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## Heidegger's Ontology and Overcoming the Crisis of Technology

### Abstract

Heidegger's ontology and the concept of overcoming the crisis of technology are ideas that reflect the German philosopher Martin Heidegger's perspective on technology and its relationship with humanity. Heidegger argues that technology has transformed into what he calls "enframing," meaning that humans no longer use technology; instead, it uses them, leading to what is known as the "exhaustion of the Earth". Through Heidegger's philosophy, humanity can overcome this crisis by reflecting on true existence and reconnecting with nature and the self.

Heidegger believes that to avoid harm and achieve greater existential clarity, it is essential to reflect on the true purpose of technology and work toward restoring a balance between humanity and technology.

What, then, is Heidegger's ontology in addressing the crisis of technology?

**Keywords:** *Heidegger's ontology, Crisis of technology, Reflection on true existence, Balance between humanity and technology*

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## Heidegger ontologiyası və texnologiya böhranının aradan qaldırılması

### Xülasə

Heidegger ontologiyası və texnologiyanın böhranından çıxmaq konsepsiyası alman filosofu Martin Haydeggerin texnologiyaya və onun bəşəriyyətlə əlaqəsinə baxışını əks etdirən ideyalardır. Heidegger iddia edir ki, texnologiya onun "enframing" adlandırdığı şeyə çevrilib, yəni insanlar artıq texnologiyadan istifadə etmirlər; əvəzinə onlardan istifadə edir və "Yerin tükənməsinə" səbəb olur. Haydegger fəlsəfəsi ilə bəşəriyyət həqiqi varlıq üzərində düşünərək, təbiət və mənliklə yenidən əlaqə quraraq bu böhrandan çıxmağa bilər.

Heidegger hesab edir ki, zərərdən qaçmaq və daha böyük ekzistensial aydınlığa nail olmaq üçün texnologiyanın əsl məqsədi üzərində düşünmək və insanlıq və texnologiya arasında tarazlığı bərpa etmək istiqamətində işləmək vacibdir.

Beləliklə, texnologiya böhranının həllində Haydeggerin ontologiyası nədir?

**Açar sözlər:** *Heidegger ontologiyası, texnologiyanın böhranı, həqiqi varlıq haqqında düşüncə, insanlıq və texnologiya arasında balans*

### Introduction

Technology has advanced toward infinity, leaving the fate of the West uncertain and prompting an urgent search for solutions. Philosophers have taken on this mission, questioning the destiny of humanity. Is the West on a decline? What approach did Heidegger adopt to address the impasse of technology?

Before delving into Heidegger's ontology and his perspective on overcoming the crisis of technology, let us first consider the historical context that shaped this complex and intriguing phenomenon.

The German thinker Martin Heidegger is considered one of the most prominent philosophers of the 20th century. He radically re-evaluated Western philosophy and renewed interest in topics such as existence, time, and universality. Historically, Heidegger was influenced by the social and cultural developments in Germany during the interwar period, which shaped his philosophical methodology as a tool to understand these transformations.

From this standpoint, Heidegger introduced the term "ontology," which refers to his proposed way of thinking about the cosmos and existence as a whole. This concept is rooted in understanding how reality is constructed and fundamental truths are established.

### **Research**

As technology developed and spread across all aspects of daily life, modern societies faced a technological crisis characterized by significant challenges, including digital privacy concerns, the impact of technology on work and social communication, and the balance of power between individuals and groups in the digital sphere.

Here, Heidegger's philosophy plays a role in interpreting and analyzing this technological crisis, offering philosophical insights into these challenges and potential solutions. In works such as *Being and Time* and *The Question Concerning Technology*, Heidegger explores concepts like consciousness and human experience, reflecting on how technology influences these essential aspects of life.

Through Heidegger's lens, overcoming the crisis of technology requires deep, creative thinking and developing an authentic, balanced relationship with technology in the 21st century. This is an invitation to restore philosophy as a tool for understanding and analyzing the complex world around us, achieved through a continuous and distinctive journey of philosophical exploration.

