

Educational Time Based on Heidegger's Approach to Temporality

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ABSTRACT

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In this article, an attempt has been made to analyze the issue of time in education. First, to explore the nature of this concept, the distinction between the temporality of Being [Temporality] and the temporality of beings [temporality] which were distinguished by Heidegger, is discussed. Second, it's indicated that the moment of vision is the authentic state of falling and one of the six temporal states. Considering the movie "Enemy at the Gates" this moment is explained the temporality of Being, preparations can be made for this moment in education. Third, it is argued that preparing for the moment of vision contradicts the elements of inauthentic education, i. e. non-temporal goal and transcendence and speed- based orientation. finally, preparing for the moment of vision in education is a kind of lingering and soaking in the classical texts passing through the paths-experienced in encountering the texts. As a result, the moment of educational vision means time is no longer Newtonian-Aristotelian time. The mentioned moment, has fullness, and its fullness is caused by existentials and being-in-the-world of the learner and the teacher.

Keywords:

temporality, time delay,
educational time, Being.

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Introduction

In the history of thought, many have discussed about the notion of time; but Heidegger was the first who distinguished between the temporality of being [Zeitlichkeit] and the temporality of Being [Temporalität]. Although, in German language, Temporalität is a type of temporality, but ontologically it is as a condition of the possibility of understanding (Heidegger, 1988: 228). Also, Being's temporality is a richer and more fertile origin in which all possibilities originate and emerge from. "Temporality becomes temporality's temporalizing ground. The ground/conditions for temporality are not found outside of temporality, but rather are found within temporality through the work of interpretation" (Tyson, 2017: 234). In addition to the distinction between the temporality of being and Being, the temporality of being itself also has an authentic and inauthentic status. Here we can refer to Greek words Kronos and Kairos. Chronos, the root of chronological time, is linear and predictable, and kairos which can be referred to the temporality of Being, endangers chronological continuity and sequence.

In dominant and routine education, teaching and learning are placed in the form of temporality of beings which has two authentic and inauthentic aspects. The learning based on temporality of beings, works for accumulating information and acquiring skills, is called inauthentic temporality. Thus, it can be said that in such education, "often than not encounter time as a static abstraction, and strictly in the position of commodity. We employ its capacity as an organizing principle, and it enters into our everyday lexicon entangled with a tangible sense of value; we can spend it, kill it, and use it wisely" (Lewkowich, 2010: 140). So, if learning is aimed at becoming an expert and creating from within the possibilities, its temporality is called authentic. But what is missing in educational temporality and can be addressed in some way is the discussion of the authentic temporality of Being or the moment of vision (kairos) in education.

In conventional education, there is always a linear understanding of time, all time is flattened out, homogenous and a sequence of identical and repetitive points on a line that lead the learner to a given goal. In fact, the common field of education has a target point in a certain future that the learners must grasp under the idea of progress: a goal aimed at the future that has not yet arrived. Simply, at a certain time in the future, the data received by the student and given by the teacher will be evaluated, and the past and heritage will be left behind as unusable things. But in Heidegger's phenomenological approach, the sequence in time is discarded. Therefore, the evaluation of the learned and the past time is also projected in a different way. Therefore, what is discussed here is about a kind of curriculum based on worldliness - temporality that shows qualitative time. Considering time and environment, ontologically, it seems that education should be designed in a way to preserve the past while destroying it. In addition, "time is not linear, and neither the wall-clock nor wristwatch exactly presents time, and according to Heidegger, by treating time as a quantitative phenomenon, measurable in length, in its extension, the clock attempts to show us "what" time is, but misses the more substantial ontological-existential matter

of how time is, which is to say, the way in which we enact our time when living as temporal, existential beings” (Magrini, 2011: 137).

