



“TIME MANAGEMENT” IN THE ERA OF TECHNIQUE: REFLECTIONS IN THE LIGHT OF HEIDEGGERIAN THOUGHT

Gerenciamento do Tempo na Era da Técnica: Reflexões à Luz do Pensamento
Heideggeriano

Gestión del tiempo en la era de la técnica: Reflexiones a la luz del
pensamiento heideggeriano

JANETE DE PAIVA BORGES*
(UNIVERSIDADE FEDERAL FLUMINENSE)

ROBERTO NOVAES DE SÁ**
(UNIVERSIDADE FEDERAL FLUMINENSE)

Abstract: This article aims to deepen the discussion about the contemporary phenomenon called “time management”, from the Heideggerian ideas that surround the expression coined by him of “Era of the Technique”. It stands out; in particular, the philosopher’s reflections on calculating thought (operational, pragmatic and detached from the reflection of what is more proper and originating from the experience of being-in-the-world), the sense of occupation and the affective dispositions anguish and boredom. It seeks to understand the relationship between the current way of life - characteristically accelerated and superficial, the reification of a proclaimed need and pretense ability to “manage time” and the forgetting the experience of temporality as existential flow. It is intended, at the same time, to reflect critically on the changes, implications and impacts arising from the new social configurations produced by this way of thinking, whose foundations appear to be based on the modern conception of time as measure and product.

Keywords: Time Management; Occupation; Anguish; Boredom.

Resumen: Este artículo tiene como propósito profundizar la discusión sobre el fenómeno contemporáneo denominado “gestión del tiempo”, a partir de las ideas heideggerianas que circundan la expresión acuñada por él de “Era de la Técnica”. Se destaca; en particular, las reflexiones del filósofo sobre el pensamiento calculador (operativo, pragmático y apartado de la reflexión de lo que es más propio y originario de la experiencia de ser en el mundo), el sentido de la ocupación y las disposiciones afectivas angustia y aburrimiento. Se pretende, al mismo tiempo, reflexionar críticamente, sobre los cambios, implicaciones e impactos que vienen de las nuevas configuraciones sociales producidas por este modo de pensar, cuyos cimientos parecen asentarse en la concepción moderna de tiempo como medida y producto.

Palabras clave: Gestión del Tiempo; Ocupación; Angustia; Aburrimiento.

Resumo: Este artigo tem como propósito aprofundar a discussão acerca do fenômeno designado como “gerenciamento do tempo”, a partir das ideias heideggerianas que circundam a expressão cunhada por ele de “Era da Técnica”. Destaca-se; em particular, as reflexões do filósofo sobre o pensamento calculador (operacional, pragmático e apartado da reflexão do que é mais próprio e originário da experiência de ser-no-mundo), o sentido da ocupação e as disposições afetivas angústia e tédio. Busca-se compreender a relação entre o modo de vida atual, caracteristicamente acelerado e superficializado, a reificação de uma apregoada necessidade e pretensa habilidade de “gerir o tempo” e o esquecimento da vivência da temporalidade como fluxo existencial. Pretende-se, simultaneamente, refletir criticamente, sobre as mudanças, implicações e impactos advindos das novas configurações sociais produzidas por este modo de pensar, cujos alicerces parecem assentar-se na concepção moderna de tempo enquanto medida e produto.

Palavras-chave: Gerenciamento do Tempo; Ocupação; Angústia; Tédio.

* Doutora em Psicologia pela Universidade Federal Fluminense. Email: psicjan@yahoo.com.br. Orcid: 0000-0002-9708-7434

** Doutor em Psicologia, Professor do Instituto de Psicologia da Universidade Federal Fluminense. Orcid: 0000-0003-0716-5927



Introduction

The debate on the question of time with regard to the search for the apprehension of its meaning and the conception of the ways of "dealing" with it, as well as with the affections that its marks imprint on human existence, are present in the most trivial everyday dialogues, in the practices of common sense and in the description of the median pre-understanding of the experience of temporality, persisting through history.

Each one of us use the expression "time" on a daily basis in the context of practically every type of activity that we develop, including "doing nothing", which is, of course, already doing. From the simplest sentence used to start a conversation, going through the recollection of old memories lived in the company of old friends and through the feeling of having "wasted the time" and the desire to "get it back", even the most nostalgic discussions about our inexorable finitude – we refer to time all the time. Poets, philosophers, physicists, theologians, astronomers, farmers, anthropologists and lay people refer to time, research it, investigate it, evaluate it, blame it, count it, measure it, wait for it, count on it. We even make concessions, as when, for example, we recommend to someone in deep hopelessness: "give time to time". Even so, despite being an "old acquaintance", time remains unknown.

