accordingly, even though such a world of organized uniformity, the ‘cyber/command-world’ of calculation, orders things equally controllable through the flexible networks of orderings it casts upon the space of the earth, by undifferentiating things into controllable frame of uniform abolition of distance it also averts the original nearness that allows things to appear as things. Eventually such unfolding of ‘enframing’ covers up the finite happening of earth-sites out of which such techno-calculative enframing of planetary space emerged in the first place, thus presenting an outcome of the metaphysical rationality in terms of total malleability of things through the calculative ordering capable of measuring, using, calculating, and optimizing all things whatsoever. Therefore, such abolition of distance and the annihilation of the place of thing is not merely an spatial issues, but part of the last stage of the metaphysical legacy of oblivion and loss of be-ing, hence also signifying a loss of the world – “the darkening of the world”, as Heidegger puts it (1959:38) – through a grounding unfolding where things are replaced by mere images and representations. In other words, such final gathering of metaphysics in planetary unfolding presents an oblivion of be-ing and its fourfold Event by creating an ‘un-world of picture’ that changes the ‘earth’ of things as well as the shifting patterns of climate and season of ‘sky’ into a transparent and calculable

planetary ball in which ‘mortals’ dwell as technical animals reduced to manage things through an intelligibility of mere calculative ordering and organization, and where all other ‘gods’ default except the veiled god of calculation and efficient handling. Such technological power operates by calculating and arranging things as functions according to its own orderings, thereby defining the fundamental outcome of the metaphysical rationality in terms of planetary revealing of space – in terms of uniform capturing and positioning of spatial relations into a Framework of total orderings.

The present Part II of the study is precisely an attempt to show how the planetary condition of unfolding signifies a fundamental implementation of the hidden consummation of metaphysical ambition to ground now being re-adopted into operational clarity of calculative rationality. It is thus shown how the contemporary globalization, with all of its epiphenomena, became eventually possible through the rise of the calculative and manipulative way of revealing things under the rule of such systems of orderings, which function by gaining enhanced and broadening control of things through a willfull and ever-growing power to possess their spatiality. Part II contains two main chapters. The first one, Chapter 4, discusses the ontological conditions constitutive for the unfolding of global space. It hence explores the technological and calculative characters of the planetary unfolding in terms of showing the hidden limits of the contemporary Event of being and time-space. When the following second sub-section takes explicit grasp on the technological character of the unfolding constitutive for the rise of globalization, the third sub-section broadens out this notion by showing how technological way of being orders things into such system of orderings in which all beings, even at planetary level (or, better, in spite of the planetary level), are unfolded as having their place as being ordered to standby for further use and ordering. The third subsection of the present chapter, then, turns to discuss the ontological change out of which the earth becomes grasped as a controllable picture qua bringing-forth of everything under the calculative control of heroic willing Heidegger calls the manipulative and omnipotent power of ‘will to will’.

After discussing the nature of these technological conditions of planetary unfolding, Chapter 5 orientates to think the different powers that manifest the levelling uniformity of calculative domination constitutive for the event of globalization. In particular, as the first sub-section shows, by creating ontological bedrock for the appearance of ‘world-views’, for the modes of unfolding that capture the world as a mere picture, as a mere world-view, technological enframing is capable of appearing around the globe through different guises and disguises. Yet, it is not just the operations of the powers of technological being, operations capable of leveling things on earth under the controllable frame of uniform distancelessness, but added to this, the emergence of circulative nature of calculative reasoning which is the key issue in proportion to how things work, and hence are unfolded, in contemporary drive of globalization. The second sub-section of Chapter 5, then, turns to explicate the spatial character of the manipulative, challenging, and dominative way of unfolding the earth as a something reduced into networks of orderable and interchangeable connections. It is the historical emergence of the ever-growing calculative ordering (for the sake of ordering itself), which eventually placed the whole planet under the gigantic extension of its manipulative power. Through the technological systems of orderings entire globe now stands in the service

of this complete surveyable calculability – a calculability that legitimates itself by showing how its own calculations eventually work so that the ground of its circular and calculative unfolding never turns into a question. In particular, by shortly discussing the issues related to the global hegemony of capitalist market mechanism, it is shown how the *Gestell*, the technological ‘Framework’, is truly a frame of circulation: gigantic circulation of information, products, energy and capital are all epiphenomena of purely relational and interchangeable characters of the operations under the rule of calculative system of planetary orderings. Altogether, the second sub-section of the fifth chapter concludes Part II of the study by explicating this spatial ordering as something originated in the self-strengthening and circularly increasing power of the calculative intelligibility.

Gestell and Machenschaft: the Frame and the Might

Even though modern technology has transformed the earth and the world we live in for centuries now, we have just come to witness its intensity in terms of spatial magnitude. Modern technological devices have not just succeeded in overcoming the physical distance of space in relation to time – to create a ‘time-space compression’, as David Harvey puts it (1989:240–242) – but they have brought, as already adduced above, a broader change in how the space takes place. The emergence of technological devices, capable of shrinking once unsurmountable distances, is thereby taken in most fundamental sense: as an outcome of the broader way of revealing things (i.e. as a technological revealing broader than technology), which conceals the openness of being. In other words, even though technology is a way of revealing, it is also a transformation of revealing into ordering that gathers things only in terms of orderable resource set ready for optimal use, thus concealing its own mode of revealing. Accordingly, since technological unfolding does not present itself as a one mode of unfolding among other ones, it does not show itself as a particular finite mode of unfolding, but as a way of grounding things as all that they are; that is, as an orderable resource set ready for the calculative powers of human ordering and manipulation. Indeed, a mere instrumental-anthropocentric definition of technology cannot reveal the metaphysical explanation that underpins it: technology does not just consist of production and use of tools and machines, but of a way of revealing (Heidegger 2006:151). To gain a proper grasp on the planetary networks, enabling the handling and exchanging of flows of energies, materials, information, resources, and human beings that modern technologies have brought within, we should consider their epochal character, the historical unfolding of being such technologies are based on. Thus, modern technology does just signify a mere domain of machines, but a completion of metaphysical way of thinking through the planetary factor indicated by the metaphysical ambition to ground permanent and total ways of unfolding.

As already mentioned, in his late 1930’s writings Heidegger calls the fundamental ontological condition behind such a technological way of unfolding as a ‘machination’ (*Machenschaft*). Instead of denoting an unwanted plot, a scheming, machination means above all an intensification of ‘makingness’ (*Mache*), thus bearing a close relation to pow-

er (*Macht*) of making (*Machen*): machination is an unfolding that operates in terms of power that brings forth everything as makeable (*Machbar*) (Heidegger 1991c:174–175, 180–181; 1998a:46–49; cf. Dallmayr 2001:253, 2005:39–44; Sinnerbrink 2005:242). As Bernard Stiegler (1998:24) defines the matter, now “technics command (*kubernao*, the *etymon* of cybernetics) nature. Before, nature commanded technics.” Machination thereby, as will be further discussed in Part III of the study, indicates an endgame of the historical maturation of the relation between notions of *tekhne* and *will*: the contemporary positioning of all beings as resources orderable at will signifies the outgrowth of the early Greek notion of *tekhne* (the craftsman’s ‘know-how’ that brings forth (artefactual) things not emerging by nature (*phusis*)) in terms of willfull power of manipulative commanding of things. It is this ‘commanding’, the figure behind calculative ordering, domination, making, and manipulation, which machination characterizes: machination refers to the emergence of the power (*Macht*) of manipulative domination (*Machenschaft*), which installs itself through what Heidegger later called a calculative and provocative challenging (*Herausfordern*) of things, their ‘enframing’ (*Gestell*). Even though in German *Gestell* normally refers to a ‘rack’ or a ‘frame’, since in German the prefix *ge-* denotes a sense of total, the noun *Stell* a ‘position’, and the verb *stellen* ‘positioning’ or ‘setting up into position’, *Ge-stell* eventually names the overall Framework, the ‘enframing’ or ‘com-positioning’, through which the manipulative commanding of machination works; i.e., a set up under which everything is makeable and thus ordered in a position to wait calls for duty (Lovitt 1973:52; Taminiux 1998:199–200). No wonder such unfolding has a planetary completion: for the willfull power of ordering, for the technological might of *Gestell*, everything not-yet-known is opened as not-yet-ordered and hence as something not-yet-explained-and-taken-into-control of efficient production. It is thus not just that this power is total in its positioning, but also that “the whole planet is used as product of power”; in other words, that the calculative commanding is extending its control to the limits of “inhabited earth”, even to the “atmosphere” and “stratosphere” (Heidegger 2006:14; cf. 1968:160).

In an essay *The Question Concerning Technology* Heidegger explicitly discusses this challenging revealing in terms of a ‘Framework’ (‘enframing’/‘com-positioning’) that positions human beings to stand as commanders in the set-up of resource of orderable things. As a challenging revealing (*Herausfordern*), the apparatus of ‘enframing’ means unfolding which situates man by challenging “him forth, to reveal the real in a mode of ordering” and hence gathers together a controllable setting-upon of beings (Heidegger 1977a:20). In this ordering setting-up, the real itself is challenged and revealed in terms of standing-reserve (*Bestand*). Instead of being a *phusis* that emerges by itself, nature becomes a large set up of orderable resource, ready to reply to the challenges cast upon it. Whatever then is ordered through the *Gestell* has its standing as a resource on call for further ordering (Heidegger 1977a:17; Heidegger 1977b:37). While enframing gathers beings together as a utilized standing-reserve that has its standing only from the ordering of what is orderable, as humans, we become part of the technological *Dasein* predetermined by the challenging-revealing of enframing (Heidegger 1977c:173). Man then does not gather the functions of modern technology, but rather, the technological unfolding sets, gathers, frames and challenges man as a part of the standing-reserve.

Later in the same essay, Heidegger discusses the unfolding that enframing holds by

pointing out the difference between a hydroelectric plant and an old windmill. As a system which orders, the hydroelectric plant dams the river up in such a way that the river itself appears as something to be ordered. Its difference to old windmill is complete: windmill does not unlock energy from the air currents in order to store it (Heidegger 1977a:14, 16). Power plant, in turn, challenges nature same way like an airliner on the taxi trip is challenged for: airliner and river do not stand as mere objects, they are rather (as a standing-reserve) *ordered* to be on constant call for mobilization. *Bestand*, the standing-reserve ready for use, and *Gestell*, the challenging revealing, both then work for the sake of ‘orderability’. The nature and the human beings are both revealed out from this system of *Gestell* – eventually it is the planetarily networked system of orderings that does the revealing and positioning. Thinking about the World Wide Web for example, it is clear that beings are gathered together as an orderable standing-reserve, thus having their standing only from the ordering of the orderable. As vast distances can be annihilated – when every event can be communicated through the World Wide Web, satellites, phones, laptops, radio, or television to the rest of the world at any *desired* speed – it is precisely the unfolding made by technological systems of ordering that has reached a point of its global consummation (cf. Heidegger 1962:140; Heidegger 1976; Heidegger 1991c:175; Heidegger 2001d:163–164).

In spite of the similarities, the shift from Heidegger’s discussion of *Machenschaft* in 1930’s to his writings about *Gestell* in mid- and late 1940’s apparently includes a broader rethinking than the former paragraphs indicate. It is revealing that in the 1940’ writings, such as *The Turning* or *The Question Concerning Technology*, Heidegger holds that one of the apparent ‘dangers’ of the *Gestell* is that also human beings become conceived as a mere standing-reserve (*Bestand*) of the orderings of calculative array. Such addition of human beings to *Bestand* evidently emphasizes the decisive role of the Framework – for instance, in terms of self-commanding (cybernetic) and ‘automatic machines’ that handle things through networks of neutralized and undifferentiated information, so that eventually “man too gets installed” (Davis 2007:178, cit. Heidegger 1983b:142) – in a manner that Heidegger’s earlier notions of *Machenschaft* seems to be lacking of. In short, Heidegger’s early talk on machination in *Contributions to Philosophy* (1936–1938) and other lectures of late 1930’s (for instance, the first *Nietzsche* lectures (1936–1939)) seems to emphasize more of the role of human beings as the willfull masters over beings. However, already in later *Nietzsche* lectures Heidegger discussed machination in a manner that seems to correspond to what he later called the ‘enframing’, *das Gestell*, where also human beings are seen as a useable resources in the systems of orderings (See for instance Heidegger 1977a:17; Heidegger 1991d:180). In such a case of *Gestell*, however, it is still evident that even though human beings become mobilized as a part of the standing-reserve (*Bestand*), they are never alterable into a mere standing-reserve, but on all occasions have a special position in the unfolding as Mortals (or *Dasein*).

In spite of the former maturation of Heidegger’s thinking, it is due to the global outcome of the technological way of revealing that Heidegger’s early comments in 1930’s writings about ‘machination’ and its ‘gigantic’ and calculative characters are particularly noteworthy. It is under the power of machination, Heidegger writes, “that the planet as a whole is “used” as a product of power” (2006:14). In other words, Heidegger’s discussion about the rise of the manipulative and willfull power of ‘machination’ (*Machen-*

schaft) in his late 1930's writings does not just echo his well-known later thinking on technology, but also affords a profound insight to the operational logic behind contemporary nullification and abolition of planetary space. Thus, instead of opposing Heidegger's talk on *Machenschaft* and *Gestell*, they could be seen as backing up each other.

As far as I can see such mutual reading is legitimate due to the following circumstances. Firstly, the ambivalence interpretation of machination during *Nietzsche* lectures could be seen as echoing a more detailed historical reading of the condition of machination. As already mentioned, and further, as will be shown in Chapter 6 (the first sub-section discussing the role of Nietzsche), Nietzsche's notion of 'will to power', or better, his unthought of 'will to will', presents a final preparation boosting up the planetary burst of technological unfolding. Nietzsche's "completion of metaphysics" is the "ground for the planetary manner of thinking", Heidegger writes (1973e:95), which means, that Nietzsche's machination of 'will to power' still differs from what it prepared (i.e. from the planetary machination of *Gestell* based on systems of ordering cast upon the earth), at the same time sharing the same fundamental principles. As Heidegger writes in the fourth volume of *Nietzsche* lectures, "the age of the fulfillment of metaphysics – which we descry when we think through the basic features of Nietzsche's metaphysics – prompts us to consider [...] the extent to which we must experience history as the release of be-ing into machination" (Heidegger 1991c:196). Nevertheless, it may also be that, instead of founding more detailed historical nuances of the modes of machination, Heidegger simply changed his view on machination between 1930's and 1940's writings. But whatever Heidegger's intentions were, it is still possible to understand these different readings of machination in proportion to the historical development, so that eventually in the mature planetary stage of (late) modernity machination mutates in such a way that "the subject-object relation as pure relation takes precedence over the object and the subject", so that they both "become secured as standing-reserve" (Heidegger 1977e:173).

As Malpas pays attention (2006:291), in *Gestell* things are no more mere objects of willfull ordering, but a resource of things under such constant instrumental (or pragmatic) use that has no other end to serve than the more efficient and increasing technological production. As Dreyfus felicitously writes (1993:301), "we admire the way computers are getting faster and faster and at the same time cheaper and cheaper, without knowing how we will use the incredibly flexible computing power they give us" (cf. Thrift & French 2002). Thus, we become part of the systems of ordering, that no one directs, but which totally mobilizes beings, including ourselves, through its inner logic of increase. Such planetarily networked and intensified system of orderings of late modernity may be seen as differing, not just from the early stage of modernity, but from the early stages of globalization process, where, as Heidegger wrote in 1939, humanity produces itself technologically, so that "absolute meaningless is valued as the one and only "meaning" and where preserving this value appears as the *human "domination" of the globe*" [my emphasis] (Heidegger 1998c:197). But already there Heidegger adds that such human domination is hence "tranquilized in the eternal progress", where the circular 'will to will' eternally fumbles its own strengthening. Thus, (and secondly) even though the systems of orderings now position human beings under their logic, from a

viewpoint of human beings such positioning may be seen in terms of affording a *subject position* that is grounded upon the circularly increasing and heightening power of ‘will to will’.

Perhaps we could conclude that even though *Gestell* is capable of treating human beings as a mere orderable resource of growing optimizations, *Gestell* could still allow us a subject position, where the will is set to will its own power in the optimal calculations that order the standing-reserve of beings (including human beings). As Heidegger held in a lecture course *Traditional Language and Technological Language* given as late as 1962:

What is most peculiar to modern technology is no mere human amassed power. Today’s humans are themselves challenged forth by the demand to challenge nature forth into arrangement. Humans themselves are set up (*gestellt*); they are thereby demanded to correspond to the aforementioned demand [my emphasis]. (Heidegger 1998h:138).

Accordingly, *Gestell* sets up human beings by challenging them to challenge through its own inexorable logic of limitless reign of calculation. Such an interpretation would also be in line with the matter that even though the early modern epochal stage of subject-object relation prepared the latter stage where both subjects and objects are sucked up into orderable standing-reserves, these stages should not be seen as following each other in the solely linear timeline, but in terms of overlapping each other. Altogether, even though it was during the *Nietzsche*-lectures, written between 1936 and 1946 (the first collection contains lectures from the years 1936–1939, and the second from the years 1939–1946), when Heidegger seems to be replacing the view on self-asserting subject that wills its mastery and control over beings with a view stressing the circularly heightening networks of orderings conceiving the whole planet, not as a mere object, but as a resource for further enhancement, instead of interpreting these lectures merely as a hinge to a more mature view about the rise of the planetary unfolding through *Gestell*, they may be seen as backing up each other: *firstly*, in terms of articulating two different but overlapping intra-epochal stages in the history of be-ing, and *secondly*, in a such a way that the more subject-centered discussion about the will that circularly wills more of its own power articulates the nature of the subject position afforded by our en-framing into the standing-reserve (See Dreyfus 1989:83–87; 2000:328–329; Heidegger 1977e:171–172). The latter conclusion, would be due to the matter that, despite of being positioned by *Gestell*, human beings still have different position in proportion to other entities in en-framing, partly because human beings are beings that also speak the technological language and hence have a constitutive role in the fourfold clearing as beings whom are capable of asking their own way of being. The former conclusion, in turn, allows us to articulate the rise of subject-object relation as a preparatory, but still affective, stage behind the rise of the planetary condition of *Gestell* – as a stage whose maturation produced the latter consequences.

Thirdly, due to the two aforementioned circumstances it is also possible to interpret Heidegger’s notions of machination and en-framing in terms of affording different insights to the same Event of unfolding. As a system of challenging and ordering positioning ‘en-framing’ happens in terms of *gigantic calculations*, which in turn is the basic

operational logic of the self-strengthening power of machination. Therefore, enframing could be seen as an unfolding that positions things as orderable standing-reserve, while the notion of machination clarifies more of the operational logic of gigantic calculation that drives its manipulative power towards its own overpowering, towards its own function to produce itself forever-more. The operative logic of the power of machination, then, efficiently takes further and further grasp on the 'en-framed' standing-reserve of planetary space. Such difference between machination and enframing is thereby neither categorical nor exclusionary, but should be understood as a matter of stress: in as much as machination denotes a manipulative framing of things in terms of their useability, makeability and malleability, enframing unfolds things through a particular operational logic of growing mobilization. Altogether, we could interpret the differences between Heidegger's notions of machination and enframing with a positive manner: in terms of articulating different sides (operational logic/mode of positioning) and overlapping intra-epochal layers of the epoch defining unfolding that affords different subject positions in proportion to the uniting ground such unfolding denotes.

Accordingly, it is out of the Framework (*Gestell*) that the modern sway of the power of machination (*Machenschaft*) unleashes its gigantic and distortive forces by spreading them out globally. Such 'gigantic' and 'distortive' unleash, however, does not just describe the absence of all limits (spatial, natural etc.) in the process of continually overpowering manipulation and self-strengthening control of beings under the power of machination. Today's culmination of technological unfolding into commanding manipulation is gigantic, because the power of machination now unfolds beings by setting them ready for complete calculation, and distorting, because the total boundlessness of this gigantic submission covers up its own basis of unfolding that grounds all beings in terms of calculable resource. As Heidegger underlines in *Contributions to Philosophy*, the power of machination is gigantic precisely, since it opens up all beings as material for endless calculation, and thus is always unaware of its own primordial quality which turns all beings into matter of calculation (Heidegger 2000:96; See also Heidegger 1977d:135). Accordingly, machination always remains blind to that what escapes its grasp and is so impossible of being used up in *Gestell* of orderings.

As the former paragraph shows, even though the unfolding of the whole planet as a coherent and systematic picture set ready for the drive of calculative ordering indicates an unbounded extension of such power, the gigantism of Heidegger does not merely describe an absence of limits in the burst of the unlimited power of calculative manipulation. Rather, by turning calculation into a historical condition of unfolding, the gigantic names the obscure event in which calculation turns into a historical ground, into quality constitutive for the contemporary epochal unfolding. Such 'gigantism' signifies the capability of calculation to expand into new areas of life-world, evermore manipulating natural and cultural entities in terms of growing manipulation, which is precisely why such gigantism is the hidden core of what is ownmost for the technological systems of increasing orderings (Heidegger 2000:94–95). Hence, although gigantism provides a sense of operating that arranges things for the sake of further ordering, control, and manipulation, it also signifies a more primordial condition of possibility for the calculability and representability of things. Thus, the Event of the 'gigantic makeability' sets up all beings into a 'Framework' in which they are seemingly

calculable and completely orderable in advance. This is precisely the sense Heidegger's later notions on 'enframing' (*Gestell*) and 'standing-reserve' (*Bestand*) also tried to accomplish: whatever is ordered to stand by "so that it may be on call for further ordering" is unfolded as a resource, as a standing-reserve (*Bestand*), and thus challenged by a pretension that *enframes* all beings to stand ready for the calculative and possessive use (Heidegger 1977a:17, 19).

It is crucial to note that under the gigantism calculation does not signify a mere counting, but an eternal increase and enhancement of all possible domains of life, where instead of quantitative planning and adjusting, everything may be organized in terms of ever-growing efficiency, optimization, and flexibility. Rather than being based on numbers and counting – which, unlike the giganticism of ordering, are not merely contemporary issues (See Elden 2006a:116,122) – gigantic calculation is first and foremost embedded in a quality that orders things by setting them ready for its own ordering functions. However, at the same time giganticism does not imply the end of quantitative calculation: giganticism may equally appear as quantitative measurement as it may manifest itself through the guises of ever-growing efficiency and evermore expanding productisation of nature and cultural activities. In short, the 'gigantic' is the qualitative condition of omnipotent power of calculability behind the quantitative calculations. As being based on a quality of the gigantic, such calculability first and foremost refers to the unlimited power of ordering that endlessly organizes things for the sake of their further organizing. Thus, whenever something is ordered to stand by so that it may be commanded, manipulated, and set forth for further ordering and enhancement, it is directed "towards driving on to the maximum yield at minimum expense", towards gigantic enhancement (Heidegger 1977a:15).

The notion of gigantic – the turn of calculation into a quality of omnipotent ordering, measuring, and commanding – is a historically remarkable and unseen metaphysical Event, a finale of the total and obscuring logic of metaphysics, since it refuses to let anything appear outside its own controllable and orderable power. The magnitude of calculating, then, is not grounded upon something what "begins with a relatively high number", but upon the totalizing world-disclosure, upon metaphysical moulding of all beings (Heidegger 2000:310–311). Such magnitude of calculation evidently fulfils its gigantic nature whenever considered in terms of *spatial* magnitude. Instead of technological innovations abolishing the physical distance, contemporary happening of globalization is grounded upon the magnitude of gigantic drive of systems of orderings gaining enhanced and broadening grasp on things and their overall spatiality.

Apparently, the quality of the 'gigantic' signifies the massiveness of totalitarian power (*Macht*) of manipulation, where the extension of such power to the entire globe stands in the service of increasing calculability – in the service of an all-pervasive and totalizing makeability, the machination (*Machenschaft*) (Heidegger 2000:88, 92; Dallmayr 2001:254, 259). Although in the everyday use the word 'machination' denotes an unwanted human activity of plotting, in the ontological context of world-disclosure it refers to the circumstance that in technological Framework everything is increasingly set up and forced under the expansionist drive of ordering, manipulation, and exploitation. As gigantic, machination refers to a realm, where everything is further and further unfolded as accessible for the disposal power. Machination is an idealisation of the power

of making, the makeability of all, thus denoting a drive towards completely calculable explainability that employs violence (*Gewalt*) (not just against the self-manifestation of things, the earth, but towards all of the elements of fourfold) through a possession of ordering power (*Macht*).

The former notion concerning gigantically expanding and self-legitimizing power apparently indicates a certain operational logic based on a mutual relationship between the increase of power's grasp and the preservation of its already established domain. Hence, just as the strengthening of possessive power of machination requires preservation of the already accomplished, the preservation of power already drives ahead to further conquest and increase through the closed circle of the 'will that wills' more of its own power (Davis 2007:150). Therefore, although what returns through this closed circle of 'will to will' is essentially the same (strengthening of power), this securing of power is also circular, dynamic and heightening in character: possessive power is always insatiable of itself and thus dynamically comes back upon itself (See Heidegger 1977c:80–81). Out of the mutual dependency between circular preservation and dynamic growth, power does not statically represent the preserved, but rather establishes an ever-expanding circle of growth, and further, a calculative ordering, out of which power sets up globally networked systems of orderings gaining more and more efficient control of things. In such a making-operational ordering everything is unfolded simply for the sake of expansion, growth and further possession – the only goal of such calculative making is the optimization of orderings for their own sake (Dreyfus 1989:85; Malpas 2006:298). Such 'will to will' is a compulsion to further and further grasp on things: there is no purposes aside this plain increase of power, that so appears as steady progression and development of continuous improvements. As a will to will, power never reaches a limit: it is simply structured to overgrow and attain maximum profits with minimum expenses, ad infinitum. Power, then, does not just cultivate the calculability of all, but also forces beings into ever-growing and circularly operating systems of orderings. As Hardt and Negri have also pointed out, the Empire, which for them signifies an outcome of globalization, "manages hybrid identities, flexible hierarchies, and plural exchanges" precisely through the "modulating networks of *command*" [my emphasis] (Hardt and Negri 2000:xii–xiii). But under such networks of command, it is the power of gigantic machination that operates by turning everything makeable and calculable, thus yielding violence through constant ordering of beings.

As is evident, machination above all denotes a self-affirmation of the power of ordering that unfolds beings by manipulating them to be available and on-call for mobilization and ordering. Machination is a ground solely centralized to empower its own overpowering power, thus holding a capability to bring all things under more efficient handling of whatever ends such handlings may have (Heidegger 2006:166–167). Manipulative power is hence mastery, a command of the will, which sets and manipulates beings by challenging them to be constantly ready for its ordering power. The ordering of *Gestell* is thus based on a gigantic ability of power to transform beings into constantly accessible reserve: in such ordering things are simply framed as subjects of power and thus manipulated as functions of such coercion (Heidegger 1991c:196; Radloff 2007a).

As Feenberg argues, in spite of the seemingly value neutral character of technology

(i.e. that technology itself is neutral in a sense of not having preferences in proportion to various possible uses), the way modern technology functions in fact implicates an ethos of ordering, an ethos that (un-)values everything for the sake of their constant mobilization and increasing useability, in proportion to whatever purposes we wish to have. In a sense, as Feenberg continues, “we know how to get there, but we do not know why we are going or even where” (2005:12, 14). Accordingly, under such ethos, where the only goal of mankind is to produce itself technologically, a technical regulation of all domains of life becomes turns into a fundamental goal. In the *Overcoming of Metaphysics* Heidegger (1973e:106) claims that such ethos (or better, the un-ethos), the “intellect” of “superhumanity” constituted by the rational drive of technological calculation, has turned into an “instinct”, not by replacing the understanding of instinct as a “prerogative of animal which seeks and follows what is useful and harmful to it in its life sphere”, but by being almost identical with it. Like an animal following its instincts, seeking and following only what is useful and harmful to it in its life sphere, also calculative thinking corresponds to the blind entanglement of its own sphere of use:

The fact that instinct is required for superhumanity as a characteristic means that, understood metaphysically, subhumanity belongs to superhumanity, but in such a way that precisely the animal element is thoroughly subjugated in each of its forms to calculation and planning (health plans, breeding). (Heidegger 1973e:106).

Calculative ‘superhumanity’, as the quote implies, has become the leading principle that looks like animal ‘subhumanity’, but actually subjugates it due to the matter that ‘superhumanity’ of calculation denotes a broader unfolding of ontic things, things that the animals apparently represent. Accordingly, even though in *Gestell* all beings are unfolded as a mere standing-reserve of growing calculations, the position set for human beings apparently differs from the position of animals. As Elden writes (2006c:284), “animals become part of the world, set-up or positioned [*gestellt*] by the enframing of modern technology, available for disposal or use” so that animals are unfolded through the logic of *Gestell* at the same time being incapable of calculating, while human beings are subjugated under the calculation precisely due to the metaphysical nature of their calculative thought, so that they could free themselves by being situated in the openness of world via open be-ing. Paradoxally, it seems, when humans calculate, they become like animals that are incapable of calculating. Such, however, is not what Heidegger is suggesting here: as calculating we evidently differ from the animals, but not by being above them, but by sinking *beneath* them, when only in a case of world-forming, that is, when opening up the world through the openness of be-ing, we are *over* the animal, capable of something that animals lack of. As Heidegger writes, “man can never be an animal, i.e. can never be nature, but is always either over the animal, or, precisely as human, under it (where upon we say that man becomes ‘like an animal’)” (Heidegger 2002b:169). Therefore, although calculative logic of ‘superhumanity’ subjugates, dominates, and controls the animality through its sphere of use, it does so precisely by sinking beneath the animality through the animal-like instinct of mere entanglement of its own sphere of calculative use. As Schalow puts it (2006:108), what could rescues human beings from their animal like craving of the mere sphere of calculative use, and

through that animals themselves from the enslaving instrumental goals of *Gestell*, is precisely the human possibility to openness of be-ing in releasement of letting-be (*Gelassenheit*). Accordingly, although modern *Gestell* orders both, humans and animals, under its disposal, only human beings can escape such power of ordering: instead of following the calculative instinct, a mere entanglement of the sphere of use, only human beings can become attuned to the open of be-ing. Altogether, even though human beings are equally positioned by the systems of orderings (*Gestell*) as a raw material of standing-reserve, we are differently positioned in proportion to natural entities, such as animals, or artefactual entities, such as machines (that evidently calculate numerically, but are incapable of questioning their mode of calculative unfolding, the gigantic machination of things into a sphere of technical organization).

In spite of the former difference between human beings and other entities in en-framing, it is important not to return the notions such as calculation, power, or ordering into mere human compartments. Calculation above all signifies the machinational quality of gigantic, an unfolding that enframes all beings from humans to natural and artefactual ones in such a way that the position of human beings differs from the position of other entities. As a matter of fact, right after the former quote about super- and sub-humanity, Heidegger holds that “man is the most important raw material”, because, as Heidegger held few pages earlier, “he remains the subject of all consumption” in such a way that man “lets his will be unconditionally equated with this process” of calculative consumption (1973e:104, 106). Hence, as standing-reserves human beings can equally be the target of use, for instance through such practices as the “health planning”, “artificial breeding” or the “chains of production” cast upon our activities, as well as the wilful calculator soaked up into the systems of ordering, thus merely following the manipulative logic of machination. Indeed, there are some evident parallels between contemporary calculative use of the animals and human beings, for instance in meat production industries viewing habitats as nothing other than resources for the efficient food production, or in organized use of human beings as an optimized resource from which one of the most striking examples is the organized determination Jews in extermination camps (See de Beistegui 1998:153–154; Elden 2006c:284; Patterson 2002). Still, in spite of all of these differing manifestations of the gigantic calculation being rooted to the ‘same’ – or rather, being the same “in essence” of unfolding, as Heidegger puts it (See de Beistegui 1998:186, ft.8) – they also differ from each other, since the way human beings are ‘enframed’ and set into standing-reserve differs from the ways natural entities (from animals, plants, and stones on earth to the shifting patterns of climate and season of sky) and artefactual technologies become unfolded through the *Gestell*.

As the former paragraphs indicate, Heidegger’s notion of manipulative power of calculation bears an interesting proximity to what Michel Foucault later called a modern regulative form of power: the biopower. According to Foucault, since the seventeenth century biopower has taken life in charge, especially the human body, by seeking to bring life and its mechanisms into a realm of calculation – such bio-power is a governmental rationality that organizes, not just the biological existence of individual bodies, but entire populations in order to manage them as resources through the various techniques of manipulative power (See Foucault 1978:143; Burchell 1991:143–147;

Rose-Redwood 2006:472–473). Like the calculative useability promoted by the power of enframing machination, also biopower operates to regulate, control, optimize and organize things as manipulable resources (Foucault 1978:136). Both thinkers, then, aim to show how the modern sense of being/power handles things (including human beings) as a resource set under the manipulative force of ordering. But when in a case of Heidegger all beings are *ontologically* secured in their totally accessible disposability, Foucault rather works with the ontic realities of population arranging *techniques* of power, which in fact makes it possible, at least to some extent, to think Foucault's notion of biopower as a one specific manifestation of the ontological ground of machination (Rayner 2001:150; 2004; Sinnerbink 2005:247).

In addition to the former notion of biopower, in the first pages of *Mindfulness* Heidegger lists five, perhaps insufficient as he remarks, but anyhow revealing manifestations of the coercive force of machination: (1) the 'total', (2) the 'planetary', (3) the 'imperial', (4) the 'rational' and (5) the 'dynamic' (2006: 13–14). Characteristics of 'total' [1] and 'planetary' [2] make it apparent that the self-overpowering force of making has a metaphysical status of world-disclosure: the coercive power of machination tolerates nothing outside of its own realm and thus forces everything to stand as a reserve for the planetary-wide domain of manipulation. Such power is not just total in nature, but a might aiming to use the whole planet as a product for its own manners, and hence mastery that aims to posit the planet as a total panoptic system under its rule. In other words, the manipulative power emerges as 'imperial' [3]: it rules planetarily by commanding beings under its own imperial subjugation. In each case what is unfolded does not come to presence in the manner of its own accord. Power is rather driven by the 'rational' [4]: the imperial command and the planetary placement and possession are possible due to the calculative "distribution and steering of forces". Power simply aims to subdue the whole planet under this calculative set-up. Since this process of setting-everything-available-for-use continually reinstalls things to the flexible networks of calculative orderings, power remains equally 'dynamic' [5]. Whenever power is let loose, it overflows itself – it grows and strengthens itself forevermore. Eventually power turns into a 'dynamic' globalization, into a 'planetary-reaching' 'imperial ordering', which takes place through the networks of 'totally' useable entities, so being controlled by the 'rationality' of calculating. The gigantic power of machination simply holds sway as a ground of 'total', 'planetary', 'imperial', 'rational' and 'dynamic' securing of beings.

As is evident, machination (*Machenschaft*) could be seen as corresponding to what Heidegger later called – maybe because of the misleading closeness to human design such a word 'machination' implied – the technological enframing (*Gestell*) (Dallmayr 2001:258; Elden 2005b: 813). Machination is thereby promoted by the mastery of technological 'enframing', which orders everything makeable and uses the whole planet as a product of such totalitarian power. In other words, machination means the founding of everything as *producible*. Beings are reduced in their presence as beings-made, as produced, such being-available-for-disposability meaning equally being-constantly-present-and-on-call-for-production. Since everything in such ordering of making-useable is challenged simply for further growth and greater ordering, the only goal left in such calculative making is the gigantic optimization of orderings for their own sake. Gigantic machination, the power that makes things producible material, never reaches

a limit. It is under such technological disclosure of ‘all-makeable machination’ of ‘endlessly gigantic calculation’ that global space becomes a spatial frontier of endless expansion and gigantic growth. Globalization thus does not mark a mere re-scaling that takes place in contemporary societal discourses and practices; it is above all based on ontological emergence of modern calculable ordering of things and their spatial relatedness, thus being an outcome of a longer tradition of western metaphysical oblivion of be-ing.

Weltbild and Erlebnis: Experiencing the Age of the Planetary Picture

As described above, the rise of the expanding ‘machination’ and ordering ‘enframing’ – i.e. the total drive of calculation and the technological way of handling things – manifests itself in terms of expanding power constitutive for the globally networked systems of orderings. What is peculiarly interesting under the auspices of such a global drive, under the enframing of the whole planet as a resource of power, is a broader shift in the constitution of the elements of fourfold clearing (Earth-Sky-Gods-Mortals). What stands-together as a system where every-thing-on-earth is positioned as being ready for the orderings of machination is not thought as an earth anymore: under the gigantic character of planetary machination, everything functions and the functioning drives us further and further towards more functioning, so that eventually such technological drive darkens the *earth* more and more by not letting earth’s own power, the unmastered happening of things, to emerge on their own ground. This representational ordering, then, will always conversely find its truth as affirmed to the technical success to which it gives rise (Radloff 2007b:40). Hence, it cannot attend to operate on what is incapable of being moulded under its use. When disclosed as a resource set ready for the functions of manipulative domination and use, the earth has its standing only to the extent which is set up, represented, and ordered by the operations of *Gestell*, operations solely concentrating on more efficient and flexible means of use. Thereby, when beings are constantly qualified as standing-reserves (*Bestand*), as images-on-call, eventually the whole earth functions as a planetary picture subjugated under the drive of the technological orderings. As planetary, technological unfolding poses a gigantic power of manipulation out of which the *world* is rammed into a *picture* (*Weltbild*), into a structured and represented *Gebild* where ever-thing is on-call, so that the *earth* with all of its variety of natural power, including the climatic patterns of open *sky*, becomes moulded as a mere *ball* (*Erdball*), as a resource positioned under as well as controlled through the operations of ‘enframing’. Since the earth is always unfolded through the world, which is to say, that also the world grounds itself in the earth, under *Gestell* both of these aspects become obscured: the possibility of world-forming through the open of be-ing is denied by the moulding of the world as a picture (*Weltbild*), while the inexhaustibility of the earth becomes a constantly present and orderable ball (*Erdball*). Accordingly, when the earth is reduced into a planetary reserve for the networks of orderings that cast upon the whole planet, we can no longer speak about meaningful world of dwelling, but about a structured world-picture of alienated ‘un-world’ that is nihilistic in its denial of all other goals except the constant improvement of the means

to whatever end.

Viewed against this background, the shift within the earth-sky axis in proportion to the matter of the 'world' turning into a 'picture' holds parallel with the changes in the relation between the axis of gods and mortals. At the point when we, mortals, are unable to dwell in the 'un-world' of constantly growing and more efficiently functioning manipulation of technological representations – proper dwelling requires a recognition of fundamental ontological finitude, which is what the constantly self-strengthening power of calculation denies – the gods – the fundamental *ethos*, the inherited paradigms of thought – further conceal themselves, thus allowing a mere emergence of obscure technological god of calculus pushing its nature as god wholly aside. Hence, gods are not completely vanished and died in modernity, but better, withdrawn in a manner that pushes the whole issue aside: technological *Gestell* has its own 'divine paradigm', which like earlier metaphysical 'gods' lets neither the finitude of its historical sending nor the openness of being to shine, but which unlike the 'gods' of earlier epochs also sets the whole issue of gods aside (See Heidegger 2001c:151–153; Polt 1999:170; Young 2000:199–200; Nancy 2007:34–35). Thus, even though the concealment of the finitude holds true for all historical unfolding, in modernity the whole constitutive question of being (even as 'beingness') is set aside with an expense of more efficient handling of beings, this being the case even though modernity itself is based on peculiar Event of unfolding. Such darkening means that the coercion of the world into unworldly picture does not just darken the earth by conceiving it as a wandering ball in empty universe; it equally does not let the historical sending of being to come forth in its finitude. Technological calculation simply reveals the *earth* as reduced into a totally orderable standing reserve of *world*-picture, into a planetary globe, which is precisely what such revealing cannot put into question: by hiding its own condition of machination – the modern *god*, not dead but obscured and withdrawn into total concealment – and hence by 'enframing' a nihilistic frame of calculation in which we *mortals* are unable to dwell through a shine of the elements of the fourfold, it covers up its own shining clearing.