This prompts us to ask: Does 21st-century technology reflect Heidegger's philosophy in understanding universality and existence?

#### **1/ Thinking as a Means of Revealing Existence**

The questions posed by Heidegger were universal, focused on existence, which he believed had been forgotten, compelling humanity to live in an artificial, false environment detached from truth and neglecting "being." This neglect spurred an interest in existence itself and humanity's dwelling on Earth. Heidegger saw language as the only refuge for unveiling existence—not just any language, but elevated poetic language that transcends the technological and value-based systems of contemporary Western thought, paving the way for a new rebirth (Bendril).

For Heidegger, thought is historical and poetic. To him, "being" is the conscious, thinking entity that contemplates its existence, the manner in which it exists, and its awareness from the beginning of existence to its end. Moving away from the technical language created by the modern era, humans must become aware of their existence and always recall the "question of being," which is central to what Heidegger calls "revelation"—the path to pure existential truth. This contrasts with the obfuscations imposed by scientific rationality and the dominant metaphysical discourse, which obscures existence. Thinking, in Heidegger's view, is inherently tied to speech, a means of expression and dialogue with existence, allowing humans to confront the dangers and disorientation brought about by modern developments (Jesuha, 2016).

The concepts of "Dasein" and existence never left Heidegger's mind, nor did the ideas of Earth and habitation. These were constant elements in his ontological inquiries, particularly because Earth is humanity's original and only home. Heidegger questioned whether humanity truly feels secure and stable throughout the successive stages of life, stages increasingly disrupted by modern technological discoveries and advancements. These developments, Heidegger argued, led to the loss of the reflective mind, immersing it in technology, which he identified as a pressing problem.

Heidegger viewed disorientation as a rupture from existence and a detachment from its true essence. The role of "being" is to awaken to the reality of existence, which paves the way for the proper foundation of pure existence, free from technology. Heidegger saw technology as the culmination of metaphysics and a symptom of forgetting existence. He famously stated, "We have not yet begun to think," suggesting that the absence of thought creates a barrier between humanity and true existence, preventing humanity from perceiving truth. By "thinking," Heidegger meant

contemplation of being, which humanity has neglected, leaving it suspended in a false reality and entangled in metaphysics under new forms of domination.

For Heidegger, the restoration of thought lies in revisiting the question of existence and reengaging with it as the sole path to transcend the traditional metaphysical foundations. This, he believed, was essential for moving toward a metaphysics of existence and overcoming the technological crisis afflicting Western society, including Germany and Europe. Heidegger also emphasized the importance of humanity's fate on Earth, its authenticity, its ability to plan for the future correctly, and its openness to existence. He viewed humanity's inherent nature—possessing will, strength, and superiority—as the savior from the dangers of technology.

Heidegger profoundly expressed the needs of contemporary humans, grappling with contradictions, alienation, and the commodification of human life. He began by deconstructing Western metaphysics, from Plato to Nietzsche, arguing that its philosophical trajectory focused on "beings" while neglecting "being." Heidegger prioritized "being," investigating its meaning and essence. Influenced by Aristotle's principle of teleology, Heidegger adopted only its formal aspect, proposing that human existence strives to achieve specific purposes. For Heidegger, the ultimate goal of existence is death.

## **2/ Art and Poetry**

### **2.1 Art**

In ancient Greece, fine arts reached the highest levels of revelation or truth, unveiling the gods and the dialogue between them and humanity. This tradition extended to Heidegger, who recognized the importance of art and its role in transcending Western metaphysics. Throughout his philosophical journey, Heidegger emphasized this in his works on art, the artwork, beauty, and truth. He often began with a question as an entry point to understanding, asking about the essence of the artwork, whether it be architecture, music, or sculpture.