In *Being and Time*, Heidegger breaks away from the common and linear concept of time, whose structure is formed by referring to spatial changes and has Aristotelian and Hegelian implications. Time is *kairosic*; That includes the triad of time; past, present and future, but The unity of such a trinity is completely different and has a special unity that can only be understood in relation to worldliness, historicity, and care. In fact, the history of metaphysical thought, which is based on the question of Being, revolves around the chronological concept of time (which is based on place). But Heidegger somehow deals with the concept of *kairos* and the authentic moment of falling, i. e. the moment of vision. Therefore, regarding the way of the emergence of Being, it is no longer possible to use the common concept of the time of being, but the concept of the Temporality is introduced, and the educational event must be explained through this concept, that is, the Temporality, the threefold unity and the originality of the moment of vision, in order to teacher and student Let them to appear as they are. In order to understand the mentioned opposition, first, the concept of temporality should be exposed in relation to subjectivity. In the subjective state, how time is understood in a spatial, continuous and non-unitary way, and in Temporality, how Dasein works in a unitary-temporal way. About the importance of educational Temporality in education, we are often faced with learning, teaching and educational content in the form of temporality of being, and according to this temporality, the learner learns and the teacher teaches, and the content is transferred. Therefore, we intend to indicate that there is a neglected ground in this type of temporality, which is possible to emerge and to think about with Heidegger's approach to Dasein worldliness and Temporality. Thinking about such hiddenness opens up other ontological possibilities that go beyond the consequences of the sequentialist view of time.

First: Heidegger's distinction between the Temporality and temporality

Based on such a distinction, Heidegger deals with the time of Being of Dasein, which is the clearing of Being itself. In the following, we will discuss the ordinary view of the temporality of being (temporality as the ontological meaning of care), which is common in education and is subject based, and then we will discuss Dasein and Temporality.

being temporal: subject and humanism

What are the characteristics of a common person who is a learner and teacher and what is his relationship with time? In common education, man is a subject, and time is the disparate and homogenous point for him that must fill that (point) void. In addition, in the definition of the subject that leads to the humanistic definition of man, Man is considered to be the measure of Being and time, as well as a measure to identify everything that is outside and inside him. Therefore, the subject has a contemplative and reflective interior that time is placed outside of him. Heidegger

says in Nietzsche's lectures: "the metaphysics of the new era has its own special function, which plays the main role of the human subject and refers to human subjectivity" (Heidegger, 1997: 129).

Therefore, one of the fundamental characteristics of the educational subject in the new era is subject-centered, a subject that considers time as a continuous, empty and homogeneous points outside itself. In ordinary education, the subject fills and gives meaning to those empty points, and it is as if the past, attunement, heritage, environment, history and the world of the subject don't have role. In addition to the mentioned case in relation to time, we will discuss some features and origins of the subject.

The origins of the subjective view of time

The history of the subjectivist view of man begins with meditation on the first philosophy of Descartes, but its roots can be seen in Augustine. Augustine, unlike the Greek tradition, that both hyle and time pre-exist, and then the Demiurge God forms man within them, believes that time is created from nothing. And man, no longer thinks about the concept of null that comes from time and matter. In fact, time is created in a beginning so called Creation. Augustine considers the inner and outer for man, and with the inner, that is, the will, we can know the outer time. Because inner will is divine and time is God's creation. This is the knowing and divine Will that is placed inside the human body so that people can be "educated for eternal life" with peace (Heidegger, 1997: 65). And therefore, they can come to know the time as well. So, time and education are already separate from each other. In order that, he played a role in the genesis of subjective will and subject. It the same subject who later takes on the main task of filling the void. One can even see in the sophists the measure of human being for knowledge. According to Protagoras, "it is our feelings and opinions that determine the limits and nature of reality" (Guthrie, 1375: 47). Protagoras looks for raw human nature and in it a possibility to get out of rawness and go towards civilization. He considers himself as a coach and a guide to get out of the natural rawness- unprepared and finally another upbringing (Guthrie, 1375: 128). Therefore, the subject of the new era is self-aware of the null, discrete and homogeneous time. A kind of self-awareness that previously considered time to be timeless. So, in such a subjective and humanistic relationship and understanding of man and time, all the creative abilities of man should flourish.