Countless are the conjectures, research and attempts at elucidation produced to this day about the mystery of time. As for us, we will focus our attention, in this paper, on the issue of "time management", a curiously symptomatic expression that reveals a specific way of relating to time that takes it as a product and a tool for use. This type of utilitarian relationship with the entities is characteristic of the Era of Technique¹ and is perfectly in tune with calculating thinking, which predominates in it, based on the soil of Heideggerian understanding, which gives us support.

From a historical-philosophical perspective, the search for understanding the mysteries surrounding the question of temporality is quite old. Although the conceptual and historical digression about the concept of time is not the focus of this discussion, we can go back a few hundred years and, by way of example, demonstrate the antiquity of the issue with a famous quote by Saint Augustine. It appears relatively frequently in several treatises on the subject. In addition to the theologian's work having a proven influence on Heidegger, the passage is undoubtedly one of the most expressive statements about the subtlety of the paradox that involves the discussion and understanding of time in the context of human life:

Is there a more familiar and better known notion used in our conversations? When we speak of him, we certainly understand what we say; the same happens when we hear someone talking about the weather. So what is time? If nobody asks me, I know; but if you want to explain to those who ask, I don't know anymore. (Agostinho, 2015, p. 118)

The desire to understand this existential, as a horizon of questioning to make the being phenomenologically explicit, is expressed with the same vehemence with which the theologian admits the difficulty of such an undertaking: "Allow me, Lord, to carry out my investigations [...]; make sure that my attempt is not disturbed. If the future and the past exist, I want to know where they are (Agostinho, 2015, p. 119).

It is not because we have always been dealing with time, however, that we could hastily consider that the theme has a merely contingent connotation or even that enough has been said about it. Such a conception would be equivalent to not considering the possibility of revisiting this phenomenon with openness and courage. Thus, we would abandon the always open perspective of asking ourselves about the impacts of this contemporary historical way of relating man to temporality, its implications and resonances in our own existential path. According to Bauman (1999, p. 7): "Questioning the supposedly unquestionable premises of our way of life is probably the most urgent service that we must render to our human companions and ourselves".

This is, therefore, our purpose with the reflections that follow: to question and incite the formulation of so many other reflections about the experience of being taken over by everyday occupation, while we propose to explain more deeply the experience of temporality in contemporary times.

Heidegger's Thought on Temporality

Among the many modalities of experience that the new relationship of man with time outlined in postmodernity, we observe, especially, the primacy of attention turned to superficial and elusive aspects of existence. This contributed to the establishment of fluid and disposable relationships, especially of man in

¹ Expression coined by Heidegger to describe the historical way of unveiling man's experience in the world today.



relation to himself, with regard to self-forgetfulness. And if, perhaps, there was any consideration about the relevance of the contributions of Heidegger's thought, concerned that he was with the ontology of being, for the discussion of a phenomenon apparently as positivist and ontic as time management, the philosopher's reflection, reproduced below, could very well dispel such mistrust, highlighting very fruitful approximations between his work and our discussion. In a remarkable prediction, he states:

When any event anywhere and at any time has become accessible with any speed; when an attack on a King in France and a symphonic concert in Tokyo can be "experienced" simultaneously; when time means only speed, instantaneity and simultaneity, and time, as History, has disappeared from the existence of all peoples [...], then, just then – the question continues to go through all this haunting, like a ghost: for what? where? and now what? (Heidegger, 1953/1987, p. 64-65).

The cohesion of Heidegger's thinking leads us to consider that another question of his could, quite by the way, complement and "confront" the previous ones: "But who will be inclined to speak in this way, where the world transit, the technique, the economy get hold of and keep them moving?" (Heidegger, 1929/2003, p. 92). It appears, therefore, that it is probable, to a greater or lesser degree, to foresee the dangers and effects of the current blindness as to the supremacy of the technique today, whereas we also tend to forget this fate, being already submissive and apparently dominated by it.

Heidegger's work establishes a close relationship between ontology and temporality and returns its course to the decisive question about the meaning of being in the horizon of temporality, insisting on the value of time as the structural foundation of existence. The philosopher was concerned, preliminarily and completely, in opposing the conception of time, arising from a logical-chronological approach (more specifically, the time/movement of physics, supported by immediate reality) with the ontological-existential sense of temporality. The heart of his discussion lay, above all, in understanding the ontic determination that underlies the question of the purpose and the passage of time, in which events and historical facts take place (and which privileges quantity and measure, objects of the natural sciences). With equal effort, he was concerned with an analysis of their meaning in the flow of time, for the determination of being as such – which, primarily, concerns the ontological perspective.

In relation to the ontic determination, for example, in the work "What is a thing?", Heidegger (1962/1992, p. 98), already pointed to "names for new fundamental determinations that are now being introduced in the way of considering nature and which denounce a surprising resonance of the economic and the "calculation" of success". And he observed, moreover, that "all this takes place within the fundamental mathematical attitude and in accordance with it" (Heidegger, 1962/1992, p. 98).

