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RESEARCH PROFILE

I completed my doctoral training at the University of Tasmania (Hobart, Australia) in 2018 with a thesis on Martin Heidegger's topological philosophy of language and dwelling. The main thrust of my research is Heidegger's hermeneutic-phenomenological thought of language, poetry, dwelling, which extends to other topics at the intersection of philosophy and literature. In elucidating the idea that the experience of being in the world is all the way down interpretive, dialogical, and platial, my work investigates the place of education and technology in modern societies and draws from various sources such as contemporary continental philosophy (phenomenology, hermeneutics, existentialism), comparative literature and philosophy (Turkish literature, Asian philosophies, American transcendentalism) and analytic philosophy (broadly construed). My current research concentrates on five distinct yet related themes:

1. Heidegger's Topology of Language: The Placefulness of Being

What does Heidegger's "topology of being" (*Topologie des Seins, Ortschaft des Seins*) as stated in his late Le Thor seminars imply and what are the implications of a place-oriented approach to the question of being? In responding to this inquiry, I elucidate the historical and conceptual underpinnings of Heidegger's understanding of human being's situatedness in the world and language, which leads to a sustained investigation of the notion of dwelling (*wohnen*) and Poetry (*Dichtung*). Involving a topological mode of thinking, which becomes explicit in Heidegger's writings especially after the 1940s, implies looking into the thoughtful saying of place and the place of thoughtful saying. Other than obvious concepts of space and place, there are a plethora of place-related notions and terms in Heidegger such as Dasein, world,

earth, openness, clearing, thrownness, region, *topos*, among many others that still require a philosophical scrutiny. Although I primarily work on what is sometimes called Heidegger's later thought in the effort of illuminating these notions, which puts me in a close dialogue with Jeff Malpas's own philosophical topology, I also engage with Heidegger's earlier works and try to grasp the whole of his thought while identifying the shifts and changes in his philosophy. My reading of Heidegger's thought includes critical dialogues with the leading scholars in contemporary Heidegger scholarship such as Jeff Malpas, Thomas Sheehan, Richard Capobianco, Hubert Dreyfus, as well as other scholars, thinkers and poets such as Joseph Fell, Otto Pöggeler, Edward Relph; Ludwig Wittgenstein, Albert Camus; Friedrich Hölderlin, Emily Dickinson, Kenneth White, to mention only a few.

2. The Neighbourhood(s) of Philosophy in Turkish: Between and Beyond the 'East' and 'West' Dichotomy

How do we experience the world being situated in a specific language? To what kind of literary and philosophical experiences does our situatedness in our languages lead? In reflecting on these questions, I engage with literary texts across languages, cultures, and traditions, which opens my work up to diverse linguistic and cultural areas. As a philosopher originally from Turkey, one of the aims of my work is to determine the boundaries of Turkish thought beyond the confines of Islamic philosophy, which is the same as investigating issues in different philosophical schools in Western thought without necessarily focusing on its links with Christian theology. Part of my effort is to illuminate the non-Islamic sources of Turkish culture and thought, focusing on its deep relations with other Turkic languages, nomadic cultures of Central Asia and identify its links with Far Eastern cultures and histories such as Chinese, Japanese, Korean, as well as Buddhist philosophies. This shall lead to a fresh perspective of Turkish intellectual history beyond the confines of narrowly defined West-East antagonism and provide a hermeneutic understanding of Turkish as the middle or the between. This is also an inquiry into the roots of Western onto-theology and an attempt to find a non-onto-theological source of thinking that leads to a grasp of being as pure groundlessness and a meontological experience of the sacred in close dialogue with the Kyoto school thinkers like Nishida and Ueda.

3. Emily Dickinson's Poetic Topography: World, Place, Nature

Similar to the 19th century poet-philosopher Friedrich Hölderlin, Dickinson's vision of dwelling is a poetical one: poetry can save us from what she calls "ceaseless poverty". What is the meaning of dwelling on the earth as human beings and what are the phenomenological boundaries of understanding the dwelling of non-human living beings? How does poetry help us explore these boundaries? In primarily responding to these two inquiries, I turn to the 19th century American poet Emily Dickinson as a poet of place and dwelling whose poetry has been a profound inspiration for my own philosophical and literary writing. Despite the growing interest in Dickinson's poetry from a philosophical perspective, the contemporary literature lacks a clear understanding of the role of place and other significant place-related notions such as earth, boundedness, firmament among many others in her poetry. That Dickinson is not explicitly conceived as a poet of place and dwelling is surprising considering that she is the author of the lines: "One need not be a chamber -to be haunted- / One need not be a House - / The Brain has Corridors - surpassing / Material Place". Dickinson's poetic sayings travel from Amherst to undiscovered continents, journeying the globe from Van Dieman's land to Brazilian pampas, interacting with the purple pharaohs of the Red Sea and the Mediterranean intonations of the ocean. I maintain that Dickinson makes sense of phenomena and living beings in terms of their place(s), boundaries and relation to the earth and the world, which finds its most lucid expression in her imaginary of real as well as figurative spaces and places. Her poetry of place offers a deep grasp of the margins of finite human existence and the meaning of co-inhabiting the earth with its nonhuman dwellers, which offers important insights into the fundamental problems of eco-phenomenology. In placing Dickinson in a dialogue with hermeneutic-phenomenological thinkers of place such as Martin Heidegger, Gaston Bachelard, Jeff Malpas, I offer a fresh view of Dickinson's poetry of place and dwelling.