Heidegger's approach starts with the "being" and the material element of the work. He famously analyzed Van Gogh's painting *A Pair of Shoes*, noting how the shoes in the painting symbolized the farmer and the land. The artwork revealed deeper truths beyond the image itself. From this, Heidegger demonstrated his method of using art as a pathway to truth, emphasizing that art reveals truth through interpretation. He rejected superficial and formalistic views of art, advocating instead for an understanding of art as a means of uncovering truth. The more creative the artwork, the more it compels us to interpret and engage with it.

For Heidegger, every artistic creation is, in essence, a revelation of truth and an uncovering of existence. His philosophy of art is distinct, positioning art as a medium for uncovering truth and revealing existence. Through artistic works, Heidegger explored the tension between "world" and "earth," emphasizing art's role in bridging the two to achieve revelation (truth).

Heidegger thus offered a perspective on art that diverged from previous aesthetic philosophies. He moved beyond the aesthetic dimension of art to consider its expression of existential truth. In his writings on art, such as *The Origin of the Work of Art*, *The Artwork*, and *Art and Truth*, Heidegger consistently explored the connection between the essence of art and existence. He argued that beauty in art is the mode through which truth manifests in the artwork.

This perspective transformed the traditional and formal understanding of art into a quest for substance and truth. According to Heidegger, art reveals the general existence and expresses it aesthetically within the work, allowing us to discover it in the artwork. Art becomes a means of liberating the earth from concealment and integrating it with the world to uncover existential truth.

Through creativity and the artist's ability to convey their vision, art pushes truth outward, stripping away ambiguity and concealment. This process hinges on the artist's talent and capacity to communicate the intended purpose to the viewer.

### **Poetry**

To begin, we turn to the concept of poetry in Western philosophy, particularly among the Greeks. In their view, the poet was considered an inspired individual who conveyed divine messages and served as a foundation for artistic creativity—a perspective that dominated since Homer's time. This

view extended through Plato and Aristotle, with the latter comparing poetry to human action, encompassing both good and evil.

Poetry often employs imagination and unreality, as it relies on sensory perception and creativity. Hegel defined poetry as "the absolute art of the mind that has become free in its nature," suggesting that poetry holds a unique and independent position. It transcends boundaries, touching on nature, imagination, and humanity, exploring all horizons and directions. From the ancient Greeks to the modern era, poetry has been a continuous thread that reaches Heidegger, prompting questions about why philosophers—particularly Heidegger—gave such importance to poetry. What is the role and purpose of poetry? And what perspective can we form about it, especially as it connects to other arts, remaining relevant through history?

### **2.3. Heidegger and Poetry:**

Heidegger's perspective is encapsulated in his statement: "If art is, in its essence, poetry, then architecture, painting, and music must also be ascribed to the art of poetry." This broad interpretation of poetry underscores its importance in Heidegger's thought, marking it as a gateway to existence and a response to metaphysical heritage.

For Heidegger, poetry was a way to transcend Western metaphysical traditions and an ontological choice to awaken modern humanity, dominated by technological rationality. He saw poetry as a necessary escape from this crisis. Heidegger found his philosophical ally in the poetry of Friedrich Hölderlin, referring to him as "the poet of poets and poetry." For Heidegger, Hölderlin's poetry encapsulated the true essence of poetry, serving as an outlet for existence and a tool for deeply understanding being.

Heidegger admired Hölderlin's focus on essence and shared his interest in exploring and addressing the essence of poetry. His profound appreciation for Hölderlin's work led him to dedicate writings such as *Approach to Hölderlin* or *Illuminations*. Hölderlin's poetry, despite his struggles with mental illness, deeply inspired Heidegger, influencing his philosophical reflections on existence and poetry.

While Western metaphysics often seemed at odds with poetry, Heidegger boldly positioned poetry as the closest path to existence and the primary means of expressing being. He saw Hölderlin's poetry as aligning perfectly with his philosophical vision, emphasizing its ability to reveal hidden truths and existential dimensions. Heidegger found that poetry had been marginalized in favor of metaphysical constructs but sought to restore its essential role in uncovering reality (Amin, 2018).