From an ontological perspective, Heidegger addresses the question of the meaning of being and contemplates, rigorously, the debate on the affective tone of boredom. He considers that the "profound boredom, drifting here and there", widely experienced in the Era of Technique, is derived from the "intensification of escape, misunderstanding and the absence of direction", and, according to him, also by indifference that cannot be explained. Boredom appears as a "fundamental affective tonality" and is closely related to time: "Boredom almost palpably indicates a relationship with time: a way of putting ourselves before time, a feeling of time" (Heidegger, 1929/2003, p. 92-97).

In such a way, the relationship of man with time, in the average daily life, seems incongruous and unusual: whenever there is spare time or if he has free time, he tries to occupy himself with something with the purpose of "killing time" or "spending time". Suggestively and curiously, it seems to be facing the unbearable of "owning" something from which and with which nothing can be done. The occupation phenomenon would supposedly serve, in this mode of relationship with temporality, as a way to fill, spend and or eliminate time – the same thing that, otherwise, one wants to save, in order to do "something" with it and/or produce "something" in it. A description that sounds minimally tautological and counterproductive, contradictory or paradoxical. In this regard, the thinker asks:

How will we escape boredom, in which we say that time is too long for us? [...] we are constantly, consciously or unconsciously, committed to passing the time, to welcome with sympathy the most important and essential occupations, even if only so that they fill our time. Who will deny this? (Heidegger, 1929/2003, p. 95)

The capitalist way of managing life (which prevails through calculating thinking), in parallel to this urgency to escape boredom, coupled with the pressure and eagerness to escape through occupation, seem to be conveniently associated to boost the education/learning industry a control that guarantees the competence to *manage* our "own" time. Meanwhile, the reflection on the meaning of a fluid historicity, when neglected or disregarded in the Era of Technique, leads us to think of what Latour (1994, p. 51-52) calls "the [...] greatest oddities of moderns - the idea of a time that would pass irreversibly and that would cancel, behind it, all the past". And that, finally, it would leave in its wake only "extensions of practices, accelerations in the circulation of knowledge". On this stage, for him, "the modern Constitution speeds up



or facilitates the unfolding of collectives, but does not allow them to be considered". What would be left, therefore, would be just "moments without references":

Why does the modern Constitution compel us to feel time as a revolution that must always be restarted? Because it suppresses the origins and destinies of Nature's objects and because it makes its sudden emergence a miracle [...] modern time is a succession of unexplained appearances themselves due to the distinction between the history of science and that of the techniques and the history pure and simple. (Latour, 1994, p. 69)

Regarding the gap between the analysis of the sense of time in human existence and the physical approach (movement/immediate reality), we observe in Latour's thought, distinguishing between time and temporality (the latter representing the different and possible interpretations about the passage of time), a perspective very close to Heidegger's existential phenomenological:

Time has nothing to do with history. It is the connection between beings that constitutes time. It is the systematic connection of contemporaries in a coherent whole that constituted the flow of modern time. [...] The time that the calendar marks clearly situates events in relation to a regular series of dates, but historicity situates the same events in relation to their intensity. (Latour, 1994, p. 76-67)

In such a way, time, in the view of calculating thought, dispenses with the sense of the fluidity of existence in which the being-in-the-world-with-the-other is projected, allocated that is in the category of yet another simply given being, with which man should relate to, predominantly, due to the pragmatic functionality and usefulness of his "measurement units". In these, there would fit as many units of acts performed and or objects produced. And the runaway production itself seems, more and more, to call itself for more re/production, even if random and alienated from the context of the existential relation of the being with itself in its historical process and in the singular scenario in which it occurs. As Duarte ponders (2010, p. 37): "In the midst of the abandonment of being, man himself is brought into the situation of unconditioned servitude, in the sense that he himself became a slave or an employee of his own technoscientific service".

It is important to note that Heidegger, at the conference "What is thinking?" (and he did so in other writings), clarifies that such a debate

has nothing to do with science and, above all, if the discussion has the right to be a thought. Science does not think because, according to the way of its procedure and resources, it can never think – namely, to think according to the way of thinkers. That science, however, cannot think, this is not a deficiency, but an advantage. Only this advantage assures science the possibility, according to the research method, to introduce itself in a certain domain of objects and settle there. (Heidegger, 1952/2006, p. 115)

It would not be surprising, therefore, that pragmatism and immediacy regarding the use of time as a "product" conform to the rules of production and consumption that prevail in capitalism and in the relations between men and the experience of time in the Era of Technique – not even if the scientific illusion is concerned with giving "time management" a scientific status through the use of models based on logical-mathematical parameters. Heidegger inquired, however, whether phenomena such as time could, like other "objects of study", be subordinate or should yield to the analysis of the natural sciences by the experimental method, without the annihilation of what was originally constitutive. "Completely mathematized, time becomes the t coordinate, next to the spatial coordinates x, y, z. It is not reversible – what constitutes only reference to the time that opposes a definitive mathematization" (Heidegger, 1929/2003, p. 63).