4. Dwelling in Technological Distances: Place, Nearness, Embodiment

With the advent of new communication and space technologies, several questions become inevitable. Could we live entirely remote lives? Could the meaning of dwelling be narrowed down to belonging to an internally connected network shut off from the

outside? How does being in a worldly, embodied environments differ from being in virtual-digital, extra-terrestrial ones? Despite allowing us to get immersed in fictional or simulated environments, extend our lives into digital platforms and even surfaces beyond the earth, modern technology renders the question of human dwelling particularly problematic. The idea that we could qualify biological survival of the species or as dwelling is tricky for misinterpreting the meaning of being in place and dwelling. On the one hand, a pressing question is whether the place-character not only of these and similar environments but also our existing world is turning into a metaphor (displacement of meaning) and on the other whether we could learn something about the essence of dwelling thanks to the essence of modern technology is another crucial one. In investigating the relationship between Greek notions *poiesis* (poetry) and *technē* (technic), my aim is to reinterpret the hermeneutic horizon of modern technology and its relation to being and why a careful reconsideration of place is needed to understand technologically determined spaces.

5. Embodiment of Communication in Basketball: Cognition, Body, Place

How could we move beyond the narrow confines of analytic-continental division and arrive at a comprehensive view of language as tied to the role of body and place in cognition? Considering some of the recent work being done in 4e cognition, it becomes more and more clear that there are significant parallels between a place-based approach to language and human cognition in analytic and hermeneutic-phenomenological traditions. In engaging with notions such as “embodied mind” (Varela et al, 1991, 2016), “cognitive extension” (Clark, 2008), “linguistic body” (Di Paolo et al, 2018), I argue that communication is the first instance of cognition, which also means that all cognition depends on the ability to “read the world” through our movement and orientation in space. In scrutinizing recent enactivist theories. One intriguing area of explaining the intricate links between cognition, body, and place is sportive performances, and in particular, decision making in basketball. In basketball the players’ individual and collective capacity of improvisation in “reading” the defence and/or offense is fundamental in leading to success. Players’ instantaneous responses to in-game actions and deciding when to shoot, pass, dribble, take a charge, among many other situations can be accounted for cases of embodied communication (Plessner et al, 2011; Raab, 2020). The actions of a player are an extension of space. In every second of the game, the player constantly must make decisions based on her

embodied skills, which is underpinned by her situated communication with the environment. What that implicates is that communication is not only an intersubjective matter, but it emerges from and depends on the affective interaction between corporeal-spatial extensions (ball-hand, ball-floor, player-opponent etc.) that take part in sensorimotor activities.

LIST OF PUBLICATIONS

BOOKS:

(Philosophy)

- *Aralık ve Meydan: Heidegger'den Sonra Düşünme ile Konuşmanın Mekânı, Sınırları ve Ufku* [Interval and Clearing: The Place, Limits, and Horizon of Thought and Language after Heidegger]. (In preparation)

(Literature)

Poetry

- *Zaman ve Balık* [Time and Fish], Istanbul: Fihrist Kitap, 2023.

Prose

- *Baş Dönmeleri* [Vertigos]. (In Preparation)

BOOK CHAPTERS:

- "Emily Dickinson's Topography of the World: Place, World, Dwelling" in *Palgrave Handbook of Phenomenology and Literature*, ed. Jeffrey McCurry (London: Palgrave MacMillan, in preparation for 2025)
- "The Mystery of Place and the Place of Mystery in Heidegger" in *Heidegger and Mysticism*, ed. Erik Kuravsky (London & NY: Rowman & Littlefield, in preparation for 2025)
- Co-authored with Denise E.T. Ho. "The leap from Authenticity to Solitude: Heidegger's Poetry of Education as Letting" in *Subject, Identity, and Care: Educational (Dis)closures*, ed. Kamiła Drapało, Barbara Weber, Klaudia Węc, and Andrzej Wierciński (Leiden: Brill, 2024).

