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## HEIDEGGER'S PERSPECTIVE ON ACADEMIC FREEDOM

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### Abstract

Martin Heidegger's lack of a systematic approach to philosophy of education has led many to believe he had little to offer on schooling and teaching. However, this assumption overlooks the implications of his fundamental ontology for academic freedom and education. Heidegger's ontological project, focusing on the investigation of Being, holds scattered implications for education. Integrating his insights reveals a Heideggerian perspective on educational philosophy, aiding the ontological investigation of human endeavour. Heidegger critiques modern academia's loss of authenticity due to technological enframing, advocating a return to questioning the essence of Being. He warns against the dominance of technological thinking in academic pursuits and emphasizes philosophy's role in critiquing scientific endeavours. He calls for a transformation in academia where philosophy guides scientific inquiry, restoring a sense of responsibility and fostering genuine thinking among students and professors. Ultimately, Heidegger's alternative vision advocates for a return to primordial questioning to safeguard the future of education and human understanding.

*Keywords: Martin Heidegger; Philosophy of Education; Academic Freedom; Technological Enframing; Authenticity*

### 1. Overview

Martin Heidegger did not provide a standardised curriculum in the philosophy of education at any specific location or time. Due to his failure to do so, numerous curriculum theorists and educational philosophers posit that his insights on education, schools, and teachers were limited. Our thesis is that the aforementioned conclusion lacks justification. Heidegger did not find academic freedom and education to be subjects of interest from the conventional perspective. Despite the individual's apparent disinterest in education and philosophical endeavours within the realm, their fundamental ontology prompts inquiries regarding the concept of academic freedom and the fundamental essence of education. Heidegger's subsequent starting point in 2010 was an ontological examination of Being, which involved the working out of an ontology and the destruction of the history of ontology. While a comprehensive analysis of Heidegger's perspectives on education from 2008–2010 is still lacking, it is feasible to adhere to his directive of exploring the next frontier of thought by examining the connection between his ontological project and education. This will facilitate a deeper understanding of the ramifications of education on human pursuits. This contributes to the continuous investigation into the nature of human activity and also plays a role in shaping a philosophy of education influenced by Heidegger.

#### 1.1. Synopsis of Heidegger

In order to fully comprehend Heidegger's theories, it is crucial to offer a concise overview of his background. According to Heidegger, the primary objective of philosophy is to engage in the interpretation of the essence of Being. To gain a comprehensive understanding of this essence, it is imperative to delve into Heidegger's conceptualization of Being (Heidegger, 2010; Philipse, 2021; Schürmann, 2020; Wiercinski, 2020). Heidegger (2009 & 2010) asserted that prior to the 19th century, the term "Being" had been defined in various manners, such as a living entity, existence, and a timeless continuum in which things are included. Ultimately, these definitions collectively establish Being as a concept that can be symbolised by a being. This does not align with Heidegger's (2010) definition of Being. The author posits that the notion of Being being the most universal and evident concept has been widely accepted throughout the entirety of metaphysical history, leading to its implicit recognition (Sider, 2020; Immaunel, 2021). Consequently, there has been a lack of inquiry into the essence of Being, resulting in a loss of comprehension. According to Heidegger (2010), this situation is referred to as "The Forgetting of Being".

To address this issue, it is imperative for philosophy to ascertain the significance of Being and reinstate it as the preeminent and readily apparent concept.

### 1.2. The concept of academic freedom

Heidegger (1977a) posits that the recollection of the implicit and explicit obligations associated with teaching and the academic vocation can be characterised as the unimpeded scholarly endeavour encompassing both mandatory and optional teaching. Heidegger (2009) asserts that the core principle of scientific investigation entails the examination of cognitive capacities within the confines of teaching methods and the attainment of knowledge. Scientific freedom refers to the inherent right to acquire knowledge in the pursuit of knowledge. Heidegger (1977a) seeks to distinguish between the notion of academic freedom of science and the alleged entitlement to freedom, with the intention of convincing the reader that the inherent essence of science is not lacking in values. This phenomenon is predominantly observed within the framework of scientists' ethical responsibility and offers a chance for a more profound understanding of their political involvement. The culmination of Heidegger's argument regarding academic freedom is situated within the framework of democracy, a concept that will be delved into in subsequent sections. Furthermore, Heidegger provides a definition of science as a mode of investigation that requires a thorough comprehension of the existing knowledge and no additional information (Fink, 2020; Braun & Clarke, 2022).