This coercion of the earth into a ball under the world-picture, into 'enframed' globe, takes place due to the two inter-related matters. Firstly, the unfolding of things as reserves standing-there-ready-on-call brings things into presence as constantly orderable. Instead of self-emerging, beings are unfolded in terms of challenged and ordered standing-reserve. In other words, when things are unfolded as a reserve under a single uniform framework, they become amenable to manipulation and control. It is precisely the gigantic ordering of beings to stand by as reserves for use, which requires a packing up of the world into a framed picture, where everything is representable and calculable, and thus, from which the earth becomes conceived (or rather, concealed) as a controllable ball, as a planetary globe under the networks of ordering cast upon the earth.

Nonetheless, there is also a second crucial matter already indicated by the former discussion concerning machination. Machination of things through a 'world of picture' goes together with the glorification of commanding power, but is equally grounded upon *will*, and thus upon unconditioned subjectivity. Such subjectivity, however, has nothing to do with "an individuation that is bound up with ego", but rather denotes "the calculability and manipulability of everything that lives" (Heidegger 1991c:180).

What Heidegger seems to be arguing is that the rise of the ordering and efficient manipulation of things in proportion to arbitrary ends of subjective will is grounded upon position offered by calculative unfolding. It is the calculation that uses human will in proportion to the logic of machination – upon a position which manifests itself in terms of will willing more of its own power (one has to keep in mind that man’s sucking up into standing-reserve may denote a use of human beings as a mere reserve of orderings or as the ones whose will is set to follow the logic of ordering, so that in this process human willing is used as a peculiar kind of standing-reserve). As Heidegger points out in *Contributions to Philosophy*, the innermost nature of machination indicates, or better, leads to what he calls *Erlebnis*, the ‘lived-experience’. According to Heidegger (2000:90), “what is lived through lived-experience and is *so* liveable” means equally, that “only what man is able to bring to and before him, can count as ‘a being’”. Moreover, since such subjectivity of man does not primarily refer to an ego but calculability, fundamentally the former quote is a by-product of the matter that “only what is calculable in advance counts as being” (Heidegger 1998h:136). In other words, *Gestell* affords an subject position, where human beings become the ones who evaluate everything from the standpoint of human being, from a world-view, and thus in relation to human being, but only because such a position is fundamentally grounded upon the logic of calculative ordering, where the earth is set up as a resource standing by to be optimized, ordered, mobilized and moulded (Heidegger 1977d:132–133; 1998h:137–138). It is precisely the emergence of the sense of lived-experience that pushes not just the technology of subjectifying, but also the technology of objectifying, into their extreme by using things as a mere resources in the process of generating the satisfaction of subject’s experience.

As already shortly discussed in the previous sub-section, such a rise of the subject-object relation is not contradictory to the matter according to which the nature of things as objects vanishes when things become secured as standing-reserve. Accordingly, when predetermined by the enframing, in which the subject-object relation in a sense vanishes so that it becomes a mere epiphenomenon of the calculative ordering, it is not excluded that the subject-object relation could remain affective *as a consequence*. As Heidegger also writes, the matter that “both the subject and the object are sucked up as standing-reserves” “does not mean that the subject-object relation vanishes”, but rather that “it *now attains* to its most extreme dominance, which is *predetermined from out of Enframing*” [my italics] (1977e:173). This brings out two important points.

Firstly, even though there opens a position for the subject to represent things as mere objects, such re-presenting is fundamentally grounded upon the condition of ordering things, and hence is an epiphenomenon of a placement “predetermined *from out of Enframing*”. Thus, the subject-object relation is a *by-product* of such placement, where this placement itself (i.e. the ordering) determines both, the subjectivity of subjects and the objectivity of things, in terms of its calculative logic of ordering. It is also for this reason, that the rise of the subjectivity is not due to the rise of the individuation bound up with an ego, but due to the emergence of the gigantic calculative ordering, where the willfull power of subjectivity becomes fulfilled in terms of the calculability and manipulability of everything, just as the placement of things as frozen pictures, as objects outside, is fundamentally for the sake of their placement under the constancy of

calculative ordering. Hence, in as much as calculation affords a subject position where humans are set up and challenged forth by the demand to challenge the nature (i.e. they are demanded to demand, ordered to order), also the “observant-descriptive positioning of nature into calculable objectivity” should be understood as “a variety of technology” (Heidegger 1998h:137). As Heidegger writes in *Overcoming Metaphysics* (1973e: 93), technological unfolding names all areas under which things are ordered into undifferentiated reserves, including “objectified nature”, “business of culture”, and “manufactured politics”. In short, it is the challenging forth of *Gestell* that constitutes the variety of positions from ‘lived-experience’ and ever growing willfull commanding to the calculable objectivity constitutive for phenomena such as modern natural sciences. The calculative ordering and challenging placement is the unifying Event behind the former epiphenomena, an Event that freezes things into re-presentable objects constantly present for calculations of willfull subject.

Secondly, the intensified planetary systems of ordering denote *incubation* where the subject-object relation is pushed to the utmost, and thus, where the logic of such a relation now attains to its most extreme dominance. As Heidegger points out, it was the early phase of modern age, initiating the planetary maturation, which as a “consequence of the liberation of man” introduced both subjectivism and individualism, while at the same time “it remains just as certain that no age before this one has produced a comparable objectivism” (Heidegger 1977d:128). The relation between subject and the object, then, is factual position of thought, but only historically factual: it is based on a “historical variation of the relation of man to the thing, so far as things can become objects”, so that what is represented is the nature itself, but “undeniably it is nature as the object-area, whose objectness [...] is only *one* way in which what presences – which from of old has been named as *phusis* – reveals itself and sets itself in position” (Heidegger 1966b:78; 1977e:173–174). The ‘planetary’ epoch, in turn, is an outcome of the intensification of the logic already implicit in the emergence of the subject-object-relation in early modernity; a drive towards increasing, heightening, expanding, and more efficient calculative ordering, measurement and organization of things as constantly present reserve. As shown in Chapter 3, the incubation between epochs takes place in manner that new epochs are always unseen and unforeseen, yet holding continuity in proportion to the unthought of the preceding epochs. But Heidegger is not referring to a broader epochal turn here, but rather to the distinction between early and late modern intra-epochal stages, where the latter is based on an intensification of the former, hence bringing an unparalleled condition of planetary outgrowth.²⁸

Accordingly, the simultaneity between positions where (1) subject is set to control natural things as mere objects and (2) where even subjects are sucked into orderable standing-reserves does not exclude that the former relation was the essential condition of early modern epoch, whose maturation eventually lead to the rise of the latter stage

28 I am more cautious of making sharp distinctions between early modern subject-object relation and late-modern standing-reserves, than for instance Thomson (2005:59–61) and Dreyfus (2000:327–329; 2001:106–120), due to the matter that, one, positioning of nature into calculable objectivity still characterizes many of the contemporary practices, such as the natural sciences, which means that these two stages are at least overlapping, as well as due to the matter that, two, also Heidegger held that these two epochal stances share the same basic conditions of unfolding in manner that the latter is based on a maturation of the former (See Heidegger 1977e:164–174; 1998h:132–138).

in a manner where it remained as a one possible variety of the orderings of *Gestell*. Such simultaneity, therefore, does not exclude the matter that the latter position presents an outgrowth of the former relation, an outgrowth where the early modern practices of objectifying and controlling the nature are also turned “back onto ourselves” (Thomson 2005:60). Thus, in *Gestell* human beings may be either used as an optimized and manageable resource among other standing-reserves, or their subjectivity could be “used” as a willfull “machines” that calculate and manipulate everything, including “human resources”, through a positioning that sets the will to will more of its own power. In other words, even though *Gestell* denotes a system of undifferentiated orderings, where all things become uniformly orderable standing-reserves, man is still ordered in a manner that differs from the way other entities (plants, animals, rocks, machines, etc.) are ordered: as standing-reserves human beings are demanded to demand, ordered to order, in a manner that makes calculative thinking a mere instinct entangled to its mere sphere of use.²⁹

It is crucial to note that the planetary systems of orderings are not constituted, but prepared, by the rise of the subject-object relation due to the matter that the interplay between subjectivism and objectivism is already grounded upon the calculative handling of things, which finds its completed form in planetary ordering of *all* entities as standing-reserves. Nevertheless, at the same time these phenomena, the subject-object relation and the sucking up of both into standing-reserves, are essentially related to each other: they are both an outcome of the calculative unfolding that changes things into orderable pictures. Through the ‘enframing’ subject-object relation simply attains its most extreme dominance, which means that through the ‘enframing’ willing is not plainly placed to force all beings into frozen objects, but better, that such a Framework transforms beings into useable and producible standing-reserve through the manipulative power it plants to subject. At the point when willing becomes the essence of the subject’s self-assertion, the being of ‘whatever is’ is determined as a reserve waiting to be utilized by the calculating power of willing. Whatever hence makes the subject sure of the supposed inner himself becomes utilized when set under the subjection of this self-fulfillment (Heidegger 1977c:88; Heidegger 2000:84; Heidegger 2001b:108). As such, all beings are leveled to stand as a resource for this self-fulfillment, where the value of things is defined through their ability to produce lived-experience, the *Erlebnis*.

In a lecture course *Introduction to Metaphysics*, given as early as 1935, Heidegger makes an interesting comment outlining the variety of the operations peculiar to calculative ‘enframing’. Here Heidegger refers to the “farthermost corner of the globe (*Erd-ball*)”, which has been “conquered by technology and opened to economic exploitation”, as well as to the increasing rapidity and instantaneity of time, when “any incident whatever can be communicated to the rest of the world at any desired speed” (Heidegger 1959:37–38). At least four crucial points that help to explain how ‘enframing’ obscures the elements of the fourfold, including the placement of human beings in such a way that their nature as mortal beings becomes covered up, can be drawn from here.

29 As Thomson argues, the contemporary technologization of the university provides an example *par excellence* concerning the logic where modern subjects become late-modern resources: it reduces “teachers and scholars to online content providers”, and creates a growing marginalization of “part-time teachers in the name of efficiency and flexibility” (Thomson 2005:31; See also 150–181).

Firstly, words like “desired” and “conquered” may provide a way to further explicate the issue of unconditioned subjectivity of the lived-experience and willfull power of ordering in a general context of machination and enframing. Here Heidegger’s discussion on the coming together of machination and lived-experience is particularly crucial. Secondly, the citation also points out how time and space always belong together through their way of being unfolded: under the enframing the *space* of the earth is conquered as orderable globe, where every incident is undifferentiated so that, in spite of the physical distance, they can be set under the massive and distanceless networks in such a way that *time* happens as nothing more than accelerated rapidity based on a “mania for what is surprising”, that is, on a constancy of artificial restlessness that does not allow “the stillness of hidden growth” (Heidegger 2000:84–85). Thirdly, there is the issue of the economic exploitation of the globe, which today more than before means the global standardization of the capitalist economy and its logic of eternal growth and expansion through the maximization of profits and markets. Fourthly, and finally, a few sentences before the citation above Heidegger interestingly, but yet geopolitically ominously, claimed that “Russia and America” are both in the same “hopeless frenzy of unchained technology” (Heidegger 1959:37). This matter is connected to Heidegger’s talk on world-views.

In order to start with the last point, one may legitimately suspect Heidegger’s geopolitical view on technological nature of “Americanism” and “Bolshevism” as simply relaying on the fact that during the time he was writing the *Introduction to Metaphysics* it was precisely Germany standing in the middle of them. In the light of Heidegger’s political “error”, as Heidegger later calls it, one may even propose that Heidegger’s view aims to glorify the “German spirit” threatened by these expanding powers of technological (world-)conquer. Nevertheless, although metaphysics is here evidently discussed in terms of geopolitics of ‘America’ and ‘Russia’, Heidegger specifies a few years later that ‘Americanism’ is only one of the forms through which the gigantic machination appears. In the endnote of *The Age of the World Picture*, Heidegger continues that “Americanism is something European”, an “species of the gigantic”, and thus a part of the completion of Western metaphysics, while arguing that also the ‘National Socialist’ movement has turned into a technological worldview expanding its turgid power over the earth³⁰

30 Besides the philosophical contribution, Heidegger’s late 1930’s critique of the manipulative and coercive power of machination evidently indicates an increasing critique of the national socialist movement Heidegger had openly supported at the beginning of that decade (Elden 2006a; Dallmayr 2005:44; Radloff 2007b:39–41; cf. Heidegger 2006:102–103). Although Heidegger’s political “error”, as he called it, is beyond the scope of this work, it is, nevertheless, indisputable to provide a reading of Heidegger’s thinking that engages with the critique of the oppressive practices and the violence proposing turgid cults of power and control. Such orientation of course sidelines a great part of Heidegger’s later thinking. Moreover, as Jean-Luc Nancy (2002) points out, even though it could be possible to set up moral authorities against which Heidegger’s erringness can be judged, this justifies neither the critique of the logic through which Heidegger analyzed the question of what makes a human such a being for whom the original meaning of being is a question, nor Heidegger’s notion about the original *ethos* that makes possible this kind of questioning activity. After the manner of Richard Polt, rather than concentrating on negative aspects and ideas, the focus of the present work is on the positive aspects of Heidegger’s thinking (2006:6–7). Thus, although the change of tone between the citations from the *Introduction to Metaphysics* (1935) and *The Age of the World Picture* (1938) evidently echoes a change in Heidegger’s position concerning the “movement” towards its critique (national socialism being nothing other than a technological ‘world-view’), such writings may also help *us* to understand the development of the national socialist movement, in particular how it developed in a direction of totalitarian, power glorifying, and massiveness reaching plane

(Heidegger 1977d:135, 153; See also Heidegger 2001b:111). Therefore, although the geopolitical tone of the former citation may be significant, what is fundamental here is the matter that Heidegger is discussing total character of the outgrowth of Western metaphysics, not any kind of geographical cardinal points of ‘east’ and ‘west’. The endgame of the Western metaphysical thinking, manifested in ‘Bolshevism’ and ‘Americanism’, is neither an issue of nationalism, nor thought regionally, and clearly not a question concerning the essence of nationhood, but rather signifies a belongingness to the history of being (Heidegger 1993c:241; cf. Heidegger 1973e). Belongingness, hence, means a belonging to a particular Event of being, to the technological *Gestell* bursting itself out in time and space. The words ‘America’, ‘Russia’, ‘Europe’, and ‘West’ then signify those places and spaces, those sites, where being becomes metaphysically determined as *Gestell*, just like the word “modern” aims to emphasize particular epochal phase in the history of being. These words, then, indicate those frames and sites out of which the gigantic and massive extension of the totalitarian power of technological metaphysics becomes manifested – they denote a particular way of grasping place (see Elden 2006a:146–148; Ermarth 2000:380; Kisiel 2001b:240–241; Malpas 2003:216). Heidegger simply aims to show how technological unfolding manifests its own gigantic and totalizing consequences through the global phenomena like world wars, worldwide economic depression, totalitarian worldviews of communism, national socialism, fascism, and nowadays, it could also be added, through the accelerating spread of global capitalism (I will discuss the latter manifestation in a following sub-section).

Although Heidegger’s effort to show how different modern world-views all share the ontological basis of technological set-up, from the viewpoint of globalization the most enlightening aspect of the former citation from *Introduction to Metaphysics* comes from the circumstance that under the technological Framework the earth is being conceived and conquered as a ball, re-presented as a whole. However, the grounding of world as a picture does not denote a mere transformation of the real world into unreal human representation. Although it would be tempting here to follow Jean Baudrillard’s notion about *Simulacrum*, about the late-modern integration of representational picture to the imaging systems, which creates the simulacrum of the earth, the coded earth of simulation processes (See Baudrillard 1988:166–184), Heidegger’s notion of picture (*bild*) neither signifies a copy nor a symbol, but a site of unfolding out of which the whole world of things becomes “enframed” under the representational machination. As Thrift and French pinpoint (2002:309), what we are seeing is a new and complex form of automated spatiality related to humans, software, and other entities, an “automatic production of space”, which has “important consequences for what we regard as the world’s phenomenality”. What is hence crucial in Heidegger’s view is the world conceived and grasped – understood *par excellence* – as a controllable and representable picture. ‘World-picture’ does not signify a change, for instance, from an earlier medieval world picture into a modern one; ‘world-picture’ rather signifies the fact that the earth becomes grasped and ordered through a world of picture (Heidegger 1977d:130). As unfolded through the picture, objects as well as subjects each fall into a system

of uniform existence, thus giving a lesson of the dangers involved in total drive of *Gestell* (See for instance Lacoue-Labarthe 1990:113–115; Rockmore 1992:204; Kisiel 2001b:245,248; Elden 2006a:103–106; Polt 2006:227; Nancy 2007:3; Radloff 2007a:17–18).

of ordering which sets all beings to have their standing for effective and flexible use. World-picture then does not just signify a world where beings merely stand over against us as objects of representation: although through the *Gestell* subject's thinking can take a form of re-presenting (*Vor-stellen*), the ruling sense of *Gestell* itself should be described in terms of 'pro-posing' and 'pre-presenting'. As already mentioned, in *Gestell* the subject-object relation does not disappear, but rather achieves its pure relational character in which both the subject and the object are sucked up to the technological enframing, and hence 'pro-posed' (in a manner of 'pre-presenting') to have their standing as a part of the global system of a calculable orderings. Through the *Gestell* beings are simply caught up into a picture, into a view, where they can be totally ordered to motion at will.

Although it is merely an illusion – in a sense a plot, a machination – that everything is now taken under control through technical manipulation, under the drive of machination the real comes to presence through such a frame. The totalizing tendency of *Gestell* becomes even more apparent when marginal practices, which have remained marginal precisely because they resist the growing giganticism of efficient calculation, have their standing as a not-yet-utilized resource (Dreyfus 1993:310). In fact, in addition to the general matter that *Gestell*, as metaphysics, conceals its own mode of unfolding, such monopolizing of the real is precisely the 'danger' that Heidegger sees as specific only for the expanding and metaphysical logic of *Gestell* – that it becomes so totalizing that "it drives out every other possibility of revealing" (1977a:27). By creating a picture in which everything is possessed and ordered, what the reality of gigantic machination covers up is its own deficiency. Such giganticism thereby never knows what is incapable of being used up – the inexhaustible unutilized – and in consequence hides the limits of its own calculative basis (Heidegger 2000:96; Livingstone 2003:334). As Malpas argues, although it is evident that more complex technological systems also increase the possibilities of their failure, it is the characteristic of *Gestell* to hide its own deficiency by viewing it as an indication of a further need for technological perfection (2006:298; See also Elden 2003a:47). In other words, *Gestell* implicates an evergrowing power of ordering, a drive toward total makeability, which is precisely why Heidegger claims that the rise of the 'worldviews' is not only an outgrowth of the 'world-unfolded-as-a-picture', but an outcome and completion of the Western legacy of metaphysics (Heidegger 2000:38). As metaphysics, these 'worldviews' are an ideology-like monuments: by grounding themselves upon a final conclusion about the truth of beings they claim to possess an ultimate stance of determination. But world-views are not, like ideologies are, false consciousness that hide the deeper structure of truth within; world-views are an infusion of beings into a total ground of technological enframing, which means that worldviews are the very reality itself, an epochal way of unfolding the real that hides its happening as a finite Event of be-ing. Such concealment, then, only signifies that something outside the calculative control of world-views – the inexhaustible unutilized; the resisting practices and the self-manifesting presencing of natural entities (i.e. that they can come to presence on their own) – is necessarily thought as a problem that needs to be defined. Utilization simply hides its own limits: within the frame of machination neither the calculative utilization of beings nor the background basis on which all world-views stand on are ever under suspect.

Accordingly, although for Heidegger the unfolding of being always takes place against the necessary concealment of open be-ing, neither such original concealment nor its metaphysical oblivion denote a false consciousness covering up the deeper structure of truth, such as the unconscious libido or capitalist mode of production. As MacAvoy (2001), Gadamer (1984), and Palmer (1984) have convincingly argued, Heidegger's thinking does not follow what they call the "hermeneutics of suspicion"-thesis posited, for instance, by thinkers such as Marx, Freud, and Nietzsche. Even though *Ereignis* consists of uncovering the unnecessary oblivion of the necessary concealment, thus fundamentally remembering and opening the structures and ontological limits disclosed by our dwelling in the everyday practices and understanding (originally afforded by the happening of clearing we are thrown into), such recovery only remembers what is fundamentally our own (See also Dreyfus 1984, 1991). In short, the *Andenken* of Heidegger does not uncover the deeper truth covered by the psychologically or ideologically motivated *false* consciousness, but reveals, interprets, and hence grasps on what is our *own*, that is, what we already *ontologically* are. Being is thus a finite happening of ontological grounding manifested and implicated in ontic realities of everyday dwelling, not a metaphysical structure masked by (ideologically or psychologically) false consciousness.

As Gadamer writes (1984:58), one can not at the same time follow the intentions of the authors and suspiciously reveal the pretensions working against their intentions – it is either the "as-structure" of inherent ontological implications or the "false-structure" covering up metaphysically moulded autonomic structures of existence. As Taminiaux adds (1998:192–194), it is precisely the thinking of what is ownmost to us that distinguishes being-historical thinking from the onto-theological ones of Marx, Freud, and Nietzsche: when the victory of limitless growth of productive forces, for instance, seems to delight Marx, no more secrets are left to the innermost of the unfolding of things, the openness of be-ing thus being replaced and covered by the perfect intelligence and complete onto-theological measure of the metaphysical limits of unfolding. However, at the same time such onto-theology of Marx (i.e. the ontology of work and the theology of productive forces cast upon nature) does not present any form of false consciousness, which we can replace with more proper ones. Marx rather correctly presented what is essential for the technological metaphysics: its logic of self-intensifying enframing. What thus makes Marx interesting remains implicit in his description of the logic of Capital; but what makes Marx a mere pawn in the historical course of being is the constitutive oblivion of be-ing and its happening as ontological difference. Although it is be-ing that remains unattainable for all metaphysical thinking, it is the same being, which has let itself to be forgotten and withdrawn through the metaphysical guises it has donated. Accordingly, for Heidegger a correct metaphysical expression of the nature of our age is not enough; one rather needs to question how such expressions rise out the hermeneutic situation of our own finite epoch, of our own mode of oblivion of being and its difference through the limits of *Gestell*. Only this way are the secret of inexhaustible abyss and plenitude of be-ing and the surprising 'coming-over' of the unfolding-gathering of things preserved in their innermost openness.

As is evident, the totalizing ground of world-views, their way of proposing totalities, is fundamentally dependent on a totalizing unfolding of the world in terms of its

calculative casting as a totally makeable and manipulable picture. Indeed, it is precisely when the world becomes conceived as a total picture of the ‘globe-earth’ – that is, in terms of a conquerable, explainable, manipulable, orderable, and exploitable system of planetary calculation – that the position of man changes into a ‘worldview’ (Heidegger 1977d:133–134). In such a productive conquering, man becomes a basis for all to be measured through calculative thinking. One of the outcomes of such calculative ordering is the matter that all that is considered to exist is for the subject whenever eligible for generating lived-experience (*Erlebnis*). Despite the intuitive first impression, lived-experience is not a vitalist flux opposing the calculative thinking – lived-experience rather shares the metaphysical ground of technological enframing and machination. In *Contributions to Philosophy* Heidegger points out this unity between machination and lived-experience quite straightforwardly: machination means a “*Poiesis-tekhne*”, a productive technological unfolding, that leads “to *lived-experience*” (Heidegger 2000:75; cf. Heidegger 2000:89; Heidegger 2006:13). Accordingly, one of the outcomes, or by-products, of the ordering *Gestell* is the rise of the way of conceiving the value of things through their capability to create lived-experiences.

Basically lived-experience is a hunt supported by the will to experience. Whatever strengthens the discovery of the subject’s inner subjectivity is ordered by a will to create a lived-experience, by a will that is directed towards the willing itself. Like enframing, lived-experience also pre-delineates beings as uniformly equalized reserve of orderings. When beings are pre-determinately ordered under the lived-experience of human being, everything stands as definable, calculable, and representable under the *Macht* and its endless enhancement. Consequently, lived-experience still streams from a division, where humans are considered to hold a view of the world in order to exploit, manipulate, and dominate it. In technological *Gestell*, human beings are positioned (or ‘proposed’) to conceive beings as disposable objects under representation. Under this kind of rule of the willfull world-views beings are unfolded as something standing ready for manipulative machination and subject-strengthening lived-experience.

As the discussion above has showed, the notion of lived-experience is important above all due to the circumstance that it shows how the manipulative power of machination does not just produce and order beings, but also integrates itself to the subject by defining its position, its subjectivity. Power positions subjects to represent and manage beings under their will, which means, that lived-experience shows itself in terms of the authorization of the experience, hence turning all beings into resources by making them experienceable and representable through the power of its will (Heidegger 1977d:132; Heidegger 1991c:175). Thus, when something is lived through the experience, the liveability of any being is made into experienced representation and hence understood as an orderable resource already set under the rule of the lived-experience. Lived-experience simply pre-structures the totality of beings in order to safeguard their representability as useable standing-reserve (Livingston 2003:331). As is evident *Erlebnis* refers to such technological unfolding of being out of which the power positions subjects to represent and manage beings under their will. This is also the reason manipulative power of machination is capable of hiding itself under the names of objectivity and lived-experience: it simply poses a framework under which all beings are understood as experienceable material for the orderings of subject’s will. Machination and

lived-experience then both set ('pro-pose', 'pre-present') beings under the manipulative, definable and calculative frame of totally representable availability. It is out of this joint figure that the manipulative power of machination integrates itself to the commanding subject and its expanding will.

It is through the same gigantic and boundless extension of the power of ordering that the global space becomes eventually framed under the networks where everything is totally measurable, orderable, makeable and exploitable. As Elden argues, instead of state territory, the calculative challenging fetters the globe in such a way that the sites on earth (*Erde*) upon which man dwells are conceived as nothing other than a conquered globe, as a terrestrial ball (*Erdball*) (Elden 2003a:43; See also Kisiel 2001b). Thus, such *Gestell* denotes a Janus-head unfolding: although all unfolding is bound to the place, and hence the technological mode of revealing also takes place through the sites of unfolding, 'enframing' hides, not just its own conditions of unfolding, but also its own earth-sites of gathering by turning them into mere nodes in the network of orderings cast upon planetary space.

Accordingly, the ambiguity of concealing-revealing of *Gestell* corresponds to the emergence of space and place under its unfolding: when place is considered as a mere location in the extension of space, multiple spaces of incomparable earth-sites cannot rise. As already mentioned in the *Introduction* section of the present chapter, the paradox of planetary *Gestell* is that it hides its own place of unfolding by making both, the nearness as well as the distance of things to appear (Malpas 2006:279; Radloff 2007b:54). In other words, things are not simply brought near, but moulded into uniformly controllable and distanceless frame of orderings. Even though such a frame orders things close from a great distance and in this sense involves a certain disappearance of space, it also hides the nearness of things since in such a frame of networked orderings anything can be mobilized so that they may equally take the place of other things. The crucial point is that through the ordering of universal calculability all beings are brought into a frame of uniform indifference, where every-thing is equally drawn near to each other and where every-thing thus becomes alien to itself, to its own place of gathering that originally unfolds things *as* things. Accordingly, when everything is constantly present as orderable and undifferentiated picture, as forced into frame of flat picture in which no-thing is in itself but moulded into equivalently controllable and calculable reserve, total alienation, where everything becomes alien to itself, emerges. In as much as that what is own for the thing (the non-alien) – the 'thinging of the thing' (its way of gathering that reflects the ontological intelligibility of an age) – and hence for the 'worlding of the world' (i.e. the becoming of the thing into its own through the world out of which it was already unfolded), also the multiplicity of the spaces of unparalleled earth-sites become veiled.

In *Contributions to Philosophy* Heidegger characterizes this mode of unfolding things and their sites of gathering (i.e. the places where things relate to each other) as "a relation of non-relationality" (2000:92). Basically this odd impression denotes that in *Gestell* things relate to each in manner that they all become similarly orderable standing-reserves. Therefore, when all things are uniformly undifferentiated, they can be equally ordered, calculated, explained, exchanged, mobilized, moulded, and controlled, so that their relation to each other is flattened in a manner where the originary gathering turns

into operational differentiation of beings as uniformly orderable and exchangeable resource. As Malpas writes (2006:295), “distance [...] becomes something entirely taken up in the operation of technology and its calculations”, so that under the mutating, decoding, and mobilizing orderings every-thing can be removed and mobilized from their original place. Technological mode of unfolding is thus a framing of the space between things (the ‘room-making’) so that the place (the site of the thing) is unfolded as nothing other than a spatial position, as an orderable and controllable node in the network of orderings.

The possession of things under the global systems of orderings, however, does not just subjugate spatiality under the figure of growing giganticism of calculation; also time becomes unfolded in terms of rapidity, as a something possessed by the systems out of which the ordering and motion of things is promoted simply for the sake of further command and speeding up. It is no wonder that under such a system of ever-growing efficiency and manipulation, time is grasped as urgent and speeded-up: the efficiency is always directed from the beginning not just toward driving on to the maximum yield at the minimum expense, as it was mentioned earlier, but also towards constant mobilization of things into ever anew returning opportunities (Heidegger 1977a:15; See also Dreyfus 1989:84). According to Heidegger this kind of acceleration does not afford a genuine ontological restlessness in which the metaphysical security of ground is taken away from us, but a “mechanical increase of technical speeds”, a burst of gigantic command of everything to work at desired speed (Heidegger 2000:84–85). Together such calculative functioning of time and space constitute what is essential to the contemporary globalization: the increasing rapidity of time and the calculative framing of the spatial relatedness of things through the planetary-wide networks, both thus manifesting the ever growing and endlessly reaching bent of the power of calculative ordering and making, the functioning of machination. The matter that such power is now globalizing with unseen manner only demonstrates the very nature of how this power works. The enframing of machination, thus, signifies nothing other than a reign of those gigantic and monstrous forces that are able to fundamentally distort and manipulate the whole space of the earth.

Planetary System of Orderings: from Expanding Powers to Frames of Circulation

*Guises and Disguises of Machination: towards the Monopoly of the Struggle
between the Powers of Business Calculation*

In modern technological being we may recover an unrecovered trace of the tragedy: the inexorable reign of ordering, its total drive that leads to the monstrous transformation of our planet, where earth hangs suspended as a mere ball of resources, such unfolding being precisely what remains unrecovered in such a calculative mode of ordering. Modern form of technology, then, contains a mode of revealing that is not merely restricted to technological devices – a revealing that constitutes an epochal intelligibility that is never solely captured with specific expressions, phenomena or guises reflecting it. As a matter of fact, *Gestell* is not just defined out of those essential phenomena that distinguish an age; it is equally an intrinsic tendency towards planetary wide use of things, an outgrowth of the will to dominate beings as a whole. As mentioned above, in *An Introduction to Metaphysics* Heidegger emphasized that even though it is altogether possible to distinguish different world-views and global scale phenomena, they all share, in spite of the differences, the same totalitarian “frenzy of unchained technology”. Accordingly, Heidegger’s comment about such technological worldviews in the 1930s – about ‘Communism’, ‘Americanism’, ‘Capitalism’ and ‘National Socialism’ – should not be considered as obsolete references to the totalitarian past.

The present sub-section will discuss some of these technological powers, the world-views, in order to address the nature of technological unfolding as a global scale transformation essentially related to the major problems we are facing today, in this day and age, from homelessness and alienation to the ecological disasters subsequent especially to the economic globalization. However, before discussing the characteristics of these essential age defining phenomena, it is important to note that Heidegger is not trying to inconsistently essentialize them in order to cultivate stereotypic images like “Americanism” or “Communism” as an *idée reçue*, as a common idea reflecting the fundamental condition of planetary modernity (Ermath 2000:381; See also Feenberg 2005:15–20).

Straightforward views like this could not hide more of their own curvatures. First of all, Heidegger neither aims to show that plural manifestations (Americanism, National Socialism, etc.) are mere copies that stand against their perfect and single essence, nor is he claiming that different derivative figures plainly represent the same essential and original first presence. Thinking of the originary Appropriation of be-ing behind the phenomenon of “Americanism” for instance, is not a quest for the independent and representable essence behind such a derivative, but a search of the historical giving that appropriated its ground out of the abyssal plenitude of be-ing by concealing it. Thus, there is not a singular fixed definition of the essence of phenomena, but only different manifestations that signify our belonging to a particular historical Event, to the historical self-understanding and operational logic Heidegger tries to grasp with his notion about *Gestell*. In fact, this signifies precisely the idea about ‘the thing that things’: a thing is capable of showing the fourfold of its unfolding and hence reflect our epochal self-understanding constituted by the same world-disclosure that the thing and we, mortals, are part of. Basically, then, the aim is to hear and articulate the way things, such as the highway bridge or the World Wide Web, or the claims of a thinker work by hiding their ontological happening.

This apparently means the following: if Heidegger is to be understood as essentialist, he is above all historical and non-metaphysical essentialist. Heidegger’s philosophical thinking evidently leans on the way how he historialized the essential bedrock intelligibilities, and thus both, being and the concrete way of being of human being, by showing their fundamental finitude, by making them finite events. But Heidegger’s thinking equally leans on a showing of how the concealment of such finitude leads to a freezing of particular historically finite modes of unfolding and thus to onto-theological obscuring of finite being as ‘metaphysics of presence’. Accordingly, the pervasive sense of finitely enduring conditions, such as the *Gestell*, does not accrue out of the necessity, but out of the *metaphysical* nature of the way *Gestell* unfolds things by freezing their *presence* into constantly enduring permanency of useability. However, the matter that technological unfolding is a historical destining of the metaphysical tradition does not mean a fatalistic stance according to which *Gestell* is our blind fate, which by reifying the prevailing conditions undermines the possibilities of human action (See Dreyfus 1995:102; the possibility of resistance is further discussed in Chapter 7 of the present work). The notion of *Gestell* rather aims to articulate the current tendency and intelligibility that dominates a diverse set of practices and phenomena crucial for the contemporary late-modern planetary-wide existence.

Accordingly, the problem of Heidegger’s view on *Gestell* is not the technological essentialism in itself. Apparently, as mentioned in Chapter 1, Heidegger defines the essence (*Wesen*) in such a way that it differs radically from the common, more traditional understanding: *Wesen* denotes a finite way being holds sway through our in-direct, but yet necessary, understanding of things through peculiar ontological is- and as-takings. The *wesen* of planetary technology, in turn, is something whose operational logic does not allow its own finitude and limits to come forth, but rather freezes its ground into a condition behind the presence of things. Heidegger thus defines the sameness of unfolding in a manner that is not just historically relative, and further, a destining whose inconspicuous determinative power we could nullify through the peculiar mode of

thinking (*Gelassenheit*), but also in a manner that opposes what Heidegger calls the “identical”. In merely ‘identical’, the difference appears, which means that in ‘sameness’ of unfolding also difference of phenomena remains (Heidegger 2002a:45).³¹

As Thomson clarifies the matter, by objecting Feenberg’s critique of Heidegger’s “technological essentialism” (1999), one should not object the essentialism as such, but the three kinds of essentialism: “the *ahistoricism*, that illegitimately elide technology’s embeddedness within socio-cultural currents that continue to shape it, the *substantivism* that adopt a politically dangerous fatalism by viewing technology as a force completely beyond our control, and the *one-dimensionalism*, that threat all technological devices as one of a kind and thereby preclude any balanced critique of technology’s benefits as well as its harms” (2005:51). Heidegger’s view concerning what is essential for the modern technology (i.e. its mode of revealing) apparently avoids the *ahistorical* stance, as Chapter 3 already showed: in spite of the radical discontinuity based on historically unseen manner through which *Gestell* unfolds, *Gestell* was already destined by the fundamental preparations made by the ‘first beginning’, in particular, by the early Greek notion of *tekhne*. But Heidegger’s stance also avoids the fatalism of *substantivism* according to which technology comes from the metaphysical domain beyond us, hence being a hidden unfolding out of our control, by viewing human beings as beings capable of being attuned to the openness of be-ing. What also remains hidden in technology is its nature as finite grounding that appropriates its clearing of being from the open be-ing by concealing this openness. Therefore, instead of trying to take the technological globalization into our grasp – such drive to control is precisely the logic of *Gestell* we do not control – we can become opened to be-ing in order to transform our ontological relation of it (See Heidegger 1998h:137–138; Thomson 2000b:435–436; 2005:61–68).³²

31 As Warnke shows (2002:317–320), by criticizing the Foucauldian position of Judith Butler, one cannot inquire the “history of sexuality” without having some pre-conception or in-explicated intelligibility about what counts as “sexuality”. It is such background intelligibility that denotes the sameness by virtue of which we are capable of recognizing what may be counted as an expression of sexuality so that such historical sameness of intelligibility is never fully emptied into these expressions that manifest it. Even the stances opposing the essentialism, such as the radical social constructivism, understand the ‘construction’ and ‘non-essence’ as what unites and thus is essential to all beings, hence leaning on particular ontological determination of the sameness of entities. The crucial point is precisely to free ourselves from the ontological conditions that aim to monopolize the enduring manner through which things are unfolded to us, which is to say, that even though sameness as such is a necessity, this does not hold true for particular senses of sameness. In other words, even though entities do not show themselves directly to human beings, but through particular as-takings and is-saying that provide enduring grounds of intelligibilities for entities to appear, we should not freeze these particular intelligibilities, but rather uncover their originary finitude, their happening of Appropriation.