"Hermeneutics of Dwelling and Being Toward Peace: From Heraclitus to Heidegger, Releasement into Conversation" in *Conviction: Finitude, Freedom*

and the Hermeneutics of Selfhood, ed. Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wiercinski (Leiden: Brill, 2024)

- “Wittgenstein and Heidegger: On the Trails of Metaphysics and Language” in *Hermeneutics of Architecture: Dwelling in the Horizon of Finitude*, eds. Andrzej Wierciński, Luis Umbelino, Justin Snell (Leiden: Brill, forthcoming).
- “Heidegger’de Sanat Eserinin Yeri: Sanal Müzeler Çağında Sanat ve Mekân” [“The Place of the Work of Art in Heidegger: Art and Space in the Age of Virtual Museums”], *Sanata Heidegger’le Bakmak: Dünya, Yeryüzü, Zaman, Mekân*, Ed. Aysun Gür (Bursa: Sentez Yayınları, 2021), 50–76.
- “Topology of Balasaguni’s *Kutadgu Bilig*: Thinking the Between” in *Vanishing Subjectivity: Flower, Shame and Direct Cultivation in Asian Philosophies*, Asian Philosophical Texts vol. 3, eds. Takeshi Morisato and Roman Paşca (Milan: Mimesis International, 2021), 69–97.

BOOK REVIEWS:

- “From the Darkness of Place: Malpas on Heidegger’s Topology of Being and Language”. *Research in Phenomenology*. 53: 3 (2023), p. 403–413. <https://doi.org/10.1163/15691640-12341534>

PEER-REVIEWED JOURNAL ARTICLES:

- “Heidegger’s Question of Being: The Unity of *Topos* and *Logos*” *Sophia*. 62: 2 (2023), p. 309–325. <https://doi.org/10.1007/s11841-023-00966-z>
- “Inhabiting Digital Worlds: Place, Nearness, Distance” *JOELHO: Journal of Architectural Culture* (University of Coimbra), *Digital Culture, What’s Next?*, eds. Armando Rabaça, Bruno Gil, Isabel Clara Neves, 14 (2023), 15–28. https://doi.org/10.14195/1647-8681_14_1
- “Getting Mindful about Dreyfus’s Mindless-Skillful Coping” *Journal of Speculative Philosophy* (Penn State University Publishing) 37:2 (2023), 197–215. <https://doi.org/10.5325/jspecphil.37.2.0197>

- “Heidegger on Hölderlin’s hymn Der Ister: The Dwelling of the Poet and the Place-Making of the River” *Synthesis Philosophica* (Croatian Philosophical Society), 74: 2 (2022), p. 395–414. <https://doi.org/10.21464/sp37207>
- (Co-authored with Carl Mika et al). “Engaging and Developing Community in Digital Spaces: Approaches from the Editorial Development Group.” *Educational Philosophy and Theory* (Routledge), 55: 7 (2022), 760–772. <https://doi.org/10.1080/00131857.2022.2041412>
- “Revisiting the Place of Philosophy with Heidegger: Being-in-Academia” *Educational Philosophy and Theory* (Routledge), 54: 12 (2022), 2018–2028. <https://doi.org/10.1080/00131857.2021.1972414>
- “Could Humans Dwell Beyond the Earth? Thinking with Heidegger on Space Colonization and the Topology of Technology” *ISLE: Interdisciplinary Studies in Literature and Environment* (Oxford University Press), 29: 3 (2022), 877–902. <https://doi.org/10.1093/isle/isac068>
- “Fuzûlî’yi Heidegger ile Okumak: Varlık ve Yokluk Arasında Şiirsel Dil” [“Reading Fuzûlî with Heidegger: Poetic Language between Being and Nothingness”] *Hacettepe University Journal of Faculty of Letters*, 39: 1 (2022), 283–295. <https://doi.org/10.32600/huefd.923469>
- “Heidegger’s Antigone: The Ethos of Poetic Existence” *Beytulhikme: An International Journal of Philosophy*, 11:3 (2021), p. 1063–1077. <http://dx.doi.org/10.18491/beytulhikme.1770>
- “Locating Heidegger’s *kotoba* between Actuality and Hollowness: The Way Towards a Thinking Conversation with Japanese Philosophy” *The Journal of East Asian Philosophy* (Springer), 1:1-2 (2021), p. 43–61. <https://doi.org/10.1007/s43493-021-00008-3>
- “Heidegger’s Way to Poetic Dwelling via Being and Time” *Horizon: Studies in Phenomenology* (The State University of St. Petersburg Press), 10:1, (2021), p. 268–85. <https://doi.org/10.21638/2226-5260-2021-10-1-268-285>

- “The Place-Being of the Clearing and Language: Reading Thomas Sheehan Topologically” *Gatherings: The Heidegger Circle Annual* 9 (2019), p. 90-115. <https://doi.org/10.5840/gatherings201995>