Heidegger's admiration for Hölderlin was not coincidental. Unlike poets who focused on aesthetic embellishments, Hölderlin's poetry delved into humanity's fate, addressing existential tensions in the face of advancing science and technology. His poetry transcended conventional poetic categories, confronting the human condition and its existential crises, particularly the challenges posed by modernity. Hölderlin's ties to contemporary philosophers facilitated his mission, making his poetry more than mere aesthetics—it became a medium to address profound existential questions.

In the 20th century, Hölderlin's poetry gained prominence for its deep reflections on human destiny, shaped by the aftermath of two world wars, the rise of extreme rationality, and the disintegration of humanity's fate under excessive rationalism, science, and technology.

According to Heidegger, we must develop a deep poetic sensibility, understanding poetry beyond surface meanings to uncover hidden truths. Poets act as interpreters of existence, engaging with the cosmos through a unique linguistic lens. Heidegger saw Hölderlin's poetic philosophy as awakening the existential sensibility of Western metaphysics, offering an ontological alternative to the dominance of technological language.

Unlike the rigid, obligatory nature of technological discourse, poetry communicates human experiences and emotions, creating a sense of personal connection. For Heidegger, poetry brought humanity closer to existence, aligning with his philosophical approach of moving from phenomena to essence. Dubbed "the thinker of being," Heidegger believed humanity could discover its destiny through an understanding of being, rather than becoming isolated from existence.

The question of existence remained central in Heidegger's philosophy, requiring a deep engagement with language to grasp its concealed nature. For Heidegger, words described human

experiences and emotions, maturing in the poet's mind and necessitating expression in reality. He believed that every individual is inherently a poet and that the universe is expressed through poetic language, enabling communication with a dynamic, living nature. By listening to nature's silent vitality, humanity can uncover its profound truths.

### **3/ Truth and Human Destiny**

The most complex issue facing the world is the quest for truth amidst the debris left by technology. The technological explosion has radically transformed life across different stages of evolution, impacting various domains.

The question of existence inevitably leads to the question of truth, as explored in Heidegger's famous work, *The Essence of Truth*, which aligns with his earlier work *Being and Time*. These writings paved the way for his inquiry into truth. Heidegger linked every conceptualization to judgment in its content and to the invocation of the subject under examination. He emphasized maintaining this notion in *The Essence of Truth*, focusing on revealing and presenting things as they are.

This is akin to the Arabic concept of *tamathul* (representation), which requires, first and foremost, the uncovering of existence—what Heidegger referred to as *aletheia* (unconcealment). This uncovering involves the capacity to understand truth and the essence of beings as they exist. The essence of truth revolves around the relationship between beings and their reality, which is a transcendent truth. This relationship is foundational, connecting humans to things and serving as the central theme of Heidegger's philosophy of essence.

For Heidegger, humans are inherently close to the entities in the universe. The core idea of truth's essence is that humans are always near things, capable of uncovering and removing veils. This act of uncovering constitutes truth and openness—specifically, the openness of humans to existence. This concept resonated with Heidegger's early philosophy, which called for moving beyond self-enclosure toward engaging with the world, striving to discover truths that had long been hidden (Al-Hamamsi, 2017).

Such discovery demanded effort and contemplation, as it involved repeatedly questioning the concealed and moving beyond conventional frameworks to establish a deeper relationship with existence. It required returning to the origin of things to uncover the concealed truth (Lashhab, 2025).

Heidegger's concept of truth transcended traditional understandings, revealing its essence as freedom. For him, freedom meant allowing beings to be as they are in their openness to the world. This openness entailed letting beings exist in their own way, expressed through human behavior that aligns with things, enabling judgments about them.