Heidegger (1977a) posits that academic freedom is grounded in two fundamental principles: the freedom to acquire knowledge and the freedom as a rightful entitlement. The importance of this differentiation resides in Heidegger's claim concerning the interaction and contradictory relationship between these two principles, which he regards as a pivotal element of the inherent and unimpeded essence of academic liberty. The notion of the freedom to acquire knowledge is commonly understood as the right to utilise one's cognitive abilities to construct conclusive statements about the entities under consideration (Heidegger, 1977a). It is imperative to temporarily halt the publication of the book in this particular situation. The concept of *lex fori*<sup>i</sup> has been proposed as a subject of interest, as it implies that willingness is essentially an intention directed towards something that can be further willed. This statement posits that science is a deficient corpus of knowledge, emphasising the possibility for additional investigation and cultivating a favourable association with particular domains and research areas. This viewpoint presents a contradiction to the notion of universal knowledge, which seeks to offer comprehensive assertions regarding the nature of existence. While Heidegger does not explicitly establish a direct connection between the freedom to acquire knowledge and any particular political system, it is evident that the principles of universal knowledge and science deviate from his conception of science as a method of investigation.

## 2. The Critique of Academic Freedom as Presented by Heidegger

According to Heidegger (1977a), the act of remembering the implicit and explicit responsibilities linked to teaching and the academic profession can be described as the unhindered scholarly pursuit that includes both obligatory and voluntary teaching. According to Heidegger (2009), the fundamental principle of scientific inquiry involves the exploration of cognitive abilities within the context of instructional approaches and the acquisition of knowledge. The concept of scientific freedom pertains to the fundamental entitlement to obtain knowledge in the quest for knowledge. Heidegger endeavours to differentiate between the concept of academic freedom in the realm of science and the purported entitlement to freedom, aiming to persuade the reader that the fundamental nature of science does not lack inherent values. The aforementioned phenomenon is primarily observed within the context of scientists' ethical obligations and presents an opportunity for a deeper comprehension of their political engagement. Heidegger's argument on academic freedom reaches its climax within the context of democracy, a concept that will be explored in the following sections. Moreover, Heidegger presents a conceptualization of science as a method of inquiry that necessitates a comprehensive understanding of pre-existing knowledge without the inclusion of supplementary information (Fink, 2020; Braun & Clarke, 2022).

According to Heidegger (1977a), the concept of academic freedom is based on two core principles: the freedom to obtain knowledge and the freedom as a legitimate entitlement. The significance of this distinction lies in Heidegger's assertion regarding the interplay and conflicting connection between these two principles, which he considers a crucial component of the fundamental and unobstructive nature of academic freedom. The concept of the freedom to acquire knowledge is widely recognised as the entitlement to employ one's cognitive capacities in order to formulate definitive assertions regarding the entities being examined. In this specific circumstance, it is crucial to temporarily suspend the publication of the book.

The proposition of *lex fori*<sup>3</sup> has garnered attention due to its implication that willingness is fundamentally an intention aimed at something that can be further willed. This assertion suggests that science is an inadequate body of knowledge, highlighting the potential for further exploration and fostering a positive correlation with specific fields and areas of research. This perspective poses a juxtaposition to the concept of universal knowledge, which aims to provide all-encompassing claims about the essence of existence. Although Heidegger (1977a) does not explicitly link the freedom to acquire knowledge to any specific political system, it is clear that the principles of universal knowledge and science differ from his understanding of science as a method of investigation.