32 In the field of critical globalization studies it has become a commonplace to refer globalization, especially to its inevitability, as a social construction, myth, or rhetoric justification of political ideology. For instance, by arguing that the contemporary economy-driven globalization is (1) fundamentally based on acts of states (thus being something that they could take in control), (2) something that is not radically different from the earlier international forms of exchange, and (3) based on structures and flows of world trade that are not fully global, but limited to the trade between specific relatively self-supporting areas, Paul Hirst and Grahame Thompson argue, in their much cited book *Globalization in Question* (1996), how contemporary neo-liberal globalization is at bottom something we could take in control (cf. Bourdieau 2002). For them, in spite of the rhetoric of inevitability, the contemporary neo-liberal free trade ideology can be replaced with the state-based intervention policy. The existential-ontological critique, however, does not deny the possibility of change, but rather opens it up on a more fundamental level: it shows how globalization is not merely based on neo-liberalist ideologies and rhetoric hiding the uneven market mechanisms,

Lastly, what it comes to the objection about *one-dimensional* essentialism, according to which all technological apparatuses share the same mode of revealing so that such an essentialist understanding eventually leads to a situation where one needs to *either reject or embrace technology as a whole*, the case of Heidegger is not that straightforward. Firstly, even though the aforementioned condition of one-dimensionality may hold true – instead of searching the margins or pointing the differences, Heidegger’s way of thinking traces the centre, the gathering power of being (See Polt 1999:179; Mugerauer 1994:93–94; Ziarek 2002:175–176) – it is precisely the richness of Heidegger’s thought to convincingly show how modern technological devices and seemingly different phenomena grow out from a particular unfolding, and thus from a peculiar self-understanding of an age, that is not just limited to the way modern technological devices work. Secondly, as already adduced above, technological devices are not mere copies that stand against their perfect platonic essences, against the original presence that one could fully represent. We rather aim to hear and articulate the way things work by hiding their original ontological happening (i.e. presencing), by listening how the ‘thing things’, how it reflect us back our ontological self-understanding, the paradigmatic nature of the Event of unfolding (Heidegger 2001d:172; Thomson 2000b:439). Such coming into view of *Ereignis* is not a based on articulation of axiomatic rationalities that define the characteristics of a genus of technological apparatuses, but, as Richard Polt argues (2006:33), a “state of emergency”, a moment that “founds our belongingness by unsettling us”, thus enabling a change in our *existential relation* to things by uncovering the finitude and limitedness of the grasp of prevailing unfolding. In short, the aim of such hermeneutic receptivity to the fluid phenomenological nature of things is not to define the genus or class of particular kinds of things, such as technological devices, but to think the meaning of particular modes of being, such as calculative revealing, that modern technological devices seem to share and reflect in their way of functioning. The motion of thought is not from the technological things to their essential conditions – such thinking would obviously follow the metaphysical logic of thought – but from the pre-conceptual intimation and inconspicuous positioning made by historical understanding towards its articulation.

Moreover, even though at some extent the claim about one-dimensional essentialism of Heidegger’s notion of *Gestell* seems correct, at least in a manner that the points above clarified, in Heidegger’s case this clearly does not mean that we should reject modern technology as a whole. Heidegger does not say ‘no’ to modern technology, but both, ‘yes’ and ‘no’. As Heidegger writes, “we let technical devices enter our daily life, but at the same time leave them outside, that is, [...] as things which are nothing absolute but remain dependent upon something higher” (1966a:54). In other words, we can say ‘yes’ to technological devices, if we at the same time say ‘no’ to the hidden demand they make for us to become insatiable machines of calculation and management, efficiently planning and controlling things as mere standing-reserves of our own needs. We can-

which we should reveal and take into proper control, but rather how it grows from the technological existence toward which we should find a proper relation, a relation that does not anymore show itself through the former ontic manifestations, since they are all based on (technological) mastering and domination. Moreover, such mastering denies the fundamental openness of human beings as the ones through whom the world becomes closed and disclosed in proportion to intelligibility and meaning (more about this in Chapter 7).

not reject modern technology by simply destructing it; what we are capable of is to free ourselves from the grasp of its mode of revealing through phenomenological openness Heidegger calls the “releasement towards things” (*Gelassenheit*) (Heidegger 1966a:54; for a more detailed discussion concerning these three objections, see Feenberg 2000a, 2000b; Thomson 2000a, 2000b, 2005:44–78; Verbeek 2005:61–76). Accordingly, we do not have to reject modern technology as a whole, but to change our relation to the intelligibility their functioning constitutes.

As is evident, in order to discuss how various and mutually dependent phases and forms grow from a peculiar historical intelligibility, from an ethos of planetary technology (or, better, from a caricature of ethos it presents), we need to understand the ‘essence’ (*Wesen*) as something that ‘endures’ (*währen*) finitely, for a time of an epoch, but also as a mode of understanding that cannot be expressed and exhausted through comprehensive concepts. We rather need to participate to such an Event of unfolding, to the historical granting taken for granted. Such participation cannot be solely based on a comprehensive expression of a genus, or a class uniting the group of technological devices, but on a attunement to the unfolding through a deeper saying that aims to hear, show and articulate the unfolding it is part of with a manner that reproduces it through diverse fields where etymologically and connotatively striking words unite in a manner that is revealing but never totally comprehensive. In short, such thinking is an Event of thinking the Event, an articulation of the peculiar sense of ownness the Event outstripped. We simply already belong to a peculiar Event of inconspicuous unfolding, whose finitude is now being veiled by the planetary outcome intrinsic to the metaphysical mode of unfolding of things through technological machination, through ‘enframing’ of their spatial relatedness. Undeniably central and own to modern powers, denoting the manipulable and expanding ways of handling and controlling things as standing-reserves, is that they grow from the operative logic that reflects (and hence reproduces) our modern self-understanding, the epochal revealing. Heidegger’s notions about such total powers of technological uniformity, then, are not just revealing with regard to the question of technology, but also because the contemporary global standardization of the neo-liberal doctrines of economic growth, the universal trajectory for promotion of the Western values based on individual freedom and rights, as well as the globalization of the nation-state apparatus all help to reflect back on what is ownmost to our historical intelligibility.³³

As a monolithic economic tradition with a particular understanding of economic practices and particular positioning of “economic subjects”, contemporary globalization of capitalism in particular expresses its metaphysical totalitarianism and uniform-

33 As Malpas points out, Heidegger does not look to find and represent any unambiguous underlying principles: what is rather brought into words and hence unfolded is a peculiar sense of ownness that participates into the very happening of its saying and thinking (2006:35–36, 58). Language always carries multiple meanings and senses so that even primordial concepts always connect up with each other in multiple ways, thus carrying a varying set of connotations. As Gadamer points out, Heidegger’s mode of thinking does not simply argue through a progression from a concept to another, but rather approaches the same issue from a diverse set of perspectives, each given by the momentary evocations of “striking words” and “intuition flashes” (Gadamer 1994:17). Such way of thinking only grows from the circumstance that finite beings are incapable of presenting all possible strands of semantic webs, and thus does justice to the nature of language as a regulative condition “orientating our progress while remaining unreachable” (Thomson 2005:156).

ity in the devaluation of local, alternative, and marginal practices as “traditional” and “informal” (See Dirlík 1999:8; 2003; Köchler 2000:10; Escobar 2001:153; Gibson-Graham 2002:35; Castree 2004:137). Such a burst of “techno-capitalism”, as Brockelman (2008a) puts it, sees the whole planet as a mere standing-reserve for the endlessly growing power of economic “will” to productize and value all in proportion to their success in such ‘productisation’. In such a Framework, all beings are simply disclosed through the Event in which they are valued, measured, and used according to their competency to be producible. Since this competency is measured in terms of market value, producibility becomes calculated through a process that eventually spans the whole earth as a one big global market place (Heidegger 2001b:112). Thus, all things are simply transformed into commodities for efficient production of profits and accumulation. Even alarming topics such as global environmental change and the destruction and degradation of natural habitats have become significantly relevant only when they are set under the market calculation – either when these ecological topics start substantially affect to, or when they are wished to be affected by (for instance through emission trading mechanism), the growth rates. In both cases, all beings are uniformly mutated into commodities mastered by the calculable price mechanisms. In fact, no other way of measurement is able to enter this system of orderings without spoiling its overall efficiency – they are just “utopians” disturbing the “reality” of the efficient handling that works (i.e. the reality inside the manipulative power of machination). Since these charges of utopianism already place themselves in control of reality and thus in a realm from which all strange (i.e., the *Macht-los*, the “power-free”, and thus all thinking breaking free from the power of machination) becomes utopian, the reality turns into a domain of ‘what(ever) works’ and hence becomes grounded upon efficiency and workability (Dallmayr 2001:261–262).

Under such colonization of calculable price mechanism, the whole globe eventually becomes an area of domination: the metaphysical essence of markets is to bring all beings into a quasi-Darwinian struggle for survival between the powers of business calculation. It is precisely because this survival is based on successful accumulation and efficient commodification of beings, that under the contemporary global capitalism the whole globe becomes conquered for its market. Under such economic malleability everything is established as producible products and hence delivered to the markets in terms of growing efficiency and competitiveness. Out of the colossal competition between the figures of calculation and machination, globalization turns into a struggle between different technological worldviews (Heidegger 1977d:134–135; See also Joronen 2008; Moisio 2008:89–90). Globalization – growing gigantism fuelled by the competition between powers of efficient manipulation – and survival – a struggle to maximize the utility and control of beings under the pre-delineating framework of gigantic calculation – are both manifestations of the operational logic of technological *Gestell*. Consequently, economic survival struggle and the glorification of competitiveness hide the fact that they aim at massive ordering, thus admiring the megalomania of endless growth and expansion. By penetrating and spreading, and hence, by turning all beings under the logic of technological manipulation, the techno-capitalist logic of optimization of productivity and competitiveness that constantly seeks to open new markets by turning things into products of profit making eventually present one of the

ontic realities that have accelerated the globalization of *Gestell*.

In one of his recent commentaries on critical geography, David Harvey worries about a geography that shuts out any mention “of capital accumulation at a time of intense restoration and reconstitution” of such technological power everywhere around the globe (Harvey 2006:411; See Harvey 2005). John Agnew (2005), in turn, has emphasized globalization in terms of hegemony, through which come a set of originally American consumption-based economic practices that form what Agnew calls the global hegemony of ‘marketplace society’. From the viewpoint of being-historical thinking it is remarkable that both of the examples have correctly expressed the metaphysical sense of *Gestell*. The endless extension of consumption-based economic practices and the growth of economic profit maximization, both merely for sake of their efficient maximization, are nothing but guises under which the gigantic calculation makes its appearance. However, underneath such developments holds sway the technological way of calculative rationality and the self-strengthening power of ordering, both making possible the expansion of markets to the whole planet. In fact, the notions of ‘hegemony’ and ‘intense restoration’ already imply the gigantic massiveness of technological being. Accordingly, the ordering and exploiting of beings in terms of consumption and accumulation – for the sake of growing consumption and accumulation – is ontologically embedded in the unfolding of things as standing-reserves in the gigantic way of pressing forth everything “into calculation, usage, breeding, manageability, and regulation” (Heidegger 2000:87). Thus, out of these ontological conditions, that underpin not just the epiphenomenal notions of Agnew and Harvey about the logic of contemporary global capitalism, but also some of the contemporary cultural politics of the environmentalism based on green capitalist orthodoxy (See Prudham 2009), the world becomes reduced to the status of a picture, while the earth of things is set before mankind as nothing but a series of relations for calculative manipulation.

Even though calculative grasp on planetary globe offers flexible networks and accelerating motion, contemporary global capitalism gives them through the commanding figures of market value and profit accumulation. Such subjugation always requires growing control, predictability, gigantic domination, and total manipulation of beings. It hence requires a power that forces beings under the frame of total productability, makeability, and ordering; it requires a gigantic calculation, which in turn is always total by nature, since it does not tolerate any options that could not be used according to its logic. Global spread of capitalism, then, is essentially totalizing in its nature: it offers technization of life, which in turn works as a frame for the struggle and competition between powers of business calculation. No matter how flexible, circular, or moveable the planetary networks are, they are systems of orderings gaining growing control of things.

When the whole earth has been abated to networks of interchangeable linkages, there are not just subjects facing the objects, but rather a global nexus of orderings, a pure relational and interchangeable functioning between entities under constant mobilization. In other words, the gigantic circulation, processing, mobilization and exchange of energies, materials, information, needs, capital, products and people flows are all parasitic to the ordering of things into standing-reserves, and therefore, to the technological system of calculative orderings. As Heidegger puts the matter through his discussion of

forester in *The Question Concerning Technology*, “the forester who, in the wood, measures the felled timber and to all appearances walks the same forest path in the same way as did his grandfather is today commanded by profit-making in the lumber industries, whether he knows it or not” (Heidegger 1977a:18). Most of all, the forester, like the hewed wood, is entangled to the networks of profit-making from which they have their standing to be on call for flexible use, mobilization, and ordering. Out of such flexible networks of orderings, forester 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”.

In such process of expanding distribution nature, as Heidegger writes in *Traditional Language and Technological Language* (1998h:137), is “developed into various, mutually dependent, phases and forms”: “the energy that is locked to nature is unlocked, what is disclosed is transformed, what is transformed is reinforced, what is reinforced is stored, what is stored is distributed”. Since such flexible and malleable ordering of entities takes its fuel from the gigantic calculation – from the ever-growing reign of growth, accumulation, efficiency and speeding up – beings are eventually unfolded through the field of relations that are torn apart from the earth. In other words, out of their manipulative grip these relations do not let the earth aspect of things to come forth in terms of its own (i.e. self-emerge). Accordingly, things become resources subjected under the technological manipulation and thus victims of machination, but above all they are forced under the functional clarity of technological rationality that sets things ready for the orders of profit-making.

Given the ongoing process of globalization, and especially the global economic standardization, Heidegger’s notion about the struggle between 20th century’s world-views over planetary control evidently carries significant lessons for our time. Perhaps one could say that the “struggle of world-views” to which Heidegger refers at late 1930’s has turned into a struggle between forces of business calculation (1977d:135). The fact that such business powers are now globalizing even more rapidly and extensively than ever, and reaching *over* the stratosphere as well, is clearly an outcome of growing efficiency, pervasive, and totalizing gigantism, and self-strengthening positioning of calculative manipulation. Altogether, the power of ordering functions out of multiple guises, because its calculative logic guarantees the whole of beings in advance according to its mission of efficiency, while seeing all strange simply as something not-yet-being-taken-in-control. Technology apparently does not just involve the ‘dangers’ of the total oblivion of open be-ing and hence an oblivion of the nature of its own happening, but also a danger of becoming a global totality that lets no other modes of revealing to emerge. Thus, it is not that every thing on the planet is now determined technologically; *Gestell* is rather a *drive*, an intelligibility of expanding power, which unfolds everything under its total and limitless reign, hence increasingly subjugating different things under its logic of constant optimization. It is out of such instrumental serving of greater efficiency that calculative rationality of *Gestell* eventually unfolds the *circular* functioning that is hidden to modern technological intelligibility: the production-consumption cycle, the circuit of capital, the organization of any arrangements for the sake of their further ordering, the will that wills its own power and strengthening, the elevation of the pursuit of goals into fundamental goal itself, the indefinite circulation of the

stocked energy, the ever-more-efficient accumulation of profits, the eternal growth of whatever is growing, the inexorability of the limitless reign of power, and thus the ever-expanding networks of orderings. Just like the outbreak of total gigantism that tolerates nothing outside of its own logic, circular strengthening is the ultimate way being holds sway through the variety sets of contemporary phenomena, including the perhaps most decisive global power of our time: the expanding and pervasive economic power of profit-making that subjugates things, in proportion to their market value, under its total logic of accumulation.

Circular Functions of Power: Calculation as Nihilism of Spatial Ordering

Now that it has been shown how the rise of the expanding world-views, from Communism to National Socialism and contemporary global capitalism, is inevitably connected to the technological unfolding, it is possible to deepen our understanding concerning the operational nature of self-strengthening and self-overpowering power of machination; a power, which eventually constituted the process of overpowering conquest of (planetary) space by calculating and arranging things as functions according to its own power. Globalization evidently is not grounded upon machines with ability to annihilate mammoth distances, but upon calculative systems of orderings gaining enhanced and broadening control of things through the nullification, abolition, and homogenous levelling of spatial relations of things into orderable networks. As a reserve for this manipulative power, the earth upon which man dwells turns into a conquered globe, into a measured planetary ball subjugated under the networks of orderings as well as moulded into controllable framework of uniform distancelessness (Heidegger 1973b:4; Kisiel 2001b:246). The functional rationality of these planetary-wide networks of orderings – the implicit order to spread and increase – in turn is a derivative of the dynamic and circular character of self-strengthening and self-overpowering power of machination. Power of machination, then, does not just order beings into constantly present standing-reserve; it also forces beings into gigantically growing, circularly functioning, and remoteness abolishing standing-reserve.

Accordingly, it is not just the manipulative levelling of all beings into uniformly makeable reserve, but added to this, the circularly heightening nature of calculative ordering, which holds sway, for instance, through the global hegemony of dissolving all things into calculated market value through the mantras of competitiveness and growth (See Haar 1993:80; Heidegger 2001b:112,124). Such guises through which the gigantic calculation makes its appearance above all help to show how *Gestell* truly is a way of unfolding that functions by setting things available for its own circularly extending logic. The ongoing march of neo-liberalism is an example *par excellence* about the implementation of the power of machination: when all things are made producible by the manipulative power, and thus when all things are merged into calculated market value, the whole planet turns into a resource for manipulative powers of production and consumption – into a global market place under the networked chains of strengthening orderings of production and consumption. The circular and gigantic imperatives of globalization then rest upon one specific detail: the historical dynamics of how power

work in contemporary world. The present sub-section aims precisely to show how the functional intelligibility of planetary system of orderings is fuelled by the ever-reaching, ever-growing, overpowering and self-strengthening power to master and order, by the will that wills more of its own power. It also describes how such an arbitrary functioning of power creates a “horizon of meaninglessness” through its fundamental goal of evermore efficient handling and management, where things do not come forth on their own, but as uniformly available reserve of use.

How then, this technological might of ordering functions in its way of ‘making-room’ (*Einräumen*) through its global appearance, as a peculiar happening of space as the in-between of things in obscuring clearing of planetary *Gestell*? Apparently, by denying the shine of the four elements of the clearing; but how? In *Nietzsche* lectures Heidegger argues that the emergence of the ordering power of machination is primordially connected to the will and thus to willful commanding. Under the calculative rule of *Gestell* it is not, however, plausible to ask who or what wills – it is the technological will to power that wills its own strengthening, when we humans only participate on this manipulative revealing of beings. The commanding and the networked system of orderings constitute the position of ‘will to will’, a position of will willing more of its own power (Heidegger 1991c:151).

As already emphasized in the beginning of Part II, the power of machination is always insatiable on itself, therefore always increasing and securing its own grasp of control. Power does not just preserve its established orderings, but also settles ever-expanding circles of growth through a securing, where the power of ordering tries to strengthen its own orderings evermore. The power of ‘will to will’, then, creates a relation of ordering, where all things are levelled off into interchangeable resource of willful orderings. It is this pure relational and interchangeable functioning of the connections between things in the calculative system of orderings that sets *space* ready for the use of manipulative orderings and so drives forth the colossal circulation of information, products, consumption, energy, capital, etc. As an expanding drive towards global, *Gestell* becomes pure cybernetics, an organized system of arrangements, where all things are unfolded as makeable, forced under the frame of calculative functions of manipulative power, and thus where the whole space of the planet is framed, consumed, and mobilized out of the networked orderings of things. In short, when things that are places are grasped in term orderable standing-reserve, they open up spaces in such a way, that the spatial separation of things happens solely for the sake of optimized ordering. Such moulding, then, does not allow for the clearing of things to come into its own, to refer back our historical intelligibility of being. Hence, this power never questions its self-strengthening and self-overcoming logic of manipulation, since it would be against its own operational rationality.

Although the commanding character of power points out the ultimate superiority of ‘will to will’ as well as reveals the operative intelligibility of power to circularly increase, strengthen, and expand – i.e., the function of power of machination to empower more of its own power – from a viewpoint of globalization the functional clarity of power in terms of calculative rationality is perhaps even more decisive. Functions of arbitrary power of machination are understandable and operative plainly through a calculating grip on beings. It is the calculation that provides a gigantic and monstrous way to flex-

ibly measure, manipulate, and order things evermore; that is, an operational intelligibility with no other ends than further ordering and calculating. As already pointed out, calculation is not grounded upon numbers, but better, the quantification and therefore also the numeric control of beings are both grounded upon the quality of gigantic. It is the gigantic ordering behind the calculative logic it proposes that is the profound issue here. Giganticism, however, does not just present a primordial qualitative determination of the calculative possibility to organize beings; the gigantic also refers to the spatial aspect of calculation, to the planetary effects of growing power and control-reaching calculation. The gigantic thereby signifies an ordering condition of unlimited calculation, a possibility to flexibly and unboundedly manipulate things through uncountable number of guises casting their practices upon the earth by conceiving it as a mere resource of planetary globe. The nullification of space through a process of globalization is simply an outcome of the outbreak of the calculative logic of self-strengthening power constituting a will that evermore wills more of its own power.

In its way of destroying the earth, by changing it into errant planet, into a globe in astral universe without a place for dwelling and making manifest of the happening of be-ing, technological ‘becoming of eternal strengthening’ opens neither paths nor possibilities, but a profound nihilism of calculating. As a calculative enframing and endlessly growing giganticism of the will, *Gestell* does not offer any specific goals. It neither denies any specific goals, but simply gathers them into a system, where the only goal is the optimal organization of goals for the mere sake of their efficient and flexible organizing. Therefore, it would be indeed too hasty to say that nihilism only means that all goals are gone. Perhaps the greatest expression of technological calculation occurs when goallessness is first refused, and when suddenly one believes one has goals again. In such nihilism calculative setting up the pursuit of goals – for our “culture”, for our “nation” or for “mankind”, in the forms of nationalism or the global regime of neoliberalism, for instance – is itself elevated into a goal (See Heidegger 1991:176; Heidegger 1993c:244).

When the arbitrary erection and mobilization of all values comes to power by dint of enframing, all meaningful horizons are simply ordered under the calculative cast of enframing. As such, enframing becomes capable of appearing around the globe in various guises and disguises of value erection and entrenchment (Heidegger 1977d:135; Kisiel 2001b). Furthermore, since the project of boundless calculation now unfolds multiple phenomena by flexibly using them according to the absence of all other ends except the end of self-growing ordering, values can always be created and dismantled over again. When the value of things is opened under the decision and estimation of human beings, all beings have their standing under the power of will to will. Heidegger’s point then is rather simple: “every valuing, even where it values positively, is a subjectivizing” (1993c: 251). Why? – Simply because “it does not let beings: be”, but values them in proportion to its own forceful power of making and using. Heidegger’s thinking, then, is not against values on behalf of nullification and nihilation of them – both of these figures rather belong to the realm of willfull machination – but it rather questions the nature of calculative and willful valuing, where all values are undermined under the fundamental goal to optimize the means to produce whatever ends we wish to value. Heidegger’s thinking of the nature of technological nihilism and value-creation simply

unfolds their calculative and nihilistic origin: the only goal of willfull power of machination is to always come back upon itself, and thus to create a circular movements of heightening, where the value of things can be ordered, mobilized, decoded, and re-created ever anew.

As it has become evident, the profound nihilism of technological thinking is grounded upon circular functioning of calculative orderings, the operational logic of *Gestell*. As Haar writes (2000:156), “what is doable ought to be done for the sole reason that it is doable” – *Gestell* demands functioning that expands by eternally returning back on itself “in the absence of attainable ideals and idealities”. Nihilism then is not grounded upon simple lost or creation of values, these are just mere symptoms, but upon three fundamental conditions: *firstly*, upon calculative gigantism according to which reason concerns only means not ends (ends are arbitrary subjective choices); *secondly*, upon manipulative logic of machination that makes all things useable reserves (for arbitrary will managing things as efficiently as possible in order to receive its arbitrary goals); and *thirdly*, upon constant revaluation based on total makeability of endlessly returning technological will to will. While the manipulative power of machination makes all beings useable for the exploiting calculations, the circular-tautological structure of calculative ‘will to will’ puts these things under the circles that order them for the sake of optimal and flexible use. It is for these reasons that values, as they are abandoned or created, are not the true end: true end in such nihilistic valuing is the process where the fundamental goal is the more efficient technological production of whatever arbitrary ends we wish, such process leading to a strange aimlessness of technological modernity based on arbitrary valuing, where nothing endures permanently, but the will that wills itself at the expense of every value (See Heidegger 1973e:101). In this circular returning values are not the fundamental end – circularity between creation and abandonment rather introduces a process, where every goal is denied and admitted only as means of will. Thereby, nihilism rises from the calculating circles of ‘will to will’ where every-thing can be mobilized to take the place of other things in planetary networks in a manner that completely darkens their originary sites of unfolding. Such circles of orderings are simply capable of taking advantage of all values and meaningful horizons by using them by means of its own imperative of calculative optimization. Perhaps for this reason Heidegger holds a bit flatly that “thinking in values is the greatest blasphemy imaginable against being” (1993c: 251).³⁴

Circularity of the ‘will to will’, the manipulative haunt for the strengthening of

34 It is crucial to note that Heidegger is clearly not against the ethics; according to him the danger of contemporary epoch of technological machination is precisely the end of man as ethical being (e.g. Young 2000:200). This all comes back to the notion that Heidegger holds that *ethos* denotes first and foremost an abode, a dwelling place (Heidegger 1993d:256). Therefore, if *ethos* means the site in which man dwells thus being able to question the prevailing self-understanding of being, the “ethics” should equally mean a pondering and thinking of this dwelling place of human beings. Thinking of the prevailing happening of being, then, is in itself original ethics, even though this kind of thinking moves within domain of ontology (Heidegger 1993d:258). Accordingly, modern technological rationality, which is concerned with the efficiency of means and thus seems neutral in proportion to the value of different ends (i.e. it claims to be instrumental and value free) contains an ethical dimension in the ontological level of unfolding: it generates calculative modes of domination that suck everything to their systems of total orderability, the *Gestell*, hence hiding their ethical dimension of manipulative systematization of reality (See Feenberg 2005:12–15). Moreover, since “ontology proceeds ethics”, new *ethos* can only rise from the new way of unfolding and understanding what humans and all other beings fundamentally are (Zimmerman 1994:109).

power, evidently is a condition found within the planetary nihilism of value ordering – within the strange aimlessness and homelessness produced by alienating forces of technological modernity and capitalism against which the critique of the modernity, from Marx and Weber to critical theory of Frankfurt School and Žižek, often finds its standpoint (See for instance Feenberg 2005:12–15; Brockelman 2008a:24–28,61–69). However, as already mentioned, such calculative optimization of means in technological rationality is also a condition leading to multiplicity of scattered phenomena from economic commodification and market-valuing of all (from culture to nature) to the politics submissive to the massive planning and bureaucracy. As Herbert Marcuse writes in *One-Dimensional Man*, the domination of technological rationality is an endogenous and inherited force of capitalist society: “one now finds herself thrown into a capitalist totality”, where “domination perpetuates and extends itself not only through technology but as technology”, that is, into technological existence that is the main source of alienation in contemporary societies (Marcuse 1964:158; see Feenberg 2005:85–88). The completion of metaphysical reasoning evidently takes place in terms of flexible and circularly heightening technological rationality of calculating: technology is a metaphysical project because it does not just concern a domain of machines, but all domains of reality and hence the planetary earth as such.

As it has become evident along with the present sub-section, geographical implications of circular, extending, and insatiable power of machination are substantial. The emergence of planetary condition is endogenous to a force specific to technological unfolding, to a force that orders things to interchangeable positions in flexibly formable networks. Such force of calculation thus proposes overpowering conquest of the space of the earth through the networks of orderings it cast upon it – the networks of broadening, self-strengthening, and self-guaranteeing ordering of things through a nullification levelling of space. Under such flexible placement and planetary mobilization things are hence treated as nodes that can be ordered for mobilization and production, such placement thus constituting an unfolding that fundamentally covers up its own mode of happening, the fact that it unfolds all beings under constant technological improvement. It is the functioning of everything and thus that this functioning drives further towards greater perfection of functioning, which hides the finitude of its own happening. Hence, the calculative thinking is always measured in proportion to the success of its own domain of grasping: the drive of calculation always neglects those aspects where it fails by dealing them as elements that only require more extensive technological processing. Altogether, technological machination does not realize its own limit, that what it is incapable of using up. It is precisely such ontological *limitedness* that the technological rationality of *Gestell* fails to recognize: when space becomes limitless extension for which no place (or thing) can serve a limit, not just the sense of limitedness and finitude are overthrown, but also the planetary order of things as uniformly undifferentiated resource is able to emerge. *Gestell* works like a negative of *Ereignis*: when *Gestell* unfolds everything through its self-secured and self-guaranteed Framework of ordering, *Ereignis* allows a shining clearing to emerge, thus letting prevailing unfolding to come forth in a manner that shows its limitedness as a finite Event (Figure 2). At the same time, even though the omnipotent *Gestell* conceals the finite *Ereignis*, it is *Ereignis* that makes *Gestell* possible: *Gestell* abides precisely by obscuring *Ereignis*, by channelling

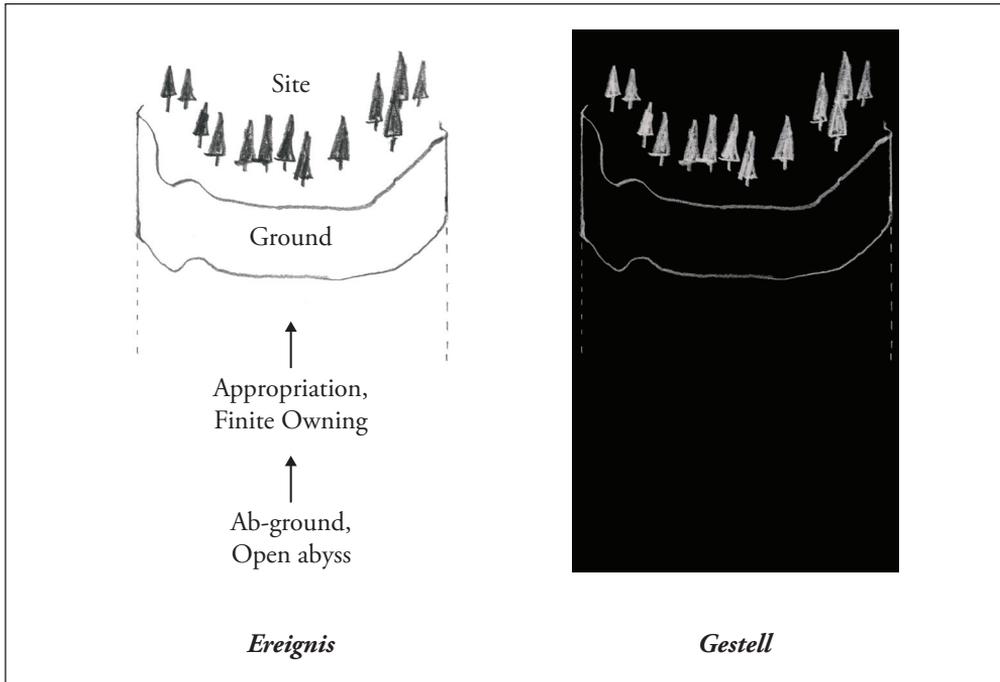


Figure 2. *Gestell* as the negative of *Ereignis*.

the finite eventuality into incrementally strengthening legitimacy of calculative ordering.

Accordingly, *Gestell* offers an '(un)world (of) picture' by concentrating merely on flexible ordering and use of things. The broader danger of the intelligibility of *Gestell* lies precisely in its way of forgetting its ownmost condition of unfolding – the finite happening of be-ing that allows all sites of gathering – and thus, in a violent and manipulative conquest of earth and human dwelling with industrial massiveness of producing-consuming-distribution, and self-regulating technologies of megalomaniac ordering and calculating. However, as Heidegger writes, “where danger is, grows the saving power also”: oblivion is not fatal nor the ‘will to will’ our opaque destiny. As Part II of the study has shown, the turning from the destining of *Gestell* to its articulation as *Ereignis* is not a shift from technological world to a completely other one, but a recognition and articulation of the ontological underpinnings of our technological mode of being, a thinking that lets the prevailing mode of being to come into its own by showing its limits, its finite happening of intelligibility. However, in order to further loosen the grasp of *Gestell*, the next genealogical part of the study (Part III) aims to think through the history of the emergence of conditions that frame the planetary conquest. Such loosening takes place by first returning to Nietzsche’s thinking and most of all to what was left unthought in his thought: the hidden determination of the technological logic through the unthought condition of ‘will to will’. After all, it was through such unthought prerequisite of ‘will to will’ that Nietzsche became the last metaphysician, a thinker who completed metaphysics by overturning its Platonic origins, but who also offered a ground for the contemporary boost in planetary thinking by postulating a no-

tion about self-guaranteeing and self-strengthening will to power. It is then the Western history of being, which works as a destining legacy, as an effective force behind the technological thinking now definitive for an entire globe.

PART III
Completion: Being-history of
Planetary Space

Beginning and Incubation of Planetary Unfolding

Introduction: Legacy of Oblivion and the Hidden Preparation of Planetary Age

With Nietzsche's metaphysics, philosophy is completed. That means: It has gone through the sphere of prefigured possibilities. Completed metaphysics, which is the ground for the planetary manner of thinking, gives the scaffolding for an order of the earth which will supposedly last for a long time. [...] But with the end of philosophy, thinking is not also at its end, but in transition to another beginning.

–Heidegger in *Overcoming Metaphysics* (1973e:95–96)

What is conservative remains bogged down in the historiographical; only what is revolutionary attains the depth of history. Revolution does not mean here mere subversion and destruction but an upheaval and re-creating of the customary so that the beginning might be restructured. And because the original belong to the beginning, restructuring of the beginning is never poor imitation of what was earlier; it is entirely other and nevertheless the same.

–Heidegger in *Basic Questions of Philosophy* (1994:41)

These few sentences perhaps already collect the essentials of the present third Part of the study: the connection between the preparations made in the history of being, and out of these, the possibility to resist, loose, and release the ontological bind of the planetary operations of *Gestell*. Withheld between two decisive moments, one determined by the beginning of Western thought – the first beginning of metaphysics – and the other now prepared – the other beginning of *Ereignis* – the abandonment of being eventually culminates to the dominance of the manipulative way of unfolding things as standing-reserves ordered and set ready for mobilization, manipulation, and use. By following such a path, whose planetary end seems long ago decided, the first chapter of Part III (Chapter 6) shows how the contemporary planetary unfolding of space is fundamentally determined by the series of preparing but yet unique epochal mutations, by the ways being and time-space have took place as a series of finite Events of unfolding. Without delimitation, however, this would be a task *force majeure*: already the amount of pages in Heidegger's detailed corpus concerning the legacy of Western metaphysical

ways of thinking is overwhelming. The focus thereby is on spatially significant aspects of the genealogy of planetary technology, on those conditions that have paved the way for the contemporary planetary operations of *Gestell*, in particular for its operative logic of calculative rationality.

The present sixth chapter starts by discussing the genealogical aspect of planetary technology by explicating what could be called the three decisive moments in the history of being: the first preparation and beginning made by the early Greek thinking (especially through their understanding of *tekhne*), the crucial maturation and epochal mutation that took place during the rise of modern times (especially the rise of the calculative unfolding of space in the beginning of modern age), and the final preparation of *Gestell* through Nietzsche's notion of 'will to power'. Even though these crucial mutations are altogether approached in a very Heideggerean manner, that is, through a dialogue with past thinkers, philosophers such as Nietzsche or Descartes are not to be understood as mere subjects with philosophical views – as a "herr Nietzsche" or "herr Descartes" – but above all as figures in the preparation of the modern technological epoch. Heidegger's comments on specific thinkers then do not concern the individual, or the individual destiny, not even the importance of genius of their philosophical insights, but above all the way one bearer belongs to the history of being: "these thinkers are what they are insofar as being is entrusted to them in such a way that they utter being, that is, utter *the being of beings* within metaphysics" (Heidegger 1991c:3,188). In other words, it is the veiled history of being that is latently manifested through the thoughts of these thinkers (as the 'unthought') and their metaphysical expressions, metaphysics here denoting particular oblivions of being, mutations in onto-theological groundings, that step by step have prepared the planetary manner of thinking, a thinking that so presents an logical outgrowth of the legacy based on onto-theological mechanism of oblivion.

As Stuart Elden has specified, it was above all a specific calculative sense of space, first emerging in the late medieval period, that eventually prepared a way for the contemporary technological conquest of planetary space, the globalization (Elden 2006b:55). Moreover, I would add, it was also a certain dynamics in early Greeks understanding of *phusis* and *tekhne*, which through the inter-epochal mutations eventually turned *tekhne* into manipulative power of willful ordering, into a technological condition behind the planetary-wide operations of machination. Therefore, in order to understand the emergence of contemporary globalization, we need to explicate, not just the emergence of peculiar sense of calculation (as the gigantic quality of machination), but a succession where the power of willfull commanding emerges to the heart of what as an old has defined the production of artefactual things, to *tekhne*. It is in such joint emergence of *tekhne* and arbitrary will, where the early notion of *tekhne* turns into global spread of the technological ordering of willfull calculations in a manner that the *phusis* (i.e., what produces itself by *nature* and for which *tekhne* had previously been subordinate to) turns into a mere standing-reserve set ready for the operations of calculation. When the first three sub-subsections after the present introduction discuss the origin (i.e. 'the first beginning') as well as those crucial changes that eventually led to the rise of the planetary Event of technology (i.e., the rise of the calculative understanding of space in modernity as well as its boosting through the unthought of Nietzsche, the self-overcoming

power of ‘will to will’), the fifth sub-section deepens our understanding about the spatial implications of such turns, especially in proportion to the fundamental change between the Ancient beginnings (its definitions remaining in power through the Middle Ages mostly by virtue of Aristotelian tradition) and the modern take over of calculative understanding. The last sub-section in turn concludes the genealogical part of the study (Chapter 6) by discussing the relation between ‘first beginning’ and its planetary end in terms of a change of basic dispositions, from early Greek wonder to the planetary orderings of late-modernity.

The present Chapter 6, however, does not merely aim to show how the historical constitution of prevailing ground of intelligibility, and hence, the limits/conditions behind the planetary technology lead to oblivion of be-ing; its task is also critical. Chapter 6 works, as already discussed in a number of places, as a critique of the ontology of the present, as critique of the ontological conditions whose power hide their fundamental happening against the open be-ing, hence veiling their own limitedness and historically finite nature. Accordingly, by loosening the grasp of the conditions of present intelligibility, the Chapter 6 also paves the way for a discussion of ‘other beginning’ in Chapter 7. As a last chapter before the closing remarks, Chapter 7 already draws together some of the main themes of the whole work by discussing how it becomes possible to loosen the power of prevailing unfolding by resisting the planetary drive of the power of *Gestell* through a power-free (*Macht-los*) thinking (*Gelassenheit*) that releases a peculiar dwelling allowing the constitutive earth-sites of finitude to come forth. Altogether, then, the present Part III of the study aims to release the hold prevailing intelligibility has on us through the two important dimensions of constitution it, as a ‘metaphysics of *presence*’, tries to cover up: its *historical* preparation and finitude, and the *futural* letting-be of the openness.

