

"Asylum" and "Unbelonging" a Gender Institute lecture series

Unbelonging

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- “Both words are terms for knowing in the widest sense. They mean to be entirely at home in something, to understand and be expert in it. Such knowing . . . provides an opening up. As an opening up, it is a revealing. . . . Whoever builds a house or a ship or forges a sacrificial chalice reveals what is to be brought forth This revealing gathers together in advance the aspect or the matter of ship or house, with a view to the finished thing envisioned as completed, and from this gathering determines the manner of its construction. Thus what is decisive in *techne* does not lie at all in making and manipulating nor in the using of means, but rather in the revealing It is as revealing, and not as manufacturing, that *techne* is a bringing forth.”
- Martin Heidegger, “The Question Concerning Technology” in *Basic Writings* ed. David Carroll Krell (London: Harper and Row, 1977) 294-295.

- What, then, does *Bauen*, *building*, mean? The Old English and High German word for building, *buan*, means to dwell. This signifies: to remain, to stay in a place. The real meaning of the verb *bauen*, namely, to dwell, has been lost to us. But a covert trace of it has been preserved in the German word *Nachbar*, neighbor. The neighbor is in Old English the *neahgehur*; *neah*, near, and *gebur*, dweller. The *Nachbar* is the *Nachgebur*, the *Nachgebauer*, the near-dweller, he who dwells nearby. The verbs *buri*, *büren*, *beuren*, *beuron*, all signify dwelling, the abode, the place of dwelling. Now to be sure the old word *buan* not only tells us that *bauen*, to build, is really to dwell; it also gives us a clue as to how we have to think about the dwelling it signifies. When we speak of dwelling we usually think of an activity that man performs alongside many other activities. We work here and dwell there. We do not merely dwell-that would be virtual inactivity-we practice a profession, we do business, we travel and lodge on the way, now here, now there. *Bauen* originally means to dwell. Where the word *bauen* still speaks in its original sense it also says *how far* the nature of dwelling reaches. That is, *bauen*, *buan*. *bhu*, *beo* are our word *bin* in the versions: *ich bin*, I am, *du bist*, you are, the imperative form *bis*, be. What then does *ich bin* mean? The old word *bauen*, to which the *bin* belongs, answers: *ich bin*, *du bist* mean: I dwell, you dwell. The way in which you are and I am, the manner in which we humans *are* on the earth, is *Buan*, dwelling. To be a human being means to be on the earth as a mortal. it means to dwell. The old word *bauen*, which says that man *is* insofar as he *dwells*, this word *barren* however also means at the same time to cherish and protect, to preserve and care for, specifically to till the soil, to cultivate the vine. Such building only takes care-it tends the growth that ripens into its fruit of its own accord. Building in the sense of preserving and nurturing is not making anything. Shipbuilding and temple-building, on the other hand, do in a certain way make their own works. Here building, in contrast with cultivating, is a constructing. Both modes of building-building as cultivating, Latin *colere*, *cultura*, and building as the raising up of edifices, *aedificare* -are comprised within genuine building, that is, dwelling. Building as dwelling, that is, as being on the earth, however, remains for man's everyday experience that which is from the outset "habitual"-we inhabit it, as our language says so beautifully: it is the *Gewohnthe*. For this reason it recedes behind the manifold ways in which dwelling is accomplished, the activities of cultivation and construction. These activities later claim the name of *bauen*, building, and with it the fact of building, exclusively for themselves. The real sense of *bauen*, namely dwelling, falls into oblivion.
- Martin Heidegger, "Building, Dwelling, Thinking"

- The famous G. T. H. Fechner makes the conjecture, in a discussion as to the nature of the dreams, *that the dream is staged elsewhere than in the waking ideation*. No other assumption enables us to comprehend the special peculiarities of the dream-life. The idea which is thus put before us is one of *psychic locality*. We shall wholly ignore the fact that the psychic apparatus concerned is known to us also as an anatomical preparation, and we shall carefully avoid the temptation to determine the psychic locality in any anatomical sense. We shall remain on psychological ground, and we shall do no more than accept the invitation to think of the instrument which serves the psychic activities much as we think of a compound microscope, a photographic camera, or other apparatus. The psychic locality, then, corresponds to a place within such an apparatus in which one of the preliminary phases of the image comes into existence. As is well known, there are in the microscope and the telescope such ideal localities or planes, in which no tangible portion of the apparatus is located. I think it superfluous to apologise for the imperfections of this and all similar figures. These comparisons are designed only to assist us in our attempt to make intelligible the complication of the psychic performance by dissecting it and referring the individual performances to the individual components of the apparatus. So far as I am aware, no attempt has yet been made to divine the construction of the psychic instrument by means of such dissection. I see no harm in such an attempt; I think that we should give free rein to our conjectures, provided we keep our heads and do not mistake the scaffolding for the building. Sigmund Freud, *Standard Edition of the Complete Psychological Works of Sigmund Freud (S.E.)* (London: the Hogarth Press, 1953) Vol 5, 536.