### 2.1. The Potential Hazards of Technological Enframing

Heidegger (1977a) argues that the widespread presence of technology poses a potential danger, as it conceals the genuine purpose and inherent qualities of technology. The precise objectives and fundamental nature of technology remain ambiguous. Heidegger expounds upon the notion that it encompasses both a human undertaking and a means to attain a desired result. Therefore, the primary goal and fundamental nature is to utilise any available methods in order to attain the intended result. Heidegger argues that the cessation of this phenomenon is dependent on the occurrence of a power outage, as stated by Braver (2023) and Lofts (2023). The advent of a power outage would afford humanity a valuable occasion to engage in a critical analysis of the underlying essence of technology, as it would render technology ineffectual as a means to attain desired objectives. Eliminating the principle of causality would free us from the limitations imposed by particular methods in order to attain a desired result.

Jacobs (2021) asserts that Heidegger does not support the resurgence of a skilled craftsmanship culture or a movement resembling the Luddites. Instead, he promotes the acknowledgment of the inherent essence of technology, while emancipating it from the dominance of the established authority. This phenomenon would entail individuals embracing a unique perspective towards technology, whereby they abstain from actively engaging in its design and control. This would require a departure from our cognitive processes and the way in which we engage in decision-making. Heidegger posits that individuals have the capacity to emancipate themselves from the restrictive ramifications resulting from an erroneous application of volition and longing. This will necessitate the adoption of a resolute stance regarding the fundamental essence of technology and the active involvement with it, showcasing an unimpeded affiliation with it. An unrestricted relationship has the potential to empower individuals and serve as a catalyst for personal growth.

According to Lee (2020) and Chiodo (2023), if the fundamental objective of technology is to accomplish its goals without any obstacles, then the concern he emphasises is that the predetermined destiny of technology might be directing humanity towards a particular path. One could argue that the standing reserve serves as a guiding mechanism, as it is widely regarded as the most efficient approach to achieving our desired objectives. If this claim is valid, it can be deduced that technology exhibits a significant inclination towards the preservation of the standing reserve. Nevertheless, if the inherent essence of technology is genuinely a human pursuit, it is plausible that we could experience a transformation. This transition would necessitate a clear position on the fundamental objective of technology, a fundamental alteration in the fundamental essence of technology, namely the safeguarding of humanity and its interdependence with the Earth.

### 2.2. The Erosion of Genuineness in Academic Endeavours

The issue of authenticity assumes significance in modern research, which encompasses scientific (including philosophical) and historical investigation, as it is consistently shaped by the current perception, analysis, and influence of the world during the investigative process. The approach employed in this methodology is based on the previously mentioned paradigm of modern science, which places importance on the mathematical accuracy of statements and the world as a continuous source that can be analysed for causal relationships. Significant scholarly focus has been directed towards Heidegger's viewpoint in the present era, which is frequently perceived as losing its importance as a result of his choice to renounce his emeritus status at the University of Freiburg and instead embrace a more isolated way of life in the Black Forest. In this particular context, the works of Dostal (2022), Heidegger (as cited in Aho et al., 2024), Hopkins and De Santis (2023), and Steinweis et al. (2022) are referenced.

Heidegger (1977b) firmly claims that the modern university is trapped in the dangerous state of technology, and that its main function is to foster future technological progress. He laments, asserting that the sciences have also attained boundless potential. The individuals in question have yielded to the unimpeded proliferation and

<sup>3</sup> *Lex fori* is a Latin term that means "law of the forum". It refers to the law of the country or jurisdiction in which a legal dispute is being heard. The law of the forum governs all procedural matters as distinguished from substantive rights. It is a choice of law rule that provides that the law of the jurisdiction or venue in which a legal action is brought applies.

establishment of various research endeavours that prioritise self-promotion, rather than solely focusing on knowledge acquisition, in order to attain and accomplish objectives.

Heidegger (1977b) argues in "The Age of the World Picture" that the introduction of contemporary science and research methods has fundamentally transformed the nature of academic pursuits. Throughout history, the analysis of religious, craft, and metaphysical viewpoints regarding earthly phenomena has played a significant role in fostering a holistic comprehension of both the natural world and human existence. The methods used to determine truth and educate young people demonstrated a collective understanding of the world supported by the community. In modern times, the world is seen as a vast network of cause-and-effect connections that can be better understood by studying mathematical-physics. The application of technology in modern science has led to notable achievements in organising the world as a permanent reserve that can be further manipulated.