*Final Preparation of Completion:
Nietzsche’s Will to Power as Technological Thinking*

Heidegger’s discussion of Nietzsche’s understanding of the ‘will to power’, especially in his four part collection of *Nietzsche*-lectures, constitutes an important part of Heidegger’s overall critique and overcoming of the Western tradition of metaphysical oblivion of be-ing. Heidegger does not understand Nietzsche, for instance, as a political thinker, but above all as a metaphysician. For Heidegger Nietzsche’s notion of will to power sustains and empowers all beings according to its manipulative imperative, and thereby, in spite of Nietzsche’s own certainty, does not propose a non-metaphysical stance, but on the contrary, something still operating in a metaphysical disposition (cf. Heidegger 1991d:199–201; Joronen 2008 602–604). In fact, Heidegger goes even further by claiming that the ‘will to power’ is an essential stage of what constitutes the completion of the history of metaphysics: under the unfolding of being as power, beings are revealed as makeable, as something dragged under the power of willing and human machinations (1991c:161, 171). It is the power of manipulative making that eventually became the very thing, which on the one hand positioned us as willfull commanders, but on the other hand ordered beings through us under its own calculative

rule. For Heidegger the central notions of Nietzsche, the ‘will to power’ or the ‘eternal recurrence of the same’, present nothing but a dawn of technological revealing: they latently manifest the sense of increasing and heightening power and willfull machination. The contemporary commanding of beings as framed stock of orderings, as well as the massive conquest and nullification of space through the networks of orderings cast upon it, and the intensification of time out of the accelerating rapidity, are all an outgrowth of the willfull power manipulating beings according to its calculative functions.

While much of Heidegger’s discussion about Nietzsche is connected to the idea that Nietzsche’s thinking and especially the unthought of his thinking, the ‘will to will’, presents an endpoint of metaphysics, at the same time it is evident that rather than being a plain figure of the end, Nietzsche presents a point of consummation, a last pawn in the maturation of metaphysics towards planetary technology. Thus, Heidegger seems to be thinking that Nietzsche did not just prepare the intensification of planetary technological, but also bore a close relation to, if not a plain manifestation of it. For Heidegger, then, Nietzsche is an important figure for a number of reasons, not least because Nietzsche presents the last phase of Western metaphysics, where the whole history of metaphysics becomes turned upside down and thus towards its technological end, but also because eventually within globalization – under the auspices of manipulative power of ordering, where any incident whatsoever can be globally ordered at wanted speed – the whole planet becomes conceived as a nothing but a framework ordered and possessed under the wilfull power of technological ordering. Heidegger’s overcoming of Nietzsche is thereby especially engrossing in the way he shows how the emergent drive towards planetary domination of calculation actually shares a common foundation with the unconditioned anthropomorphism that Nietzsche articulated as a form of “will to power”, though in such a way that the *Gestell* is not rooted to the “Cartesian subjectivism”, as Žižek for instance interprets when opposing Heidegger’s view on technology (Žižek 1999:4), put the other way around. *Gestell* rather pushes the relation of subjectivism and objectivism into their extreme, in such a way that it exceeds the power of subject-object relation by moulding all things into orderable standing-reserves, while at the same time allowing such a subject position of ordering to emerge as a derivative of its logic of ordering.

Nietzsche expresses his understanding of beings as will to power perhaps most lucidly with his famous words about the death of god. “God is dead”, “we have killed him, you and I”, “all of us are his murderers”, says Nietzsche’s madman (Nietzsche 1971:95). This of course is not a mere theological expression, nor hatred between world-views, but something more significant. God – the basis of collective life – is killed by all of us. Nietzsche’s madman continues: “What did we do when we unchained this earth from its sun?” For Nietzsche then, loss of meaning and direction – the death of god – is a historical consummation, a condition of modern epoch, which in spite of its nihilist condition also liberates the “free spirit” to create his or her own values (Taylor 1991:67, 69; Dreyfus 1993:292; cf. Girard 1996a:244–245; Girard 1996b:72–273). In short, for Nietzsche nihilism also enables its overcoming in pro-valuing active creation of values, through a position of ‘Overman’ (or ‘Superman’; *Übermensch*) that follows the ‘will to power’ constitutive for beings. This kind of “active nihilism” of Nietzsche accepts the disappearance of old transcendental values while taking new values from the domain of

beings, from the domain of sensible and becoming. Instead of the transcendental realm of “Gods”, Nietzsche understands beings as pure power that drive towards the increase of their own power. Accordingly, it is such power that is let to posit new values through the highest form of the mastery of pure power, the ‘Overman’.

Heidegger, however, holds that there is more to it. As already mentioned in the previous chapter, for Heidegger nihilism evidently signifies a technological phase of metaphysics (Heidegger 1998f:296–297, 307).³⁵ Nietzsche’s thinking evidently signifies the final planetary phase of active nihilism that gave the ground for an order of the planetary homelessness and calculative aimlessness of technological thinking. According to Heidegger the nihilism of contemporary technological epoch, contra Nietzsche’s effort to overcome it, is precisely characterized by such active nihilism that does not simply reject all values, but better, creates and machinates beings in terms of constantly revaluable and decodable standing-reserve. In Heidegger’s view, then, through modern technological nihilism all things become unfolded so that they are set in front of us as a stock for the willfull manipulation and ordering, and hence unfolded through a Framework, where the valuing signifies nothing but the operations of ordering will that, through the constant revaluation, circles around itself by willing more of its power. In a sense Heidegger continues the Nietzschean project of overcoming modern nihilism, but in a manner that sees Nietzsche’s effort as presenting the most rigid and vulgar sense of technological nihilism.

Accordingly, for Heidegger the essence of nihilism is never defined in terms of a deletion of values or as abolition of power, but in term of the opposite, as a drive towards the power that can manipulate all. As Hemming writes, such “nihilism is itself the assumption that every thing, already essentially valueless, [...] calls forth and demands devaluation for the sake of revaluation” (Hemming 2008:245). In the heightening drive of the strengthening power, all things are to be ascribed as a value all over again. Hence, things are not let to emerge according to their own self-manifestation, but better, when the value of beings is opened as a stock for a decision and creation, all beings have their standing under the power of will (Heidegger 1993c:251). Will becomes a glorification of power (*Macht*), which makes all beings do-able (*Machbar*) and orderable, and is thereby rooted to the technological set-up of machination (*Machenschaft*). Apparently, the manipulative construction and nihilist valuing of beings came to power precisely through the rise of the technological machination and its calculative computing: eventually the value of all can be calculated, created, and manipulated like the decoded information in systems of pure orderings, that is, as an undifferentiated collection of entities uniformly set ready for the expanding desires of will. By ordering everything to be makeable and disposable value, the bottomless ‘will to power’ of Nietzsche does not escape the nihilist condition of technological computing, but becomes a sanctification

35 However, time to time Heidegger seems to be claiming that nihilism is something that defines the whole history of metaphysical mutations and thus the whole legacy based on the forgetfulness of be-ing. As such, metaphysics would always present some sort of nihilism, which means that fundamentally nihilism names the whole metaphysical tradition that has forgotten the abyssal be-ing and its happening (Krell 1991:260; Malpas 2006:279–280; Schatzki 2007:27). If understood this way, all metaphysics, ever since the first beginning and all the way to the end of metaphysics as technological machination, have had a nihilist element, even though in the last stage nihilism rises to power with an unparalleled and total manner: as planetary nihilism of active production of undifferentiated standing-reserve.

of such metaphysics of ordering.

While for Heidegger Nietzsche works as an epitome of the present historical situation of technological nihilism, Heidegger's reading of Nietzsche is of course a matter of controversy telling perhaps more about Heidegger's than Nietzsche's philosophy. As many commentators have suggested, Heidegger's reading of Nietzsche seems rather reductive and hardly does justice for Nietzsche's thinking as such. It may be even possible that Nietzsche's rejection of Platonism was actually one of the major influences of late Heidegger's critique of the Western tradition of metaphysical thinking (See for instance Lambert 1974a:353–376, Thiele 1994:468–490; Inwood 1999:141). As Gadamer writes, it is almost as Heidegger does nothing but rediscovers himself and his thoughts throughout the history of Western thinking (1994: 165). In some respect, Gadamer's claim is adequate, since Heidegger apparently does not attempt to read the history of what was present, but the history of the forgotten unfolding of be-ing, the hidden truth about the happening of be-ing. In fact, it is precisely for this reason Heidegger's reading of Nietzsche is also adequate: rather than corresponding Nietzsche's thoughts for the sake of themselves, Heidegger's overall attempt is to uncover what remains hidden and unthought in Nietzsche's thinking: the will to will that prepared the planetary technology of ordering to come about.

When Nietzsche interprets the historical consummation of modernity as nihilist demise of old values, as a situation he tries to overcome by positioning new values that do not come from the gods (whom are dead now) but from the power of beings, he is unable to find a fundamental trait of the metaphysical projection that underpins the contemporary situation of technological nihilism. With such "active nihilism", which accepts the situation of a demise of old values – the death of god and thus the disappearance of the transcendental sources of value – but interprets power of beings as sustaining new values and the 'superman' as the highest form who goes beyond the present by following the way power always surpasses itself, Nietzsche identifies only beings and their increasing and circular becoming as will to power. Even though Nietzsche does not seek the essence of permanent being, but better thinks being as "empty vapour", he thinks the nature of beings as such and hence as whole. Eventually, will to power becomes something that denotes the ontologically frozen essence of beings. The will to power *is* above all understood as the essence of beings, the being of beings as such (Heidegger 1991c:163, 189; cf. Schatzki 2007:26–27). Therefore, if it is simply thought that all goals and values are gone, or that now human beings overcome nihilism by defining their own values, nihilism is not grasped fundamentally enough. Instead, being becomes trapped in a structure where the increasing power of willing constantly secures its own increase, and thus the truth about the way being unfolds remains in oblivion. In other words, the Event of being, the presencing unfolding that lies nearest but is veiled in all understanding of beings, remains bogged down in a metaphysical projection that grounds things upon eternal condition of will to power.

This all comes down to the matter that, since the dawn of Western thought, being has been understood as a permanent endurance. Being has simply meant continual fixity, when becoming has served the opposite of the stable being (e.g. Heidegger 1984:25–26; 1977a:30). Although Nietzsche, contra Plato, evidently prefers becoming over the "dead being", the "empty vapour", he is still retaining one of the most

deep-rooted metaphysical distinctions between stable and timeless being and changing becoming. In other words, while dropping down ‘being’, Nietzsche still puts it against the ‘becoming’. In this process will to power eventually takes the role of being: will to power signifies a permanentizing of their constant becoming. Hence, even though Nietzsche tries not to ask the essence of beings, he still shares the metaphysical understanding of being, not just by thinking be-ing as a permanent essence that we should demise in favour of pure becoming of will to power, but also by placing will to power, the pure becoming, into the place of what is essential to beings. Hence, Nietzsche is unable to grasp the distinction between the metaphysical being (*Seinendheit*) and the veiled Ab-ground of be-ing (*Seyn*), thereby remaining retained to the oblivion of the truth of be-ing.

Although Nietzsche understands his own philosophy as a counter-movement to metaphysics, his notion of ‘will to power’ apparently still belongs to the metaphysical legacy of being. Will to power expresses metaphysics, in which the becoming of anything that becomes is constantly understood as permanent. Will to power then does not lead to the “unceasing otherness of an endlessly changing manifoldness”, but to the eternal recurrence of the will that simply circles around itself forevermore (Heidegger 1977c:61; 1991:165). By propagating itself will to power becomes nothing but eternal recurrence of the same. Eternal recurrence is a constant making permanent of the unstable, which thus means fixity and persistence – eternal recurrence says *how* the universe of beings *is* as a whole. The essence of beings is simply defined as a becoming and hence as a returning which endlessly returns (Heidegger 1991:212, 214; 2006:16). The eternal recurrence of the will to power therefore manifests the metaphysics of technological machination and gigantic calculation in a sense that all beings are ordered to have their standing from the ordering of the valuing will in as much as all beings are directed towards eternal becoming by the growing power of that will. As an eternal recurrence, will that wills its own strengthening is self-willed and challenged to will itself *ad infinitum*. Eventually ‘will wills’ only its own strengthening. What else is this ever-strengthening returning, but a figure of calculative technology, a sign of the commanding power that increasingly gets the most out of the potential?

Accordingly, while being takes place as will to power, it shares the organized imperative of machine: the eternal production of the ordered selfsame (understood here in terms of what sways ontologically, not as what is an individual apparatus). As such, will is ordered to stretch out to things only to level them to more of the same. Nevertheless, the will to power does not just lead to the ‘eternal recurrence of the same’, to the infinite circulation and becoming of all beings; out of the commanding of all beings to stand as a resource for the will, beings also become subjected under the growing power of will (Heidegger 1991a:60; 1991b:109). ‘Will to power’ denotes a ‘will to will’, a ‘will that wills’ itself forever-more and thus is directed towards the strengthening and overpowering of its own power. Globalization is above all a spatial outcome of this self-strengthening and self-overpowering character of manipulative and coercive power of ordering, an Event Heidegger named as the machination: when “the will to will forces the calculation and the arrangement of everything [...] for the unconditionally protractible guarantee of itself”, it eventually turns the whole planet into the orderable Framework (Heidegger 1973e:93). Technological ordering does just signify a domain of

machines, but a completion of metaphysics through the planetary factor indicated by the self-guaranteeing will to will, a will supplied with calculative reason of increasing explainability, self-guarantee, and control.

While Nietzsche's notion of will to power affords a herald for the rise of the self-increasing circulation of technological power, it also works as a consummation of the man-centred metaphysics of modern epoch. When all things are turned under valuing, they also become devalued by the will: things are separated from the place of their emergence and brought under the frame, where they are ordered by the valuing will. Nietzsche's notion of 'Overman', the one who creates and hence calculates the values through the mastery of pure power, is a grand placement of man in the centre of the world, or better, to the centre offered by the logic of ordering where world stands as a framed picture, as a reserve of undifferentiated reserves set ready for the orderings of will. In Nietzsche's thinking the anthropomorphism eventually grows into new heights: it is not just that man becomes the unconditional centre of the whole universe – i.e. a superman who arrogates the unconditioned power of mastering, the will that always surpasses itself – but that man itself, the subjectivity of the subject, is structured by the commanding drive of this power. The attribution of value is an Event of subjectivity which implements nothing but a relation of command and mastery. It is not the actual value that matters, but the (power of) constant re-valuation (and so devaluation) (Hemming 2008:249). It is the power, the manipulative making of machination, which eventually becomes the very thing that, on the one hand, positions us as willful commanders, but on the other hand, orders beings through us under its own calculative rule. Eventually, the technological 'will to will' does not just push the ordering and manipulative matters of subjectifying and objectifying into their extreme, but better, it controls the very relationality of things (i.e. their gathering as sites) by making everything orderable for the power of valuing will. As Heidegger pinpoints, the basic element of technology, where 'will to will' calculates and arranges itself, contains all the areas that cover beings as a whole: "objectified nature, the business of culture, manufactured politics and the gloss of ideals overlying everything" – all under which things are unfolded as being framed through the undifferentiated orderings (1973e: 93).

In order to explicitly understand how Nietzsche's anthropomorphism works as a herald of the contemporary global spread of machination, one also needs to understand how the emergence of will to power anticipated the joint emergence of what seems at first perhaps most faraway from each other: the manipulative power of machination and the lived-experience (*Erlebnis*). It is under the joint figure of machination and lived-experience, where power becomes able to hide itself within the guises of objective placement and subjective will. Underlying such hiding – although machination does not mean a conspiracy of being, but names the pure accessibility to beings by way of calculation – the manipulative power of calculative intelligibility apparently starts to look like "scheming". Unfolded through the 'enframing' machination, the world becomes a picture, a structured *Gebild*, represented and produced as a one coherent panoptic system under the ordering power of will (Heidegger 1977d:128, 134; 1991d:149). Machination simply poses a com-positioning Framework under which all beings are positioned as experienceable material for the will, which means equally that all beings are subjugated under the pre-delineation imposed by this representability. Thus, under

contemporary machination, the most fundamental domain of ‘control’ is found from the level that is not usually considered as mastery at all: such power does not dominate by forcing our relation to things from the outside, but *flows through all relations* between us and other beings by producing and unfolding them (Ziarek 2002:177; Davis 2007:179). Power then is not centred on the seeking for power of the subject, but better, power positions subjects to will, experience, and command within its system of continual return and increase of the selfsame, the ‘will to will’ more power. Like Foucault has also argued in his genealogy of the regimes of power, power is not something outside the subject, but has rather become the very thing that produces us *as subjects* (Radloff 2007a). This belonging-togetherness of machination and lived-experience is precisely the technological figure Heidegger found under the Nietzsche’s metaphysics of will to power.

Altogether, the metaphysics of Nietzsche’s active nihilism is particularly important for clarifying how globalization became possible through the history of being. As a forgetfulness of being, such nihilism is not a sign of faulty interpretations or bad philosophy, but the reverse: nihilism is true as metaphysics, and hence it belongs to the history of be-ing (Heidegger 1993c:239). By expressing the rise of the technological end of the history of metaphysics correctly active nihilism prepares a way for technological globalization. When the value of all becomes defined by the supreme and heightening will to power; that is, when willing endlessly constitutes and challenges man to will and to posit new values; the unconditioned power over all beings manifests itself as a global consequence (Heidegger 1991c:174). Globalization becomes a consummation of modern calculating nihilism, which aims to control all beings by increasingly transforming them into a useable and exploitable standing-reserve. In such calculative challenging, also space becomes undifferentiated so that it is framed through the technological orderings and their gigantic growth. Instead of overcoming technological nihilism we should first turn, as Part II has shown, into what is essential to it, to the Event of unfolding it conceals. However, this kind of ‘turning back’ to the essential events behind the emergence of planetary nihilism is neither a mere restoration and recollection of the ontological conditions that frame and prepare such an Event nor an acceptance of the futility of such restorations, but a first step through which technological nihilism is left behind. Before one can go forward, to the ‘other beginning’ beyond technological nihilism and planetary machination, one needs to go back, not just to the metaphysical scaffolding hidden in such unfolding, but to the crucial preparations made ever since the beginning of the modern epoch, and moreover, ever since the first beginning that contains the fundamental condition for the development of metaphysics in general: to the early Greek understanding of *tekhne* and its relation to the first beginning as a rise of the oblivion of be-ing through ‘metaphysics of presence’.

*The ‘First Beginning’ and its Decisive Turn:
from Greek tekhnē to Arbitrary Power of Ordering*

In the beginning of the essay *The Age of the World Picture* Heidegger defines the joint emergence of two essential phenomena giving birth to the modern age: its science and technology. This new alliance of techno-science, Heidegger writes, does not mean a

mere application of modern mathematical physics to praxis. It is rather that the essence of modern science lies in the essence of modern technology, in a manner that the essence of modern technology is “identical with the essence of modern metaphysics”. In other words, modern science is technological and technology, unlike in the preceding epochs, a metaphysical determinant of an entire age (Heidegger 1977d:116, Glazebrook 2000a:114). Both phenomena, the modern science and technology, therefore, belong to a new epochal mode of revealing, into a new metaphysical unfolding. Heidegger seems to be implying that modern age is fundamentally an outgrowth of this alliance between the modern technology and modern metaphysics (i.e. of a technological metaphysics), an emergence of the onto-historical framework of techno-scientific manipulation. As an alliance between the metaphysics and technology, modern technology presents a new ontological determination, a new sense of reality, and hence gives birth to the unseen technological mastery based on a disappearance of the ancient priority of nature (*phusis*) over production of artefacts (*tekhne*).

Already these short notions help to pinpoint the central points of the two following sub-sections. First of all, as the present sub-section will explicate, the modern age presents a transformation of the ancient Greek-based understanding of *tekhne* as craftsman’s know-how into gigantic technological ordering based on a power capable of manipulating, moulding, decoding, and exploiting things at will, altogether in an unseen manner. With ancient Greeks, however, it is not referred to early pre-Socratic thinkers, but in compliance with Heidegger to the metaphysical thinking after the ‘first beginning’, the specific understanding of being as ‘constant presence’ constituted particularly through Plato and Aristotle.

Secondly, modern age should be seen as a formation of new ontological union between science and technology: when Greeks understood nature teleologically as moving towards the end defined by the ideas internal to things, modern science makes nature uniformly available for technological manipulation, control, and ordering. Therefore, this union between science and technology affords completely new gigantic and manipulative mode of unfolding nature, the earth of things. Modern technology is no longer a mere handicraft skill subordinate to the telos of nature, to the prior appearance of things on their own accord, but a manipulative power cast upon nature, a mastery capable of forcing nature into gigantic reserves of energy as well as competent to technological manipulation of the qualities and intensity of living things, as the contemporary science of genetic manipulation, for instance, has proven. In other words, when the ancient Greek craftsman used his craft to the things nature had to offer, modern technology orders, even destroys, the nature through the total manipulation of technological enframing. What absolutely distinguishes modern epoch from preceding ones is that before it was nature that commanded technics, when now technology has become capable of commanding and manipulating nature in a very profound way.

Thirdly, as the following sub-section in particular will show, modern science is not a mere application of modern mathematical physics to a competent praxis, but grounded on fundamental transformation of *Dasein*. Thus, modern science of nature should not be seen as being merely based on work experiences, but also as a metaphysical projection of being out of which what is knowledgeable at all accrues (Heidegger 1967:66). The capacity to manipulate and order beings in *Gestell* is not based on mere numbers

and calculations, but on the exactness of the measurement of calculable objects framed beforehand into orderable resource. It is this exactness of uniform units, which affords sets of workable ways of control and ordering, a sphere of complete ordering through calculation, and hence a mode of unfolding things in useable, controllable, and measurable Framework. By setting up all beings to appear as calculable in advance modern technology reveals beings as something set ready for the coherent forces of calculative measurement and ordering. As Heidegger (1977d:121) writes, in Greek *episteme* science of nature was never based on such a representative experiment of mathematically predefined laws: even though Aristotle, for instance, understood that experiment was grounded on *empeiria*, on “observation of things themselves, their qualities and modifications under changing conditions”, and consequently on “the knowledge of the way in which things as a rule behave”, he did not lay down any fundamental laws or ground plans in order to either verify or deny them. In other words, the difference between the modern and the ancient science is not that in the former case cognitions were proved with measuring experiments: ancient and medieval sciences were equally familiar with the experiments as well as working with measurements and facts. Modern science is unique rather because it is grounded on what Heidegger calls the “mathematical” – upon such a determination of things, which is “not experientially created out of the things and yet lies at the base of every determination of the things, making them possible and making room for them” (Heidegger 1967:89, see also 68–69; Pickles 1985:132). Accordingly, mathematical denotes the fundamental position taken towards things from which things are taken up as they *should* behave, and hence, insofar as their movement can be known in advance. In short, ‘mathematical’ is the fundamental a priori presupposition about the possibility to gain knowledge of things.

As being grounded upon ‘beforehand known’, upon the fundamental sense denoted by the “mathematical”, modern physical science works with determined laws that challenge things in advance through the ground plan of uniform units affording route to the exact measurement and calculation. In modern science of nature *empeiria* becomes replaced by such an experiment that represents “the conditions under which a specific series of motions can be made susceptible of being followed in its necessary progression, i.e., of being controlled in advance by calculation” (Heidegger 1977d:121). Fundamentally modern science signifies an emergence of *challenging revealing*, and further, a Framework (*Gestell*) through which the modern science of nature, one of the gigantic manifestations of the ‘enframing’ of technological metaphysics, also became capable of ordering and manipulating nature. Hence, modern mathematical science of nature is the by-product, the epiphenomenon, of the emergence of the challenging revealing of *Gestell*.

In order to explicate the first notion about the planetary culmination of the ancient Greek understanding of technics (*tekhne*) in terms of calculative power of modern technological machination, one should first of all realize that both of these modes of “technology” are related to the unfolding of things. Like *phusis*, which is usually translated perhaps a bit misleadingly and simplistically as ‘nature’, for Greeks *tekhne* brought something into appearance (Heidegger 2001a:41). Since Greek *tekhne* and *phusis* were both manners of bringing something into appearance, they also shared the original meaning of *poiesis*, the idea of production and “bringing-forth”. The Greek sense of *poi-*

esis, then, neither meant a simple creation or making, nor a mere production, but also signified an emergence, a kind of ‘bringing forth into appearance’ that does not exclude nature (*phusis*). But whereas what presence by means of *phusis* has an unfolding *in itself*, what comes to presence in the manner of *tekhne* has “bringing-forth not in itself, but in another, in the craftsman or artist” (Heidegger 1977a:10). Since Greek *tekhne* may be regarded in terms of doing activities of a craftsman – a kind of ‘know-how’ – or in terms of art, and thus, since it did differ from what emerges by nature (*phusis*), what *tekhne* essentially brought forth was precisely that which did not emerge by itself. What was decisive in the Greek understanding of *tekhne* was not the plain making and manufacturing, but the fact that through art and craft *tekhne* unfolded what did not self-emerge (Heidegger 1977a:12–13; see also Lovitt 1973:48).

Accordingly, for the ancient Greeks things simply emerged either by *phusis* or *tekhne*. When things of *phusis*, the “nature”, were self-organizing and self-manifesting – they had an *arkhe* in themselves – *tekhne* had its ground in the making and know-how of an agent and thus consisted of producing artefacts. *Tekhnē*, however, was not a plain arbitrary manufacturing, but a way of revealing that included *logos* about how things must come out – be ‘gathered’ or ‘collected’, as Heidegger suggests by referring to the root meaning of the *logos*, the *legein* – through the process of artefact production (Heidegger 1998c:212–213; Feenberg 2005:31). *Tekhnē* then required *logos* about how to make things that are intelligible and thus at the end of the production process form an intelligible collection of various dispersed aspects into a gathering that makes the artefact a good and appropriate one. This *logos*, the act of gathering, in turn was an articulation of a certain intelligible model, the essential realm of ideas (*eidōs*). Accordingly, the mode of production of *tekhne* was based on a function of certain essential model (*eidōs*) through an intelligible gathering (*logos*) of relations that made things as what they were (i.e. a hammer as something suitable for hammering). Hence, *tekhne* signified an intelligible way of producing artefacts beyond the *phusis*, an way of unfolding that did not exploit *phusis*, but held it into unconcealment through the guidance of *logos*-offering (the intelligible gathering) *eidōs* (the ideal outcome). Technical knowledge was simply defined according to its end: production of a hammer, for instance, required that in order to produce one the craftsman already needed to recognize the idea of hammer – he needed a knowledge about the essence of hammer, its ‘hammerness’ – as well as a knowledge concerning the appropriate gathering of relationships that were needed to finish the manufacturing process.

Perhaps the most crucial point here is that in spite of their difference in unfolding, *tekhne* and *phusis* were both understood on a basis of *poiesis*, as modes of revealing based on the productive bringing-forth of things. For the Greeks, then, the structure of *production* constituted the structure of *being* itself (Feenberg 2005:35–36; See also Heidegger 1967:81; 1977a:10). This, however, did not mean that for the Greeks all things, from things in nature to artefacts, were merely manufactured (i.e. artefacts), but that nature, like the artefactual world, was a process of emergence, where things placed themselves into appearance in proportion to their end, *by producing* their pre-established *telos*. This process of emergence brought things into appearance so that their final looks were defined by their essence, their idea – the *eidōs*. Like technical artefacts, things of nature (*phusis*) were also considered in terms of producing the predefined es-

sences. *Phusis*, then, was not conceived in terms of an external mechanical cause, like modern biology for instance does by analyzing organisms in terms of a “multiplicity of inter-action of physico-chemical machines, the causes” (Feenberg 2005:30), but in terms of the end internal to things. For Greeks *phusis* was a self-producing way of revealing that had its ground and thus its *telos* in itself. In other words, nature consisted on *self-producing* things through which ideas (essences) placed themselves in the appearing entities directly, whereas in the case of *tekhne* craftsman was needed to finalize the production process of artefacts. However, in order to produce intelligible artefacts craftsman also needed to be guided by their essence, by the complete idea towards which the production process aimed at. Unlike in *phusis* ideas did not place themselves directly in the appearance, but through the knowledge (the know-how) and production of craftsman.

Although differing from *phusis* in its mode of unfolding, it is evident that in the “first beginning” of Greek thinking *tekhne* also belonged together with *phusis* in the most essential manner: as a revealing based on a model of production.³⁶ In addition to the fact that *phusis* and *tekhne* both signified an unfolding whose structure was determined through the model of production, as a something that emerges out of its own accord *phusis* also served a precondition and thereby a limit for the craftsman’s making of *tekhne*. For Greeks *tekhne* dependent on *phusis* in a way nature did not depend on technics. According to Aristotle, for example, a carpenter can use wood as a material for a bed, but this was only because carpenter needed to be mindfully attuned to the wood and its characteristics, which in turn was impossible without tree being already emerged out of its own accord (Foltz 1995:96–97; Sadler 1996:61). *Phusis*, the earth, was allowed to rise without violent and manipulative ordering. When the type of unfolding in the *Gestell* of modern technology is identifiable as a calculative challenging, as a manipulative extracting from the resource subjected to be on call, in the first beginning *tekhne* – in spite of its difference to *phusis* – was a bringing-forth of something out of the command of *phusis* (Heidegger 1977a:14, 30). The substantial difference is that in Greek understanding *tekhne* did not command *phusis* in order to exploit it by setting it ready for the networked systems of orderings (including genetic manipulation, regulated growth of plants, and consumption of nature as a resource of profit-making) like the manipulative power of machination does. Instead of modern manifestation of production – i.e., the manipulative and total producibility constituted by the coercive power of machination (*Machenschaft*) driving ahead into constant innovation of technical improvements – for the Greeks production signified *poiesis*, an bringing forth and appearance of things, based either on self-organizing production of nature or productive activity of art and craft, towards the ideal end defined by *eidōs*.

What is crucial in the Greek understanding of both, nature and technics, in terms of producing essential ideas (for instance the idea of hammer required for making hammers, or the flower growing towards its idea) is the placement of the existence of things

36 As already mentioned in the second sub-section of Chapter 1, Greek contraries should not be seen as dichotomies, as modern antinomies separating the contraries into opposing principles. Instead of modern antinomies, in Greek thinking contraries were seen as mutually engaged to each other and thus as something that could not be thought separately. Therefore, although *tekhne* and *phusis* differed from each other through their way of bringing things into appearance, they also related in a very profound manner: they were both based on revealing of *poiesis*.

(that they are) in proportion to their essences (what they are). Accordingly, it was Plato who enlarged this vision to consist of all beings by holding that both, growth of natural entities and manufacturing of artefacts, rely on a production of the ground laid by their essences. In short, all things (natural, artefactual) have an end defined in terms of the production of their ideal outcome. Thus, the onto-theological duality between essence and existence, between *what* makes a thing a thing (essence) and by which way *that* thing becomes a thing (existence), rises from the common source of productive model of revealing (Feenberg 2005:141–142; Thomson 2005:15). Accordingly, as Feenberg summarizes (2005:8), the onto-theological structure of the ‘first beginning’ of early Greek thinking was defined in term of the productionist mode of revealing peculiar to *tekhne*: all things that emerge produce their idea, which is why their movement in the world is always full of intention and meaning. Moreover, since all things have an end defined by their essences, world is full of intention and meaning that is *not created* by us, but to which we apparently correspond to when we make artefacts through the know-how of *tekhne* or gain knowledge (*episteme*) from the telos of nature.³⁷ As Heidegger writes, *tekhne* (production of artefacts) and *episteme* (knowledge of nature) both meant “to be home in something, to understand and be expert in it” (Heidegger 1977a:13). The difference between the productionist revealing of Greeks and the revealing of *Gestell* is obvious: the former corresponds to the natural *telos* of the world (is in home in it), while the latter commands it (is over it).

As Chapter 3 already explained in detail, genealogical succession behind planetary technology is based on both, on epochal discontinuities as well as on incubating preparations. Thus, in spite of its obvious antagonism with the unfolding of *Gestell*, from the viewpoint of contemporary consummation Greek *tekhne* already held great dangers within, particularly the possibility that *tekhne* may lose its embeddedness into fundamental attunement of ‘wonder’. By this Heidegger obviously refers to the wonder of Socrates that Plato pointed out in his “*Theaetetus*” – “wonder is the feeling of a philosopher, and philosophy begins in wonder” (Plato 2007) – but goes further by claiming that this fundamental mood actually gave rise to Greek thinking as such (Heidegger 1994:135; see also Foltz 1995:97–98). Given this, although the original sense of *tekhne* already differed from the mode of unfolding of *phusis*, and further, although Greek understanding of unfolding was based on a model of production (of ideal ends), in Greek beginning *tekhne* neither included a total control of beings nor did it completely run against *phusis* by systematically ordering and manipulating it. Unlike the manipulative power of *Gestell*, *tekhne* did not originally arise from calculative and willfull ordering, but from the wondering of beings *as* beings (Livingstone 2003:325, 334–335). For the Greeks wonder let beings to become opened *as* beings, thus allowing a question concerning their being to arise, even though at the same time Greeks approached being in a very metaphysical way, as onto-theologically defined and grounded property.

It was the wonder, then, that on the one hand let self-emergence of *phusis* to command the bringing into appearance of *tekhne*, although on the other hand *tekhne* already

³⁷ In the *Topics* Aristotle, for instance, divides knowledge into theoretical, practical, and technical (157a10–11). All of these three forms of knowledge are defined in relation to their end: the end of practical knowledge is (political and ethical) action, the end of theory is the knowledge itself (the speculative metaphysics, mathematics and natural science), while the end of technical knowledge is a production of thing (carpenter has its end on a house that is build) (See also Glazebrook 2004:145).

had a seed of ‘standing against’ the *phusis*, a seed that later grew to determine beings as orderable objects set ready for the use of will. The modern condition of technology rests precisely upon the fact that *tekhne* became detached from wonder and hence turned willfull towards its own interdependency with *phusis* (Heidegger 1995:155). Hence, today *tekhne* holds sway as a manipulative power; it wilfully orders *phusis* by constantly demanding and challenging it to be present as fully accessible and disposable resource. It was thereby the disconnection of the Greek notion of *tekhne* from the wonder that prepared a way for the calculative process of technological manipulation of things, for the *Gestell*, which now orders beings to stand by as a makeable reserve under the orders and production of the omnipotent power of willfull commanding.

Due to the danger involved with *tekhne* – that *tekhne* could become detached from wonder and turn into willfull and arbitrary ordering of modern *Gestell* – it could be argued that *Gestell* is rooted to the first beginning of Greek thinking and its productive way of revealing. Perhaps it is due to such continuity in discontinuous productive revealing (i.e. that *tekhne* and *Gestell* are both productive modes of revealing, but still different in their basic disposition) why Heidegger writes in *Contributions of Philosophy* that it is machination that “dominates the history of being in Western philosophy up to now, from Plato to Nietzsche”, while continuing that “it seems to be a law of machination, whose ground is not yet established, that more powerfully it unfolds – for example in the Middle Ages and in modernity – the more stubbornly and more machinatingly it hides itself as such”, finally becoming a total darkening of *being* through the constantly growing manipulation of *beings* (2000: 88–89).

As is evident, Heidegger here clearly interprets machination seemingly contrary to the manner discussed in Part II of the study: in terms of not referring merely to the modern technological epoch, but to the whole history of the oblivion of be-ing. However, these former sentences should be read in line with the discontinuous preparations made by the Greek sense of *tekhne*: machination is above all a ‘hidden potential’ released by the breakdown of the Greek understanding of revealing. This kind of interpretation, where machination is seen as the hidden potential that was released through the breakdown of the Greek notion of wonder, would also be in line with other passages of Heidegger such as the one in *Overcoming Metaphysics* (1973e:110), where Heidegger argues, seemingly contrary to the passages in *Contributions of Philosophy*, that machination “arises from the being of technology”, as well as with Heidegger’s talk about the modern “epoch of machination” in *Mindfulness* (2006:13; See also 1991c:174–176). Accordingly, in as much as the emergence of *Gestell* was based on such detachment of wonder from *tekhne* that released the hidden potentiality of total producibility not yet manifest in Greek thinking, equally machination, the makeability and malleability of all, was a hidden and unthought potentiality not fully manifested until the modern times. This is, I believe, the reason why Heidegger writes even on a same page that, on the one hand, machination *emerges* “as what is ownmost to beingness in modern thinking”, thus presenting “an essential distancing from *phusis*”, while, on the other hand, machination has dominated the history being “from Plato to Nietzsche” even though it did not “become fully manifest in its ownmost” in the first beginning of Greek thinking (2000: 88–89). In short, machination was not ownmost to Greek thinking, but an unthought potentiality of the omnipotent power of producibility and malleability, a

potentiality hidden within their productionist mode of revealing.³⁸

Even though early Greek thinking arose from the wondering disposition and thus pointed out the question concerning beings as beings, according to Heidegger their thinking was also inevitable based on metaphysical grounding of beings (as productive onto-theology). Unlike in technological modernity, Greeks still thought the matter of revealing (*aletheia*), but instead of thinking the revealing of being *as such* (i.e. the Event), they thought revealing as an appearance of the *eidos* through things (See Heidegger 1973b:4–8). Now, even though there are substantial differences already between the two fundamental figures that according to Heidegger constituted the beginning point of the history of the metaphysical determination of being – i.e., between Aristotle and Plato – both of these thinkers presented the fundamental trait of metaphysical thinking: the understanding of being as frozen foundation for the revealing of things. Greek thinking was simply caught up to metaphysics of presence – to an idea that within appearance of beings there remains an everlasting ground. Even though Plato thought being in terms of supraheavenly essences (*ideas*) while Aristotle managed to plant these essences back to the actual things, they both shared the initial onto-theological structure manifested in all metaphysics: the idea that beings are governed by the “substance” of perfectly complete and everlastingly enduring presence of ground.

However, according to Heidegger, it was Aristotle’s notion of *ousia* that first *formulated* the ‘metaphysics of presence’ in terms of onto-theology; that is, in terms of frozen presence of beings defined in proportion to their *whatness* and *thatness* (i.e., what ‘that what is’ is); and hence defined the origin of the oblivion of being. In other words, by articulating the notion of *ousia* by virtue of (1) whether something exists (*that* it is present; *prote ousia*, “primary substance”) and (2) *what* something is (*deutera ousia*, “secondary substance”) Aristotle was first to articulate the onto-theological difference be-

38 It is of course plausible to argue that Heidegger merely changed his view so that the sense of machination as a condition behind the whole Western tradition of oblivion was simply taken over by an interpretation, where metaphysics became to denote the general schema of oblivion, and machination the last metaphysical epoch, the completion of metaphysical oblivion of being. As already implied in Chapter 4, there are reasons to believe that through the *Nietzsche* lectures Heidegger’s view on ‘machination’ step by step changed towards more mature talk on *Gestell*. As Ziarek points out, there is at least a rethinking involved in Heidegger’s notions about power and metaphysics; a rethinking based on a change in Heidegger’s view of *poiesis*. According to Ziarek (2002:181–182), *poiesis*, the condition behind the “productionist” model of Greek beginning, seems to have gone through a process of transition between Heidegger’s 1930’s writings such as *Mindfulness, Contributions to Philosophy*, and *Die Geschichte des Seyns*, and 1950’s writings such as *The Question Concerning Technology*. In earlier writings *poiesis* referred to a making in a broadest sense, thereby remaining essentially connected to the power of machination, to the makeability of all. In this sense machination could be understood as offering a ground for the whole western tradition, which through the rise of the increasing mastery of machination has equally hidden its ground more tenaciously. In the 1950’s writings, however, *poiesis* was not anymore seen as connected to a mere power of making and producing (i.e. to a machination), but became to refer to a particular mode of revealing, thus separating the artistic unfolding from the technological power of making. Nevertheless, a third ‘mutual reading’ is equally plausible. Accordingly, it is possible to think machination as a condition that does not constitute the whole history of the oblivion of being, but better, works as an emergence of the unthought potentiality that became “freed up” so that it eventually appeared as a grounding condition of modern *Gestell*. In short, even though the mastery of machination is peculiar to modern transformation of *Dasein*, earlier epochs prepared its mastery by constituting unthought potentialities, whose power was first released by the breakdown of the Greek notion of wonder. The destining of planetary metaphysics, then, is based on a releasement of the potentials of productive mode of revealing in terms of technological power of machination, where the original sense of *poiesis* is equally destroyed.

tween whatness (essence) and thatness (existence), so defining the first enduring ground of the presence of things (the ‘metaphysics of presence’) (See de Beistegui 2004:39–48). However, at the same time, as Heidegger writes, “this occurred after Plato’s thinking had responded to the claim of being in a way that prepared that distinction”, which means that Aristotle articulated what Plato already prepared without yet formulating it (1973b:4). Plato thus implicated the onto-theological difference by defining the ideas (essences/what things are) out of which it was possible for things to exist (existence/that they are), hence subordinating existence to essences.