Temporality of being: reflection of the subject

The ordinary learner-subject and teacher-subject in education regard themselves in the center of the world based on dualism. In fact, the subject is full of will or rationality; Reflexive power. It means the subject has ability to brought in the outside world that includes humans to inside through imagery and reflection. homogenous and empty thematization. In fact, it thematizes the outside in a homogenous and empty interior. That is, the human-subject fills the empty points with objective images of the world. Such a view indicates an inauthentic temporality of being in relation to the past, present and future. This means that human is independent of temporality of Being and I think

is "the form of apperception that adheres to every experience and precedes it" (Heidegger, 1996: 294). and therefore, such a person becomes a benchmark for education, and such an emphasis causes that "I think" gives Kant a genuine phenomenal point of departure, he cannot exploit it ontologically, but is forced to fall back upon the "subject," that is, something substantial?" (Heidegger, 1996: 295). As Kant believes that human can speak more about what is outside and in front of him and what appears on his senses than what he learns from pure experience and it is through them that general judgments are found to be true and necessary in such a way that pure empirical knowledge can never reach them (Kant, 1383: 66). although Kant sees man as relying on sense in the way of knowledge, but he still justifies external knowledge with reason and considers time to be a priori state. In fact, that generalizer and antecedent is the subject that gets specifically deprived of its worldliness. Also, in the middle age, God is the measure of time, and in such relativity, man can explain the world. So, the medieval Paideia advises a person to refine his inner self and distance himself from his worldliness so that the light of God can dissolve in him through meditative contemplation and Christian rationality will occur. Heidegger says that in the new world, man becomes the center of the universe he becomes Grund and Ziel) and he is the foundation of any thing, that he is as subjectum (Heidegger, 1997: 62). But the root of this view can be seen in the medieval paidia and in another way. Therefore, the human subject, with his wisdom, either knows time or puts it in a priori state and all the improvements that man is capable of, come from the reason of humans (Kant, 1383: 846). In other words, if there is no Kantian subject, the external world's order collapses based on a priori time and place. And human wisdom does not recognize any judgement, except the wisdom of all humans (Heidegger, 1997: 846). Therefore, the human-subject of Kant also sees time as a condition of sensory intuition and outside of himself, and with the basis of freedom of reason, wants to order and know others. Heidegger says: In spite of all his basic steps in leaving Descartes behind, Kant dogmatically adopted the same position as Descartes.... By adopting Descartes's ontological stance, he fell into a fundamental neglect: neglecting the ontology of Dasein (Heidegger, 1967: 24). Therefore, it can be said that the view of time that occurs during reflection and contemplation is subjective-objective. In this sense, a subject who considers time to be an empty object that needs to be filled, and no worldhood relationship can be involved in his relationship with time. And all the recommendations are in the direction of how to shape this subjective-objective situation. Therefore, in ordinary education, we think of the teacher and educator as a worldless subject who should be considered in objective time (in a way). In fact, the human-subject in education is in such a relationship with time, whose points are homogeneous, and time is of the type of clock-time. That is, the educational subject is always included in a program that has a beginning (origin) and goal, and in this back and forth, he must be careful not to lose the homogenized time.

The temporality of Being and Dasein

Who are the learner-Dasein and the teacher-Dasein in educational phenomena and what is their relationship with the time. In his works, Heidegger uses the word Dasein instead of human or subject, and in *Being and Time*, he interprets everyday Dasein phenomenologically and summarizes it in the concept of "care". His analytical interpretation of Dasein clarifies the "temporality" of Dasein's Being as well as the temporality of the understanding of Being, and therefore, in order to thematize about the temporality of Being itself, Being must be considered as time (Heidegger, 1978,189). Therefore, here we have to deal with the relationship between the temporality of Being and *sorge* in the learner and the teacher. That is, every meaning related to time, sequence, timing in everyday understanding of curriculum and learning has become common, should be reconsidered. In fact, according to Heidegger, "the analytical interpretation of Dasein illuminates the "temporality" of Dasein's existence, as well as the temporality of the understanding of Being and to elaborate on the temporality of Being itself, Being must be understood as time. So here we see that in education from Heidegger's point of view, it is no longer possible to talk about the duality of being and time, and then how to connect these two separate things. Rather, according to Heidegger, Being is as time. Therefore, all the ontological relations of Dasein are placed in relation to the time of Being, and the meaning of Dasein and *sorge* is interpreted as temporality. Therefore, we must consider the existential aspects of Dasein, which are all based on *sorge*. That is, it's not possible to mention a subject without existential aspects during education.

The temporality of Being and Existentials

What are the characteristics of educational Dasein? If he is neither the subject, nor the center of the world, nor the reflector, how does he relate to time in education?