### **2.3. Ideology's Impact on Academic Freedom**

Heidegger (1977b) views academic freedom as a value inherent to truth, which includes both reservations and gratitude. Nevertheless, it is important to note that the author also acknowledges the influence of the prevailing philosophy of the time, specifically the liberal and humanistic principles that are widespread in Western society (Fuller, 2023; Huttunen & Kakkori, 2022; Resta, 2021). According to Heidegger (1977b), Western thought, which originated in the Ancient Greek era, has been shaped by humanism and has understood the idea of Being by considering the principles that govern existence in the world. The line of reasoning mentioned above has endured until the present day, as the Founding Fathers regarded academic freedom as a fundamental requirement for the achievement of civil rights.

According to Heidegger (1977b), the inclusion of academic freedom requires the existence of a particular type of freedom, specifically the entitlement to unimpeded interpretation (Macfarlane, 2024). This approach would facilitate the examination of fundamental possibilities for human existence and provide a comparison or, at the very least, a comprehension of the dominant ideology. According to Aboueldahab and Quddus (2020), Heidegger posited that contemporary technological thought engendered a challenge to the concept of free interpretation, as it portrayed all entities as immutable resources subject to the governance of system-based theory. This action did not involve a purposeful attack on autonomous interpretations, but rather a conversion of forgetfulness into the inherent essence of technology. The crisis was alleviated from its impact on humanity and portrayed as an event necessitating intervention through the process of technological enframing.

This phenomenon has the potential to result in forgetfulness, which in turn can worsen the erosion of factual information and contribute to a distorted understanding. According to Hui and Lemmens (2021), Heidegger utilises the metaphor of a machine to illustrate the comparability of all entities that possess quantifiable utility. He also highlights how a functional theory of concepts can enable a transparent and unambiguous exchange of information. He suggested that while this does not directly endanger unrestricted interpretations, it triggers a significant change in the intellectual environment that would raise all sciences to the same level as modern mathematical reasoning and restrict the humanities to a strictly calculative hierarchy (Eilenberger, 2021).

### **3. The Alternative Vision of Heidegger**

Based on this understanding, it would be inappropriate to explore the historical analysis of various interpretations of existence, as this investigation lacks thematic relevance for the general public. The examination of the projection and potential of "history" as a means of comprehending one's own era is the only indirect approach to conducting the debate. In the mid-1930s, Heidegger maintained the perspective that philosophy should undertake a more audacious and transformative trajectory by reevaluating the fundamental inquiries pertaining to its essence and our being. According to Dahlstrom (2020), Schürmann (2020), Braver (2023), Nir (2020), and Arnold (2022), the individual in question espoused the rejection of any pretence in scientific investigation, and instead embraced a more instinctual form of cognition that draws its fundamental nature from poetry and myth.

Vogt and Weber (2020) argue that Heidegger proposed the necessity of a transformative spiritual revolution within the academic community in order to restore the sciences' inherent self-awareness and propel philosophy towards a new trajectory. Given his pessimistic depiction of World War II and its aftermath, the remaining goal remains a prescriptive endeavour for the upcoming global era. The criticism of modern science by Heidegger can be attributed to an alternative interpretation of the most significant and valuable approach to investigation, rather than being rooted in irrational opposition to science. The relationship between philosophy and positive science has experienced substantial changes over the course of history. However, philosophy has consistently upheld its position as the scientific examination of the fundamental assumptions of the sciences across all time periods (Matthews, 2022; Schliesser, 2022). The field of philosophy seeks to clarify and evaluate the various and unique methods by which individuals interpret and understand the nature and operation of their world.

The responsibility of clarifying the interpretations of a specific time period can only be carried out by the dominant "philosophy" of that time period. Therefore, it is imperative to possess a thorough understanding and consciousness of the various fields of study, taking into account their historical significance (Gyollai, 2020). Heidegger argues that there has been a lack of attention given to this particular aspect since the onset of the preceding century. With the increasing prominence and success of natural science, there has been a shift in the perspective of individuals engaged in scientific endeavours. This perspective views philosophy as an epiphenomenal entity that lacks inherent content (Benton & Craib, 2023; Leiss, 2023; Ferngren, 2022).