The essential difference between Aristotle and Plato, however, was not merely grounded upon the difference between initiation and articulation, but rather upon the fact that for Aristotle ideas were forms of “energies” housed-in actualization of things, when Plato saw ideas (essences) independent from the existence of things it created. Unlike in Plato’s “rationalism”, in Aristotle’s “empirism” a moving thing was an outcome of *energeia*, an actualization of its potential through the *telos* of the appearing individual thing. However, for Aristotle the aim of such “empiric” exploration of things-at-work was precisely to articulate the ever-lasting first principles and categories behind these moving things. Although in this sense Aristotle’s *energeia* manifested the ideas (*eidōs*), contrary to Plato Aristotle thought ideas as subordinate to *energeia*; i.e. to the ‘process of work’ in the ‘actualization’ of the potential; and thus as subordinate to the appearance of things (Heidegger 1973b:5–6, 9). For Aristotle, the actual was simply placed before the ideal. But even though for Aristotle the actualization process of *energeia* was ontologically fundamental, so that it had precedence to ideas (*eidōs*), Aristotle never repressed the notion of idea (*eidōs*). Idea and material rather always went together: the material (*hylē*) had the potential to become a finished work (*energeia*), an actualized potential, which instantiates and brings into presence its idea (*eidōs*) (Feenberg 2005:33). In other words, even though Aristotle thought *ousia* as *energeia* he was only capable of thinking so against the notion of *ousia* as *idea*, and thus against the background constituted by Plato.

Altogether, we have come up with two important conclusions. Firstly, the origin of onto-theological oblivion of be-ing is in the *productive mode* of revealing of early Greeks. In Greek thinking, the movement of all things, natural or artefactual, was defined by virtue of the end they produced, the *telos* they fulfilled, either through productive making of craftsman or through self-manifestation of nature. Hence, the first emergence of the enduring ground of beings, the metaphysical condition behind the presence of things, is essentially connected to the Greek understanding of *tekhne*, such productive revealing already implicating the possibility for a development that breaks with, not just its subordinate position in relation to nature (*phusis*), but also its relation to the teleological understanding that sees world full of intentionality whose origin was not related (contrary to *Gestell*) to the arbitrary orderings of human beings. Secondly, such an onto-theological structure between essence and existence was first articulated by Aristotle through his notion of *ousia*. Such a notion, however, was also a formulation of the ‘unthought’ of Plato: even though Aristotle’s notion of *ousia* defined on *what ground things that are* present exist, even in such a profound manner that the definition became the self-evident difference between the ‘existence’ and ‘essence’ in medieval scholasticism – a difference that somehow lasted until Nietzsche turned it upside

down in a manner that “ultimately though indirectly” had its consequence as a global phenomenon we are witnessing today; the undifferentiated use and mobility of things through globe-wide networks of orderings – Plato already initiated such difference by subordinating the *existence* of things to their *essences* (ideas) (Heidegger 1991c:4; See also Thomson 2005:30–35; de Beistegui 2004:26–48). In other words, the Western tradition of oblivion begins from the Plato and Aristotle, due to the matter that both of the thinkers shared the initial onto-theological (thatness/whatness) structure manifested throughout the Western metaphysics – the idea that the presence of beings is governed by the “substance” of perfectly complete and enduring ground. Altogether, not just the productionist mode of revealing of Greek thinking, but also the onto-theological mechanism of total grounding (leading to the oblivion of open be-ing), prepared the planetary completion, the total drive of things under the order of technological producibility and manipulation (Heidegger 1973b:10; Vallega 2003:53; Backman 2006:242).

Through the notions of *idea* and *energeia* Greek thinking apparently moulded be-ing in terms of an essential ‘ground of beings’ that *produced* itself by being ‘constantly presence’ (*ousia*), by showing itself as a ground for the appearance and movement of things. By forgetting that being is always lack of fullness and finality, an Event incapable of attaining the perfect form of *ousia*, already Greeks were caught in metaphysical understanding of being as permanently enduring presence, in an understanding that through the onto-theological mutations in the history of being eventually led to the total darkening of be-ing in modern technology. As already pointed out, the consummation of this historical mission was manifested in Nietzsche’s understanding of beings as will to power – as an endlessly strengthening becoming of their domain of power – while culminating in the technological will to will, upon technological systems of pure orderings cast upon planet and set in motion by the orders of will and its growing power. In order to explicitly understand how the planetary spread of machination was destined by the early Greek notion of *tekhne*, we must thereby understand the succession out of which the power of willfull commanding, the arbitrary machination, rises to the heart of *tekhne*. The historical descent of ‘wondering *tekhne*’ towards ‘technological ordering’ is also a history of the rise of the order of arbitrary willing.

Two Natures, Two Orders: from Teleology to a Certainty of Mathematical

It was precisely the transmutation of the basic attunement of wonder into calculative willing and ordering, where the production of artefacts through the know-how of *tekhne* became translated into challenging revealing based on arbitrary willing of technological machination. As already mentioned in previous sub-sections, the process that unleashed the arbitrariness of willing eventually led to the union of manipulative power of willfull machination and lived-experience, to the union through which the coercive power of machination became integrated to the arbitrariness of subjective willing. In short, the power of *Gestell* is equally a rise of the power of arbitrariness. As Heidegger writes, in modernity *life as such* turns into technically producible artefact: modernity’s goal is to “produce itself technologically” so that “the absolutely meaningless is valued as the one and only meaning” and where “the preserving of this value appears as the human domi-

nation of the globe” (1998c:197). In this ‘technologization of life’ human beings lost their general openness to be-ing and turn into technical animals armed with arbitrary will of subjective valuing, with a power that orders every thing, and thus life as such, by framing it to stand as technically producible and exploitable product. Technological imperative, the constant organization of the selfsame out of the growing modalities of power, as well as planetary systems of orderings this imperative constituted, are an outgrowth of the emergence of the ontology of the self-strengthening coercive power capable of manipulating things out of the arbitrariness of human will.

In spite of the historical discontinuity implied by the turn from the wonder of beings to their willfull ordering – to the power of arbitrary calculations – Heidegger evidently holds that the rise of the will is equally constituted by the first beginning of Greeks. As Heidegger writes, already in Greek understanding of *tekhne* as something proceeding against the *phusis*, “lies the possibility of *arbitrariness*, of an unbridled positing of goals and thereby the possibility of escape out of the necessity of the primordial need”. And if this happens, “then in place of the basic disposition of wondering, the avidity for learning and calculation enters in” (1994:155, see also 153–154). Modern technological revealing, thus, is an outgrowth of the rise of this arbitrariness in terms of the all-makeable power of human willing, the will-full machination of calculation.

As the insatiate will takes the place of the basic disposition of wonder, also the original idea of revealing, the *aletheia*, is lost. We end up in double concealment: when Greeks thought revealing (*aletheia*) in terms of teleological production but not the revealing as such (i.e. its Appropriation), modern technological thinking has lost the whole idea of revealing and hence has led to the further darkening of the question of being – it has forget and even forget that anything profound has been forgotten at all. In *Gestell* ontic beings and their manipulation become the sole matter of thinking, which means equally a total darkening of the question of be-ing and its Event of revealing. According to Heidegger, the crucial turn in proportion to such darkening takes place in the beginning of the modern epoch: it is precisely when the notion of truth as *aletheia* changes into correspondence and certainty that the revealing becomes inextricably connected to as well as obscured by the willing subject in a manner that knowing becomes a matter of representing beings as mere objects (Heidegger 1994:156–157; Heidegger 1973b:20). Accordingly, the self turns into subjective will conquering the world through the empirical knowing based on representative calculations. Or if read from the opposite direction, knowledge turns into a matter of *certainty* of representation that posits the world as a collection of objects *corresponding* to the calculative planning of willing subject. Thus, truth becomes a certainty of representation: the plausibility of claims becomes determined by the uncritical ambition that the certainty (of a knower) is the authoritative mode of knowledge, the truth about the real constituted by the bearer, the human subject.³⁹

Through the rise of the technological subjugation of nature, that is, through the over-

39 This is also the reason genealogical exploration does not aim to show how modern thinking has now somehow become capable of proving that Aristotelian teleology was fundamentally incorrect and obsolete. In fact, the whole claim about Aristotle’s teleology not corresponding with reality is equally problematic, since such a notion is based on a view about truth as a correctedness of representation, as a correspondence, which in itself belongs to the modern revealing (See Heidegger 1959:198–199; 1994:156–157; 2001b:124; Davis 2007:164; Stone 2006:217; Braver 2009:76–77).

ruling of the dependence of *tekhne* from *physis* through the schema of willfull control and manipulation, in modern epoch science no more aims to know nature in a Greek manner. Modern knowing rather presents itself as a form of techno-science delivering human mastery over nature through the mathematical ordering. When Aristotle thought nature in terms of final causes with *telos internal* to things, for modern techno-science nature is limited to mere objects moved by the *external* causes. Therefore, the motion (*kinesis*) is no more animated teleologically in terms of final cause internal to this movement, but rather as something limited to the interaction between external forces (causes) and their effects. Newton, for instance, did not thought things of nature according to their function towards the end (*telos*) as the Greeks' as wells as the middle age Scholastics did, but saw nature as a stock of bodies with different universal attributes, such as extension, hardness, and gravity; altogether as a reserve of objects subject to forces that can be measured, ordered, controlled and manipulated through mathematical projection (Glazebrook 2004:148; Elden 2005a:12; Braver 2009:72, 76). In fact, before Newton Galilei Galileo had already claimed that the universe "is written in the language of mathematics" and hence among Francis Bacon and Rene Descartes manifested the breaking point, or better, the centuries long slow fall of the teleological understanding of nature. What is important here is that in modern science nature becomes understood as consisting of objects that exist in as far as they are subjugated under the mathematical sketch ordered by the self-certain self, the willing and calculating subject. Through the 'experiments' of these calculative sketches nature is challenged to follow the leading strings of human conquest. As Glazebrook writes, "once nature is freed of teleology, it is readily conceived as serving *no other end* than human" [my emphasis] (2004:147).⁴⁰

As is evident, according to Heidegger the fundamental metaphysical transformation of *Dasein* seems to be emerging out of the modern science and modern mode of knowledge production. Although this change started to stir already in the later Scholasticism of fifteenth century, its foundations were formed and articulated during the seventeenth century, especially through the thoughts of Galileo, Descartes, and Newton (Heidegger 1967:76–77; see also Grant 1981:240–247). In modern science not just the teleological sense of nature changed, but equally the sense of time, space, place, and motion. This was particularly evident in Newton's "Law of Motion" whereby "every body continues in its state of rest or uniform motion in a straight line, unless it is compelled to change that state by force impressed upon it" (Newton 1946:13). This is sharp contrast to Aristotle for whom things only moved according to their inner nature. For Aristotle earthly things, for instance, moved downwards according to their nature, when the nature of fire was to rise upwards, simply because the fiery had its *place* above and the

40 The term "science" Heidegger uses is of course rather ambiguous and unsatisfactory, and therefore is here taken broadly as referring to the study of nature – it is the unfolding of nature and the spatiality of natural things that is the main object of thinking here. Moreover, since Aristotelian, medieval, and modern sciences are all seen primarily as particular manifestations of epochal disclosures, instead of merely comparing individual features and practices of different types of sciences of nature, the aim is to explore these features against the background of an epoch, against the particular self-understanding and historical sending of the metaphysical ground of being. In fact, a mere comparison of individual practices would simply miss the point, since even seemingly same procedures, features, and practices functioned and were understood differently in proportion to the era in which they took place (good example would be the former discussion about Aristotle's "empiricism" (*empeiria*) (see Heidegger 1967:66–68,76–80).

earthly things below. Thus, each thing had its own place towards which they moved according to their nature; in fact, according to Greek thinking any motion against the former natures of things would require violence (Heidegger 1967:83–84).

Even though in Greek thinking earthly things naturally fell towards the earth, while the nature of fire was to rise away from the earth, in both events the natural motion took place as a straight line. Celestial bodies – the stars and heavens – in turn had circular motion and thereby their movement was not considered as being towards their own natural place, but rather their place was in the movement itself (Heidegger 1967:84). As is evident, for the Greeks motion is dependent on the nature and place of things: celestial bodies like stars did not fall down to earth but moved circularly, while the natural movement of earthly bodies was downward – even in a case of thrown rock the rock would eventually fall down, since the vertical motion in air was unnatural for such an earthly body (Braver 2009:77).

Altogether, in spite of their difference, in Greek thinking the capacity of celestial and earthly things for motion was dependent on the nature of the thing. The natural movement was simply based on the cause internal to things. In modern science the case is precisely the opposite. As Newton's Law of Motion held, *all movement is straight*, unless an outside force affects it. This idea has number of consequences. First of all, when the motion in straight line became dominant, the difference between the celestial and earthly movement vanished. Secondly, for Newton all changes in the state of movement happened only when outside force was impressed upon the moving body. Things did not anymore have their own place towards which they naturally moved towards. Thirdly, in modern physical science circular movement was no more considered as an internal cause typical for celestial bodies, but as an *exception* that needed to be explained in proportion to outside forces that caused it (Heidegger 1967:87).

It is peculiarly interesting that the Greek understanding of physical nature of things was successful to explain plenty of natural phenomena. Thus, even though it considerably differed from the modern physical science, it cannot be simply ignored as obsolete mythical superstition. The Greek sense of physics simply started from the different principles than the modern science, because it belonged to completely different intelligibility of being. Such transition in the understanding concerning the nature and movement of things also included substantial transformation in the overall understanding of the spatiality of things. First of all, when the motion in straight line took the precedence, the Greek differentiation between places according to the natural movement of things became obsolete. Instead of having natural place, in modern mathematical physics each body can be at any place (unless a force outside prevented it). Hence, it is precisely when the motion becomes a mere movement between uniformly possible places that *place turns into a position* that is no longer dependent on where the body naturally belongs to, but is merely related to other positions (Heidegger 1967:86). The motion becomes a mere change of positions and thus, instead of inner nature of the body, motion becomes determined in terms of the amount of motion. As Heidegger concludes, it is the unfolding of nature that goes through an essential transition: nature is no more based upon the inner *telos*, which determines the motion and place of things; nature is a uniform time-space context for the motion of bodies between different positions forced outside (1967: 92).

As Heidegger continues, the reason for this inclusive transition relies on the fundamental sense of ‘mathematical’ Newton used as a foundational principle of his thinking. In short, Newton’s laws are themselves ‘mathematical’. Accordingly, since such laws are about the overall thingness of things, including their place and motion, they skip over things by evaluating their nature (thingness) beforehand. This, in turn, is precisely the fundamental sense of mathematical: mathematical is that what can be known in advance. Thus, Newton’s laws only grasps that aspect of things, which can be formulated in advance, which means that the laws never preserve things in their fundamental ontological inexhaustibility. Hence, such laws are axiomatic: they start from fundamental propositions and anticipate and measure the essence of things (as moving objects) according to the rational ground plan these laws constitute in advance. Hence, the basic nature of things becomes identical with our own reasoning: axioms are first postulated and then deduced over things (Heidegger 1967:92–93). In modern science we simply end up in challenging revealing of things: things are challenged to follow the axiomatic ground plan of our own up front reasoning. Thus the conditions to which the nature is posed to answer are simply prefigured in advance.

Given the former precedence of axiomatic reasoning, it is no surprise that according to Heidegger the profound metaphysical character of the modern science as challenging revealing and enframing (*Gestell*) can be found perhaps most lucidly in the thinking of Descartes. By initiating the modern understanding of mathematical as a beforehand known ground plan about the essence of things, and hence as a law about how things behave, already Descartes transformed the self-emerging and self-moving *phusis* into a set of paralyzed objects standing against the consciousness of a subject. Moreover, although it is apparent that Heidegger sees Descartes’ thinking as a decisive beginning and metaphysical starting point on which the modern science of nature rests on, this is not to say that Descartes merely articulated the basic conceptual framework affective throughout the modern science of nature. Descartes rather leaned on epochal combination of being and thinking within which the modern science, with all of its variants (some of them differing radically from Descartes’ thoughts), in general works. As Heidegger writes, when Descartes discovered the method of thinking out of which we become capable of controlling what beliefs are admitted to our thinking, he evidently created a “metaphysical presupposition for future anthropology of every kind and tendency” (1977d:140). As Braver adds (2009:80), instead of being open to the way things emerge, according to Descartes we should disregard our senses and use reasoning. For Descartes things no longer emerge and subsist on their own (as *phusis* with *telos*), but are merely defined out of the way they are unfolded by the prefiguring ordering of self-certain subject. Thus, for Heidegger it was precisely Descartes that opened up the path for the intra-epochal mutations of anthropomorphism such as Kant’s transcendental subject who *gave* nature its order and Nietzsche’s Overman who *created* his own values.

Rather than seeing beings emerging according to their own inner nature, in modern thinking the character of reality is determined through a control of subject’s reasoning. The emergence of things in their own accord turns into a self-grounding certainty of subject’s consciousness. In fact, the certainty is no more merely what is known; it is rather a certainty about the *consciousness* of what is known. The object of certainty is fundamentally the consciousness itself (Foltz 1995:76–77; Heidegger 1967:104;

Mugerauer 2008:82–83). Through such truth about “certainty as a self-certainty of consciousness” human subjects become the centers of beings, while beings turn into mere objects no longer subsisting on their own. The uniform (mathematical) laws about things are thereby identical with our own reasoning, now only being posited axiomatically as laws of nature. In other words, *these laws are known beforehand in terms of rational thought and thus put up as axioms of nature through which nature is challenged to respond to the leading strings of consciousness’ self-certainty* (compare with Heidegger 1967:100,102,104). It is precisely for this reason that the emergence of the objectively revealed nature corresponds to the rise of the subjectification of the self.

It may be perhaps a bit annoying to find Heidegger arguing that, in order to secure its own predefined mathematical challenging, modern physical science attacks upon nature by manipulating and processing it at will, especially since in its own self-understanding modern physical science understands its practices as purely disinterested and objective, thus disregarding all subjective. The idea of predefined mathematical challenging based on self-certainty of axiomatic laws, however, comes back to the notion that according to Heidegger in modern science things are never what they appear to be. What Heidegger argues is that in modern science it has always already been decided beforehand what “may or may not be considered as valid reality” (1967:43). As Heidegger asks in *The Origin of the Work of Art* (2001a:50), “how can fact show itself if it cannot stand forth out of concealedness?”; which implies, that all notions of truth, including the one about correctedness of representation, defined first by Descartes in terms of certainty, stand and fall with this fundamental truth about unconcealment of beings (i.e. with the truth of being and its unfolding). It is this realm of “alreadiness of unfolding” where the modern sense of ‘mathematics’ belongs to. Thus, it is not the use of mathematics that makes the modern science mathematical, but the fact that modern science is solely grounded on the “mathematical”, on the beforehand known, already at the level unfolding.

Nevertheless, it is crucial to pay attention that already in the first beginning of Greek thinking mathematical (*ta mathemata*) characterized things in so far as they could be known in advance: the mathematical was “that about things which we really already know” (Heidegger 1967:74). As Greek thinking already held, in order to have the capacity to count a particular quantity of things such as ‘four’, we already need to be familiar with the number ‘four’ – objects themselves never present mathematical quantities to plain perception, but these quantities need to be already known and learned (Braver 2009: 73–74; Foltz 1995:66–67; Heidegger 1967:74). Thus mathematical is not grounded on numbers, but the numbers on the learning of mathematical. Hence, a mere alreadiness of numeric measurement cannot be the grounding condition of the emergence of modern science. It is rather the alreadiness of the mathematical, that aspect which we already know about things with certainty. It is in the modern period that the mathematical becomes a foundation that grounds its own inner requirements.

As Foltz specifies, although already in Greek thinking mathematical was characterized as an *aspect* of things that could be known in advance, in modern physical science mathematics turns to characterize physical things insofar as they can be *known* at all (Foltz 1995:67). Instead of mere aspect of things, in modern thinking mathematical becomes to signify all beings, the being of beings (i.e. the reality of the real) as such: it

posits ground plans based on uniform units such as numbers, and thus instead of being an aspect of things makes everything amenable to mathematical laws (Heidegger 1967:92–93). Through the rise of the mathematical unfolding of things, the Greek sense of mathematical as a specific beforehand known aspect extracted out of the physical realm of self-emerging things (*phusis*) becomes simply overruled. In modern science the Greek sense of physics (*ta phusika*; things insofar as they self-emerge) as an area separated from the abstract and ideal mathematics (*ta mathemata*; things insofar as they could be known in advance) becomes overdrawn. In modern science physics becomes rather reduced to the mathematical, to what is already known about things without creating such knowing from things own accounts (Elden 2001b:314, 318, 323; Foltz 1995:67–68). Hence, in modern science the study of self-emerging *phusis* turns into a mathematical study of nature, where the Greek sense of mathematics as a mental exercise becomes translated into physical study of the world. As such the self-emerging aspect of *ta phusika* is lost and replaced solely by the rational and calculative aspect of already known, *ta mathemata*.

As Heidegger argues in *The Age of the World Picture*, for Aristotle *empeiria* was an observation of things as they behaved “naturally” in their own accord, when in the rise of the modern science of nature things are no more observed in terms of their own self-emergence but in accordance with observable law. Instead of “observation of things, their qualities, and modifications under changing conditions” so that consequently we would get “knowledge of the way in which things as a rule behave”, modern science of nature orders and manipulates things out of its already known mathematical system of uniform units. Thus, Greek *empeiria* becomes replaced by a science that shows “the conditions under which a specific series of motions can be made susceptible of being followed in its necessary progression, i.e., of being controlled in advance by calculation” (Heidegger 1977d:121–122; See also Glazebrook 2001:108–110; Vallega 2003:52). Apparently, such determination of things is not created out of the things, although at the same time such determination lies at the base of all comportment towards things. In modern science mathematical is no more considered as the already known *aspect* of things, but in terms of a system of uniformly controllable units *projected* to nature in advance. In fact, mathematical is not considered as an aspect at all; mathematics rather turns into a comprehensive challenging that defines how nature (and space) is unfolded and thus accessible in the first place. The real is merely that what answers to this beforehand manipulation. Instead of the inner capacity of self-emerging things, modern science projects mathematical ground plan over the nature, hence considering nature solely in terms of how it fits or fails to fit to this Framework of challenging revealing. Modern science is not just mathematical a priori, but fundamentally grounded upon metaphysical condition of calculation: as an unfolding, calculation does not refer to a mere use of mathematics, but to the revealing and enframing of things solely within the calculable systems of uniformly controllable units. As is evident, like Greek thinking, also modern science was caught up in ‘metaphysics of presence’, in an idea that the appearance of beings is always governed by the perfectly complete and everlastingly enduring presence of ground – in this case by the ground of mathematical that makes it possible to unfold things as being set ready for the gigantic calculations.

It is interesting that, even though the intensification of planetary development took

place centuries later, already this sort of ordering involved a certain possibility for a disappearance of space: distance itself becomes something entirely caught up by the functions of calculations (Malpas 2006:295). In other words, the spatial consequence of the ‘world’ changing into a modern ‘world picture’, into a set of representable and calculable images produced as a one coherent panoptic system under the axioms of self-certain subject, is the starting point for a growing loss of the distance. Such calculable moulding, as already mentioned, does not just make once unsurmountable distances to disappear; it equally destroys the nearness of things, their site of unfolding. When all things are positioned into calculable Framework and thus replaced by images and representations of ‘ground plan’, the sense about their original sites of gathering is totally lost. Such drive towards total calculation and ordering of things hence constitutes an essential homelessness incapable of conceiving the finite happening of being, its Appropriation from the open abyss. In the face of the technological drive the abyssal realm of being is necessarily conceived as “irrational” and the finitude as “superable”, because finitude and open abyssality always escape the drive of total control and transparency of technological rationality. However, it is precisely by concealing its own lack of total possession that technological revealing conceals those limits that define its functioning: the total ordering of things as producible resources set ready under calculative orderings. As the last two sub-sections have shown, calculative casting of things (and their spatial relatedness) is constitutive for the rise of the modern understanding of being, which in spite of its crucial differences to early Greek and Medieval intelligibilities, was fundamental prepared and enabled by these earlier developments. However, before drawing together the basic dispositions of such change, the following sub-section further explicates the spatial characteristics of the rise of such calculative ordering of things.

*The Transformation of Place into Calculable Extension:
from topos and chôra to Space*

As is evident, the emergence of the modern understanding of place as a mere position located in calculable extension presents a crucial preparatory stage of the process of emergence of planetary orderings of *Gestell*. Such preparation, however, is not just significant due to the historically unparallel calculative challenging of spatial relations it constitutes; it is peculiarly interesting since according to Heidegger ancient Greeks did not have a word for space at all (Heidegger 1959:66; see also Algra 1995:70; Heidegger 2001c:153). In other words, Greeks did not have a concept that would correspond with the modern understanding of space as calculable extension – with understanding that was first initiated in Descartes geometrical notion of space as a material extension of bodies and further articulated in Newton’s infinite void filled by moving mass of bodies.⁴¹ Greek thinking of spatiality was not, contra Descartes and afterward developments, based on calculative ordering and measurement of extension, position, and motion of bodies, but upon place-based notions of *topos* and *chôra*.

41 On differences and maturation of calculative understanding of space between Descartes, Newton, Leibniz, Einstein, and recent developments in quantum physics, See Graves 1971, Jammer 1993, Casey 1997, Glazebrook 2000b:247–251, de Beistegui 2004:193–220, Huggett&Hoefer 2006, Swolik 2009.

In spite of the unseen manner of the modern notion of space, ancient Greek notions of *topos* and *chôra* also initiated – each in its own complex way – the process that lead to the modern calculative notion of spatiality, which in turn set the scene for the emergence of planetary-wide orderings. Hence, even though the rise of the planetary ordering of space is inextricably connected to the rise of the calculative understanding specific to modern era, it is equally connected to the possibilities freed up by the concepts of *topos* and *chôra*. However, the same can be also said from the concept of void (*kenon*). As a matter of fact, the history of the concept of void can be traced back to the classic atomism of early Greek origins, although its final union with the calculative understanding of space was first initiated by the late Middle Ages Scholasticism and eventually completed, from the ground prepared by Descartes' notion of calculable extension of bodies, through Newton's notion about absolute and infinite void-space, where masses move in proportion to forces affecting them. Out of this genealogical process, in early modern thinking space becomes eventually thought as empty and infinite extension divisible into homogenous co-ordinates of discrete locations (See Smith&Katz 1993:75). As already shown, it was the emergence of the calculative intelligibility of space that eventually brought out the idea of privileged, undifferentiated, and homogeneously continuous realm of spatial extension. In order to explicate how such a notion of calculation fundamentally shaped the modern notions of space and place, we need to look upon the historical process in a more detailed manner.

To begin with, one should notice that unlike some commentators Heidegger understands both *topos* and *chôra* in terms of place – this is the inevitability, if Heidegger is to claim that Greeks did not have a concept of space (See Rämö 1999:313–314; 2004:854; Derrida 1995; Sallis 1999). This interpretation, as shown later in the present sub-section, does not exclude that in Greek thinking both notions of place, *chôra* and *topos*, also signified a certain sense of extendedness – *chôra*, for instance, included a certain sense of three-dimensional magnitude missing from the more limited regional sense of “bounding” and “containing” of *topos*. Thus, even though both concepts seemed to have denoted a sense of place in early Greek thinking, they also included a sense of openness and room, which is precisely the reason why the Greek idea of room-making was place-based and thus differed substantially from the modern conceptions of space.

Secondly, in spite of the differences between modern and ancient Greek intelligibilities, in *An Introduction to Metaphysics* Heidegger argues that it was Plato's notion of *chôra* in *Timaeus* that prepared the Cartesian notion of calculable physical extension (1959:66). Heidegger, however, is not claiming that Plato's *chôra* equals Cartesian space, as some have taken it (e.g. Lachterman 1989:219, n.88). As Elden pinpoints, we should above all avoid at interpreting Plato's *chôra* as identifiable with Cartesian extension: although the shift from *chôra* to Cartesian calculable space of physical and material extension was prepared and initiated in Plato's *Timaeus* dialogue, Heidegger at same time suggests that Plato's *chôra* referred primarily to place (Elden 2001b:321; see also Algra 1995:114; Malpas 2006:71). In other words, the *chôra* of Plato is not *identifiable* with Cartesian space of calculable extension; Plato's *Timaeus* dialogue just *unnoticeably prepared* a ground, a hidden possibility, for such understanding. Given this, although Cartesian view of space as calculable and geometrical extension of matter (bodies) is indebted to Plato's notion of *chôra*, it is not necessary to interpret *chôra* in terms of space,

but as a peculiar notion of place that in Cartesian thinking becomes translated into calculable extension of physical bodies. As a form of preparation *chôra* equally presented a form of disparity.

Thirdly, in accordance with the modern understanding of space as infinite, homogenous and continuous void, paradigmatic for the Newtonian physics, already ancient atomism, dating all the way back to the pre-Socratic philosophers Leucippus and Democritus (c. 500 B.C.), claimed that the true void existed as an open room for the motion of atoms, for the minimum indivisible pieces of material. Even though their idea about ‘infinite void’ evidently parallels with the Newtonian notion of *void-space* as infinitely continuous and homogenous three-dimensional extension (an arena for bodies to move in), for atomists’ *kenon* did not denote a void continuously abiding everywhere in the same manner of undifferentiated realm. For them void rather denoted the interstices that separated atoms (Algra 1995:45–46; Casey 1997:352, ft. 49). Instead of being continuous, the void was *gappy* and *porous* existing as intervals between the atoms within the compound cosmos – there was always either an atom or a void. Thus, such a void was considered as external to atoms, signifying the void for the atoms to move into. As Inwood pinpoints (1981:275–276), vacuum signified the absence of body and thus the possibility for the movement of atoms: as soon as the void got occupied by the body of atoms, it ceased to be a void.⁴² Hence, unlike in modern thinking of space, moving atoms did not occupy and fill empty and infinite space, but were surrounded by the absence of body, by the unoccupied void (*kenon*). Instead of filling their part from the continuous and empty space, atoms were separated from (and by) the gappy void.

However, the difference between the space of Newtonian physics, the space of homogeneously infinite extension, and the early atomist notion of infinite void becomes even more complex in later-day atomist thinking. Because of the strong critique against the early atomist conception of infinite void made by Aristotle with his place-based view of closed and finite cosmos (beyond which there were no further cosmoses), later-day atomists such as Epicurus (c. 341–270 B.C.) responded to Aristotelian critique by adding the sense of place to the earlier atomist thinking of the void. Accordingly, since atoms moved inside the cosmic void, the void itself could be considered as a place for the movement of atoms. Moreover, for Epicurus void was not just the enclosed but gappy void internal to cosmos, but also the infinite void of unending empty “space” even beyond the known cosmos (Inwood 1981:275). Even though Epicurus here leans on the separation already made by early atomists between the ‘truly infinite sense of empty void’ beyond the known cosmos and ‘the gappy void’ of the intervals between atoms (the ‘vacuum’), in addition to the place-like character of this latter sense of void (the gappy vacuum), for Epicurus also the former notion of ‘truly infinite void’ denoted a sense of place. In short, when the vacuum was the *cosmic place* of enclosed but gappy void, the infinite void signified the *very sense of place* within which both the atoms and gappy vacuum existed (Casey 1997:82–83, 101). The gappy vacuum simply existed

42 Unlike atoms, bodies also contained void parts within them. These void parts were internal to bodies and thus moved along with the motion of phenomenal bodies. Hence, not just different phenomenal bodies were separated from the unoccupied void, but also bodies themselves were collections of atoms separated by void parts (Algra 1995:45–46,55).

within the compound cosmos, which in turn existed in the place of the genuine void, in the infinite void even beyond the known cosmos. As Sedley nicely sums up, for Epicurus vacuum exists as “space-filler”, as a filler of the very place of the true void of infinite space: vacuum occupied parts of such a place of the infinite void just as effectively as atoms (and bodies) occupied others (Sedley 1982:182).

Even though some parallels can be drawn between atomist and modern understanding of infinite space, altogether Greek atomists evidently did not thought space as a continuous and homogenous extension from which places of bodies occupied their part, but as an enclosed place of the gappy void constitutive for the movement of atoms and bodies. Moreover, if the void is understood from a mature view of later atomists, that is, from a viewpoint of place, the difference is even more evident: the sense of place as infinite but gappy void in later-day atomism has basically nothing to do with the modern reduction of place to a location that a body occupies in the continuous void-space. When the former sense denotes a place of the whole cosmos, even a place of the infinite void beyond all cosmoses, the latter modern sense makes historically unseen reduction of place into mere position, into a dot. Therefore, as already implied, instead of the atomist notion of porous void *distinct* from atoms (i.e. discontinuous void), it was Plato’s notion of *chôra* as a continuous material receptacle receptive for the occupation of things, which was more amenable to a modern understanding of space. To put it bluntly, for atomists void was simply that where things were not, when for Plato, like for Descartes, material extendedness was precisely that what (and where) things were.

At this point, however, it is important not to confuse such a notion of material “extendedness” implied by Plato’s *chôra* with modern notion of calculable three-dimensional extension. Instead of mere space, Plato thought *chôra* as a precondition, as a ‘receptacle’, that is neither a strictly bounded place (as *topos*) nor empty space (in modern calculable sense) but, to use Heidegger words, “that what is *occupied* by what stands there” (Heidegger 1959:66). In other words, although *chôra* meant ‘receptacle’, a leeway that ‘received’ occupation, it also signified something that was ‘occupied’ and thus materially ‘containing’. This evidently denotes the matter that even though Plato seemed sometimes ambiguous whether the receptacle was separable or inseparable from the things that occupied it, *chôra* evidently did not refer to a mere void: the ‘receptacle’ was not empty, but full of occupation. Rather than being a void external to things occupying it, the receptacle signified a filled extension, which is why it was not merely extensional but also material (Plato *Timaeus* 79b–79c; See also Casey 1997:33; Rämö 1999:314). As a matter of fact, Aristotle criticized Plato’s *chôra* precisely because it identified the open place with matter, this identification (matter=room) being precisely what the atomist *differentiation* between void and material bits of atoms (matter or void) was not (Aristotle *Physics* 2.209b6–b13; see also Algra 1995:45–50, 110–117; Casey 1997:81–82; Malpas 2006:70–71, 338, n.19). Such a ‘receptacle’ of *chôra*, then, should be understood as a filled space, as a room or place in which eternal ideas (*eidos*) materialized: ‘receptacle’ was at the same time the matter from which things in it were constituted as well as the spatial medium in which things subsisted, which they occupied. Hence, it would be inappropriate to call *chôra* as a mere receptive ‘container’ of material bodies: it was also the extensional stuff out of which determined bodies were made as well as in which they at the same time were; which means, that even though

these materialized bodies were essential part of the receptacle, *chôra* also received their determination (as ideas) (Pietarinen 2009:29; See also Doel 1999:85).

As Algra (1995:114) confirms, it is here where “one is reminded of Descartes for whom matter (or substance) was essentially extensional (*extensio*)”. Descartes simply identified *extensio* with the *extensum*, with the size and shape of material bodies, in a manner similar to Plato’s notion of *chôra*. Like for Plato, for Descartes extension was the bond between matter and space: for Descartes extension *was* the matter and thus always of something (of material bodies), which is to say, that for Descartes all material bodies were considered as extensional and hence *no extension existed without bodies* (Casey 1997:154; Malpas 1999:28). As Elden pinpoints (2001a:17–21), Heidegger’s critique of Descartes was not just of Descartes’ way of conceiving subject, but also of the way he understood space. As a matter of fact, the role of extension in Descartes thinking was a logical outcome of his rationalist view of self-certain subject: even though extension was the fundamental determinant of the matter (bodies), it first needed to be proven in the doubting rational consciousness. When everything additional was removed by reasoning, pure extendedness (as length, depth, and breadth), shape (as a limit of extensional body), position (the narrowed sense of place as a position of body determined in relation to positions of other things), and motion (as alteration between these positions) of material bodies remained (Elden 2006a:131,132). In fact, Descartes went even as far as to claim that also the extension of material bodies (*res extensa*) can be doubted, and thus, that it needed to be first considered as an invention of mind (*res cogitans*). It was therefore no surprise that for Descartes world was nothing but material extendedness of substance accessible only out of the certainty of quantitative geometry: it was the ground of mathematical geometry that allowed rules that one could be certain about. In other words, it was the ‘mathematical’ that could be known beforehand in terms of rational thought of *res cogitans* and after that put up as geometrical axioms of material and extensional reality. At the end extension becomes defined in terms of quantified geometrical shape as well as in terms of measurable distance between locations of material bodies. Even though this kind of mathematical understanding of the world was clearly unknown for Plato, as a material and extensional ‘receptacle’, as a ‘womb’ where material things “come to be”, *chôra* already identified matter with extension and so paved the way for the Cartesian geometrical understanding of space as material extension of bodies (*extensio*).

In spite of these preparations, diversities were also evident: even though Plato’s *chôra* clearly initiated Descartes notion of space, for Plato *chôra* was also a medium, a *receptive medium*, a milieu that brought things into world by giving space for the materialization of ideas (Graves 1971:68, Pietarinen 2009:11; Kymäläinen&Lehtinen 2010). *Chôra* itself gave home, an material ‘place of the room’, for all kinds of determination of things to take place, and was therefore called by Plato with words such as “mother” and “nurse” – with words implying a sense of embracing and holding of physical things. As Grosz emphasizes (1999:214), such feminine and receptive nature of *chôra* “is the space that [...] nurtures without requirement of its own”. *Chôra* simply stood between ideas (beingness) and their material appearances (becoming): *chôra* was neither the ideas nor merely their material appearance or copies, but the space that made possible the materialization of ideas. Thus, *chôra* was a third realm of receptive openness: rather than being

constituted by what was sensible (appearances in their processes of becoming) or intelligible (eternal ideas), such a realm was constitutive for the manifestation of intelligible in sensible. In short, as a something that receives all sorts of determination of sensible things, *chôra* was in itself indeterminate, a receptacle receptive for the occupation of things.