Dasein is an existence that does not have a separate essence, but "The "essence" of Da-sein lies in its existence" (Heidegger, 1996: 40). and in its to be. Also, Dasein has existential characteristics: worldliness, understanding, attunement, *sorge* and temporality. According to Aristotle, time is a kind of back and forth and relies on change. This view of time in the entire Western metaphysics explains time with movement and does not consider existentials. In the 19th century, the idea of progress has become a model according to this view of time. Therefore, with the predominance of time in its Aristotelian and then Newtonian sense, which relies on spatial changes and movement, the temporality of Being and worldliness are forgotten. Now, according to Heidegger's view, it should be said, time is Being (Sein), and existentially, time is *sorge* (care) and Dasein itself is the clearing of Being, so Dasein, which has the existentials of understanding, speech, and mood, always stays in the mood and in speech in relation to understanding, attunement, and other existentials. Therefore, it's not possible to understand time apart from understanding, mood, speech, etc. Thus, time in education becomes possible in the same way.

In paragraph 67 of *Being and Time*, Heidegger establishes a kind of temporality so that the structural elements of *sorge* can be based on it. Here Heidegger articulates the existentials of Dasein

again in terms of temporality. and the temporality of being-in-the-world as well as openness, attunement, understanding, falling and speech. and finally said that the meaning of care is temporality. In such an analysis, three temporal ecstasies are mentioned, which are the future, the present, and the past. This trio brings the authentic and non-authentic forms of time. "Primary temporality of understanding: the future is as expectation (inauthentic) and as anticipation (authentic). The primary temporality of attunement: pre-existence is in the form of forgetting (inauthentic) and in the form of repetition (authentic). The primary temporality of falling does not have an authentic form, and so does speech: the present tense is the present tense (non-authentic) and the moment of encounter or moment (authentic)" (Luckner, 2014: 262). Here, in order to analyze the time of existence in education, we discuss the moment of vision based on kairos, which is the authentic present time.

The temporality of Being and worldliness

In the view based on temporality and worldliness, the subjectivity or objectivity of the world is rejected and the transcendence of the world is considered: The transcendence of the world arises from the transcendence and ecstasy of Dasein itself. Therefore, it can be said that in ordinary education based on the subjective view of the world, pre-philosophical understanding and confrontation with things is not useful and is neglected; Hence, a rational-evaluative understanding of time is made so that the human-subject can be trained based on it. Even in education under such a view, the world is like an image, not things as themselves. Contrary to Heidegger's view, which occurs from the average understanding of things, encounter and knowledge, Kant says: "When the work leads to the study of nature, the average understanding must be completely shut down and admit its ignorance..." (Luckner, 2014: 603). Therefore, in the subject's reflections on the world, the average understanding of the familiar and so the world is not very useful. Therefore, in education, the subject wants to make a subject-learner (other than himself), he sees him as a "resource" of talents, genes, capabilities, intelligence, etc. whose familiar understanding of the world is of no use. And in the process of education, no importance is given to the past and to his familiar understanding of things. Rather, it is only thought about how to process this resource for now and later. Therefore, the field of education is intertwined with the subjective view of human beings, according to Dwayne Huebner: "What is criticized in the curriculum and in learning: that is in all disciplines and sciences, scientific objectification has happened" (Huebner, 2011: 128). It is also emphasized here that every subjectivism hides a kind of objectification. The subjective view of man is based on dualism and causes the objective view of the outside world. Therefore, wherever the subjective view of man is present, the objective view of the world is also present. Also in education, where the source-oriented view towards human has prevailed, the moment of vision and kairos moments Inevitably is ignored. One of the most fundamental existentials of Dasein is being-in-the-world. This means that man is neither outside of the world

nor inside the world. Rather, it is intertwined with the world and its environment, and the word Dasein has been able to indicate such a relationship and meaning. According to Heidegger, "making an object is a kind of objectification and only imagining it as an object". But the Latin root of the object was Objectum, which was thrown against imagination, image, judgment and desire. On the other hand, in the Latin language, Subjectum is the Latin equivalent of the Greek word hypokymenon; what is present by itself and not through imagination, therefore, the meaning of subjectum and Obijctum has been used contrary to what is customary today (Heidegger, 1976: 72-73). Now, Heidegger, with the root of the words subject and object, shows that subjectivism in the present time has changed the dualism of the middle centuries, but it has remained loyal to the separation that they believed between humans and other beings, and this loyalty has become a serious danger in the world of education, which is forgetting the temporality of Being and the moment of vision.