It is not out of time, therefore, that the effort in research and in the implementation of methods to enable the execution of the largest possible number of activities in an increasingly short period of time is a phenomenon that is widely visible in our daily lives. A search, even superficial, around, will show the large volume of products, movements and processes that promote speed as its differentials: food and instant messages, dynamic readings, commercialization of devices that replace others in a very short time and whose advantage consists, in most cases, only in providing a speed of operation minimally superior to the previous one, promises of agility in the attendance by service providers – regardless of whether or not there is quality in them – and an infinity of other examples.

The singular hurry of our days is reproduced in several fields, especially in the corporate world, extending its impacts, however, to all areas of human life: "running against time"; "be ahead of your time", develop strategies to "prevent and anticipate solutions"; "don't waste time", because "time is money". Expressions such as "no time" and "slow time", perceived time and real time, for example, related to the perception of customers about the waiting time for resolving or not their demands with companies, put pressure on several sectors to develop more modalities fast relationship with the user as an alternative to preserve its customer base.



In such a way, the imposition – whether external or self-referenced – of “optimizing” one’s own time, acts in conjunction with the desire for agility and the eagerness for novelties. The corollary of this situation is that we are compelled not to take more than a few moments in each act; urged to set sail continuously to experience incipient realities, not being deeply and singularly affected by any of them. This reminds us of the way in which Duarte (2010, p. 13) characterizes such a flow: a “stunned and ambiguous superficiality of modern man in his own time”.

If, on the other hand, we make a voluntary attempt to strive to avoid such a condition, we end up at-testing, sooner or later, according to Bauman, that “we are all, unwillingly, by design or by default, move-ment [...] even if physically immobile”. Taking into account the frantic pace of changes in the globalized era, according to the author, “immobility cannot be considered as a realistic option” (Bauman, 1999, p. 6). Not even thought escapes this voracious imposition. He is also called to operate in a “proactive” manner and based on utilitarianism. Due to this absolutist pragmatism, thought is driven to operate in such a way as to lead human action towards the perpetuation of a machinic status quo and devoid of the search for meaning, that is, of an existential orientation in which the elements of everyday life are experienced, in an articulated way, in order to enable a feeling of rootedness and belonging, within a general world context. The philosopher also points out that the contemporary frenzy has even become one of the “real needs for many people, whose minds are no longer fed by anything other than sudden changes and constantly re-newed stimuli [...]”. And he concludes: “we can no longer tolerate what lasts, nor do we know how to make boredom bear fruit” (Bauman, 2001, p. 7).

In a movement opposite to this blind endeavor, Heidegger (1929/2003, p. 99) ponders about intoler-ance and escape from boredom, suggesting that we do not “put ourselves in opposition to him [...] do not always react immediately to protect ourselves, [give it] a lot more space... let him resonate... due to an approximation... of ourselves as a being-there”. Sébastien Charles (apud Lipovetsky, 2004, p. 34) about “hypermodern times”, explains an idea converging with Heidegger’s thought:

The functioning of the liberal world, which generates more profit, more efficiency and more ratio-nality, seems to justify the fears of Heidegger, who, regarding the technique, denounced a distortion of its meaning in favor of a “will of will”, a dynamic of the power that feeds on itself, with no other purpose than its own development [...] having as its sole purpose its dominion over men and things and, ultimately, producing this fanatic world of technique and performance which is ours.

Aware of the fact that Heidegger did not condemn the technique at all, but decisively challenged the effects of its thoughtless use, we can think that the philosopher points us to an original path: not allowing ourselves to be subjugated by unbridled occupation, but let boredom resonate as a space for understand-ing oneself and questioning the directions that have led us to do for the sake of mere doing. This can occur in the pursuit of any human activity, since it is not restricted to a specific behavior, but concerns a way of doing – a compulsive doing, whose emphasis is not really what is being done, but the filling an intolerable void; of a space in which contact with oneself cannot be endured and that is occupied to quell a latent malaise. In this way, welcoming the space of freedom that the affective disposition of boredom can effectively provide is a condition for the possibility of reflecting more closely on our everyday natural attitude towards the proposal of technical hegemony in our days.