For example, the statement that a coin is round does not itself constitute roundness; rather, it reveals the condition of the object in question. Heidegger argued that the behavior of beings open to existence exemplifies a new form of freedom that unveils the hidden. This freedom is not merely the absence of coercion in action but rather the potential of beings to reveal themselves. Through openness, beings express their essence as they are, aided by human acts of representation, articulation, and alignment (Helmy, Badr, 2009).

Thus, truth becomes manifest only through openness, and spoken actions make truth possible, serving as its measure. Heidegger situated the essence of truth within human freedom, as freedom is fundamentally a human characteristic. This freedom stems from the original essence of truth, achieved through alignment between things and human articulation—allowing beings to exist as they are.

Within this framework of openness, human actions and decisions evolve. Since human behavior is open to existence, it fosters harmony between humanity and things. In this way, truth is realized as a process that goes beyond mere judgment, expanding toward the unveiling of the hidden and the aspiration to uncover it. This represents a new and distinct vision of truth, emphasizing a harmonious relationship between beings and existence. It involves decoding latent existence and bringing it into the external realm through acts of presentation—allowing beings to exist as they are (Gadamer, 2007).

This approach redefines freedom as integral to the essence of truth. Freedom is the foundation of the fundamental possibility of knowledge, while truth's essence is simultaneously explained through

freedom. Thus, freedom and truth are interconnected and mutually illuminating, as Heidegger articulated in his 1930 lecture *The Essence of Truth*, delivered in various German cities. This lecture introduced a philosophical perspective that complemented his inquiries into being, time, and metaphysics (Gadamer, 2007).

For Heidegger, being is inseparable from truth because any judgment about being arises only through its manifestation. Heidegger concluded that philosophy is a meditation on being and a question of truth. Thinking, in this context, leads to the expression of philosophy's essence, as a response to the call of being, as much as language allows for such expression. The history of philosophy is not limited to philosophical theories; it extends beyond them, aspiring toward being, opening up to it through diverse perspectives, and expressing it through language—the most powerful tool for understanding being and conveying various conceptions. Thus, the profound history of philosophy emerges, moving beyond the confines of purely abstract thought.

This approach demonstrates the comprehensive view Heidegger held regarding the history of philosophy, distinguishing it from the views of other philosophers. Heidegger's perspective was not confined to what past philosophies have presented or continue to offer in terms of theories and arguments limited to thought alone. Instead, it extended to the unveiling and manifestation of being. Being, in turn, continually dictates a new truth, which must be sought repeatedly—whether through affirmation or negation. Regardless of its form, it remains truth (Nasif, 2016).

Heidegger devoted himself extensively to the question of being, always leading back to the pursuit of truth. Truth, for Heidegger, is a recurring characteristic of being, opening the way for thought to reach and grasp its original essence. This pursuit embodies the joy of genuine philosophical contemplation, characterized by the concealment and veiling of essence until it is uncovered.

From the discussion on being and truth, it becomes evident that Heidegger's interpretation is fundamentally ontological. It involves delving into essence and origins, emphasizing them as the key to uncovering obscure and enigmatic truths. The method to achieve this lies in posing questions, reflecting on being, and expressing it through language (Makawi, 2018).

The concepts Heidegger addressed—being, freedom, language, and truth—are inseparable. Over the ages and across various philosophical traditions, the understanding of these concepts has broadened and evolved. The interconnectedness and interdependence among them have become inevitable.

Freedom, for example, came to be seen as the action through which a person affirms and chooses their identity, realizing their potential and making free choices free from constraints or coercion. This understanding aligns with the existentialist view that being inherently expresses freedom. Similarly, Bergson posited that free action stems from the self, highlighting the profound relationship between freedom and being (Mhenna, 2012).

This relationship manifests in the human essence, which itself underpins the concept of freedom. These interconnected notions—freedom, being, and human essence—form a harmonious sequence within the realm of existence, providing a more comprehensive understanding of being. This framework addresses gaps left by earlier philosophies that lacked deep questioning.