However, as already mentioned, *chôra* was not merely the room of openness, but equally the material “stuff” out of which the order of things was forged by what Plato called the divine Craftsman, the Demiurge. *Chôra* thus consisted of indeterminate chaotic disorder lacking all *telos* internal to determined beings. But this chaotic prime state of *chôra* was equally malleable for the handiwork of Demiurge, who, by imitating the order of unchanging ideas, moulded the basic ‘elements’ or ‘solids’ (i.e. water, fire, air, and earth) and the geometrical order of the cosmos out of this pre-existent prime chaos (Graves 1971:67, 68; Vallega 2003:27, 43; Pietarinen 2009:11, 19–22). As a pre-cosmic condition such an errant state of the receptacle of *chôra* preceded the creation of ‘non-omnipotent’ Demiurge – a Demiurge that did not have the omnipotent power to create cosmos out of the nothing, but only out of the “stuff” of the receptacle – thereby showing itself merely as a trace beyond the limits of what may be gathered by reason and senses. Hence, *chôra* was a third realm beyond the sensible/intelligible and becoming/beingness distinctions, a realm, which nurtured the sensible physical things (which were at the same time created out of the receptacle and occupying it), but did not have any counterparts in the world of ideas, because as a third realm *chôra* only made possible the materialization of ideas.

As is evident, for Plato *chôra* meant a receptacle of becoming, a womb in which things, seen as materialized ideas, with different qualities can appear. Plato’s receptacle was not merely that out of which things were created, but something that must be *there* in the beginning for things to appear in and out of it. It was an open place (the ‘there’; the ‘region’; the ‘leeway’; the ‘somewhere’) in which material things can appear, a precondition for their appearance (Cornford 1997:181). Moreover, it is important that the *chôra* of Plato did not just propose a physical realm in which things are placed, but an undefined region of openness, an indeterminate receptacle for the determined physical things to invade. In a sense, as Casey nicely puts it, as a place *chôra* meant the general idea about “to be placed *somewhere*”, “not at specific place” (1997:41). Altogether, even though Plato identified matter with the extensional stuff and thus initiated the later development evident in Descartes’ thinking, the former differences show how Plato’s *chôra* was not identical with Descartes notion of material extension. Although from the modern perspective the sense of material extendedness indicated by *chôra* connotes more with a sense of space than with place, the proper understanding of *chôra*, as suggested by Heidegger, is the open *place* of occupation. Hence, *chôra* posed equally the sense of place as well as the sense of open room. As Casey suggests, perhaps the dual meaning of *chôra* in terms of occupied place and receiving receptacle is taken into account with the word ‘region’: a region includes both the spatial receptacle and the contained matter (Casey 1997:34; see also Algra 1995:92). Therefore, compared with modern understanding of place as a mere location of body, the place of *chôra* denoted regional vicinity denied by the modern understanding. Such a ‘receptacle’ was place-providing even twice over: it was a place of leeway, a ‘primal zone’, that cleared the

cosmic room for the appearance of determined things (things with intelligible idea), but it equally presented an extendedness peculiar to region, an openness that called for more particular sense of occupation and thus, one could add, a notion of place as *topos* articulated by Aristotle.

As Alejandro Vallega and Thorsten Botz-Bornstein have both argued, instead of the *chôra* of Plato's *Timaeus*, it was Aristotle's understanding of place through the topological schema of presence, which presented perhaps even more decisive preparation of the metaphysical process leading to the modern calculative ordering of space (Botz-Bornstein 2002:176–177; Vallega 2003:56). This, however, does not exclude Plato's influence as a initiator: it does not disprove Heidegger's claim about Plato being the initiator of Cartesian identification of matter with extension, but rather emphasizes the Aristotelian influence which took place through the articulation of the 'first beginning' of 'metaphysics of presence'. Aristotle's thinking thus points out an interesting difference in proportion to Plato's thinking, and thus, an crucial intra-epochal step that first articulated the broader structure of the 'metaphysics of presence' within which the later Cartesian understanding of beings as bodies with extensional substance also worked. In fact, it was Aristotle's understanding of things in terms of the 'metaphysics of presence' that lost the idea of *chôra* as a third realm enabling the materialization ideas as sensible things, thus releasing a possibility to identify matter with room solely within the perspective of the presence of things.

Even though Plato already planted the seed for the later developments of mathematical and geometrical extension, it was Aristotle who further paved the way for the modern notion of space precisely by *eliminating* crucial elements of Plato's *chôra*. But at the same time such an Aristotelian understanding was only a preparation of later developments and thus, as will be shown, it had remarkable and important differences compared to modern understanding of space. What is perhaps the most interesting point is that Aristotle prepared the modern notion of calculable extension not by directly grounding it, but by cutting down the basic elements of Plato's *chôra*: its strange and indeterminate nature. Hence, unlike in modern understanding of space, for Plato *chôra* was a third element beyond material appearances and intelligible ideas, and thus, something that escaped all efforts of rationalizations simply because the perfect intelligibility belonged solely to the realm of ideas. In other words, when the necessary precondition for the modern mathematical understanding of space was the fixed and permanent law known beforehand, the mathematical, for Plato the case was the reverse: *chôra* was indeterminate, something not determined by any knowable condition, thus serving a limitation for all possible rationalizations (Cornford 1997:171–172).

The background of Aristotle's indirect preparation was that he, unlike Plato, emphasized the bounded over the bountiful, the restrictive and limiting place of *topos* over the magnitude of *chôra*. Aristotle thought existence of beings (*metaphysics*) through their everyday activity (*physics*), and hence always started from what was at hand – i.e. presence – while continuing to articulate the hidden prime principles and categories behind these things in activity (*energeia*) (Casey 1997:76; Vallega 2003:46; See also Mugerauer 2008:80–84). In other words, Aristotle did not thought *chôra* from its original perspective of non-presence – i.e., as a precondition that escaped representations and the language of presence – but as a something essentially drawn into Aristotle's own

“empiristic” perspective of the ‘topology of the presence’. The strangeness and the non-representational side of *chôra* in Plato’s *Timaeus* dialogue was indeed problematic for Aristotle, because it did not fit in with Aristotle’s notion about *logos apophantikos*,⁴³ with his aim to make intelligible what was unchangeable behind the all-changing appearances of things, behind things-in-actual-activity. In fact, this comes back to the point made earlier about Aristotle planting the supraheavenly essences (*ideas*) of Plato back to the actual things (as their *energeia*). Unlike Plato, who first inconspicuously implied an onto-theological grounding of the metaphysical determination of things, Aristotle believed he could get to this point through the opposite route: by considering particular things in their change and movement. In such an Aristotelian continuity from the concrete matter to ideal categories, from the *physics* of active things to the *metaphysics* of their ever-present first principles and categories, the places of fixed and determined things apparently took the precedence (Heidegger 1973b:26–28; See also Botz-Bornstein 2002:177–178; Feenberg 2005:35). Thus, Aristotle’s critique of Plato lost the indeterminate nature of *chôra*, that is, the indeterminacy that allowed *chôra* to work as a precondition for things to become determined in it. In such thinking the indeterminacy of *chôra*, the fact that it needed to be indeterminate in order to be receptive for all kinds of determinate things, became disallowed within the topology of the presence. Consequently, for Aristotle the overall spatiality of things became articulated from the basis of the presence of entities and thus through the mechanism of onto-theological grounding (Vallega 2003:43).

What then exactly is this *indeterminate* and *non-present* side of the *chôra* that Aristotle lost by placing *chôra* to the sole scope of what is presence? Apparently this is an important question to spend some time with, since it does not just reveal the difference between the stances of Plato and Aristotle – that is, the difference between initiation and articulation of the ‘metaphysics of presence’ – but also pinpoints a crucial possibility of transformation of the sense of extendedness of Plato’s *chôra* into a modern understanding of extension. First of all, to put it bluntly, Aristotle lost the sense of *non-presence* of Plato’s *chôra*: for Plato *chôra* was not understandable in terms of the topology of the presence, that is, in terms of *beings* as present sensible entities and *beingness* as unchanging intelligible first principles (the *ousia* of whatness and thatness) behind these entities. In short, Aristotle defined the ‘whatness’ and ‘thatness’ of presence (the onto-theology) with a metaphysical manner that did not allow a sense of *chôra* as a third form beyond the metaphysical distinction between sensible (that it appears) and intelligible (what it is) presence (See Derrida 1995:89; Vallega 2003:30; Sallis 2006:179). In a sense Aristotle limited the scope of *chôra* by identifying it solely within this topology of the

43 For Aristotle the way things-in-actual-activity become present is through language, *logos*. According to Vallega, the word *apophantikos*, in turn, comes from the Greek word *phao*, which means “to give light”, while the *apo-phemi* indicates “saying” (Vallega 2003:47). The combination “*logos apophantikos*”, then, might be translated as a ‘bringing into the light by saying’, as a ‘bringing towards into appearance’ and thus should be considered in terms of making intelligible of what appears (Heidegger 1977a:8). Hence, *logos apophantikos* is inextricably tied to the truth of unfolding (as *aletheia*), in such a way that the ancient Greek attempt to put being into language took place as a search of unity and common One within Many (i.e. entities) (Heidegger 1984:64–66; 1991d:20; Thomson 2005:31). Altogether, the *logos apophantikos* of Aristotle aims to bring presence the hidden principles behind things-in-actual-activity: it starts from things that appear to our senses, and continues to show the unchanging intelligible principles behind these ever-changing appearances.

presence, hence losing the middle nature of *chôra* as a medium that brought things into world by giving the place of open leeway for the ideas to become materialized in it.

Secondly, because *chôra* was not capable of being approached through reason and senses, it was obscure and strange in nature: it signified an *indeterminate* receptacle for all things to occupy, a “third kind” called “the mother of all that comes-to-be”, thus being something accessible only by a “bastard reasoning” (Hyland 2006:18; See also Algra 1995:73, 94). In order to be receptive for the determined qualities (of appearing things manifesting the eternal ideas), *chôra* simply needed to lack of advance possession of any particular qualities. It thus consisted of indeterminate and chaotic disorder lacking all *telos* internal to determined beings. As a precondition open for the occupation of all sorts of determined things *chôra* in itself did not have any particular determination: it needed to be indeterminate (*a-morphon*) openness, the leeway of ‘somewhere’, in order to operate as a receptive and mouldable for all kinds of determined things. In a sense *chôra* welcomes all determinations and interpretations, while at the same time none of these determinations are capable of defining the indeterminate *chôra*: as indeterminate *chôra* only receives by giving place to determined things. Hence, *chôra* in itself was non-representable – a place that enabled the separation of beingness (as intelligible ideas) from their process of becoming materialized (as sensible appearances) (See Derrida 1995:96,102). Since indeterminate *chôra* was also beyond the determined intelligibility of unchanging beingness as well as of their sensible copies, it was altogether beyond the whole onto-theological schema of the ‘metaphysics of presence’.

It is due to the former reason Plato suggested that, since any discussion of *chôra* cannot be purely logical, it would be “like a dream”. Botz-Bornstein puts this notion forwards by arguing that the perception of *chôra* is in fact constituted by dreaming: it is dreaming that “sees *chôra* that resides between abstract and concrete”, between ideal and sensible (2002:174). However, we should be cautious not to understand dream as the opposite of the real here: dreaming rather points out that in order to understand something that is not present (i.e. the leeway of *chôra*, the open place it gives), one needs to believe that even though *chôra* does not appear in itself (i.e. show itself), it exists anyhow, but only in a manner we could dream about. *Chôra* is like an impression or a dream-like image: such an image is always *what it is not*, or better, as image-like *chôra* is *through* what it is not. In short, *chôra* appears as a mere precondition of open place behind the order of the determinate cosmos to become materialized in it, thus looking like a dream, like an image that is never itself (Botz-Bornstein 2002:174; Sallis 2008:106–107). As a consequence, *chôra* always hides itself beneath all explanatory images, so that even though *chôra* always presents itself through these images, every image always falls short. Since every attempt that tries to give a meaning to *chôra* would make it an idea from which we could make copies of, *chôra* can be expressed only by “bastard reasoning”: *chôra* has no idea, no unified meaning it could correspond to, since it merely gives place for things, so receiving them (Bianchi 2006:131,139). In such “bastard reasoning” or “dreaming” we are neither faced with sensible beings nor with the intelligible ideas that these beings are copies of. Hence, in Plato’s *Timaeus* dialogue such dreaming signified the playful intellectual movement beyond the presence and thus constituted a way for thinking the indeterminate *chôra* – an element excluded from Aristotle’s topology of the presence.

Apparently, from the perspective of Aristotle's topology of the presence dream-like understanding of indeterminate *chôra* would be without question obscure and problematic. Since such *chôra* inevitably escapes the sensible/intelligible-schema and thus the mere onto-theological grounding based on 'whatness' and 'thatness' of things, in Aristotle *chôra* turns into a mere dream from which we should rather wake up in order to empirically inquire the concrete things (physics) and their everlasting principles (metaphysics). Aristotle hence loses the nature of *chôra* as a third alternative beyond the *physics* of active things and *metaphysics* of ever-present first principles. The alternative where spatiality would, instead of material (sensible entities) or objective presence (intelligible beingness), form a playful unity perceived only through *imagination* of human mind is simply lost (Botz-Bornstein 2002:177). By limiting the scope of *chôra* and thereby marginalizing it, what Aristotle's thinking unnoticeably "freed up" was the possibility for later rationalization of material extendedness of *chôra* within the schema of presence. Therefore, in spite of the difference of modern thinking of space in proportion to the Greek one, where each thing had its own *place* and thus an internal principle of motion that (if possible) moved things back to their proper place, modern understanding was fundamentally initiated and set possible due to the metaphysical structure of the topology of presence Aristotle articulated.

In spite of the preparation made by Aristotle's 'topology of presence', Aristotle's account yet included substantially different aspects that were either changed or lost during the epochal mutations. In proportion to modern notions of place and space, the most fundamental differences were evidently Aristotle's own notions about place (*topos*) having the fundamental limiting power in itself as well as his separation of mathematics, geometry in particular, from this power of physical place. Accordingly, Aristotle's 'topology of presence' only presented the general metaphysical schema, which moulded thinking into such a mechanism, where it could not grasp the obscure nature of *chôra* nor the question of the finitude of all onto-theologically grounding Events, thus setting the scene for the mathematical ground plan defining the mode of presenting of things and hence their overall spatiality.

In order to understand the crucial difference between Aristotle's and modern understandings of spatiality, it should be above all recognized that Aristotle's emphasis of the precedence of the natural place of physical things does not mean that for Aristotle the limiting power of place was merely constituted out of the body of things. In short, such a view did not indicate a narrowed sense of place as a mere location of physical thing. For Aristotle place was rather a 'vessel': like a container, place had the power of holding things in it. In Aristotle, then, place was primarily what surrounded things by holding them together. But Aristotle also defined place as unchangeable: it needed to offer the same place for different things located in it. For Aristotle, then, place signified altogether an *unchangeable* limit that *surrounded* things: a containing boundary. Such a place could not be constituted out of particular things, because particular things changed places. Place was rather the surrounding itself, the envioning limit that had the capacity to contain, surround, and bound moving things (Casey 1997:63, 69; Algra 1995:222–230). Therefore, even though for Aristotle place was always defined out of the moving things, things also occupied a determined place, which means that place (*topos*) could always become reoccupied by other things. As Casey concludes (Casey

1997:55), unlike Plato's 'receptacle' (*chôra*) Aristotle's place (*topos*) was *not receptive* but *circumambient* – it surrounded moving things but at the same time appeared out of their activity. In other words, when Plato's receptacle was the all-receiving womb, a precondition out of which things could appear and get their material shape (through geometrical definitions), in Aristotle's understanding place included the limiting power in itself. For Aristotle, and this is crucial, the limiting power was part of the place itself, when for Plato place (as *chôra*) worked as a medium in which physical bodies appeared and materialized by receiving their geometric-conceptual determination.

As is evident, the alteration between Plato's and Aristotle's notions of place was not merely a question concerning the loss of the strange and obscure side of *chôra*, but also a question concerning the role of limits. In Plato's case the determination of the limits and shape of things was based on separated act of geometrization, where ideas were materialized, when for Aristotle such externally infused geometrism was purposeless: Plato's *chôra* was elemental and pre-geometrical so that its physical determination took place through 'geometrization', when Aristotle's notion of physical place contained the limiting power in itself and thus did not need such externally infused geometrization (See Casey 1993:57,142,176, Casey 1997:57–58; Pietarinen 2009:29–30). Accordingly, for Aristotle place was inextricably tied together with things: the surrounding limit and the limited things were always together. Unlike Plato's *chôra*, which gave its place as a precondition for geometrical determination of physical things, for Aristotle place and physical thing had reciprocal belongingness: just like things were always in some place, places were always filled with some things. This way – that is, *by actively having effect on each other* – in Aristotle the limit of a 'contained thing' united to the surrounding limit of 'containing place' (*topos*) (Casey 1997:58; Elden 2001b:316–317). In fact, together the limits of the contained bodies of things and the limit of containing place were capable of forming such united surfaces, a series of limits (*perata*), which could have some correspondence with the sense of *chôra* presented above. Like in Plato's thinking, but unlike in modern understanding of calculable extension, for Aristotle the double-limit between the container and the contained implied such a sense of extendedness that could be understood, as Heidegger suggested, in no other way than in relation to place. However, in spite of this parallel between place-based understandings of Plato and Aristotle, eventually for Aristotle physical things had the precedence in the definition of place. Thus, Aristotle did not just exclude aspects of *chôra* that did not fit into this schema of presence, but his account also differed from Plato (as well as from modern understanding) by its way of emphasizing the primacy of the limiting power of (things in) place.

Even though in Aristotle's topological understanding place (*topos*) was considered essential for the appearance of things, Aristotle also claimed that there were four exceptions that were *not in place*: the 'heavens', 'Unmoved Mover' (the god), as well as 'numbers' and 'points'. As is evident, the latter two exceptions – points and numbers – are central for the present discussion about Aristotle's understanding of place and its difference in relation to modern mathematical and geometrical notion of calculative extension. However, the claim about the placelessness of points, and thus of the difference between physical place and geometrical point, might sound like a paradox. If geometrical *points* (*stigma*) (like arithmetical units (*monas*), the *numbers*) are placeless, how

it is possible for places to be consisted with limits such as lines or surrounding surfaces – all that may be seen in terms of being constituted out of the continuum of points – if point is what lacks place? In short, how can place, as surrounding surface, be seen as constituted by something that we could consider as placeless (i.e. by points) (See Casey 1997:59–60)? In order to understand in what sense Aristotle concerned points (basic units of geometry) and numbers (basic units of arithmetics) *placeless*, we need to further explicate the relation between physical place, number, and the indivisible unit of Aristotle’s geometry, the point.

As Elden argues (2005a:12), for Aristotle arithmetic was concerned with “sequence of numbers, where no touching is necessary”, while geometry was concerned with “the *stigma* [points], whose connection is characterized by the *synekhes*, the continuum”. Aristotle thus separated *monas* (arithmetical units, *numbers*) and *stigma* (geometrical *points*), because of the difference of their mode of connection. Both were minimum indivisible units, but in arithmetical sequence of numbers there was a distance between the units – they formed numeric series with potential for *something to be between* numbers – when in a case of geometrical points there were nothing between them – points formed *continuuums*. This distinction is an important one, since it is connected to the other distinction of Aristotle, which helps to explain, not just the placelessness of points, but also why Aristotle’s account was not as amenable to later geometrical and mathematical developments as Plato’s *chôra* was: the distinction between place (*topos*) and position (*thesis*). Hence, in spite of both geometrical points and arithmetical numbers (units) being placeless, unlike numbers geometrical points had a position, *thesis*. As positions, points can pinpoint a location, but they can also help us to distinguish between directions (i.e. above-below, front-back, right-left), which is something numbers surely cannot do. In other words, although for Aristotle mathematical objects in total were not at any place (they did not occupy *topos*), geometrical points were considered to have a directional positions (*thesis*) (Casey 1997: 61; Elden 2006a:126). Despite their placelessness, points had spatial determinacy through their way of pinpointing locations – locations out of which one could also distinguish between bi-polar directions.

In order to fully resolve the paradox of the separation of place and point, we need to pinpoint another distinction Aristotle made between the *limit* and *boundary*. For Aristotle limits always belonged primarily to what was limited (i.e., the contained *thing*) and only secondary to what did the limiting (i.e., the container; the surrounding *place*). Point in turn was the lowest indivisible limit, a limit of localization, which means that point signified the minimum limit that can be *drawn* from a physical thing – its directional location. Boundaries in contrast belonged to the container, to the surrounding vessel of place (*topos*). The requirement of boundary is simply to be around something – when *point has a limit, boundary surrounds* (Casey 1997:63).

This distinction between the limit and the boundary brings out two important conclusions. Firstly, since for Aristotle geometrical points are only capable of forming limits, they are incapable of creating boundaries. Boundary, in turn, is central to Aristotle’s understanding of place as a vessel (i.e. as a container). Therefore, geometrical points are unable to form unchanging ‘vessels’. Unlike in modern thinking, for Aristotle *geometrical points cannot form physical places* – points can only constitute limiting directional positions (*thesis*) (Casey 1997:63–64).

Secondly, we have also found an explanation why geometrical point in Aristotle is at the same time the minimum indivisible unit observable in physical world as well as the placeless position separated from the same physical world. Even though geometrical points can constitute *thesis* (i.e. changing directions), points cannot surround and constitute unchanging containers, the vessels of places. Rather than being constitutive for places, points only *reflect* the physical world: point is restricted to a status of limit-concept of geometry, thus being “as indispensable in geometry as it is problematic in physics” (Casey 1997:65; See also Elden 2001b:315). In fact, this is the reason Aristotle’s immanent physicalism (expressed in particular by his notion about surrounding place (*topos*) being incapable of existing apart from the moving physical things) does not oppose his antagonism towards the outside imposed geometrizing (which for Plato determined the order of the basic elements of physical world). Even though geometrical points are separated from the physical world, they at the same time reflect it – geometrical points neither distort nor constitute physical places, but are drawn from it. Hence, instead of being *equal* to places, for Aristotle points show a position *drawn* from the physical world: geometry does not give us access to physics, but is an abstraction of physical world. Unlike Plato’s external geometrism infused as an order moulded (by Demiurge) out of the open magnitude of *chôra*, but also unlike Descartes geometrical understanding of physical extension of material bodies, Aristotle proposed an immanent physicalism in which physical (and regional) place, from which the geometrical elements can be drawn, was the paramount.

What is essential here is not just the distinction between geometry and physical world, but also the overall difference between the *physical* and *mathematical* Aristotle proposes. In spite of their difference according to position (*thesis*), placeless points and numbers should be both seen as separated from the physical realm of places (*topos*). However, as already mentioned, this separation of the mathematical (*ta mathemata*) from the physical (*ta phusika*) never meant a distortion of the nature of things: mathematical abstractions never turned physical things into something else, but only considered limits of things purely in themselves. This was especially evident in a case of geometry, where geometrical points were drawn out of, and hence abstracted from, the physical world, but also in a case of arithmetic, since the ‘mathematical’ was *merely that aspect* of things which could be known in advance, and thus not by exploring things in-their-activity (Foltz 1995:67; Elden 2001b:314). This separation of mathematics from the physical sense of place is a key one for understanding the main difference between the Aristotelian understanding of mathematics as a something separated from the physics (and from the physical sense of place) and the modern notion of mathematical physics armed with an assumption about the precedence of the calculable nature of the physical space of uniform and continuous three-dimensional extension – extension, through which matter (as mass) moves in predictable and calculable way (Newton) or which is determined solely in terms of the geometry of material bodies and their motion (Descartes).⁴⁴

44 In this sense Newton’s absolute space had a clear resemblance to the atomist notion of void, when Descartes notion of space was more indebted to Plato’s equation of space and matter. For both, however, the unfolding of things and thus the happening time-space was fundamentally grounded on mathematical measurement of extension.

Instead of calculative rationalization and measurement of space, for the Greeks mathematics was not first get out of the things, but were connected to what did not immediately show itself (See Heidegger 1967:70–76). Mathematics was that aspect about things that needed to be learned and thus known in advance, since no appearing thing would ever present mathematical quantities such as the amount of ‘three’ to plain perception without such a conception already being aware of what ‘three’ signifies. By thinking three apples, for instance, we only recognize what we already have and know. Mathematics simply needed to be already known: mathematics was withdrawn from what emerged on their own accord (*phusis*), since it explained aspects of things without bringing them out of them. As the discussion of Aristotle also showed, mathematics did not have a proper place (*topos*), but was something extracted from the place, which in turn constituted the ability for physical things to become present. Altogether, for Aristotle mathematics was placeless and thus separated from physics. In fact, for Aristotle there was a more fundamental discipline to discover than mathematics: Aristotle’s own immanent physicalism, the study of the basic (onto-theological) constitution of *beings* (Elden 2001b:318; see also Heidegger 1967:73–75, 2001c:151–156). Moreover, Aristotle did not merely separate geometry from the physics, but also from the numbers (arithmetic): geometry was considered in terms of continuums *indivisible* in proportion to numbers, which is crucial in so far as for Descartes geometry was precisely *dividable* according to uniform units of number. Contrary to Aristotle, in Descartes’ thinking geometrical lines and shapes turn into numerically dividable extension defining the nature of material bodies. For Descartes, contrary to Aristotle’s study of physical things, such geometry was seen as a numeric generalization of being, as a mathematical science of the extensional nature of the physical world (Elden 2006a:135).

The emergence of a new sense of mathematical as a constitutive ground for the appearance of physical things in the dawn of the modern epoch apparently signifies an happening of a wholly new mode of unfolding, and thus a new spatial intelligibility, a new mode of *room-making*. In this mission of being, it was Descartes’ thinking that worked as a herald of such a new calculative understanding of spatiality. As Elden has concludes (2001b; 2005a), when Aristotle thought geometry on a basis of lines and figures that form *continuums*, geometry thus being separated from the arithmetic based on numbers *distant* from each other, in modern era this distinction breaks down, in particular through Descartes metaphysics. In Descartes thinking geometry becomes connected to numerical calculations, so that the continuum of geometry becomes translated into sequence of numbers (arithmetics), in a manner that such a connection is seen as metaphysically constitutive for the material extension of physical bodies, thus being constitutive for the extension of space. Hence, for Descartes extension becomes both geometrical and physical property of material bodies: for Descartes matter and extension are inseparable so that the extension is constituted by arbitrary sets of material bodies, which means that spatial extension simply accrues out of the extension of bodies in such a way that is geometrically definable (Jammer 1993:43). For Descartes empty space simply does not exist: the space of my bed room, for instance, is based on a shape, size, and relation of material bodies, not upon abstract notion about separated space of extension.⁴⁵ Since space does not have properties independent from material

45 Since for Descartes the relation of bodies to each other determines the overall spatial extension, space

bodies, whose extension in length, breadth, and depth, and hence motion and position to other bodies, are geometrically measurable, the calculus apparatus – based on geometry restricted to applied arithmetic – becomes fundamentally connected to the physical world through Descartes thought. Accordingly, Descartes makes hardly any distinction between physics and numeric geometry: his notion presupposes nature as a measurable sphere of beings, as grounded on mathematical and geometrical measurability of material extension of bodies (Swolik 2009; Heidegger 1973b:30). Again we can see how *ta mathemata*, the already known aspect of things, invades to *ta phusika* in the beginning of modern epoch: nature, including things and extendedness they contain, is unfolded and made accessible to calculations, such change turning space into calculable extension of bodies and self into self-certain Cartesian *cogito*.

As is evident, in spite of the narrowing of thinking through Aristotle's formulation of the 'metaphysics of presence', it was Plato's notion of *chôra* that initiated the later geometrical and mathematic infusion of material extension. For Aristotle physics were simply separated from mathematics and geometry. Plato, in turn, considered the order moulded to *chôra* precisely in terms of geometrical figures, although one has to remember that the geometry Plato was aware of at his time was not the numeric geometry definitive for physical space of material extension, the one presented for the first time by Descartes. Nonetheless, even though the extensional receptacle of *chôra* was not equal to a *calculable* geometrical extension, *chôra* already prepared a sense of prime womb, whose forging into determined elements took place according to geometrical principles (Casey 1997:57; Malpas 2006:71). For Plato, then, geometry was already a science dealing with the structure of the cosmos, with the structure that the Demiurge moulded to *chôra* on a basis of perfect ideas.

The geometrical structure of Plato's cosmos, however, was not a perfect one, because the creation of Demiurge was limited by the spatial power of *chôra*. In fact, as Pietarinen writes, on the lowest level of sensible world "the power of reason is quite weak in comparison to the dominant powers of space [*chôra*]", which is why the "actual forms of bodies are extremely unstable" (2009:31). The bodily world is thus the world of becoming, the world of changing appearances, simply because it is still affected by the non-rational power, and the weltering turbulences, of *chôra*. At the end, even though this changing phenomenal world was based on the geometrical shapes (tetrahedron, octahedron, icosahedron, and cube) each specific to basic elements of cosmos (fire, water, earth, and air), the elementary power of *chôra* remained affective after the moulding of Demiurge.⁴⁶ Since such distorting power of *chôra* was pre-rational (or indeterminable) and fluid, even chaotic, in the end its difference to Descartes' rationalization of the extension in terms of the geometrical study and measurement of the size, shape, position, and motion of material bodies was substantial. Altogether, in spite of the crucial preparations made by Plato (with *chôra*) and Aristotle (with metaphysics of presence), modern notion of space, as the next sub-section concludes, was grounded upon histori-

as such can be understood only as a *conceptual abstraction*. Thus, it is possible to refer to such "independent space", which differently extended bodies could be seen as "occupying", but only by abstracting it from a particular physical set of relation of material bodies (See Slowik 2009).

46 For Plato the order of the basic elements (or solids) of bodily world arrived from the elementary three-dimensional triangles: tetrahedron constituted fire, octahedron the air, icosahedron the water, and cube the earth (Graves 1971:72).

cally unseen change of basic dispositions between wonder and calculation, but in such a manner that the change to the latter was still historically initiated by the unthought potentialities of the former articulation.

*The Turn of Basic Disposition:
the Wonder of Beings and the Curiosity of Calculative Ordering*

In spite of the fact that Aristotle's and Plato's notions of place, physics and mathematics differed from, as well as in a certain crucial respect also initiated, the Descartes-originated modern understanding about calculable extension, there was equally an ancient battle over the sense of being and spatiality. Aristotle drew the spatiality of things solely within the logic of presence and thus prepared the modern understanding of space by displacing the obscure side of *chôra* as indeterminate receptacle, by grounding the understanding of spatiality solely upon the onto-theological ground constitutive for the presence of things. By doing this, however, it should be noticed that Aristotle created his own unthought potentialities to become realized, on the one hand, by articulating the possibilities already initiated by Plato's indication of onto-theology, while on the other hand limiting the original spatial scope of Plato, hence setting the scene for the later geometrical developments in proportion to material extension. As a matter of fact, Aristotle's own spatial thinking differed from the modern understanding of calculable space in a much more substantial extent than Plato's one, as the former sub-section showed. Even though Aristotle's notion of spatiality was a logical outcome of his topology of the presence, unlike modern account it was solely place-based. Hence, opposite to modern calculative understanding Aristotle also proposed a very different view on how geometry was separates from arithmetic, and further, how mathematical understanding, especially geometry, was distinguished from the physical place, and so from the study of *phusis*, the physics.

Even though Aristotle apparently lost the middle nature of Plato's *chôra*, as Botz-Bornstein suggests, Aristotle seemed to accept one crucial effect indicated by Plato's *chôra*: the surprise (2002:177; See also Foltz 1995: 97–98; Aristotle *Metaphysics* 2.983a13). In other words, as we are confronted with *chôra* we are surprised that 'things are as they are', such wonder being the beginning of philosophy for both, Aristotle and Plato. Even though Botz-Bornstein does not point out the connection, such a sense of surprise evidently corresponds to the notion discussed earlier about the basic mood of wonder giving birth to Greek thinking as such, hence connecting the two central figures of the first beginning of Greek thinking: Plato and Aristotle (See Heidegger 1994:135, 141–159). It was the wonder that directed Greek thinking towards the surprise of seeing the unusualness of the most usual, thus grounding the fundamental Event of being of Greek thinking. In fact, it is the unified field of unfolding, which is more crucial constituent of the emergence of the calculative Framework of ordering than the mere effective history of particular dynamics between few thinkers' notions of place and space. After all, for Heidegger the fundamental genealogical mission of being is not based on mere conceptual resemblances and disparities between thinkers, but upon growing oblivion of be-ing that takes place through the history of onto-theolog-

ical mutations of epoch grounding intelligibilities. However, since such oblivion takes place precisely in terms of series constituted by the different happenings of being, by the epochal mutations, within which different sense of concepts emerge, eventually the thoughts of thinkers always manifest the epochal mutation and thus the fundamental oblivion of be-ing. The present sub-section turns to discuss the fundamental nature of the change that took place between the basic dispositions of unfolding, a change that also prepared the sense of space and place involved in the rise of the technological unfolding of planetary space: the change from the early Greek wonder to the arbitrary power of calculative ordering.

As already mentioned, wonder was the basic disposition that separated Greek understanding of *tekhne* from the arbitrary ordering and calculations of will-full machination of *Gestell*. In spite of the *productionist* onto-theology of early Greek thinking, according to which the existence ('thatness') of all entities (artefactual or natural) is defined in proportion to the ideal ends they produced ('whatness'), unlike the coercive power of *Gestell* that makes all things *producible*, Greek *tekhne* did not rise from the arbitrary calculations and willfull ordering of things. The Greek understanding of *tekhne* did not include systematic ordering and manipulation of *phusis*: unlike in *Gestell*, wonder simply let the self-emerging "nature" (*phusis*) to become unconcealed out of its own accord (out of its own *telos*). In spite of the productionist view of natural and artefactual entities, it was the self-emerging *phusis* that commanded the mode of revealing of *tekhne* in early Greek thinking. However, at the point when *tekhne* lost its embeddedness to wonder, it did not anymore maintain and preserve *phusis* in its unconcealedness, but constituted a coercive power capable of ordering things according to the calculative ordering and enframing.

Even though Heidegger held that the break down of the basic disposition of wonder could turn *tekhne* willfull and arbitrary in proportion to nature, it is curious that according to Heidegger wonder equally presented the basic mechanism of metaphysical thinking, a mechanism manifested through the metaphysical history of the oblivion of being. In spite of allowing the nature (physical world) to come forth according to its own *telos*, it was "wondrous" thinking that produced the 'first beginning' of the 'metaphysics of presence'. Thus, in spite of the difference between basic dispositions of Greek wonder and modern calculation, wonder was a primordial preparation of *Gestell*, even twice over: its breakdown freed up the possibility for the rise of the willfull and arbitrary machination, while it also constituted the first form of metaphysical oblivion of be-ing in Aristotle's onto-theology.

This all comes back to the circumstance that in Greek thinking wonder was not, at the expense of usual, exclusively connected to unusual – wonder rather found the usual itself to be extraordinary. In wonder it was the most usual that turned into most unusual (Heidegger 1994:144). Wonder then did not set the unusual *against* the usual; wonder rather set human beings before the unusualness of everything *in their* usualness. In wonder one was not surprised of the extraordinary that happened, but of the usual, *of the matter that things are as they are*. In a sense wonder was between the usual and unusual in so far as it mediated the unusualness to what was usual (Stone 2006:211). The wonder of early Greeks, thereby, opened up the gap between beings (usual) and their way of beingness (unusual): wonder showed how the usual and unusual belonged

together, and thus, how instead of taking the usual for granted thinking was directed towards unusualness-of-the-usual, the beingness of beings. Instead of the usual and given sense of beings, wonder pointed the unusual sense of beings *as* beings. Unlike in calculative ordering, in wonder one was simply surprised that things were as they were.

Event though wonder apparently opened the question concerning *beings as beings* and thus of their mode of beingness, it equally precluded the direct inquiry to the *unfolding itself* (Heidegger 1994:115, 149, 150). In wonder beings were seen as beings, as something that are, which according to Heidegger opened up “beings as whole, that they are and what they are” – that is, the basic schema of onto-theology – thus enabling the grounding question of Greek metaphysics (1994:146). For the Greeks wonder was an acknowledgement of beings as beings, and hence it questioned what *beings* were in their *beingness* without exploring the mode of unfolding of *being* in itself – its Event. For the Greeks unfolding in itself simply remained unquestioned. Therefore, wondering disposition apparently paved the way for metaphysical understanding of being (as onto-theology) articulated through Aristotle’s topology of the presence – through the movement from physical things in activity towards the principles behind their presence – in favour of the originary openness of be-ing that constituted the source of finite happenings of unfolding.

As is evident, even though wondering disposition prevented Greek *tekhne* for not turning into manipulative ordering of *phusis*, wonder also presented the basic onto-theological mechanism of metaphysical thinking, the abandonment of the open be-ing through the ontologically permanent grounding of entities in proportion to the highest theological principle behind the presence (existence) of things (Heidegger 1994:149, 159–160). Wonder, then, did not just make the Greek notion of *tekhne* different from the challenging revealing of modern technology; it also enabled an historical beginning of the basic metaphysical schema behind the entire legacy of Western thinking. This is also one of the basic reasons behind Heidegger’s understanding of the history of being in terms of growing oblivion of be-ing: for the Greeks the being of beings (as beingness) was the most wondrous thing, when the contemporary technological thinking merely recognizes the question.⁴⁷ Thus, for the Greeks being was a question about beingness of beings, when in contemporary technological Framework only beings are worth of thinking – in the former disposition the unusual nature of usual beings, their nature ‘*as* beings’, was wondered, when the latter disposition merely orders things. In this respect it was (literally) ‘no wonder’ that Nietzsche, as the one who released the hidden powers of technological ordering, abolished being by recognizing only the will to power of beings. Altogether, it was the wonder that made Greek thinking in general as well as their notion of *tekhne* in particular different from the modern understanding, while at the same time wonder presented an initiation of *Gestell* through the onto-theological schema of metaphysical thinking it constituted. It was through the displacement of wonder that metaphysical thinking eventually incubated into further darkening of the question of being through the challenging revealing of modern technological machination.

47 With this Heidegger also reminds us from the fact that although he is trying to define the Greek attunement of wonder, we contemporaries are already devoted from it. The aim here is not to try to restore us back to the wonder, but only to describe the Greek sense of wondering as a basic attunement that gave birth to an entire era of “first beginning”, and thus to point of its limits (Heidegger 1994:159).

In spite of the shared structure of metaphysical schema, it is crucial to remember that wonder as a basic disposition of Greek thinking also differed from the challenging revealing of modern *Gestell*. In a former case we are surprised by things, while in the latter case we force things into calculative Framework of totally omnipotent ordering and manipulation. Apparently, because modern technological and calculative unfolding of space was determined by Greek thinking as its metaphysical *counter-thrust*, the first beginning also included elements that were excluded in modern thinking. I will shortly sum up these differences in order to pinpoint, not just the unique nature of the challenging revealing of modern technological unfolding, but also in order to conclude the discussion concerning the spatial implications of the process of degradation of wonder.