Contemporary Time Management: Methodologies, Effects and Perspectives

The methodologies used in the processes of “time management”, as “technical-scientific” practices, can, to some extent, be considered “modern”. However, the propelling elements of the management and control of life underlying this phenomenon are not exactly new and, ultimately, denote a specific and singular way of living with time, typical of the concept of man that prevails today. On the other hand, it represents an activism consecrated by the community and derived, among others, from the total or partial absence of reflexivity, which “takes over” time, just as an industry appropriates any input for making a product, and then seeks to negotiate it, giving the community the urge to “use it” well, in an “effective and efficient” way. Otherwise, it is alarmed that the “misuse” or “waste” of time would bring irremedi-able damage to the subject – even more so in today’s times, when excessive competition is installed in the production/consumption ellipse. Managing time and providing the means to stand out becomes an indispensable condition to occupy a socially privileged place, since prominent positions in this universe are given only to a few.

Due to so much “oppression” in search of performance (and, in this specific case, the fact can easily be seen in several examples and advertisements on the internet, through searches with the expressions time management and time management), we find us with countless reports of guilt and regret related to this



issue: feelings of worthlessness, inadequacy, feeling of loss, failure and “disadvantage” in relation to those who “knew how to better manage” the “product” time (as, for example, among many others, at <http://www.produtividadeninja.com.br/aula-rapida-sobre-gerenciamento-de-tempo/>). The widespread phenomenon of “time management” is emblematic in this sense, as well as its many developments and similar slogans: “manage your time effectively”; “fight the ghost of idleness”; “do more in less time”, among others. These maxims invaded bookstores and the media: in interviews, articles and reports that act as a decoy for the promotion of countless courses and lectures, offered by different educational establishments; autonomous teachers with diverse backgrounds and qualifications, speakers, youtubers, coaches, professionals or not, who extract from the offer of such promises a great financial lode.

The point of view that underlies this conception has, almost invariably, a motivational character, expressed in slogans: “philosophies” of success, positive thoughts, motivational phrases that defend the thesis that it is up to man to maintain control over all factors actors in his life, at the expense of superhuman resilience, apparently blind to the factual and inexorable elements of existence; corollary of a pseudo-pedagogy that arrogates to itself the methodological proposal of management of the unmanageable².

Such proposals consist, in general, of methods, techniques and strategies that assure the possibility of coordinating different activities within a time that ends up being millimeter. From the old and traditional lists, calendars, numbered files and “tactically” positioned notices are suggested regarding the use of gadgets designed exclusively for this purpose (for example, the “Pomodoro Technique”, developed by Francesco Cirillo in late 1980 for manage time and that consists of using a tomato-shaped stopwatch). The device provides breaks every 25 minutes in the work routine, which, supposedly, would make production even more efficient. And there is no lack of sophisticated software for this in addition to countless other mechanisms and proposals that disregard peculiarities, exceptions and complexities of a varied range of situations and attributions of singular meanings, inherent to the existential facticity (which speaks of the way of being of man, of his condition of being launched in the almost invariably, from a perspective of life standardization, regulation and restriction less “priority or important” activities such as interpersonal relationships. As Duarte (2010, p.13) observes:

giving rise to the frantic world in which we live daily, always dealing with a thousand activities and occupations for which we do not even have enough time to begin to account for them [...] the relations of man with man and with the other entities get along with and through the demands and imperatives of science and technology.

Marketing, a partner in this frenzy, usually makes use of caricatures: clocks that create wings and fly away, hourglasses whose sand drains quickly, leaving behind people with despair or despondency; among others. In an appealing way, they conclude such scenes with slogans that refer to questions that we actually ask ourselves, immersed that we are in this spiral of demands and daily demands. In front of them, we are anguished and for them we seek “effective scientific solutions”, subliminally imposed by the dictates of the Era of Technique. Then, questions arise, such as “Do you feel that your time has not yielded enough?”, or “Do you have a feeling that the days are passing faster and faster and that there is nothing that can be done to reverse this situation?”.

With such almost obvious prompts, solutions are offered that invariably consist of a set of very similar stratagems, regardless of gender: classroom and online courses, reports, lectures, literature, videos, articles. The following examples were taken at random from a general internet search (as, for example, at <https://blog.runrun.it/administracao-do-tempo-tecnicas-aprovadas/> and <https://jornaldoempreendedor.com.br/destaques/lideranca/5-tecnicas-de-gerenciamento-do-tempo-que-valem-a-pena-usar/>), based on keywords (time management, administration and optimization). After promising results – such as: “We have separated five tips to change your perception of productivity”, or “Time management at work: ten tested and approved techniques” –, mandatory recommendations are offered, such as:

- 1) Predict the unexpected (making an “unbeatable” time management is anticipating small spaces for interruptions in your planning);
- 2) Say no!
- 3) Five minutes earlier is punctual. On time, you're late. Late is unacceptable;
- 4) Set priorities;
- 5) Delegate responsibilities;
- 6) Avoid meetings;
- 7) Escape distractions;
- 8) Block your time.