Therefore, Dasein, being-in-the-world, is essentially a "temporal" being and "the being of Dasein finds its meaning in temporality" (Heidegger, 1996: 17). In other words, being-in-the-world is fundamentally understood in terms of time. So, being-in-the-world, which has in itself the understanding of projection and moodiness, how does it have a relationship with time. "Temporality makes possible the unity of existence, facticity, and falling prey and thus constitutes primordially the totality of the structure of care" (Heidegger 1996: 302). Therefore, we can not talk about time without the terms of understanding and worldliness. In the phenomenon of projective understanding of Dasein, Heidegger realizes that such a phenomenon has an elementary orientation towards the future and the projective nature of understanding enables us to engage with future time. Dasein, with the characteristic of projective understanding and "mood" find herself in time. Dasein carries the entirety of our prior experiences and shapes our ongoing relationships with the world. But these traits and their relationship with time, cause us to be in a situation, in the sense of making present. From now on, in education, this way reduces the actions to a kind of sensorily mediated activity that is related to curiosity, it traps Dasein in curiosity and limits the understanding of the temporal structure of understanding to a sensory state, and that authentic temporal state of entanglement (moment of vision) is neglected.

Second: the moment of vision

The moment of vision is one of the six states of temporality. The authentic moment of falling, which is placed against inauthenticity, that is, present-making. And Dasein is allowed to do philosophizing or pedagogical action in an original way. In fact, at this moment, Dasein notices the here and now and the whole. According to Heidegger "Philosophizing ought to be brought into an occurrence in our Dasein, not taken generally, but rather in our Dasein now and here, in this moment and in the perspectives which this moment offers" (Heidegger, 2001: 6).

In this moment, Dasein, based on the special possibilities revealed to him, undertakes a task that has a close relationship with the future and the past. In contrast to the inauthentic present, which is

only understood in the present and its relationship with the future and the past is lost. In this understanding of time, entities are reduced to quantitative proportions and they are dominated by a kind of stabilization. This inauthentic perception of fallenness corresponds to curiosity as an inauthentic behavior and against the originality of understanding.

The moment of vision is the moment of resoluteness and it isn't in time. In fact, it's the spirit of time which is the origin of time (Luckner, 2014: 255). In other words, such a moment causes the Dasein of the learner and Dasein of the teacher become indifferent to each other's situation and get out of the state of indifference and care about each other's position and carelessness. Therefore, "The existence of the Moment temporalizes itself as fatefully whole, stretching along in the sense of the authentic, historical constancy of the self. This kind of temporal existence "constantly" has its time for what the situation requires of it" (Heidegger, 1996: 377). Therefore, according to Heidegger, in the moment of vision, a kind of unity between present-past-future is experienced, that "arises a view for being-there (Da-sein) in the articulated unity of past, present and future. This opens the possibility that beings as a whole may become manifest for a particular Dasein and its factic possibilities" (Heidegger, 1983: 226). Also, in education, Huebner emphasizes the importance of "moment of vision" (Huebner, 1962: 376). The moment when an important ontological and unitary event occurs in a person's history, because the temporality of Dasein is understood and his authentic ability is awakened. Huebner (1967) believes that at the moment of meeting, what is valuable is appreciated and people understand themselves in the continuity of tradition and feel certain duties to protect the tradition. Therefore, the learner does not see himself abandoned in his throwing and the analysis of separate disciplines, but he grasps a unity between the past, present and future. Finally, in such a moment, around environment of education is involved in such a way that the past becomes the ground for pedagogical act in the present.

The moment of vision and its relationship with Phronesis

Phronesis is a form of Logos in Aristotle's thought, which is "neither scientific knowledge [based on reasoning] nor art [technique]" (Aristotle, 2011: 1140b). In fact, the Phronesis transcends these two, because the act itself is the end (Aristotle, 2011: 1140b). Therefore, Dasein at the moment of vision can be related to phronimus, that is, it passes through the determined ends and also the predictable choices that that are planned for them. In fact, the moment is where Dasein must make its decision based on its previous history (from a chronological point of view) and also based on its finite future. The characteristic feature of the moment of vision is that Dasein, like Phronimus, is at the in a dilemma or multiple ways, the answer of which is not foreseen in advance, but he must take action (praxis) here and now.