First of all, the circumstance that the 'first beginning' of early Greeks was in general grounded, not upon calculation, but upon wonder signifies two important things. Firstly, even though Aristotle lost the obscure and indeterminate sense of Plato's *chôra* through his language of presence – i.e., through the *logos apophantikos* that onto-theologically made present the hidden metaphysical principles behind things in their activity – as already mentioned both, Plato and Aristotle, presented the basic mood of *wonder as the beginning of philosophy* (See Foltz 1995:97–98; Stone 2006:205). Wonder – which opened up beings as whole, as *that* they are and *what* they are – was the basic disposition behind understanding of all things in proportion to the end they ideally should produce. Wonder thus hide the productionist intelligibility of unfolding according to which entities *that* appeared (theology) were all seen as producing their end in proportion to the general idea or category of *what* they were (ontology). Secondly, because of the former nature of wonder, Greek intelligibility essentially differed from the ordering revealing of modern technology, yet fundamentally inaugurating it by constituting the onto-theological beginning of the metaphysics of presence.

Secondly, the productionist intelligibility also gave ground for Greek thinking of place by virtue of the ideas of *chôra* and *topos*. *Chôra* worked as a receptacle that gave place for the materialization of ideas; that is, for the production of things by virtue of their determination through ever-lasting ideas; while the idea of *topos* was related to the notion of 'topology of the present', which considered the intelligibility of being from the opposite view of sensible phenomena; that is, by considering how being is the ever-present activity, or 'workness' (*energeia*), of things in place. Accordingly, Plato considered things from the viewpoint of abstract and ideal, hence conceiving place (*chôra*) as a third indeterminate element enabling the materialization of ideas, while Aristotle thought place and overall spatiality solely out of the activity of concrete and particular physical things. Such differences in understanding of spatiality, then, further help to emphasize the matter that even though Plato initiated the metaphysics of presence without yet articulating it, it was Aristotle who first formulated the onto-theological way of grounding, a grounding of a view according to which being (as well as spatiality) is understood purely in terms of a presence of things, in terms of the metaphysics of presence. Unlike for Plato, for whom Demiurge forged the ideas into turbulent and chaotic *chôra*, Aristotle understood spatiality solely out of the evidence given by the things in presence. Generally speaking, things were on both occasions seen as producing the ideal presence – either as materialization of general ideas in the place of *chôra* or as producing things in proportion to their ideal end based on ever-lasting first principles

and categories manifested in locale of place – with an onto-theological manner (i.e. in proportion to ‘thatness’ and ‘whatness’ of things) opened by the fundamental disposition of wonder (See Vallega 2003:44–56; Feenberg 2005:6–17; Thomson 2005:11–38; de Beistegui 2004:29–76). Such a manner of revealing was essential for both, for natural things that self-emerged by virtue of *producing* their inner *telos*, and for technical artefacts that were *produced* by craftsman by virtue of technical know-how of making ideal artefacts in such a way that even in technics the wonder let the self-emerging “nature” (*phusis*) to become unconcealed out of its own accord (out of its own *telos*). Even though Greek wonder apparently differed from the modern ordering of things, it yet inaugurated the later possibility of technological ordering, which released the potencies of Greek revealing by unleashing the omnipotent power of arbitrary will through a demolishment of wonder.

Thirdly, such arbitrary calculation of things in proportion to human will, does not just present a total ‘enframing’ of spatial relations of things into orderable Framework, but is also connected to the basic attunement of modernity Heidegger calls *curiosity*. Instead of seeing the unusual of the usual – beings *as* beings – in modern times curiosity has taken the place of wonder. When wonder is demoted, the constant avidity and desire for the new enters: curiosity simply pursues the unusual and extraordinary for the sake of themselves. Curiosity is the basic attunement of the self-strengthening power of willing, of the will that wills nothing but more of its own power. As Heidegger wrote already in *Being and Time*, “curiosity has nothing to do with the wonder”, since “to be amazed to the point of not understanding is something in which it [curiosity] has no interest” (Heidegger 1962:216; See also Stone 2006:218–221). Curiosity does not tarry in the unusual sense of the usual, but is based on constant distraction of new possibilities. This unconditional drive denotes a constant search of new, a circle of limitlessly subjugating power eventually using the whole planet as a *product* of its own power, thus preventing things to come forth according to their own unfolding. Hence, it was such growing mastery of machination, and the mood of curiosity it constituted, which eventually moulded the whole space of the earth into orderable Framework of *Gestell*.

As it has become evident, modern conceptions of space and place were not present in ancient Greek thinking of *chôra* and *topos*. These modes of room-making were rather logical outcomes of the epochal intelligibilities they belonged to. Accordingly, modern conceptions of spatiality do not present universal ontological categories, but rather grow out of the historically specific intelligibility, out of the calculative logic of *Gestell*. Instead of seeing history as a process of progression in which we get from immature superstition of early Greeks to a mature and more certain understanding of spatiality in modern mathematical physics, it should be acknowledged that these different conceptions of space and place are based on particular metaphysical standpoints, on a paradigmatic modes of unfolding, which cannot be empirically justified. In other words, such metaphysical (back)grounds are taken for granted, and thus have their standing as particular historically finite Events that enable different paradigmatic standpoints by concealing the openness of be-ing. In short, such metaphysical standpoints afford different intelligibilities peculiar to the understanding and basic moods of an age.

The radical difference between particular onto-historical intelligibilities is particularly evident in a manner ancient Greeks understood spatiality without having a separated

concept of space, as the discussion of *topos* and *chôra* here has shown. From the first beginning of Greek thinking all the way to the process of modernization dating back to seventeenth century, it was place that presented fundamental constituent of spatial relations. As a matter of fact, it was only out of the emergence of the sense of space as calculable extensional matter that the narrow idea of place as a mere position of body became possible: when *chôra* and *topos* were related to the Greek *onto-theology of production* behind the teleological understanding of nature and production of artefacts, such modern reductions of place, through the ideas of geometrically defined material extension (Descartes) and space as an arena for the motion of bodies in proportion to the forces affecting them (Newton), were enabled by the *calculative intelligibility*, by the calculative and mathematical understanding of spatiality. As a mere position of body (i.e. as a point), place no more has the regional vicinity implicated by the prior notions of place, such as *chôra* and *topos*: eventually place becomes conceived as a mere location, a dot, filling and occupying its part from the continuous extension of homogenous co-ordinates. In fact, such a point does not signify a place at all, but something totally suppressing, obscuring and replacing it. Calculative understanding of space, then, did not simply neglect place, but narrowed it into a positional concept subordinate to space, which in turn, as Malpas pinpoints (1999:27), associated with the emergence of narrow concept of absolute physical space in Newtonian physics. Such narrowing was already evident in Descartes calculative understanding, where place was associated with the extensional body whose shape, size, motion, and relation to other bodies defined the spatial extension, but it was substantially boosted by Newton's view of space as a continuous and infinite void that particular positions of bodies occupied.

Although the late medieval scholasticism did not yet reject the centuries old place-based thinking of Aristotelian tradition, the debate around the idea of absolute and infinite void space burst already in fourteenth century theology in which it became claimed that the infinite and omnipotent God also required an infinite space beyond our finite world (See Grant 1969; Elden 2006a:132–133). Of course the 'Aristotelian tradition', the tradition from Aristotle to fourteenth century, is far from being unequivocal in proportion to the notion of space. In fact, arguments presented against and for the concept of void-space in fourteenth century were similarly grounded upon different nuances of Aristotelian tradition (See especially Grant 1981). However, it was not until the modern times that we received a new unfolding of ever-increasing and expanding modes of power capable of producing, framing, challenging, capturing, and ordering spatial relations according to the arbitrary will and its basic self-heightening mood, the curiosity. The crucial step towards this was the modern Newtonian understanding of space as a separated infinite void, revealed as calculable in a very metaphysical sense.

Newton himself, however, already criticized Cartesian understanding of physics. As a matter of fact, at some extent Newtonian physics even involved a framework fundamentally opposed to Descartes' one. In spite of the shared calculative and mathematical understanding, as Graves writes, for Descartes "everything in physical world can be explained by reference to matter [=extension of bodies] and motion alone" (1971:87), when Newton's absolute space was "the universal, perfectly passive arena through which matter moves and acts" and to which matter was "the essentially foreign entity that moves through it" (1971:103). For Descartes, the extension was a geometrical property

of the matter, when for Newton the universal essence of matter was calculable weight: instead of matter-based physics, Newton's notion was force-based (i.e. based on outside forces affecting to bodies in infinite void-space). Hence, for Newton extension was not part of the matter, but an absolute through which the masses of matter moved according to axiomatic laws of nature – for Newton things moved as masses in homogenous time-space context whenever affected by the external forces (gravitational attractions) – when in a case of Descartes this was impossible due to the circumstance that he rejected the possibility for independent extension separated from the material bodies (for Descartes such a notion of absolute space was at most an abstraction). Hence, in Newtonian thinking space becomes uniformly perpetual arena within which the outside laws of motion are the same for all places (understood as mere location). The world now consists of arrangements of uniform units, where space is everywhere the same, like the laws of motion are the same for all places and things (see Heidegger 1967:82–88; Gendlin 1967:264–265; Pickles 1985:20–21). In as much as place here loses its limiting power and regional vicinity endogenous for Plato's receptacle and Aristotle's circumambient notion of place, also the shackles that limit the possibilities of rational knowledge, implicit for instance in Plato's notion of *chôra*, are covered and forgotten through epochal mutations. Instead of wonder that let things to unfold and emerge out of their own accord, the basic determination of things becomes defined out of the beforehand formulated basic principles on which everything further is grounded. It is precisely when spatiality becomes a calculable matter in Descartes, and further, turns into an arena for the mathematically predictable movement of bodies in Newton, that spatiality becomes simply reduced into beforehand known ground plan of the mathematical (see Heidegger 1967:76,89). As de Beistegui writes (2004:187), "ontology belongs also on the side of mathematical nature" so that the "language of mathematics indeed discloses nature as it is in itself". Such mathematical understanding, then, is grounded upon specific ontological conditions that define the nature of the real in itself. Accordingly, mathematical 'ground plan' does not allow things to come forth in their own accord, but discloses them in a Framework that moulds them into a reserve set ready for the operations of gigantic and omnipotent power of calculation.

It was the emergence of this fundamental presupposition of 'mathematical' that paved the way for the mastery of the power of machination: instead of such determination of things that is created out of the self-emerging things, mathematical constitution lies at the base of every determination of things. The 'already known' of mathematical is not anymore a mere aspect of things, but defines physical things insofar as they can be *known* at all. Thus, such a ground plan unfolds things as totally penetrable and calculable in advance, which in turn is the basic function of machination: to turn everything makeable for the gigantic operations of calculation. Numbers, as compositions of uniformly and beforehand measurable units, present only one operative option of this scheme that eventually moulded the entire earth under its growing orderings. Under such power – curious for ever new options to calculate, measure, and order – beings eventually exist only in so far as they are revealed through the *Gestell*, through the challenging revealing that orders beings into undifferentiated frame of challenging ordering. However, neither the understanding of space as calculable three-dimensional extension nor the arbitrary power of willing present the most fundamental issue here;

Gestell is fundamentally constituted as a revealing that forces things into undifferentiated and distancelessness Framework of challenging ordering, into a picture where all things (from distant galaxies to the nearness of ‘thinging things’, to the ‘non-alien’ of things that denotes the essential nearness of what is ownmost for their unfolding) are equally set available for the orderings.

As it has been shown during Chapter 6, both the ontological and spatial implications of the decisive shift from Greek *tekhnē* to modern *Gestell* that begin to take place during the seventeenth century are significant. During this shift Aristotle’s physics becomes first substantially transformed and then totally neglected in a manner that seems to free physics, the study of sensible beings in motion, from the metaphysical view of motionless categories and ideas. However, this shift, articulated first by natural scientists from Galileo to Newton (whose paradigmatic influence lasted for decades), created its own ontological bedrock that philosophers from Descartes to Leibniz and Kant tried to give a ground: the metaphysical nature of mathematical thinking, which created a particular Event of unfolding based on a power, or drive, of gigantic calculability and malleability of all things, including their spatial nature. Eventually in modern quantum physics the appearance of a blooming tree, as Heidegger writes, is precisely what becomes contested so that what we see instead is a presence of void loaded with electrical charges whose movements in presence can be predicted (though only with a certain probability), by virtue of the everlasting metaphysical ground plan set up in advance by the superior knowledge grounded on mathematical language (1968:43–44; 234). Even though (as already adduced in footnote 11) the total transparency of classic mechanism of Newtonian physics becomes replaced here with calculations capable of defining the place of the electron waves with certain probability; that is, with a view where the movements of nature are never totally measurable; it is still the language of mathematics, the mathematically formalized and experimented solutions aiming at better and more exact control of physical things, that presents the language of nature (on this in more detail, see Heidegger 1967; Glazebrook 2000b:248–251; de Beistegui 2004:188–220). Eventually the blooming tree becomes considered as a mere void within which electrical charges are strewn to move and race so that the blooming tree in itself becomes contested through unfolding, which positions it under the calculative drive of ordering.

Accordingly, as Thomson puts it (2005:42), during the modern times “metaphysicians are once again called physicists”. The metaphysical grounds these (meta)physicists constitute, however, are never restricted to the theories and practices of physics, natural scientists, or philosophers. Through a specific interpretations of what is, as well as through a specific basis upon which that ‘what is’ is considered to exist, such grounds rather articulate the basic dispositions of entire epochs, such as the age of technological revealing leading to the planetary nihilism of ordering. It was the Cartesian-boosted mathematical unfolding (based on a self-certainty of ‘thinking subject’ concerning the geometrical understanding of material extension) that eventually made possible, as Elden has shown (2001b:324–325; 2005a:12–15), the rise of the modern state system of ordered, measured, and bounded territories, and further, as argued throughout the study, the planetary expand of calculative orderings and their intensification through the late-modern emergence of purely cybernetic systems of orderings. Even though Descartes yet returned knowing into self-certain basis of human reason, the calcula-

tive condition of modern unfolding Descartes initiated has evidently remained. As a matter of fact, it was precisely such calculative understanding that incubated into a gigantic and self-strengthening technological drive structured to gain total ordering and manipulation things, from the tiniest pieces of matter/energy to the masses of goods and people flows, through their ‘enframing’ into pure systems of orderings. As already adduced in the *Introduction* of the whole work, such a planetary outcome of technological revealing was first initiated and started as a ‘mathematical globalization’ – as a mode of revealing articulated by philosophers and mathematical physicists – and further prepared as a ‘terrestrial globalization’ culminating in global warfare of world wars – as a global battle between expanding forces of state communism, fascism, and capitalism – such a process finally turning the whole planet under the grasp of intensifying networks of omnipotent orderings.⁴⁸ In spite of the circumstance that Cartesian separation of self-certain subject from the paralyzed outside objects later turned into a pure systems of orderings, into purely relational understanding where subject no longer merely stands against the extensional object, the calculative ordering and determination of things it grounded has evidently remained and mutated into a latent ground behind the contemporary planetary age.

The former exploration of emergence of the fundamental ontological conditions behind the constitution of entire epochs should be above all understood as an essential part of the Heideggerian reading of the genealogical constitution of present ontology, as a part of his mode of historical critique of the ‘ontology of the present’. Such genealogical exploration of the history of being thus denotes an historical overcoming

48 For this part Heidegger’s thinking apparently has interesting proximity to the work of Peter Sloterdijk. Sloterdijk identifies two overlapping historically waves, or spatial ‘spheres’, leading towards the third one, toward the contemporary intensification of global connectedness: first one based on metaphysical underpinnings of early Greek cosmology (cosmic ‘sphere’ of geometrical lines and figures) and the second one based on cosmopolitan drives of fifteenth century (the globe of territorial discoveries and expanse). According to Sloterdijk these spatial ‘spheres’ have mutated over the course of history from microspheres to macrosphere, finally leading to contemporary plural spheres, to what he calls the ‘foam’ (See Sloterdijk 2005:226; Thrift 2008:234; Morin 2009:61–62). As Morin writes (2009:62), it is this historical course that Sloterdijk calls the globalization: “whereas primitive societies succeeded in sustaining and reproducing themselves by the construction of regenerative, protective microspheres, over time humanity has increasingly tended towards the construction of a macrosphere”. “Globalization begins as a geometricization of the immeasurable”, Sloterdijk holds (2009:29), but ends in contemporary sphere of global foam denoting a form of globalization where remains neither unknown territories to conquer under the macrosphere nor secure and immunity microspheres, but which instead consist of a twofold structure between the ‘foam’, of a worldly interior based on the global situation as a whole, on a situation where information and signals circulate around the planet, and the ‘bubbles’ of the foam describing the plural spaces in this globalized world of interiority. In spite of the crucial differences, in particular that Sloterdijk tries to explain the transformation of spatial spheres, while Heidegger questions under what grounding conditions the openness of earth-sites is being blurred in the age of planetary connectedness of things, also in *Gestell* globe seems to provide a twofold figure: in as much as the whole of the world is unfolded as representable picture for the actions of coercive use – *Gestell* thus being constituted out of the eternally returning drive where the plurality of sites is revealed as mere nodes brought under the networks of orderings – *Gestell* also takes place as an (obscure) site of concealment. Hence, if through the un-world of *Gestell* things are revealed so that they are ordered to stand forth in terms of malleable and mobile stocks ready to feed the inexhaustible hunger of machination (i.e. the expanding drive intrinsic to the ontological logic of technological rationality), as the next chapter will show, Heidegger’s notion of mindful ‘letting-be’ reveals, not just the finitude and openness behind all ontological bounding and revealing, but also the earth-sites on which we already belong to, thus claiming a citizenship on earth, a care for our participation to the sites on inexhaustibly self-emerging and unmastered *earth*, for the earth that has and will support a multiplicity of world-disclosures.

of the constitution of the present ontology and hence an exploration of the historical maturation of those metaphysically constitutive conditions that through a succession of finite events have prepared the contemporary Event of planetary machination. It thus helps to explain the current planetary situation as well as the reasons such a situation has emerged through the incubation of the latent ground of thought. Accordingly, the Heideggerean critique of the ontology of the present has so far included recognition of the constitutive conditions of planetary unfolding, and further, a showing of their historical descent through epochal mutations and preparations that have concealed the openness of be-ing and the finitude of its Event. Such overcoming of the legacy of metaphysical oblivion, however, is not a mere negative destruction of the ossified layers of Western onto-theology, but equally a positive issue, where something long concealed is finally set free. The next chapter will further explore such a positive side of releasement (or 'letting-be'), first by discussing the ontological violence proposed by metaphysical groundings, and out of this, by presenting a more affirmative side of Heidegger's critical thinking: a thinking that is not merely based on overcoming of metaphysics, but on a releasement of the fundamental force of abyssal be-ing and inexhaustible earth. Chapter 7 of the present work thus discusses the futural force of be-ing, which is not just essential to Heidegger's critical thinking and to his central notion about the Event (*Ereignis*), but also the fundamental existential and ethical question concerning our global age: the possibility to unleash the united force of open be-ing and inexhaustible earth, and out this, a dwelling based on sites of a finite Event of unfolding on inexhaustible earth.

The Endgame: the Other Beginning of Earth and Abyssal Be-ing⁴⁹

Introduction: Releasing the Fundamental Force to Come

The unnoticeable law of the earth preserves the earth in the sufficiency of the emerging and perishing of all things in the allotted sphere of the possible which everything follows, and yet nothing knows. The birch tree never oversteps its possibility. The colony of bees dwells in its possibility. [...] It is first the will which arranges itself everywhere in technology that devours the earth in the exhaustion and consumption and change of what is artificial.

–Heidegger in *Overcoming Metaphysics* (1973e:109)

What remains impenetrable and inexhaustible, thus resisting the utilizations of the technological drive towards more efficient orderings and control, is precisely “the unnoticeable law of the earth”, its law of inexhaustible presencing. The earth, however, is not a mere sphere of presencing, of the unfolded clearing, but a sphere of concealment, a sphere always inexhaustible in proportion to all unfolding cast upon it. It is such an inexhaustible earth that remains concealed in all unfolding, such concealment being precisely what the constant technological drive towards more optimized ordering and use of things forgets. Accordingly, Heidegger is not criticizing the technological unfolding in itself, but the total circumstance (and phenomena) its logic of self-overcoming and -strengthening of circulation, the omnipotent imperative of the power of optimization, constitutes. Such universal optimizations contains an imperative, a ‘danger’ as Heidegger puts it, that we increasingly relate our world and lives to the total logic of technological understanding and hence forget the openness of be-ing and thus the other possible modes of dwelling and unfolding.

Heidegger’s critique of the contemporary age of technological understanding apparently presents a countermovement, not against technological devices as such, but against the total intelligibility, the drive towards increasing optimization of orderings, they bring along. In order to follow through Heidegger’s critique of the present ontol-

⁴⁹ Except for the *Introduction: Releasing the Fundamental Force to Come* Chapter 7 is based on article *Dwelling in the Sites of Finitude: Resisting the Violence of the Metaphysical Globe* forthcoming in *Antipode – A Radical Journal of Geography*.

ogy, in addition to the destructive reading of the historical development of this onto-historical logic of ‘enframing’ and its operative logic based on power of calculation, we also need to release the inexhaustible earth and open be-ing from the total grasp of these frozen onto-theological grounds of permanent presence through a critical reading that reveals their fundamental finitude, their nature as finite Events. Therefore, even though the overcoming of oblivion is constituted as a historical uncovering of the fundamental force of be-ing – a force that has been operative throughout the history without ever being allowed to unfold its mechanism of finite giving – such reading above all releases the force of be-ing to come upon the earth with a manner that “preserves earth in the sufficiency of the emerging and perishing”, as the quote above held. The releasement of open be-ing through a recognition of its finitude also releases human dwelling from the grasp of onto-theological legacy in as much as it saves the earth by setting “it free into its own presencing” (Heidegger 2001c:148).

Commencing from the metaphysical violence implicated by the condition of machination, the present last chapter of Part III returns to discuss the technological outgrowth of Western metaphysical thinking, not just by turning back to discuss the nature of the happening of disclosure as it was done in Part II of the study, but by discussing the possibility to resist the violence implicated by this planetary condition of technological unfolding. The first sub-section of the chapter aims to show how machination leads to the uncritical oblivion of the fundamental condition of possibility underneath the rise of globalization: the metaphysical scaffolding of calculative domination of space that has reached a climax under the contemporary rubric of global capitalism. In order to fulfill such an aim, the chapter is set forth with a preliminary discussion about the general possibility to overcome the metaphysical condition of planetary machination. In short, even though Chapter 3 of Part I already preliminarily explicated the issue of overcoming metaphysics, the first sub-section of Chapter 7 further discusses this project of overcoming, but now by virtue of the viewpoints made in Chapters 4, 5, and 6 concerning the prevailing unfolding of planetary metaphysics. Although both of the former aims apparently indicate a repetition of some of the themes already presented in previous chapters, this returning is not just necessary for a proper discussion concerning the resistance of metaphysical *violence* of technological machination that holds sway under the contemporary intensification of global spread of the forces of capitalism, but it also works as a preliminary summary of the themes presented in previous parts of the study. In short, Chapter 7 draws together some of the main ideas of the whole work in order to discuss the possibility of resistance indicated by the ‘other beginning’ that the releasement of the *Ereignis* brings about.

After concluding how the metaphysical constitution of machination poses a violent unfolding of entities by making everything from the earth to ourselves orderable for its own overpowering, circular, and self-strengthening power of manipulation and mastery, the second sub-section turns to discuss the possibility of a radical resistance of the planetary outgrowth of machination in relation to alternative politics proposed particularly by Hardt and Negri. The second sub-section shows how the contemporary overcoming and resistance of the metaphysical violence of machination is inextricably tied to the planetary unfolding of earth constitutive also for the expanding and self-strengthening drive behind the contemporary globalization of capital. Hence, it shows how not only

this unfolding but also the modes of its resistance require perhaps more than any other epoch in the history of being a thinking of the original site (i.e. the place) of the finite unfolding of be-ing.

The present chapter continues with a construction of a non-violent mode of resistance based on both, a non-metaphysical dwelling in the earth-sites of finite be-ing and Heidegger's radical critique of the manipulative power of machination – a critique that consist in a 'power-free' (*Macht-los*) 'letting-be' (*Gelassenheit*) of the 'earth', a thinking free from the metaphysical violence posed by machination. In order to avoid the passive sense of such 'letting-be', the third sub-subsection affords a reading where it is argued that we should not see this power-free letting-be as an end in itself, but as a resistant way of negating the violence implicit in metaphysical longing to grasp earth in terms of coercive power (*Macht*) and violence (*Gewalt*) of machination (*Machenschaft*). Thus, power-free letting-be is seen as a fundamental chance for a dwelling free from the contemporary ontological mastery of the technological and economic powers of planetary machination, and further, as a letting that allows self-emergence for the earth of things, for the "nature". It is argued that the power-free letting-be signifies a radical leap of resistance – a leap of nihilating emancipation taken over the groundless plenitude, a leap promoted by the emergency and distress about our prevailing unfolding of being. Without this leap (of distress) the mastery of being as a power of machination remains, while with the help of the leap we may become grounders of the inexhaustible earth and abundant be-ing. Hence, the emphasis here is on the affirmative dimension of Heidegger's critique based on notion of 'power-free' (*Macht-los*) 'releasement' (*Gelassenheit*): instead of earlier methodological contribution (Chapter 3), 'power-free releasement' is discussed in a context of resisting the manipulative violence of technology and machination through the releasement of the union of earth and be-ing under their grasp.

Thus, the fourth sub-section continues by discussing our awakening to abyssal be-ing as a possibility for the 'other beginning' of non-violent and groundless thought capable of constituting dwelling that lets the earth of things come to presence without violent manipulation and the gigantic ordering. One of the main arguments of the third and fourth sub-sections is that it is not our subject- and will-centred resistance, but our non-violent refusal of the manipulative power of calculative orderings, an refusal of the total power of technological mode of revealing, which is capable of putting the violent capturing of the earth aside – namely, the capturing that destroys the earth upon which we dwell by turning it into a mere 'planet' ordered through the networks cast upon it. Therefore, such a refusal lets what has already fled our calculative apparatuses to become in power: the earth-site(s) of abyssal being.

Power of Metaphysics: the Violence.

In *Mindfulness* (*Besinnung*), written in 1938 and 1939 after his second main oeuvre *Contributions to Philosophy*, Heidegger defines the contemporary mastery of machination in terms of an accordance of everything with producibility: "machination expands its sway as coercive force" that supersedes and hence strengthens itself as it spreads by

fostering in advance “the completely surveyable calculability of the subjugating empowering of beings to an accessible arrangement” (2006:12). Fundamentally, machination is nothing but a historical force of expanding ordering and self-strengthening mastery: it turns all beings makeable, orders them to be set ready for calculative orderings, increasingly subjugates beings under the domination of calculative reasoning, and thus makes everything consumable, useable, and disposable according to the functions of its own commanding power. This coercive unfolding of things and their relations in terms of power culminates in modern technology to a greater extent, that is, in the rise of technological unfolding that frames all things by setting them ready for the manipulative and calculative operations of power. Although the notion of machination clearly echoes Heidegger’s better known later thinking of modernity as a technological ‘enframing’ or ‘com-positioning’ (*Gestell*) of things into orderable standing-reserve (*Bestand*), the most insightful aspect of Heidegger’s earlier notion of machination is that it affords a more direct view into the ontological mechanisms underneath the contemporary globalization.

As a self-strengthening metaphysical imperative, machination is not just structured to further maximize the utility and control of beings under the pre-delineating framework of calculation it imposes, but also to extend its control over the earth and thus to use the whole planet as its product. Like the planetary earth, human beings are also set up into this positioning of machination so that everything appears, as Heidegger points out in *Das Ge-stell*, to have the “potential to be set up for orderings and profit making” (2005:29–30). Hence, the contemporary globe-wide economic subjugation and commodification of beings under the profit seeking and utilization of markets evidently rise out of the ontological foundation of machination: within machination all beings are positioned (*gestellt*) under the power (*Macht*) that unfolds everything as makeable (*machbar*) in the calculation driven procedures of command (e.g. Heidegger 1998a:47; 2000:88–94, see Eldred 2000; Haar 1993:80; Heidegger 1973e:107). Hence, machination does not implicate a mere levelling of the space of the earth where space becomes amenable to the manipulative orderings. Machination also promotes an ever-expanding and enhancing power that orders the globe through the pervasive calculations capable of operating in different disguises – disguises such as the contemporary capital-led promotion of all-embracing market-globe through the expanding profit-seeking activities and increasing consumption of things as a useable resource subjugated under the calculated market value.

It is crucial to notice that because of its joint emergence with the power of machination, Heidegger’s notion of calculation can neither be reduced into a simple way of instrumental counting nor into a mere quantity. The modern notion of calculative intelligibility belongs to the realm of unfolding that Heidegger calls the quality of the ‘gigantic’ – a colossal condition and pre-requisition that unfolds everything as an orderable, controllable and measurable resource for the universal calculability (2000:94–96). As a quality of unfolding, the gigantic signifies an opening of the totality of beings as a reserve for the endless calculation; as the gigantic, calculative machination signifies emergence of the power of flexible and unbounded manipulation of things through an uncountable number of guises from planning and efficiency to ‘usability’ and ‘fabricability’ of things. Calculation then is the operational intelligibility of the power of

machination, intelligibility with no other ends except further expansion and ordering. Fundamentally calculation signifies nothing other but the absence of all other ends except the power of further orderings for their own sake (Haar 2000:156). What is the most crucial aspect in Heidegger's understanding about calculation and machination is that they both work at a metaphysical level: machination unfolds the totality of beings as makeable and malleable, and thus constitutes metaphysical scaffolding for the planetary-wide handling of beings through the systems of calculative orderings it generates.

Although it is rather evident that machination proposes a violent unfolding of things by its way of total ordering and manipulation, machination is also an epiphenomenon of a broader mechanism of ontological violence specific to all the metaphysical ways of moulding the world. As metaphysics machination possesses violence by forcing beings into its total mould of unfolding and thus does not let beings self-emerge but violently encloses them in its own ground. Nonetheless, a discussion about violence, especially in the context of metaphysics, may sound unnecessary, even obscure, or at least it may evoke a derogatory sense. Intuitively violence seems as something concrete while metaphysics does not. Heidegger, however, does not merely move the issue of violence from the concrete tragedies to the metaphysical domain, as Hardt and Negri for instance seem to worry (2000:46), but better reads metaphysics, to use Slavoj Žižek's words, as corresponding to an ontological domain of "systemic violence". As Žižek further specifies (2007:68–70), it was "implicitly, but clearly" Heidegger's achievement to show that the violence of metaphysical grounding needs to be understood as something that, by opening up a domain of disclosure for concrete things, grounds the outbursts of physical and ontic violence (See also Rose 2004:467). Hence, we cannot categorize this realm of violence as merely ontological: by imposing a certain mould of the world metaphysical violence offers an ontological grounding of the social relations of domination. In order to further explicate the issue of ontological violence implicated by the planetary machination as well as the question concerning the possibility of its resistance, a short introduction to a Heideggerean understanding about metaphysics and its relation to the question of being, and above all, to our possibility to overcome the metaphysical constitution of machination is therefore needed.

In a short but remarkable writing in *Vorträge und Aufsätze*, entitled as the *Overcoming of Metaphysics*, Heidegger does not just illustrate this overall project of overcoming, but by affording a reading about the history of metaphysical thinking offers an example *par excellence* about the functional nature of this project. As his careful reading of the stages in the history of metaphysics implies, metaphysics cannot simply be set aside – that is the impossible since we are always already inconspicuously dwelling in the historical 'world-disclosures', which until now have been determined by the onto-theological tendencies of Western metaphysical thinking. Instead of simple 'exceeding' (*Überwindung*) that gets rid of the metaphysics, we need to "harm" its preoccupation. Such overcoming would indicate an 'incorporation' that 'deforms' (*Verwindung*) metaphysics by following the trace of the finite Event of unfolding hidden within all metaphysical groundings (Heidegger 1973e:84; see Elden 2005b:824; Fóti 1985:76, 50; Rose 2004:464–466; Seidel 2001:405). Hence, the aim of Heidegger's being-historical reading of the metaphysical concealments of the original finitude of being is to fundamentally question the way things are already inconspicuously unfolded to us. By

showing how metaphysical determinations of world always hide their own finite way of unfolding, and thus their own limits, being-historical reading intertwines with the fundamental paradox of metaphysical thinking: metaphysical thinking unfolds how beings universally are in their worldly determinations, whilst taking for granted the ground of unfolding it so constitutes, an unfolding that is nothing other than the finite happening of being. The overcoming, the incorporative deformation of metaphysics, then is neither a conscious mis-presentation of metaphysics nor its plain oblivion, but a repetition in which metaphysical grounds are understood as veiling their own finite happening of unfolding, the Event of being (*das Ereignis*). As will be shown, this overcoming is above all an experience of limit, a deconstructive showing of the metaphysical limits of all modes of world-disclosure.

As is apparent, metaphysics is not something concerned only by philosophers in their ivory towers. Metaphysics should neither be understood as a doctrine nor as a philosophical discipline or a form of knowledge here. It is not a mere conceptual system of binary oppositions either. Metaphysics rather names the ground of intelligibility, the mode of unfolding, which historically structures our sense of reality: as the ground change, also the reality is illuminated differently (e.g. Heidegger 1977b:115–116; McCumber 1999:230–231; Rose 2004:462). Metaphysics then is not a faulty interpretation of being, but a historical mode of disclosure out of which being bestows itself on us in a metaphysically limited form. Metaphysics is the site of the history that we are – the destined epochal way of ‘being-there’ (*Dasein*), a world and *Dasein* into which we are thrown. Basically, then, the need to incorporate metaphysics is due to the circumstance that everything *is already* metaphysical. Instead of eliminating metaphysics, it is something to follow. Through the metaphysics it becomes possible to think what is entirely different, but equally essential to metaphysics: the finite revealing of being metaphysics conceals by taking its own ground of unfolding for granted.

As a particular metaphysical unfolding machination engenders violence at two different but intertwined levels: first, at the general level of metaphysical moulding of being, and second, at the level of historically specific manipulative unfolding, i.e., by onto-theologically revealing entities as makeable, controllable, and disposable. Machination then does not just implicate an ever-furthering mastery of calculation and ordering, but as metaphysics also blocks – by setting up a bounded disclosure of the world – the possibility for other modes of unfolding to come about. Machination takes a total grasp of things on a very metaphysical domain leaving no options to resist the present world-disclosure it constitutes. This, however, does not lead to the total absence of the force of negation and critique, as Theodor Adorno criticizes Heidegger in *Ontologie und dialektik* (Adorno 2002:116–117; see Ziarek 2008:111). A destructive repetition of the metaphysics of machination as a finite Event of unfolding is by itself a critique in the most fundamental sense, because it refuses the ontological grounding implicated by machination and thus constitutes nihilating movement that is more radical and fundamental than the negation and dialectical schema of Adorno. Such a destructive repetition simply shows how certain modes of being rest upon assumptions about what they are without ever recognizing their own finitude, and further, how these modes of being thereby lose the originary openness of being from which the ‘appropriation’ of their own metaphysical ground takes place in the first place. Beyond the limits of bounded constitution, being

also signifies a possibility: being either opens up a space for a decision to “resist” its prevailing constitution or forecloses this space into a metaphysically limited constitution. It is only from the former domain, from which our possibility to resist the prevailing metaphysical constitution, the historical destining of ‘being as machination’, grows.

As a metaphysical constitution, the contemporary power of coercive machination – the unfolding that frames things planetarily as makeable and orderable reserve – hides its own nature as a finite Event of unfolding and thus leads to the oblivion of its own condition of possibility: the ‘appropriation’ or ‘owning’ of the finite happening of being (*das Ereignis*). Such a machination abides precisely by obscuring *Ereignis*, by channelling the finite unfolding of being into the strengthening power and ontological legitimacy of calculative ordering. The turn from machination to the finite Event of being (*Ereignis*), then, is not a mere shift from a contemporary world to a completely another one, but recognition of the limits of our prevailing mode of being through its finitude. Such overcoming of the ground of machination always has one foot standing on the metaphysical ground, in the historically destined ontological alreadiness of the world we already dwell in, while the other leaps towards the veiled finitude of all of these metaphysical groundings. Hence, overcoming is a ‘turning’ towards the alreadiness of such finite Event (*das Ereignis*) which inconspicuously takes place as the *in-between* of the metaphysical moulding of epochal ground (*arkhe*) and its absence (*an-arkhe*). While metaphysical grounding conceals the historically specific and finite mode of disclosure it imposes, by recognizing the limits of such grounding we can retrace the original happening of ground, its particular appropriation from the general openness of being. It is for this reason Heidegger calls the non-metaphysical sense of being the ‘abyssal ground’, the *Ab-grund*: although being makes possible all metaphysical grounds of unfolding, it is by itself nothing other but the appropriation of these grounds from the original ‘abyss’, from the groundlessness that constitutes a reservoir for the multitude of world-disclosures (see Heidegger 2000:189, 260–267).

Altogether being signifies nothing more than its own finite happening, or better, a series of finite epoch-grounding ‘appropriations’ that own their grounds from the groundless abyss. Thus, as originally abyssal and groundless, being can be thought only through its operative history, through the series of unfolding(s) it appropriates. This kind of recognition of the hidden finitude of the contemporary mode of being is countermovement of its metaphysical oblivion and concealment: if oblivion denotes the forgetfulness of the finite event of being, overcoming means the reverse, remembering of the original Event to which we already belong to. It is precisely by remembering the originary finitude of all appropriations that this kind of ‘remembrance’, the Heidegger’s *Andenken*, affords an experience of the abyssal groundlessness of originary be-ing. Thus, by recognizing the possible absence of the prevailing mode of being, we can sense its limit and finitude, release its hold, and eventually ‘remember’ the originary happening of being as a finite appropriation from the groundless abyss. It is precisely the discovery of the finitude of all grounds of being that sets the metaphysical framework of machination aright, not just by losing the violent mastery of the totalizing power of machination but also by setting free the hidden mechanism capable of changing our prevailing mode of unfolding: the fundamental mechanism of unfolding that appropriates its ground from the abyssal plenitude of groundless being.

*Being as Circular and Expanding Power:
Withdrawal of the Machination of Globe-Earth*

At the fundamental level Heidegger's understanding of the planetary machination as a metaphysical condition that grounds a number of crucial contemporary ontic phenomena – including the global drive of the contemporary forces of capital – parallels the grounding notion of Heidegger's philosophical thinking: the ontological difference between ontic beings (things or entities) and being (the unfolding). Thus, even though Heidegger aims to think about the primordial ontological realm of being, being does not signify an abstract transcendental category but a historical unfolding that grounds and thus takes place through the concrete sites, through the particular gatherings of things. In spite of their ontological difference, then, all beings become what they are only out of the particular sites of unfolding, which evident especially in Heidegger's discussion about the thing. Hence, the difference between ontic things (beings) and ontological unfolding (being) does not signify a complete disconnection, but a difference of possibility. Similarly, the systemic-ontological violence promoted by machination is at the same time ontologically different from the concrete forms of social domination and ontic manipulation of beings as well as their ontological condition of possibility. Nonetheless, the overall significance of the systemic-ontological violence of contemporary calculative machination does not rise from a mere relation between the derivative ontic and the grounding ontological violence, but from its planetary outgrowth. It is because of the global outcome that calculative machination does not just signify a mere historical destining of Western thinking, but an exposure of entire "Westernizing" of the planet through a series of metaphysical epochs culminating in the ontological violence exposed by the global forces of technological manipulation.