The eighth recommendation even established a consideration: “We waste a lot of our time. [...] If you put your calendar ahead of you and block as much time as possible, in advance, then you can leave only a

² Observations made after analysis of various time management courses, available on different websites.



small amount drop. By doing this you prevent the demands of other people to disrupt your routine". We were surprised by the expressions "block your time", "leave a small amount loose", etc., especially regarding the unintelligibility of whatever this "statement" wanted to propose, effectively.

In addition, considering the large volume of instructions contained in books, courses, lectures and that teach how to manage time, it could be considered whether the time spent in implementing such rules (self-control, self-surveillance, notes, etc.) would result in "savings" or "waste" of time, since they represent additional occupation. Even considering that practically all advertisements and tutorials ensure that it is possible to foresee and manage unforeseen events, it seems inevitable not to think about the immeasurable effort that it is necessary to make in order to "pack up" each specific occupation in an appropriate time slot, so that none of them is disregarded and not a minute is left unoccupied, therefore, lost.

The theses that postulate time management as the salvation for the good life of man have not abandoned the space for rest, since previously scheduled and not as an end in itself. The pause would be allowed as a kind of bonus for those who managed, in this marathon, to fulfill their scale of "priorities" (term repeatedly mentioned in such programs and which represents one of their biggest pillars)³. The concept of "time", in this scenario, seems to resemble that of a physical compartment in which occupations must be positioned in order of relevance and, subsequently, performed in the same order. Therefore, occupation should be bent. Heidegger proposes a reflection on this. He argues that time is external to things:

It passes over things, like the flood over the gravel; perhaps not even so, because, in the movement of the waters, the stones move out of place, rub against each other and become polished. But the flow of time leaves things unmolested. (Heidegger, 1962/1992, p. 30-31)

We are faced here with the perception that things are not in relation to time superiority; "something" that would be functional and would serve the occupation, as a mere receptacle for it. On this specific point, although in a very different context and apart from the topic of our discussion, there is no way to forget a certain passage from *The Zollikon Seminars*. In it, a young man explains his experience of deprivation, called schizophrenic, which could well be a metaphor for the everyday, equally schizophrenic way of experiencing temporality: "We are left to watch the clock and lose the thread to ourselves" (Heidegger, 1987/2009b, p. 84).

For Heidegger's criticism, time is definitely not a functional "something" in the service of occupation. In this regard, in the context of our investigation and, in particular, on time management and control techniques and their impacts on human life, an initiative by the United States Department of Defense is quite illustrative. We even maintain, based on the knowledge of such an undertaking, that the emphasis on profitability reached levels that, within the reasoning of the average daily life, discarding fictitious and futuristic visions, few of us could conceive that it would arrive. It is a study that represents, in fact, a limit example, which is presented in Jonathan Crary's book called *24/7: Late Capitalism and the Ends of Sleep*, of which we mention some fragments:

[the] brain activity of the so-called white crown sparrow during its migrations has the extraordinary ability to stay awake for seven consecutive days during the migration, which allows it to fly and sail at night and look for food during the day, without resting. The US State Department and the various universities with which it has partnered in this unprecedented venture hope to gain knowledge applicable to human beings and to discover how people can go without sleep and function productively and efficiently. Bearing in mind that most of the necessities of human life have become commodities or investments that can be converted into market values, sleep is the great and intolerable exception to this commodification and financialization of the entire time lived: "Sleep is an unavoidable hiatus in the theft of time that capitalism submits to us [...] a human need [...] an interval of time that cannot be colonized or subjected to a massive profitability mechanism - and thus remains an incongruous anomaly and a focus crisis in the global present. Despite all the scientific research done in this area, it frustrates and confuses any strategy to exploit or redefine it. The astonishing and inconceivable reality is that no value can be extracted from sleep [...] The stated (and blatant) aim of this attempt to control human sleep is to create a "soldier who does not sleep". The colossal amounts of money that the American scientific-military complex has been investing in studies on sleep deprivation and in experimental tests of sleep deprivation and wake stimulation techniques have a clear purpose: to reduce the human body's need for sleep and thus create the "soldier who does not sleep" who, in turn, would configure the "sleepless worker" and the "sleepless consumer". Let us not be naive: history often shows us that scientific and technological innovations related to war are inevitably assimilated and incorporated in the economic and social sphere. The progressive and successive deprivation of sleep in these "subjects of interest" who are individuals as "economic agents" is, so to speak, the glorious dream of the markets that operate in "24/7 regime" (Crary, 2016, p. 1-11).

³ Observations made after analysis of various time management courses, found on different websites.



The above report allows us to reaffirm, once again, the relevance of Heidegger's thought, with regard to the concern with the destiny of being in the face of the technical dictatorship. The danger increases when, taken by it, we consider it neutral, making us blind to its effects and purposes.