The film *Enemy at the Gates* and the moment of vision

Here, to understand the relationship between the moment of vision in education, we refer to the movie "The Enemy at the Gates" to clarify the mood and understanding based on the time of Being.

Vassili, The hero of the film, learned and became an expert in wolf hunting from his father-leader in the cold and bitter winters of the Soviet Union. that is, according to Dreyfus, he is an expert. Now in adulthood, he can win over the enemy, without planning in the battle. Vassili's childhood and his experiences have prepared him to face the unpredictable (just as Kairos requires a kind of preparation, not prediction). He has been taught to be silent when hunting a wolf, and he must say to himself: "I'm a rock and I won't move". He should hold his breath in his chest and then he must eat a handful of snow in order to the wolf can't see his breath, he should delay. To linger; Because there is no more one bullet and There is just one opportunity to put the finger on the trigger and fire. finally, the sphere of his life has taught him patience, dispersal, experience, delay, silence, Being-one's-Self and resoluteness: Preparing for the moment of vision. What other soldiers have learned in military academies, fail in front of life and true teacher who teaches with heart and soul and not by transferring data and quantities. So here education leaks from the heart of life. Authentic temporality and "Authentic historicity understand history as the "recurrence" of what is possible and knows that a possibility recurs only when existence is open for it fatefully, in the Moment, in resolute retrieve" (Heidegger, 1996: 358). The time of training for Vassili has passed through the path of life (not through the chronological view of training and skill-oriented and systematic planning) and has prepared him for wonder and life. In fact, time for him and his true teacher are not disjointed points on a linear trajectory that a comprehensive and specific program is prepared for them but time is relative to his environment and mood. Time in itself is a preparation for facing the dilemmas of life. Vassily boards a train that takes Red Army soldiers to Stalingrad to fight to guard the last city not conquered by the Third Reich in 1942 and show his patience, silence and learned experiences and let the fate of the world and other Daseins take place in this city. The military leaders try their best to talk about nationalism, homeland and motherland so that they can motivate the soldiers to resist. But a moment later on the deck, we see that young soldiers are throwing themselves into the water for fear of air attacks and no motivational words can dissuade them.

Soldiers as the They, become blind to the possibilities, they cannot take back what has been, but only retains what is and receives "real," what has been left over, of the world-historical that has been, the remnants, and the information about them that is objectively present. Lost in the making present of the today, it understands the "past" in terms of the "present" (Heidegger, 1996: 357).

In fact, resoluteness does not necessarily claim what fantasy to believe in, but only contributes to the indeterminate, ambiguous, and unpredictable. Hope for salvation only emerges from a bed that is full of danger and entanglement. So Vassili, who has been trained in the heart of life, enters the battlefield. He, who has never studied military in a specific university and was not trained for such a specific situation, has been able to project new path from everything that life has given him and from his own mood and the time that has passed by him. Vassili's way is not theological and from the heart of nothing, but from the heart of life. Therefore, education is like leaving on the

edge of a razor, that is not only an imaginary expectation, but also relies on the time of Being. Education is an open understanding of the situation and non-acceptance of current atemporal situations. Also, education is related to the mystery of life. In fact, it is not a preparation for neat and clear situations because all the military and professional trainings that have been trained in this way, have lost themselves. Vassili who was educated in no school, except for his life and cares in relation to life and the world. Vassili who was educated in no school Rather he was educated for withholding and his teacher had only taught him to delaying, in order to may attain an answer.