It is the lack of reflection of the veiled metaphysical ground of planetary machination that is an obvious deadlock of, for instance, Hardt and Negri's emphasis about the "hard reality of the western modernity" over the violence it poses at the ontological level and thus of their suggestion to resist the global 'Empire' plainly through the multitude "*within* Empire" (2000:46–47, 61–62). The fundamental difference between Heidegger's and Hardt and Negri's notions about the resistance of planetary "Empire" is that the latter two authors understand this planetary outcome as a possibility for molecular multitudes of resistance while the former understands it as a mere epiphenomenon of a more fundamental violence of the metaphysical condition of machination. As Žižek points out rather sarcastically, for Hardt and Negri the repetition of Marx means the acceptance of the very structural feature of the contemporary global dynamics of capitalism: since "for Marx highly organized corporate capitalism was already a form of socialism within capitalism, [...] one need only cut the nominal head off and we get socialism" (2004:196). In other words, even though for Hardt and Negri globalization is an outcome of the de-centralized and de-territorialized logics of capital, globalization itself is a welcome change. For them, the resistance of capitalism is possible precisely through the alternative political organization of global flows, through the counter-Empire that takes advantage of the contemporary placeless world of networks (Corbridge 2003:185). As Agnew and Coleman pinpoint, Hardt and Negri even seem to refuse all other geographical possibilities to exercise the resisting power except "the

undifferentiated and engulfing space of the global” (2007:318). Altogether, by accepting the planetary realm of space, Hardt and Negri accept the very structural feature of the contemporary capitalism: the planetary outgrowth of the power of machination.

As Michel Haar and Hubert Dreyfus have pointed out, it was Heidegger’s wrestling with Nietzsche that sharpened his understanding about the power of machination not being a mere objectification of beings through a subject-centred power of command, but above all flexibly growing ordering and self-strengthening circulation (Dreyfus 2000; Haar 2000; Heidegger 1973e:95). In particular, Heidegger’s recovery of Nietzsche’s ‘unthought’, the prerequisite ‘will to will’ under Nietzsche’s notions of ‘will to power’ and ‘the eternal recurrence of the same’, pave the way for an understanding about the circular functioning of planetary-wide systems of orderings. As a ‘will to will’ machination signifies a circular, self-strengthening, and heightening power emerging as a planetary-wide expansion. These self-strengthening and heightening characters then reveal the operative intelligibility of machination to circularly increase and expand its orderings; that is, the machination of the *will* that *wills* more of its own power and thus dynamically returns into its own preserved domain of control and ordering. Altogether, machination names a self-overcoming force, a drive that knows no limits: it organizes things for the sake of more organizing, produces accumulation for the sake of itself, and calculates efficiency for the sake of more efficient handling of things. This self-overcoming power of machination, however, does not just signify a mere ambition towards greater order, but equally an increasing drive to consume all things, from nature to culture, as useable products (on this in more details see Castree 2003; Dickens 2001; Domosh 2009, Roberts 2008; Robertson 2000). For Heidegger, then, it is not the “rampant subjectivism”, from which Žižek charges Heidegger for not blaming the logic of capitalism (Brockelman 2008a:26, 43–44), but the function of the omnipotent power of machination (empowering *ad infinitum* its own power) that conditions the rise of the contemporary global capitalism, the ‘will to profit’ one may say. The self-strengthening and self-overcoming circulation of the ordering power of machination signifies an onto-historical framework implicitly indicated by the endlessly heightening drive towards the spatial expansion and accumulation of the capital. The rise of the contemporary global capitalism, the drive towards total capture of things as a planetary-wide reserve for the expanding operations of capital, is nothing but a herald of total representation of the earth as orderable globe set ready for the operations of circularly strengthening power and the ‘gigantic’ calculability.

Moreover, as Dreyfus further suggests, perhaps not so much the power station in Rhine, as Heidegger illustrates in *Question Concerning Technology*, but the contemporary internet illustrates the spatial side of the self-regulating expansion and circular functioning of the omnipotent power of machination (2000:328). Since in the World Wide Web information is never satisfied with pre-existing desires, but ever anew ones are created and decoded to consume while at the same time more information is constantly being produced, such revealing of beings as undifferentiated information evidently manifests the set up Heidegger, in his later thought, called the ‘cybernetics’ of ‘enframing’ – the cybernetically represented world neutralized by the processing of beings as undifferentiated information for the orderings of commanding power (*kubernao*, the ‘commanding’, being the etymon of ‘cybernetics’) (Davis 2007:178–180;

Stiegler 1998:24). Eventually, like the forester of Heidegger's other illustration in the same essay – a forester, who is “commanded by profit-making in the lumber industries, whether he knows it or not” and hence “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” (Heidegger 1977a:18) – out of this sort of commanding the whole earth becomes entangled in the flexible networks of circularly expanding orderings. As evident, the boundless power of machination now mobilizes multiplicity of phenomena from the internet to capitalist networks of profit-making orderings by flexibly using and manipulating things according to its circular and self-overcoming power of universal calculability. Ontologically conceived, it is not just the plain calculative ordering, but added to this, the self-regulating structure of continual *circulation* and *flexible* expansion of the self-overcoming power of machination that holds sway under the emergence of contemporary globalization.

What is crucial here is that the circular and flexible imperatives of globalization rest upon one specific detail: the dynamics of the calculative power of machination. The functional intelligibility of the planetary systems of orderings is simply fuelled by the ever-reaching, ever-growing, self-overpowering, and self-strengthening power to master and ‘decode’, to calculate – by the power, which also integrates itself to the self by positioning us under the subject-centred will that wills nothing but more of its own power. The power of machination is simply always voracious towards itself, therefore constantly increasing and securing its own handling of orderings through the flexible systems of planetary networks. Globalization is above all an outcome of this self-strengthening and self-overpowering character of manipulative and coercive power of willfull machination: when “the will to will forces the calculation and the arrangement of everything [...] for the unconditionally protractible guarantee of itself”, it eventually turns the whole earth into the orderable globe (Heidegger 1973e:93). Since Hardt and Negri's notion of resistance can be seen as a reflection of this planetary-reaching mechanism of the condition of machination, as an effect of the flexibly expanding networking of orderings, it is evident that they rather uncritically take for granted the planetary outcome of this inconspicuous condition of unfolding: the ‘enframing’ of space through the system of orderings cast upon the earth.

By admitting the profound ontological violence implicit in planetary machination, Hardt and Negri also need to admit to the violence *within* their way of affirmative resistance “*within* Empire”. It is only by ignoring the priority of the ontological violence of machination that Hardt and Negri can feel positive about the rise of the planetary realm, the planetary framing of the earth, when from the Heideggerean stance such ‘enframing’ is seen as an outgrowth of the metaphysical tradition of Western thinking, as an outcome emerging from the manipulative revealing of machination that violently sets the earth under the power and mastery of its circular systems of calculative orderings. In other words, even though from Hardt and Negri's stance the balance of planetary circulations, networks of orderings, and power relations may be charged and changed, also the expanding drive of the power as such needs to be resisted and called into question. Altogether, a Heideggerean reading of the ontological conditions that ground the ‘planetary metaphysics’ helps to understand why in *Empire* Hardt and Negri cannot resist the violence promoted by the ontological condition of machination:

even though Hardt and Negri emphasize that the power in globalized earth is no longer centralized but scattered into multiple flexible networks and information flows, their way of resisting affirmatively takes advantage of the ontological condition of machination that grounds the planetary expansion of these flexible networks.

As it has become evident, the rise of the planetary domain of ordering over the earth works as a fundamental point of separation here. Even though it holds true, as Peter Sloterdijk writes, that “the fundamental fact of modernity is not that the earth orbits the sun, but rather that money circumnavigates the earth” (2009:33), in Heideggerean reading such “new Copernican turn” should be understood as an outgrowth of the emergence of the coercive and flexible systems of orderings operative in terms of the power of machination. In Heideggerean reading the historical process of globalization and thus global capitalism are the determined and grounded property, not the determining ground. From such a stance, the refusal of the grounding dimension of machination – the total unfolding that grounds the age of planetary space – would be an uncritical affirmation of the worst kind: oblivion of the fundamental condition of possibility underneath the globalization of capital. Although this oblivion would equally hide the systemic-ontological violence underpinning its own constitution, this is not to undervalue the significance of ontic tragedies and violence in favour of ontological ones, but to pinpoint the potential for a radical resistance free of manipulative and violent power of machination and its concrete consequences.

Releasing the Union of Being and Earth: Gelassenheit as Resistance

The ambiguity between the overcoming and incorporation of metaphysics – the overcoming of the metaphysical constitution of being through an incorporation of the originary abyssality of be-ing with a hope of its transformation into what Heidegger calls the ‘other beginning’ – is above all connected with the fact that Heidegger, especially in his later thought, aims to show how all human dwelling, including our contemporary metaphysical sojourning in the planetary machination, takes place through the sites of unfolding. Hence, in order to overcome the metaphysics of planetary machination, the violent manipulation of the earth into a planetary globe, we need, not just to recover the hidden Event that appropriated machination from the ‘abyssal plenitude’ in the first place (by concealing its openness), but also to show how this fundamental abyssal realm of openness is connected to the earth-site aspect of the unfolding. As an alliance between non-violent letting-be of the earth – the realm of self-emerging things – and thinking that ‘remembers’ the originary abyssal groundlessness of be-ing – the *an-arkhe* underneath all metaphysical grounds – incorporation of being into non-metaphysical dwelling is obligated to provide more than a plain nihilation of all groundings, which is nothing but praise for a negative nothingness affording absolute emptiness and nihilist nomadism of the (late)modern way of life. Instead of total nihilation, this incorporation of abyssal being follows the earth without violently manipulating it: ‘Heideggerean resistance’ developed herein is a critique of prevailing world-disclosure, the manipulative grounding of planetary machination, that attempts to explicitly rationalize and capture the earth, bind, control, and secure it (de Beistegui 2007:17; Dreyfus 1993:299–300).

Such resistance of the world-disclosure of machination, then, marks another form of power, a force otherwise than the will to power, a force that comes from the fundamental source of be-ing itself, and thus, because of the alliance between being and earth, shows itself as a power of abyssal openness of the earth, as a site of non-violent letting of the open and abyssal earth. Moreover, if the fundamental resistance comes from the united force of earth and abyssal being, instead of making new human efforts that underline the mastery of machination, the will-centred manipulative making, ordering, and mastering of the earth, resistance requires that we let the unity of earth and be-ing make the transformation. In other words, the overcoming of the contemporary epoch of planetary mastery of machination requires a 'power-free-letting-be' of the violence machination implicates; that is to say, a way of thinking that eventually enables the non-metaphysical dwelling in the earth-sites of abyssal being.

As the sentence above indicates, the resistance of machination is based on two inter-related notions: first, to our power-free letting-be of the machination of things, and second, to such dwelling, which instead of the total capture of things through metaphysical grounding is based on letting of the earth-sites of abyssal being. The point of the former notion about our letting-be of the power of machination, however, is not to emphasize the forceless passivity that simply lets-the-world-spin-as-it-now-spins, but to enable recognition of the veiled alreadiness of the metaphysical machination of being, and out of this, an unfolding of the earth through a site that is no longer operative in terms of metaphysics of manipulative power (Heidegger 1966a:54–55). Thus, it is this kind of 'meditative thinking' (*Besinnung*) that 'lets-be' and 'releases' (*Gelassenheit*), which makes possible the latter notion, the human dwelling in the non-metaphysical sites of being. In other words, it is the recognition of the hidden absence of every securing world-disclosure of being, their nature as finite Events that only attempt to rationalize and define the inexhaustible and abyssal earth (the earth that has supported and will support the multiplicity of worlds), which allows a position between the secure dwelling and its (insecure) finitude, a dwelling in the sites of finitude.

Altogether, the relation between the former notion concerning the question 'how to resist the prevailing unfolding' (i.e. through human *Gelassenheit*, by 'letting-be') and the latter notion concerning 'what constitutes the fundamental power of transformation' (i.e. the abyssal earth set in power by the recognition of the finite happening of being, *das Ereignis*) has the following consequences. Firstly, the resistance based on human 'letting-be' (*Gelassenheit*) of the prevailing subject-centred power of willfull machination should be understood as a chance for a letting-be-seen of more fundamental power of the Event of being (*das Ereignis*), as a letting-be-seen of what has always already ruled without being revealed. Since it is human *Gelassenheit* that leads to the awakening of the foundational finitude of all grounds of being – to the awakening of the hidden truth about the alreadiness of the Event (*das Ereignis*) – the primary target of 'letting-be' is to wake up a sense of absence (*Ab-*) of the prevailing ground (*Grund*) of being, a sense about its finitude (Polt 2006:121). Secondly, since letting-be thereby awakens a sense about the finitude of the mastery of the prevailing power of calculative machination, it also enables the fundamental ontological resistance of the conditions that ground the current planetary epoch. Altogether, the letting-to-be-seen of finite *Ereignis* signifies a fundamental form of resistance, since it includes a nihilating force

that refuses all one track courses of ontological grounding and thus guarantees the possibility of fundamental transformation based not on human beings, who are always positioned by the unfolding of being, but upon abyssal being. Moreover, *Gelassenheit* does not just signify a plain critique of the moulded alreadiness of the prevailing metaphysical world-disclosure but also a decisive affirmation of the becoming of being, a futural breaking open to the ‘other beginning’ from the midst of the planetary power of machination (Heidegger 2006:18).

In its most basic sense, the word *Gelassenheit*, the letting-be, refers to human ‘release’ from the manipulative moulding of things, and thus, to the recognition and rejection of the rule of the prevailing ground of being, the power of machination (e.g. Käufer 2005:488; Zimmerman 1993:241). Through its letting-be the calculative power of machination, its one track course of manipulative and ever-more-exploiting handling of nature (the ‘earth’ of things) and us, becomes simply rejected. Nevertheless, as Reiner Schürmann reminds us, in German the ‘*lassen*’ of *Gelassenheit* means only secondarily ‘to abandon’, ‘to reject’, or ‘to ignore’, and primarily ‘to let’ or ‘to let be’ (1978:16). Hence, it is not just the rejection and abandonment of the power of machination, but also letting-of-the-transformation-of-being into such ‘other beginning’ where being unfolds as power-free, as a modality other than violence and power, and thus, where the earth is not forced under our orderings and calculations, but rather, where earth’s leading strings are followed. Our power-free letting-be thereby indicates a double sense, a double way of resisting: by *rejecting* the willfull power and by permissive *letting* of fundamental transformation based on abyssal being and self-emergence of things on earth.

According to the first sense of rejecting, letting-be indicates a *radical negation* of the domain of the power of machination, a negation that interrupts its total and perfectly functioning unfolding (cf. Davis 2007:303). In its first sense, then, *Gelassenheit* means a leap that breaks open in the midst of the planetary power of machination (our epochal self-understanding) through negation, by rejecting. It happens as a breaking open into the primordial freedom of abyssal being, into the openness prior to the freedoms and acts of a subject. Thus, this comportment of rejecting eventually brings out the abyssal groundlessness of be-ing, which according to Heidegger works as an abundant reservoir, that “grants us the possibility of dwelling [...] in a totally different way” (1966a:55). In its second sense, then, *Gelassenheit* intimates a possibility of a mode of being *radically other* than willing, a release from the grasp of limitless power- and profit-seeking, a futural force of transformation that eventually offers what Heidegger calls the ‘other beginning’ based on abyssal ‘time-space-play’ of the Event of being (see Heidegger 1996b:112–113; 2000:4,60–61,181; 2006:84–86).

It is the other beginning of being that signifies a radical revolution against the prevailing rule of the manipulative power of planetary machination. The other beginning is a power-free revolution that comes from a *play of being*, from a sudden turning (*Kehre*) in being, and thus is in its essence something that is not achieved by the revolutionary and utopian acts of will (Caputo 1970:39). The human ‘letting’, the *lassen* of *Gelassenheit*, therefore presents no acceptance of plain fate, but a middle way beyond the distinction between passivity and activity (Heidegger 1966b:61). It points out that we, human beings, can let being to transform: even though the transformation comes from the turning of being, being cannot transform by itself without the letting-be of human being.

Therefore, as a relation between being and human being, power-free letting-be does not lead to the opposition of power, to the powerlessness, since it always has the force of letting-be, a force that is beyond the violent power and its absence, the powerlessness (Heidegger 2006:165–167). Letting-be then has a force of fundamental transformation that does not measure anything on a scale of power, because power and violence (and thus their absence) merely indicate the deletion of the original non-violent and power-free openness of the abyssal earth-site. It is this inaugural openness that requires us ‘to let’ being transform, that is to say, it requires letting that takes place as a play over the abyssal ground, as a play that allows the primordial mechanism be-ing begins the unfolding through its happening. This play does not encounter power just by changing power relations, balances, dispositions, or power forms; it lets be-ing to unfold out of the groundless openness without restoring it into power. As Ziarek points out (2002:180), with a notion about fundamental power-free openness Heidegger does not just avoid Nietzschean but also Hobbesian emphasis on violence and power as constitutive conditions of being; power and violence are just particular metaphysical determinations of being, which hide the fundamental abyssal openness and thus the possibility of power-free other beginning. Moreover, such non-violent letting also differs fundamentally from violent modes of resistance supported, for instance, by Žižek: instead of constituting violent counter-powers, power-free letting-be opens up non-violent mode of resistance, an ‘an-archic’ thinking based on groundless and abyssal being that lets things on earth emerge on their own (See Armstrong 2008; de Beistegui 2007:8, 16; Žižek 2006:282–283).

It is our attunement to the play of the Event of being, which promises us a new beginning of be-ing through a break out in the midst of planetary technology, through a leap that is no more ruled by the metaphysical conditions of violent power and universal calculability of machination. This attunement to *Ereignis* is a play, a free play unlike a game with rules, because in such attunement being as well as the time-space out of which it takes place (i.e. the site) are unfolded in terms of abyss, as something connected to the groundless realm away from the ideals of perfect intelligibility of metaphysics. By holding be-ing open as an abyssal ‘time-space’ the play ‘lets’ a change in how being unfolds to happen. The play then does not transform any ontic beings, but lets their way of unfolding, the unfolding of the site that gathers things, to become transformed.

Since the play cannot take place without human letting, we human beings are also played through the play of being; we are swept up in the play of being that empowers us as part of the site of unfolding it grants. Due to this pull, the genuine praxis of resistance in Heidegger cannot be based, no matter how revolutionary and radical they are, on a simple human-centred will to act but upon such radical power-free participation in unfolding that is not perfect and must come to an end (i.e. must face its finitude). It is precisely the finitude that reveals the non-metaphysical sense of be-ing (*Seyn* as Heidegger marks the difference in *Contributions to Philosophy*) by underlining the abyssal reservoir of what has not yet stepped into manifestedness, the absent ‘plenitude’ that always stands beyond the given ground of intelligibility (Caputo 1970:37; Young 2000:192). In other words, our letting-be eventually “lets” the transformation of be-ing to happen by taking the ground away under the prevailing metaphysical world-disclosure. Genuine praxis of resistance then avoids the ontological violence of metaphysical

grounding precisely by not making (*Machen*), producing, and coercively manipulating things through the practices based on power and will-full machination, but by creatively ‘drawing’ and ‘fetching’ (*Schöpfen*) from the depths of abyssal ground of being, that is to say, by taking up “what springs forth” and “what has so been received” from the abyssal abundance of unfamiliar and “extraordinary” (Heidegger 2001b: 118; cf. Taylor 1992: 261–262; Heidegger 2001a:73–74). Human beings simply cannot create being, since we are unable to understand, speak, or even act unless intelligibility, some sort of ‘as’-taking or ‘is’-saying, is already granted as a possibility to bring things into unconcealment. However, we can let being (i.e., that what enables all of these ‘as’- and ‘is’-takings) transform: it is the letting of the abyssal being that makes possible our non-metaphysical dwelling on earth, the playful unfolding of completely other time-space of being. Instead of being based on violent acts of subjective willing or calculative positioning of goals, revolutionary thinking is an inauguration that opens up an ontological play that allows the earth-sites to come forth without restoring them into metaphysically frozen intelligibilities of being.

Resistance of Finitude: Dwelling in the Earth-Sites

In spite of the revolutionary sense of ‘power-free-letting-be’, our role as the ones who let being to make its transformation poses number of questions concerning our part in this radical turning from the ontological violence to the other beginning of abyssal being. What is exactly our relation to the finitude of being? Should we only wait for the end of the prevailing mode of being and thus hope a new sending of being? At least Heidegger’s comment in his posthumously published *Der Spiegel* interview about “only god” (i.e. a new sending of being) being capable of “saving us” seems to imply this, apparently leaving little room for human activism (Heidegger 1976:107; see also Schatzki 2007:32). Hence, is our part just to question the prevailing unfolding and so to wait for the new sending, the other beginning, the new arrival of being? First of all, it is crucial to recognize that waiting for the world-historical turning is not inactivity but a revolution that turns power-free thinking into praxis. It is a non-violent revolution, which can take many forms of activism such as disobedience and protests. In fact, Fred Dallmayr even compares this praxis of non-violent resistance with the paths of Gandhi and Martin Luther King, Jr. (2001:267). Altogether, as Malpas writes, there is no reason why the world-historical turning of being cannot be waited through political activism, as long as such activism avoids being taken up by a machinational mode of unfolding and thus remains non-violent and aware of its limitedness and finitude (Malpas 2006:300; see also Irwin 2008:170, 188–189).

Secondly, it is important that Heidegger relates our letting-be-like recognition of abyssal being to the earth aspect of the site where things show up themselves. The unconcealment of the abyssal ground, the unveiling of the abundant being concealed by the limits of particular world-disclosures, is also an unconcealment of the earth, since the “material” things that the earth provides are never emptied into present world-disclosure. Earth rather stands in strife against every particular rationalization made by particular world-disclosures. Accordingly, even though all particular world-disclosures

always denote an unfolding of *things as what they are*, none of them are an unfolding of *things as all that they are* (Heidegger 2001a:52–53; Malpas 2006:193; Schatzki 2007:54–55). All secured realms of disclosure always conceal other possible ways of unfolding, which means that by concealing the abyssal realm of abundance against which every particular unfolding takes place world-disclosures conceal the inexhaustibility of things on earth in a very metaphysical sense. Accordingly, unlike in the manipulative possession promoted by the contemporary planetary machination, earth does not belong to anyone since it can never be captured as a whole (de Beistegui 2007:17). It is our non-violent rejection of the manipulative power of calculative ordering, which puts the violent capturing of the earth aside and hence lets what has already fled our rational apparatuses to become in power: the abyssal ground of earth.

Perhaps one of the most striking examples of the need for non-violent resistance and power-free following of the abyssal earth is the contemporary event of global warming. While this devastating change is affecting all parts of the earth, even the atmosphere, some of the most vulgar solutions, especially the geo-engineering proposals, aim at intentional, even global scale, climate modification either by reducing the incoming radiation from the sun – for instance, by using the refractive screens or sunshade of autonomous spacecrafts installed in space (Angel 2006), and by spraying cooling sulphate particle concentrations in the stratosphere (Crutzen 2006) – or by removing CO² from the atmosphere – for instance, by increasing carbon sequestration with iron fertilization pumped at oceans (Buesseler&Boyd 2003). These various potential geo-engineering implementations seem to do nothing but follow the baseline of the gigantic machination, the subjugation of things into orderable reserve commanded to stand by so that they may be manipulated by the operations of calculation. Even though such geo-engineering may eventually mitigate the negative consequences of climate change, it offers a calculative moulding of even more complex systems of orderings as a solution to the problem of global warming, which is by itself subordinate to, as well as an outcome of, this manipulative and calculative subjugation of earth, the logic of circular self-overcoming in the ever greater modalities of exploitative power. As Malpas writes, although it is evident that more complex systems of orderings also increase the possibilities of their failure, machination always presents itself as a source for continuous improvements by simply viewing these failures as an indication of a further need for technological perfection (2006:298). In other words, machination does not implicate an *achievement* of total ordering, but a *drive* toward total ordering where this drive itself is never under suspicion. Nevertheless, as contemporary climate change indicates, earth never allows itself to become captured, completely controlled, or emptied into unfolding that frames it in terms of orderable and exploitable standing-reserve. Earth rather resists all attempts to capture it: it resists by pointing out the lack that leads to the failure of all systems of orderings. It is precisely this lack, the line of failure that has always already started to flee the perfect rationalization and total capture of things, which presents the earth aspect of Heidegger. Instead of the calculative engineering of technical solutions, the non-violent resistance allows the earth to become a source of abyssal being, a source of self-emerging things that always retains a hidden element since the earth never allows itself to become completely secured though particular world-disclosures (see Harrison 2007:628; Peters&Irwin 2002:8). In other words, instead of mere

calculative manipulation, we can resist the manipulative machination of earth and thus let the living earth become a source of abyssal being, an earth-site for our dwelling.

Thirdly, it is the recognition of the finitude, the limit, that allows a breakdown of our taken-for-granted ontological intelligibility of prevailing world-disclosure. Identification of the finitude affords a view into the possible absence of prevailing world-disclosure, a situation of distress Richard Polt calls the ‘emergency of being’ (2006:30), where the world we are thrown into becomes unsettled, releases its hold, and eventually allows us to ‘remember’ its originary happening as a mere historical appropriation of particular limits from the groundless abyss. Moreover, compared with Heidegger’s earlier notion about the recognition of our own finitude – our death – forcing us to face what stands as the complete contrary to the meaning of being – the nothingness with empty-of-all-meaning – the notion about the finitude of being *as such* refers to rather positive realm, to the abyssal reservoir of plenitude (Young 2000:190–192). Thus, the ‘nothing’ is not excluded as the opposite of being, as a mere negativity of empty nihilism; nothing rather belongs to the realm of being through the sense of possible absence it implies, absence (the possibility of finitude) in this case keeping the site opened for the play and ‘other beginning’ of being. Planetary machination, however, and the calculative thinking it affords, do not allow this appearance of finitude: as a total positioning they destroy the earth upon which we dwell by changing it into an errant planet, into a globe in an astral universe without the earth-site for making manifest of the limits of the happening of being. As Bernard Radloff sums up, “earth is not a planet” (2007b:36) – earth is not a planet, because the planet belongs to the representational thinking that hides the fundamental openness of the abyssal earth-sites through which the sphere of total gaze, the planetary globe, became possible in the first place. Eventually this globe, ordered through the networks cast upon the planet, opens neither paths nor possibilities, but a profound nihilism of calculative consumption and utilization of the earth.

As Simon Critchley writes, rather than simple transgression or restoration of the conditions that ground the contemporary situation, we need to experience their limit, to delineate them (1997:12). The crucial point is that the contemporary ontic homelessness, the late-modern nihilism of planetary machination, does not allow the fundamental sense of *ontological finitude*, the distress and emergency about the limitedness and finitude of the prevailing mode of being, to arise (Heidegger 1996a:74–75; Radloff 2007b:240). This *ontological homelessness*, the sense about finitude and play of being, can only be confronted through the happening of being, through being that presences through sites, which means that one can become opened to abyssal being to the extent that one first finds the finitude of the prevailing mode of being, its limits. Hence, Heidegger’s notion about dwelling in the earth-sites, our ‘being-at-home’ on earth, is properly understood as a ‘homecoming’ that takes place through the ontological homelessness: out of the passage through what is foreign, we no more merely live through the given unfolding, but better, by “being unhomely in becoming homely” we become to sense the potential for human beings ‘to dwell on earth’ with understanding about the finitude and givenness of the ruling unfolding (Heidegger 1996a:120–121; in this with more details, see Mugerauer 2008, on Heidegger’s comparison between modern homelessness and Marx’s notion of alienation, see Heidegger 1993a:243–244). Since the primary aim of this non-metaphysical and non-grounding dwelling is the recogni-

tion of the abyssal earth-sites, it neither proposes the chauvinism of provincial locality nor bounded ‘homeland’ rooted in organic national family of blood and soil, as Thiele for instance misinterprets (1995:172–175) – all of these definitions, the ‘organic’, the ‘national’, and the ‘blood’, are metaphysical determinations that presuppose a concept of collective subjectivity explicitly rejected by Heidegger (Heidegger 1993a:244–245; see also de Beistegui 2007:10; Radloff 2007b:241–242). Instead, the possibility for a non-metaphysical dwelling in the *sites of ontological finitude* signifies a chance for an open and abyssal clearing on earth, an eco-poetic promise – ecological as opposed to violent exploitation of nature, poetic as opposed to the metaphysical violence of calculative rationality. As de Beistegui suggests, instead of bounded territorialism or cosmopolitanism, such “citizenship on earth” could perhaps be translated into something like “geopoliticism” (2007:18; cf. Morin 2009; Turnbull 2006).

As it has become evident, the contemporary nihilism and planetary homelessness of (late)modernity does not correspond with the primordial ontological homelessness based on dwelling in the finite earth-sites of abyssal being. The homelessness of technological calculation, which is now “coming to be the destiny of the world”, is a symptom of the oblivion of being – an abandonment of abyssal and open being in favor of metaphysical rationality of ideo-logic-ally and universally grounded conceptual systems – when the dwelling in the sites of finitude is a ‘homecoming’ that finds our taken-for-granted belongingness to particular world-disclosure by unsettling and dislocating us from it (Heidegger 1993a:242,243). At the end, we are left with a non-metaphysical sense of dwelling, with a resistance based on the finitude of being. Accordingly, resistance includes both (1) the power-free dwelling on earth and (2) the non-metaphysical sites based on finite and abyssal being. As I have tried to show, this sort of dwelling offers neither total unity of intelligibility, an ontologically bounded and grounded dwelling, nor alienation based on planetary nihilism of will-full calculations, but a sense of finitude and thus a sense about the limits of the planetary unfolding of machination. It is a dwelling that remains open for abyssal being and thus for an Event, which as a play can never be mastered since mastering does not provide possibilities but necessities. As exposed to abyss, we human beings are exposed to the concealed ‘Ab-ground’ of being – to the abysmal reservoir of abundant being – and so may turn into power-free grounders of abyssal earth.⁵⁰

50 Such turning, however, is not a mere re-turn to the hidden finitude of the Event, and thus to the open being and abyssal time-space (the open site on earth) already situating us through the unfolding its grants; such turning can also be seen in terms of opening up a more positive collection and rethinking of the potentialities of non-metaphysical modes of unfolding present in history. As Thomson argues (2005:42), perhaps two most significant historical paths that could lead beyond the total grounding of our “atom age” of *Gestell* are the “temporal dynamism of Heraclitean *phusis* and the concept of truth as an active disclosure in which thinking implicitly participates inherent in Parmenidean *aletheia*”, while Plato’s notion of *chôra* evidently does hold such potentialities (See Derrida 1995; Sallis 1999; 2008:105–109). Such returning to early Greek initiations of the first beginning, however, should be seen in terms of recovering the Event of being: on the one hand, such thinking recovers the possibilities of not-yet-metaphysical thoughts of thinkers before the inauguration of the onto-theological ‘first beginning’ made by Plato and Aristotle, while on the other hand, due to the matter that these thinkers were precisely the ones whom paved the way for the ‘first beginning’ of metaphysical oblivion we should recover their non-metaphysical thoughts with hermeneutic dialogue, altercation, and transformation (See de Beistegui 2004:29–76; Thomson 2005:30–35; Mugerauer 2008:237–330). Moreover, as Dreyfus adds, perhaps also the “little things”, the marginal micro-practices of our own age resisting the total power of *Gestell*, could indicate the required non-me-

Concluding Remarks: Homecoming to Abyssal Earth

There is evidently much to learn from the life-long development of ideas Heidegger put forward, of his insightful returning(s) to the same essential question, the question of being, and thus to that what essentially gives, grounds, and unfolds for us the contemporary world with its richness of complex phenomena and variety of problems increasingly taking place on a global scale. We could go on listing the richness and value of Heidegger's thought in proportion geography as an academic discipline, we could even show Heidegger's relevance to globalization studies, or underline how Heidegger's thinking of the happening of being (and the tradition of its oblivion) is in fact a thinking of what now, in this day and age, positions us with a manner that presents perhaps the most central and urgent, but yet very much neglected, theme of Heidegger corpus – the happening of being as unfolding capable of constituting networks that order and relate things globally – but eventually all of these lines of thought would somehow miss the essential. Instead of a mere exploration of Heidegger's thoughts, the present study has above all thought and remembered, with Heidegger, what originally called us to think: the planetary unfolding and the technological understanding this enormously

taphysical sense of limitedness and finitude (Dreyfus 1980:22; 1989:94–95). Nevertheless, even though it is clear that our only access to the ontological level is through ontic, one should be cautious with regard to Dreyfus' suggestion, if it merely assumes that the only chance to resist the destining of modern technology and the totality of the calculative rationality it promotes is to intimate with these marginal remnants. Even in a case, where the "little things", the micro-practices of Dreyfus, could become non-technological, there is a danger that they do not question the prevailing mode of unfolding. At worst, they would merely reify the prevailing self-understanding, thus leading to the oblivion of being, and hence, to the oblivion of our nature as beings who are able put be-ing into question through its finitude (Sawicki 1987:167). This is precisely why Heidegger, instead of the merely suggesting the route of marginal practices, also proposes being-historical thinking and the letting-be of the power of technological machination as ways to a non-metaphysical dwelling based on abyssal *Ereignis*: it is the latter mode that is capable of achieving a self-understanding about the historical constitution of the epoch from which we find ourselves thrown into. As Thomson (2005:67) nicely summarizes the point, Heideggerean view "suggests that although we cannot directly *control* the historical direction in which technology is taking us, we can nevertheless impact the future in small ways by learning to recognize, encourage, and support technological democratizations when they occur, while hoping that these (and other) ontic political interventions might yet indirectly foster an ontological transformation".

rapid intensification and unparalleled flexibility of planetary wide networks of ordering and mobilization reflects. As the last two parts in particular have suggested, such technological rationality of ordering now mobilizes a variety of crucial age defining phenomena, from the global ecological disasters and nihilism of calculative organization of things merely for the sake of more efficient movements of capital, to the biotechnological control of life itself.

The present conclusion evidently needs to tangle with the paradoxal matter that even though the horizon of the present work was fundamentally situated and set forward by the three broader tasks presented in the *Introduction* of the work, the horizon they inaugurated is not getting any thinner, but bursts wide open. By thinking the ontological constitution of the planetary drive intrinsic to technological rationality, as well as its onto-historical preparation, we have evidently followed through the first two tasks presented in the *Introduction*, the tasks to explore the ontological constitution and the genealogical preparation of planetary epoch as a completion of Western onto-theological intelligibility. However, as it has been shown throughout the chapters of the present work, be-ing is not a theoretical structure we could use to frame our inquiries, but a pre-theoretical possibility that unfolds world-historical and thus age defining intelligibilities by concealing its own openness. Therefore, an articulation of the limits of such age defining revealing is capable of releasing this force of possibility, since it shows the limits and finitude of prevailing unfolding by situating us into the abyss of time-space, to the site of the open be-ing. Such a path of mindful and remembering thinking thus denotes a play over the open of time-space against which the ontological limits of intelligibility behind the contemporary planetary epoch also came forth. Accordingly, we are not left with easy and simple answers, but hopefully with more questions, with more Events subtle in proportion to the temporal dynamism of the emergence of things on earth.

Rather than posing new ontological moulds or theoretical frameworks, according to Heidegger we are faced with the dangers of contemporary technological being; in particular, that we totally lose the open possibility of be-ing and its abyssal site. Under the total drive of orderings and techno-scientific manipulation evidently no other modes of unfolding are allowed to come forth: we simply become satiated with the circumstance that the ordering of things work, and thus brings more and more ordering, eventually totally darkening the question as well as the openness of be-ing. In short, the danger of technological rationality is that we totally obscure the limits of its own historically finite mode of unfolding; that we become satisfied with the Nietzschean monopolization of being, with the homelessness of endless possibilities for flexible and efficient optimization treating things as mere resources of our desires, the willfull power of ordering. One of the features of contemporary planetary homelessness of machination is precisely the lack of distress and emergency, the lack of mood that affords access to the openness of being via finitude (Heidegger 2000:266–267; see Haar 2000:157; Heidegger 1973e:99). What such a lack thereby lacks of is the knowledge of limits, an exploration of the finite ontological conditions that give ground and hence limits to every age-grounding unfolding. It is the sense of ontological finitude that is crucial to dwelling – without it dwelling turns into moulding securing of being, into metaphysical capturing of earth, when with the sense of finitude we are given both, the earth-sites of dwelling

and the finite unfolding of abyssal being. It is precisely the distress about the finitude of being that is able to block and cease the eternal machinery of 'will to will' and thus the endless productisation and organization of all things, especially in the names of the capital accumulation, winning-valuing, and profit-making. Without a sense of finitude, limitation, and dependence, thinking not only has a lack of genuine questions concerning our finite existence and ontological situatedness 'in-the-world', but also is in danger of encouraging the "ontological violence" of boundless measurement and complete control. As Michael Zimmerman writes, by affording realms of "personal and collective craving for immortality" such violence generates a ground for the "new oppressive social institutions and nature-dominating projects" of ecological aggressiveness (Zimmerman 1994:107; cf. Taylor 1991:68; Taylor 1992:267). The dark side of the denial of finitude and impermanence is the structured aim for total control and measurement encouraging us to build immortal, megalomaniac and turgid monuments from violent authoritarianism and hierarchic cultures to the contemporary hegemony of capital-accumulation and nature-exploitation. It is the finitude then that works against what Žižek calls the 'fantasmatic illusion' maintained by the contemporary global capitalism, the illusion that the world ruled by machination and its capitalist forces is ontologically complete and perfectly measured by its instrumental-pragmatist problem-solving calculations (Žižek 1999:204,218; see also Brockelman 2008a:84; Brockelman 2008b).

It is precisely the functioning of everything and that this functioning drives further to more functioning, which implies a lack of distress and emergency about the finitude and impermanence (of the calculative ground) of being. If everything operates so that there is no problem in view, there is no need for emergency and distress alike. Nihilist calculating and reckoning therefore do not just give us the nomadic homelessness of mankind (uniformly subjecting the living earth into the useable and disposable globe for the will to power) but also violent cults of power, control, accumulation, and oppression (with no other purposes aside from the strengthening and unbounded expansion of their own world-image, their 'world-view'). These are just two sides of the same coin of manipulative and omnipotent power of calculative machination, a power without any distress about its lack of distress. In the end, machination upraises a radical sense of making, a "love affair to power", as Charles Taylor puts it (1991:67). This all-doable makeability grows into new heights when the value of all becomes decided upon the point of calculative measuring, choosing, and computing – upon a coercive reckoning promoted by the will that wills more power and control. With an expense of truth about the unfolding of be-ing, we are witnessing an endgame of the long-lasting and still-binding history of the (impossibility of) full presence: a global realm of calculative ordering of beings through the demand of their constant presence as fully accessible disposability. In order to follow through Heidegger's opening to the notion of finitude, it is our possibility for a non-violent dwelling in the finite *earth-sites of abyssal being* that decides the question whether mankind is still, after planetary capitalism, homelessness of nomadic humanity, and coercive 'enframing' and domination of nature, capable of calling the *living* earth a home.

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