Temporality and Sense under the Existential Perspective

In contrast to the mathematical and instrumentalized view of time measurement; at the heart of attempts to revise metaphysical assumptions and bases, Heidegger turns the course of thought to the decisive question about the meaning of being on the horizon of temporality. Such concern appeared in an embryonic form long before *Being and Time*, as the philosopher himself explains, in this same work, when he alludes to a class he gave at the University of Freiburg in 1915, and which came to become a text, printed in 1916, which he named "The concept of time in historical science". In that text he says: "While measuring time [...] in Physics [...] we determine a quantity [...] We make a cut on the time scale, thereby destroying the real time in its flow and we paralyze it" (Heidegger, 1915/2013, p. 366). In other words, if in *Metaphysics* the discussion on the question of time is distanced from the analysis of factual existence, and linked to some determination previously given; in Heidegger's hermeneutics it must be understood within *Dasein's* facticity. In it, temporality appears as a fundamental element of understanding the horizon of being. At this point, we return to Heidegger's idea (1927/2009a, p. 422- 423), when he says:

In a first approach and in most cases, the being-in-the-world is understood from what it is concerned with. Improper understanding is projected to what is liable to occupation and performance, to what is urgent and inevitable in the business of daily chores. [...] Primarily, the presence does not come to itself in its most own and irremissible potentiality-for-being, but it is in occupying itself that the presence awaits itself, starting from what provides or refuses what it is occupies. [...] And only because in fact the presence awaits its potentiality-for-being, from what it is concerned with, can it wait and weave expectations.

It is clear, therefore, that such a way of existing, which is determined as production; it is part of the daily attitude that constitutes the *Dasein*. And the appropriation of this, with a view to fostering capital, in some way, supports the discourse that moves marketing about time management and control. Modern science and technique are only interested in entities in their possibility of calculation, organization, planning and predictability – the same targets that time management aims to achieve. Regarding the relationship between the so-called "good use or management" of time and productivity, we can understand, from Heidegger's thinking, that this is also a concept aligned with the daily attitude, in which everyone is immersed:

the daily occupation is understood from the potentiality-for-being that comes to him in a possible success or failure, relative to what he is concerned with. Improper understanding is projected to what is liable to occupation and performance, to what is urgent and inevitable in the business of daily chores (Heidegger, 1927/2009a, p. 423).

With regard to this objective relationship between the entities, therefore, Heidegger repeatedly emphasizes its "natural" character and even the necessity of its occurrence, taking into account the pragmatic foundation that involves our existence from an ontic point of view. He deals with this, exemplarily, in this passage, in addition to many others: "In the constitutive temporality of letting and doing together resides, in an essential way, a specific forgetting. So that, being 'lost in the instrumental world', one can 'really' get down to work, the one-self must forget" (Heidegger, 1927/2009a, p. 442).

However, the affective disposition of anguish, experienced in the experience of temporality, and which closely says the unbearable of "watching time go by", without "doing anything", seems to us to have been approached by the philosopher even more radically than the following mode:

Specifically, what anguish anguishes does not come across as something determined in an occupation. The threat does not come from what is at hand and from what is simply given, but, above all, precisely, that everything that is at hand and is simply given no longer "says" anything. It no longer establishes any conjuncture with the entity of the surrounding world. The world, in the context of which I exist, sank into insignificance [...] waiting for the occupation finds nothing else from which to understand itself (Heidegger, 1927/2009a, p. 429).

Thus, if, in a certain way, anguish man has *wasted* time for what he felt was unnecessary to have *done*, and/or for what was considered important or pleasant to *do* and which was not carried out; on the other hand, it also anguishes the present time and the future, due to the possibility of demanding its enjoyment:



what *to do now* so as not to foresee, *after*, that it has been lived in vain. This man wants, therefore, to support himself, in the present, of a future without discomfort - which he tries to obtain with the use of strategies that give him the maximum control and guarantees. It is what is perceived in marketing calls such as those mentioned above, which promise to teach you to control and “optimize” the time so that it does not run out.

Faced with this apparent paradox, which seems to us to be an impasse, the disturbing question seems to reside, primarily, according to Heidegger's thought, in the mismatch between calculating thinking and reflection, the urgency of measurement and control at the expense of meaning. The pertinence of the re-appropriation of meditative thinking is that it juxtaposes and observes everything, revealing, in each way of thinking, including the calculating one, its own character and specificity. The philosopher emphasizes, precisely for this reason, the permanent analysis of the implications of the supremacy of calculating thinking over the destiny of being, of the dangers of shallow thinking and devoid of reflexivity that prevails today. In this context, the time in which the historical process of being unfolds does not escape the obligation to be shaped into an object that must be planned, programmed, measured.

