Fundamental Ontology and Kurdish experience toward an Openness

(Existential Analysis and an interpretation on ontological basis of Kurdish experience)

The Fundamental Ontology and Kurdish experience toward an openness is the title of the webinar series which was held by Radio Kurdistan in August 1,5 and 9, 2021. Here is a brief introduction of the whole text in English. This project aimed to familiarize those interested and to provide basic ideas about phenomenological research. Now this book consists of four contiguous sections:

1. Phenomenology and its characteristics, which is a prelude to phenomenology as a method.

2. Existential Analysis of Dasein begins with one of the descriptions of the concept of Being, a difference of this concept in Kant and Heidegger's view according to the matters which has been founded in Basic Problems of Phenomenology. This section includes the question of Being, Dasein as being-there, also the difference between subjective understanding and being-in-the-world as basic state of Dasein, Discoverdness of entity, truth as Disclosedness, and the question of who Dasein is.

- My explanation on the "Being-in-the-world" and "Dasein's awareness of its being" was done according to Blattner's guide. For example the difference between the subject-object model, the substitution of Disclosedness instead of subjectivity, and determination of pre-conceptual understanding as ways of being-in.

- My interpretation of understanding is based on Blattner's relatively practical view.

- As well as in this section, I have discussed the "way of entity's being" and "how of entity's being", with Haugeland's Dasein's disclosedness (1990), which is obtained in a different way in mentality while they are the same.

- Also here I have considered the characteristic of Kurdish overall rationality to be somewhat contrary to the usual and general public rationality. Because Kurdish rationality has been assumed to be inclined to the "How of entity's being", as a result of which plural and non-public definitions and discourses of the phenomena are seen in this experience.

3. An interpretation on ontological basis of Kurdish experience. Here is a short analysis of the signs of speech in the Kurdish world. I have prepared the ground for a phenomenological interpretation of the ontological basis of Kurdish experience.

- One of the main speech signs is the solipsism of the Kurdish world, by the proposition that the content of ordinary and general topics is incomprehensible to the non-Kurdish spoken world, without highlighting this loneliness.

- The signs of speech in the "Kurdish being-in-the-world", with the help of the formal indication and especially Matthew Shockey's work (2010), has prepared a special arrangement to the interpretation on the ontological basis of this experience.

- This interpretation is done by formal indication and Kurdish publicness to establish a meta-linguistic relation. (In this part, the conditions of possibility of such an experience is the reason for interpreting this experience in itself) Can shortly describe the Kurdish experience as a temporary paradoxical one; I have based this paradox on two bases of non-ontological and ontological.

- Although the Kurdish experience is fully concrete without any ideal content; the description of phenomena in this experience is by no means subjective, but is loyal to the background of the encounter. This feature is evident in the descriptions of folklore and narrative. I call this a forgotten openness. This experience in terms of ideas is deeply groundless. In a formative expression, a Kurdish human is a godless creature. (Examples in contemporary literature involves features of complaining to God, trauma, loneliness, and uncaused distress)

- This experience is deeply solipsistic, can be named its disbelief. This is the main reason for non-public descriptions of the phenomena and the possibility of the inner cultural pluralism and concrete features of this experience. This groundlessness is considered a positive and ontological aspect, but because the Kurdish human being imagines himself as a creature (non-ontological aspect), has made an empirical paradox. Being-creature means being as the natural state which has a metaphysical and even political aspect.

4. Phenomenological interpretation on phenomenon of
Death and Anxiety

- This section includes continuing the question of who Dasein is and returning to the second section. According to Being and Time; existentials (falling, thrownness, facticity, authenticity, and inauthenticity) have been explained.

- Explaining the falling, authenticity, and inauthenticity are done with History of the Concept of Time (§29); also the structure of the phenomenological interpretation of the phenomenon of death and anxiety is presented according to §40 of Being and Time and §33 , and §34 of the History of the Concept of Time.

- The account of death is based on Blattner (1994). But the interpretation of this section is bringing the limited situation (Blattner) closer to awareness of nothingness (Gelven, 1989) conformed to the possibility of impossibility.