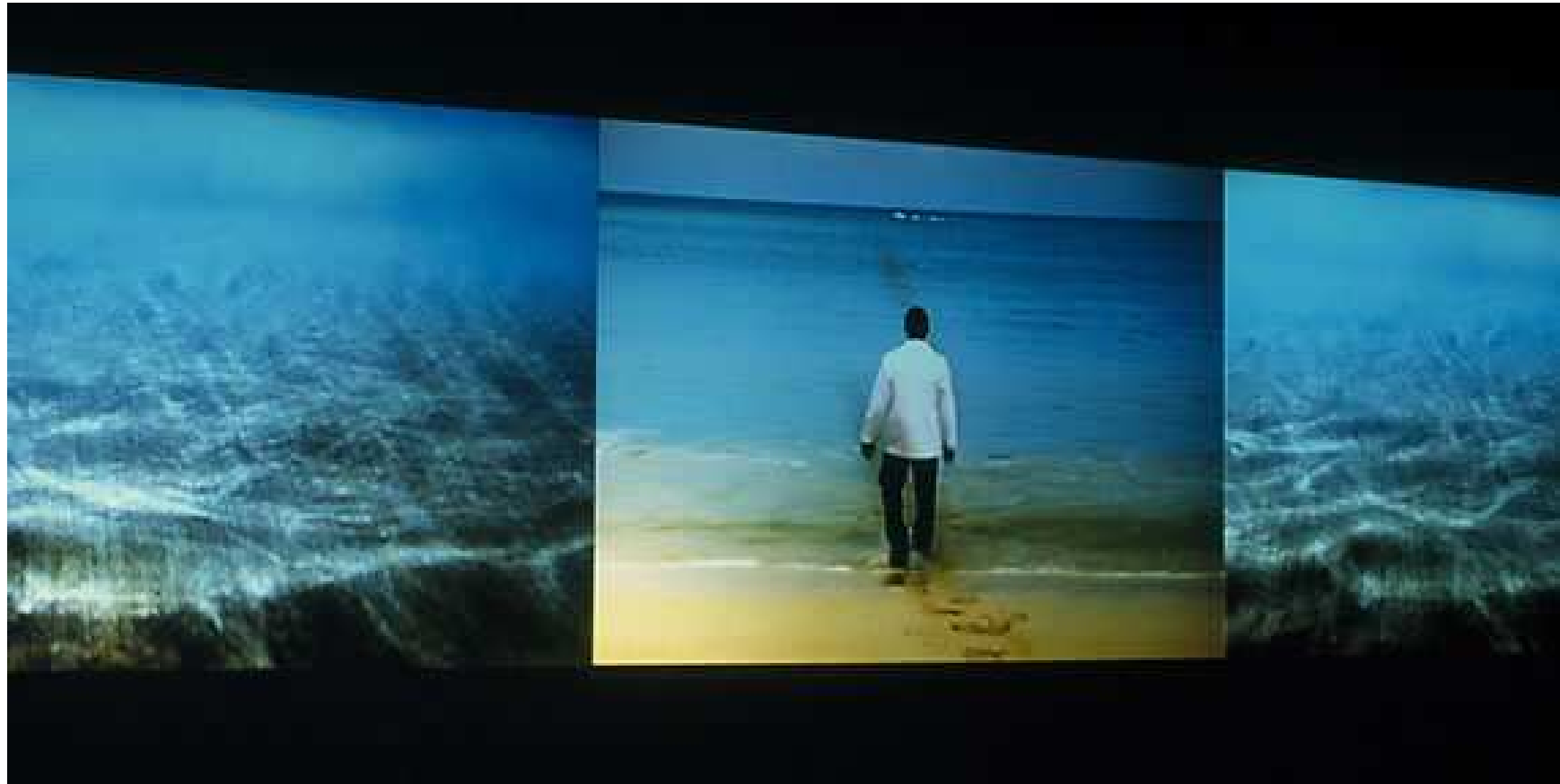


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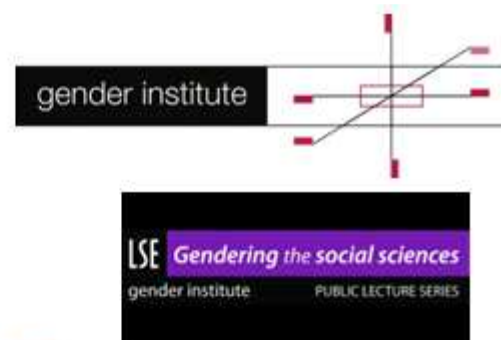








Measures of Distance, 1988 Video



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