Paci, in his introduction to Heidegger's work *What is Metaphysics?*, Endorsed how crucial and urgent the theme is. According to him, Heidegger had the merit of insisting on the value of temporality as a structural foundation of existence:

Temporality is the ontological sense of our anxiety. Time is the primordial process with which existence comes out of itself, it is the ontological expression of anguish and the foundation of existence that comes out of itself and exists in it. It is in this pure temporality where existence is realized, where it is historicized. And this time is the original foundation (*Ursprüngliche Zeit*). (Paci, 2019, p. 14-15, p. 46)

The inseparable relationship between the meaning of all things and temporality is also made explicit in Casanova, who articulates the experience of crisis in the contemporary world with the phenomenon of experiencing time. He states that “if we were able to suppress for a single instant that it was the temporal presence of the world, nothing else would appear and it would no longer be possible to talk even about a radical indifference in relation to all things” (Casanova, 2013, p.12). The fact that time, separated from the original temporality of the *Dasein* is nothing, would indicate that we are co-responsible for, from our finitude, unveiling its meaning. Corroborating this assertion, Alweiss (2002, p. 122) points out that, by re-allocating the sense of time from finitude and not from eternity as a condition for the possibility of being, Heidegger radicalizes the notion of freedom and responsibility.

Sá (2003, p. 3), in turn, points out that forgetfulness represents the “inseparable counterpart of the characteristic acceleration of the exploration and control project that determines the contemporary world” and that it is necessary to “seek the roots of this happen in the historical dynamics of unveiling and veiling of meaning to which the human being is appropriate”. And Duarte (2010, p. 18) warns that this forgetfulness that distances man from the most proper sense of his being, for Heidegger, is not “an isolated event devoid of ethical and political implications for our daily existence”.

We credit the urgency of this reflection, therefore, to the knowledge of the implications that the continuous and daily expropriation of the sense of temporality can cause, compromising and or restricting the possibilities of a more complete and healthy existence. We are all, therefore, in the same way, in the midst of the dynamics of the constitution and preservation of the quality of human life, in the face of the imperious question that we must ask about man's impermissible commitment to himself and to the other. As social actors, this will be done as we pay attention to the psychological, political and ethical consequences that the premises underlying the proposal of “time management”, as they appear in the Era of Technique, reverberate.

Final considerations

According to the heideggerian perspective, we live in an era in which the technical view of life prevails. Such view is based on an ideal that ensures that everything can be submitted to the logic of control, production and efficiency. The “everything” in question seems to encompass even temporality, as such scientism proposes to think of time from the same parameters of accuracy and control used as a reference to treat any other product or object. This mode of relationship denounces the forgetfulness of the self and the understanding of how much is immersed in a fluid historicity that, not being subjugated to those same parameters, but, rather, opening up to a constant becoming, more authentic and free, gives meaning to time as a space of creation and existential project. To the detriment of such an experience, which favors the search for the ultimate meaning, what seems to be in force is a way of being trapped in the urgency of an automated and pre-determined permanent doing, which aims to meet only prescriptions based on impersonal daily life, dictated by agents regulators and technical contingencies for handling and controlling reality.

In this horizon, access to more specific, original and constituent meanings of the human (those that the there-being can unravel, freeing up the world as an opening space for the multiple possibilities of



being) becomes less and less likely. Ultimately, what is revealed in front of us, as the compulsory compliance with the time management prescription, dictated by the current way of life, is taken for granted is a fertile setting for physical and psychological illness, with deleterious and social breakdown in the community as a whole.

Despite criticisms of the procedures naturally used by science (among others, that of taking care of the entities based solely on their functionality, as would be the methodologies proposed for the control and subjugation of time, submitted to the purposes of the domain of technique), Heidegger often makes explicit (for example, in passages already cited by us, as in Heidegger, 1927/2009a, p. 442 and Heidegger, 1952/2006, p. 115) that the correlation between science and such practices is intrinsic, taking into account wear your objects and purposes. It postulates the legitimacy of what is set by the average daily life, including calculating thinking, which is extremely valuable in its context. What the philosopher intends not to let us forget is that this is only a possible way of unveiling history and that the danger of taking it as exclusive and superior is to secure him a definitive landlord, from which he can no longer be freed: a subservience in which there is no difference between the entity and the being.

Therefore, Heidegger's thinking allows us to pay attention to the situation in which, given the dictates of everyday life, we place ourselves in a repeated position of escape both from ourselves and from the other, too busy competing for the best podiums, with the greatest amount of achievements in the shortest possible time. Meanwhile, we restrict our possibilities of relating to temporality as the structural foundation of existence and with the other, on the same journey. Preserving in memory the effects of this technical situation, however, is already configured as a possible trigger for new reflections and perhaps as the dawn for freer modes of existence.

I cannot doubt the truth of that utterance which the greatest of poets
delivered with all the seeming of an oracle:
"The part of life we really live is small."
For all the rest of existence is not life, but merely time
Seneca, *On the shortness of life*

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