Third: the moment of vision in opposition to inauthentic transcendence and speed orientation in education:

The moment against the view based on goals and salvation

From Heidegger's point of view, "transcendence is temporality". Therefore, the goal in ordinary education is criticized, and elevation cannot be considered as the end of the path; Except being on-the-way and a temporality of Being in which the possibility of the moment of vision is not sacrificed for an end. As stated, Dasein is temporal and it is based on his cares, situation and environment. Therefore, time manifests itself as the meaning of existence, and the care of things connects Dasein to its surroundings. So, based on Heidegger's view of time, the meaning of educational elevation develops; Attention to the Dasein's position of man in time is based on concern for things. In fact, transcendence and having a purpose are not necessarily opposed to being inferior and aimless, but transcendence in the authentic present is the same as being in situations and acting. Of course, timeliness and elevation-authentic present means having ecstasy towards (past, present, future) and not a nostalgic feeling towards them. In fact, in the authentic state, the learner is not always involved in pre-determined, partial and problem-solving goals, but he cares about the things around him. So, the authentic present is the moment of remembering and being related to the past (tradition), that is, breaking the rigidity of the past, without removing that moment or bringing it completely to the present. In fact, in the elevation that occurs at the moment of vision, the learner and the teacher don't Lost in the making present of the today and they don't understand the "past" in terms of the "present.", but "undoes the making present of the today and the habituation to the conventionalities of the they" (Heidegger, 1996: 392).

Therefore, the more our possibility-being is kept open, the possibility of being on the way and the moment of vision is strengthened, and therefore elevation is not possible except on the basis of temporality (Heidegger, 1975: 161). Therefore, the viewpoints that considered elevation in education as implying a return to the rigid nature of things, are without distruction; Not only do they remain inauthentic, but they also ignore the possibility of a moment of vision. Therefore, from Heidegger's view, transcendence is temporality. Thus, the leaven of education is temporality of Being. Elevation in common education is a kind of hope for salvation and neglecting the possibilities of the future in favor of success in the future and in places yet to come. In fact,

transcendence is a kind of waiting and inauthentic hope to have immortality and ultimate happiness at a point in the future, that one can sacrifice everything today, but transcendence and original resoluteness is not an expectation for a future that has not yet come.

Just as Vassili, at the moment and from his situation, project in the dilemma of happiness and misfortune, failure and destruction of Stalingrad. Therefore, the moment of vision or the authentic present in education is a future-oriented elevation and not a redemption based on the idea of progress and (empty and homogenous) points of time. So, in the education based on the authentic present, it is not always paid attention to how the learner will follow the predetermined path and how will be formed and reach the end of the line. Rather, there is a kind of non-linear view that is an intertwined labyrinth, in which there is no transcendence-finality in the common sense at all. Labyrinth is a winding road that cannot be easily talked about the beginning and end and linear progress in it. If the learner is placed in the labyrinth, one cannot easily speak of a quantitative-Newtonian scale to measure his experience and life.

The moment of vision versus the speed-based approach

One of the elements of the routine and ruling discourse in education is speed and policies based on it. In fact, the word speed has no value by itself, and speed has a meaning within discourse and a certain approach to time. The discourse that dominates education, with calculating rationality, seeks to calculate time in order to provide the learner with the highest efficiency and effectiveness under the idea of progress and in the shortest possible time. But Heidegger exposes speed and talks about delay; "The fact that today in sports we calculate in tenths of a second and in modern physics in terms of a millionth of a second, it does not mean that we are receiving and obtaining time more accurately, but this way is the surest way to lose inherent or always time. There is less time... This is how the calculation of time began at that moment when man suddenly fell into this unrest that he no longer has time. This moment is the beginning of a new era" (Heidegger, 2002: 105). Therefore, the educational system, like sports, etc., has established comprehensive training based on such a view and is constantly monitoring that time is not lost in the Newtonian-Aristotelian sense; The time when Anati is broken. But in this system, the original present tense and the past-present-future entanglement are lost, and no one is prepared for the original elevation and the moment of vision. In fact, the coach and trainer drown in a kind of dissociation based on the Newtonian (metaphysical in general) view of time and in the narrowness of evaluative, entrance exam-oriented and competitive tests. In general, in the current formulation, care has come in the form of care of Newton's initial speed and openness. Therefore, time is considered as having speed and a method of accumulation. We know that in no era has mankind had such abundant information and information as our era, or such facilities to know everything quickly and to convince people skillfully. "But clearly no age has understood so little of what is essential about things as our age. And there is so little understanding, not because this age has fallen victim to a general imbecility, but because this age-in spite of its greed for everything-resists what is simple and essential and

what promotes involvement and perseverance. Furthermore, this emptiness can spread because in the man of today the virtue of patience has ceased to exist" (Heidegger, 1988: 73). Therefore, Heidegger sees the current education and training system as based on a foundation that not only does not consider humans to be temporal, but also has lost the patient encounter with the existence of things and the encounter with the context and the whole or being as a whole. And in other words, he has made the moment of vision and the authentic present a victim of the present-waiting and redemption-seeking present.

