

Review of: "From transformations to the notion of time"

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This article offers an original approach to reading Heidegger on time and the possibility for teaching this material effectively. Cacier Hadad's unpacking of key terms in Heidegger like *ontic*, *ontological*, *existentiell*, and *existential* in the first part of the article and *care*, *attunement*, and *mood* (among other terms) later on is insightful and clear.

In between, Cacier Hadad gives an account of time in a chemical transformation that ties existential ontology to philosophy of science. Readers should be aware that this is not a definition of time nor is it an explanation of Heidegger on time; rather, it provides an experience of why thinking like Heidegger's is needed. Focusing on chemical reactions allows us to set aside our usual confusion of space and time when discussing physical change, but even so we remain "tangled up" in time as we try to understand it. Our temptation is to abstract ourselves from the concrete confusion regarding the experience of time to get a proper hold on it. For example, we turn to a conception of time as foundationally linear and a timeline made up of "infinitesimal time points, aligned next to each other"; this conception is "very important in science and its development," but it also requires that we "leave aside, forget, or not realize the ontological characteristics" or our usual experience of time. It seems Augustine was correct so long ago in pointing out how we feel satisfied with our knowledge of what time is until we are asked about it. And this is our existential temporal condition (we are "submerged in being"), not a failure of our critical ability. We have to describe time from the "inside" if we are not to deform time in our attempts at understanding it. Heidegger's language provides us with the critical categories to do this.

The author makes some questionable judgments relating to translation. Chief among these is using "being there" to translate *vorhanden* leaving the crucial Heideggerian term *Dasein* (literally "being there") to be translated as "ex-sistence." There is a precedent for this in the Spanish translations of Heidegger used by Cacier Hadad, but, while seemingly simpler, such a translation risks losing the conceptual challenge to our customary subject/object schema made by Heidegger. There also are "translation" issues involved in the author's writing in English which appear in surprising word-choices (for example, "immerse ourselves in the fiber of time" rather than the usual and appropriate "fabric of time") or in using archaic words like "violented" (which the *Oxford English Dictionary* states last appeared in print in the mid-1600s); these are not wrong or misleading but make reaching understanding more difficult.

In short, a helpful perspective on Heidegger and our temporal condition.