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## **The profound boredom and refugee camp: Exploring indeterminateness, emptiness, and silence**

This paper engages with the concept of profound boredom and silence from Martin Heidegger's point of view, showing how profound boredom conveys the structure of discourse in refugee Camps, with specific reference to post-Partition West Bengal (1947), India. My empirical focus is on the refugee Camps in West Bengal, where refugee Camps structurally represent a temporary shelter for the caste refugees (occupationally farmers) because they find future possibilities by taking shelter and depending on government rehabilitation assistance. The concept of boredom is philosophically considered as a structural movement of "being left empty" and "being held in limbo," which is limited by extrinsic circumstances and time becomes long in boredom. However, Heidegger's core articulation of interpreting boredom represents three forms that arise specifically "out of things themselves." The first two forms of boredom—becoming bored by and being bored with—occur in a particular situation, but the third form (profound boredom)—it is boring for one—is indeterminate and unfamiliar, and it is difficult to differentiate any situation in which boredom occurs. The profound boredom is a fundamental attunement and emptiness of contemporary Dasein, and Heidegger comprehend profound boredom that occurs in a mood of anxiety (angst) and suggests that in the face of anxiety, all utterances of an individual fall under silence. Empirically, it illuminates that the person who keeps silent can make one understand more authentically than the person who is never short of words. The core phenomenal aspect of everyday life in the Camp, however, is the "unending waiting" of the refugees, where time is presumed to have stopped for an undetermined period, and is configured by either the waiting to return home or permanent rehabilitation. The paper represents an effort to pursue the investigation of how profound boredom appears, especially in refugee Camps, as well as the possibility of experiencing profound boredom. It is generally considered that the objective experiences of the Camp correspond to a kind of fearsome condition through rules, environment, and death; at the same time, it is also associated with the indeterminate possibility of the refugees by "unending

waiting” in the Camp. Similarly, the significance of the fear lies not only in its objective form, but rather, it sometimes corresponds to missing its objective aspect of threat, which enables the refugees to comprehend the phenomena of the Camp broadly in two ways. First form, fear is related to environmental conditions, rules, and regulations which create an unfamiliar situation, and in the second form, fear is associated with the indeterminateness or unfolding anxiety of the refugees. I therefore ask; in the face of fear, does profound boredom merely suspend the possibility of “speaking” of the refugee, or is it possible to outline discourse on the condition of empty as well? It is hoped that this interpretation contributes to the broader movement towards the possibility of silence, the idea of a Camp, and constructing a discourse of caste refugees in West Bengal.