Accordingly, man is trapped in the time-speed trap, which is constantly trying to fill himself and his deficiencies in an endless and deadly competition. But such a filling is impossible in advance because the human being is what he is and does not have a lack to fill it, rather he always exists in his past and with his facilities he can remain open to the future. But education and its possibilities so far are under the idea of progress of the 19th century and under this linear view of time and in the power of the present-waiting, and procrastinating means "calmly looking ahead with persistent attention to what one wants and "Patience is the care [Sorge] which has turned away from all that noisy procuring [Besorgen] and has turned to the whole of Dasein" (Heidegger, 1988: 73).

Therefore, the current speech and the ruling educational systems are their original pride for the noisy affairs of the homogenous in a development based on Gestell and temporality; They have lost the language of the media, accumulation of information, document orientation and competition, and since in Heidegger's thought, care is an existential that contains all the existentials, it can be said that carelessness, disregarding the totality of existentials and temporality, and accordingly "the moment of vision" is.

The current education has been formed in a speech and under the language and a definition of time, which sees delaying to face things as a waste of time and useless work, and has quickly rolled into a cumulative speech. This way, he didn't like leisure in the sense of freeing from usual work and the noise of accumulation, or in other words, he hated such a state (skhole) that the Greeks strongly favored, "just as in the hiddenness of any hatred lies the deepest attachment to something". It is that hate is always seeking to make itself independent from it, and it can never make itself independent from it, and the more it hates, the less it can do so" (Heidegger, 2008: 230). In this way, humanity today has lost patience and a different kind of look at the world and its relations, which is mixed with delay and facing the world, and the power of efficiency and efficiency drives his situations forward.

The last: Time delay

In the analysis of Dasein, we saw that education has the characteristic of care. So, we have to return from the obvious meaning of time-o'clock to its hidden possibilities; from time as past and present that must be careful not to be lost and must always somehow accumulate this empty container with

information. Here, education according to the inauthentic time is reduced to cumulative learning and education based on data transfer and speed orientation, which is alienated from the past, the future-oriented and the environment of Dasein. Therefore, who learns and teaches isn't inside a container called space and time, but belongs to them, that is, his body is no longer an external substance, but his body is intertwined with them and includes them. Therefore, the authentic possibility of Dasein is to come to itself. It means "must first pull itself together from the dispersion and the disconnectedness of what has just happened" (Heidegger, 1967: 390). Then, the temporality of existence and the moment provide us with an original horizon so that in education, we can move from separations and confusions to a path based on time. A way that has somehow been present in our educational tradition and spent years living with a text without worrying about losing time. As in the Tarkovsky's *Stalker*, Stalker says: "In the Zone on the whole the straight way is not the ... shortest. The longer the way is, the lesser the risk". we see that the shortest way is not always the right way. In fact, one can see a kind of view of time in which the straight and right way is the shortest possible distance between the points. The same view is included in education, but Stalker always makes the author and professor realize that the shortest path based on a mathematical view of time does not contain the least risk. In fact, in education, it can be said that the shortest path is not the most correct, and it may involve serious risks such as neglecting existentials and missing the moment of vision.

Finally, any distortion in the understanding of Being, under the temporal determination of the present instead of the future and the emergence of a mere quantitative view of the beings, causes the emergence of nihilism and its consequences in education. Therefore, in order to deal with it in an alternative way, it should be emphasized on delaying and dealing with instructive relationships, teaching and books in a way that is annoying and slow. Heidegger in *Was heist denken* says: "The thing that the superman discards are precisely our boundless, purely quantitative nonstop progress. The superman is poorer, simpler, tenderer and tougher, quieter and more self-sacrificing and slower of decision, and more economical of speech" (Heidegger, 2002: 73). In fact, the way to escape from the clutches of speed orbit is not reconciliation with it, but resistance and a kind of temporal look at Being, so that life and its twists and turns can be touched during life, and a moment of vision is possible.

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