Discussions about truth and human destiny are, in essence, discussions about being, essence, and the evolving forms of truth. They also encompass themes of freedom, transcendence, and surpassing oneself to engage with the world. Transcendence, for Heidegger, is the act through which the self opens itself to the external world, fostering interaction. Heidegger regarded transcendence as the essence of authentic truth (Jafar).

Transcendence allows for the unveiling of the concealed and the attainment of certainty and ultimate truth. It involves rising above ambiguity and engaging with the world to acquire knowledge, which has long been elusive. For Heidegger, transcendence is an ontological feature of being, enabling the self to engage with the world and transcend its own limitations. This process involves confronting paradoxes and forming judgments in harmony with reality.

Ultimately, Heidegger's philosophy presents being, truth, and freedom as intertwined elements, shaping the essence of human existence. Through questioning and contemplation, humanity can transcend its constraints, uncover hidden truths, and achieve genuine understanding (Heidegger).

This means that the human being is the entity capable of determining their destiny in this universe. This determination is achieved through acquiring the qualities of subjectivity, thought, and transcendence, enabling the individual to reach the original truth of existence. This journey is guided by the freedom inherent in human behavior, as a conscious being who transcends their own self to ascend to the levels of free thinking, uncover hidden realities, and dispel the ambiguity that has been overshadowed by technology (Heidegger).

Technology has reshaped the form of existence, raising questions and doubts that remain shrouded in mystery. At the same time, both the self and existence have been submerged into the depths of technology, which has become a form of domination in all fields. As a result, the destiny of the West has become uncertain, distanced from the truth that the Western individual, in particular, remains thirsty for and persistently seeks the best path to attain (Heidegger, 2003).

Heidegger played a significant role in addressing this issue by opening the door to reflection on a matter that had long been neglected and forgotten: the question of being and truth. These concepts were his primary focus in the foundational writings previously mentioned. He treated them as the essential path for the conscious, knowledgeable self to follow. Heidegger's deeply reflective approach led to several key points and concepts in the process of contemplating being and truth, which he always associated together, as if they were a single path toward salvation in a world experiencing an immense technological explosion and profound human alienation (Heidegger, 2008).

### Conclusion

From the foregoing, it becomes clear that uncovering and attaining truth has been a central concern for Western thought, especially as it grapples with the predicament of technology, compelling it to seek solutions to escape its current state. Truth is considered a transcendent concept pursued by philosophy through the many questions it has posed over the ages: What is truth? Is truth attainable? Is truth absolute or relative? These questions have been explored from ancient Greek philosophy to medieval and contemporary thought, with philosophers offering diverse perspectives and justifications depending on their schools of thought.

In contemporary philosophy, the German philosopher Martin Heidegger presented a novel approach to truth and its manifestation, distinguishing himself as an existentialist philosopher. Heidegger criticized the traditional view of truth, which he saw as limited and incapable of expansion. This limitation troubled him and prompted him to establish a perspective that diverged from past conceptions. He argued that truth is not solely a matter of knowledge but can also be understood in an ontological context, where it forms a relationship with being. This view surpasses conventional notions of truth, which often did not extend beyond the level of the existent—a term commonly used to refer to humans—until Heidegger, the steward of being and the founder of an absolute truth that had long remained obscure. This obscurity left humanity entangled in the mire of technology, drifting toward the unknown in the face of forgotten truths.

Heidegger's turn toward questioning existence, truth, and human destiny was fundamentally an intellectual endeavor. Additionally, he embraced poetry as a guardian of being, protecting it from the pitfalls into which the West had fallen. Martin Heidegger's view of art, particularly poetry, was profoundly intellectual rather than superficial or focused merely on aesthetic embellishment. He saw poetry as a savior from metaphysical confusion, offering dimensions that sought to express the human condition as if engaging the reader in an experiential journey. Heidegger believed that poetic mastery could only be achieved by a brilliant poet deeply immersed in human reality and the circumstances shaping it.

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