### **3.1. Focusing on Philosophical Investigation rather than Specialisation**

The inquiry regarding the importance of "Being is not exclusively a voluntary philosophical imperative" (Philipse, 2021) is reiterated, highlighting its role as a subject that periodically and inevitably shapes the collective Dasein of a society (Heidegger, 2010). In the present age of predetermined fate, the Dasein endures, along with the potential for a final decline and the sole chance for a potential rejuvenation. The realisation of this possibility can be achieved through the alteration of the decision-making processes that have a profound impact on the fundamental essence of a historical society (Heidegger, 2010).

The prevailing belief is that philosophy is of lesser importance compared to the sciences. Conducting an in-depth exploration of these domains, acquiring a deeper comprehension of human nature and the global context, and clarifying the underlying essence of these phenomena would undeniably enhance our endeavours in those respective fields. Heidegger posits a comprehensive theoretical transformation by advocating for the amalgamation of scientific inquiry and philosophical inquiry. The author argues that a significant change in emphasis, particularly in the exploration of the essence of existence, is necessary to reinstate our equilibrium and prevent the imminent era of darkness that he foresaw (Zha, 2022; Philipse, 2021; Kinkaid, 2022; Heidegger, 2024; Okrent, 2020).

Heidegger (2024) initiates by articulating authentic apprehension regarding the prospective trajectory of the university. Unless there is a substantial realisation in the present era regarding the necessity for more profound investigation, the individual posits that universities' conventional functions as guardians of culture will progressively decline and ultimately cease. Universities face a substantial challenge due to the influence of the scientific movement. The driving force behind this movement is not solely driven by a longing for technological and economic progress, but also by a growing fixation on technology and its objectives. Consequently, the advancement of the sciences is occurring without a genuine comprehension of the world and the existence of humanity, and certainly without consideration for philosophical viewpoints.

### **3.2. Revisiting the Fundamental Nature of Existence**

According to Heidegger, the distinction between internet perception and book learning can be understood as a paradigm shift resulting from the production of potato concentrates. Contemporary advancements in food production technology have resulted in the consolidation of essential nutrients within a package containing synthetic additives. Conversely, the potato requires fertile soil and nourishment in order to flourish. The transformation entails a transition from genuine earth-derived sustenance to the production and processing of goods. In a similar vein, contemporary academic technology effectively handles large volumes of data. The information is imparted and acquired, but only a privileged few are able to cultivate insight. The primary objective of this information is to cultivate students who are well-prepared for the labour market, with the information serving as a mere instrument to achieve this goal (Guerrero-Dib et al., 2020; McGunagle & Zizka, 2020).

Students and academic endeavours should aim to foster a more profound comprehension of humanity in a genuine manner, akin to the cultivation of potatoes for sustenance. This involves providing the mind with the authentic understanding of human nature and acquiring profound understanding of the fundamental essence of existence. Contemporary academia has neglected the "humanities" in its pedagogical and educational approaches, and has embraced outdated methodologies and objectives. According to Heidegger, philosophy assumes a pivotal role in the restoration of the fundamental nature of existence that has been lost.

### **3.3. Fostering a Sense of Accountability in Higher Education**

The establishment of clear and comprehensive definitions for the positions of lecturer, student, or professor within a university is crucial in cultivating a conscientious and intellectually involved community. Teaching has experienced a decline in importance in modern society and has been replaced by a focus on professional careers. The occupation of lecturer or professor is not widely accepted as a lifelong dedication, and even fewer individuals possess a thorough comprehension of the duties associated with these roles. Examining these rankings requires the application of analytical reasoning, which in turn necessitates a sincere inquisitiveness to reveal these

possibilities. According to Heidegger (2009), the matter under consideration extends beyond the mere identification of appropriate candidates for teaching roles, but rather focuses on the restoration of the position itself. Nevertheless, the reinstatement of one's position is dependent on the development of self-awareness concerning the behaviours exhibited by individuals in their capacities as educators. The attainment of self-awareness is contingent upon the application of critical thinking, as evidenced by the works of Szkudlarek (2022), Barnett (2022), Koskinen et al. (2024), Griffiths (2023), and Miller (2021).

According to Heidegger, the student can be metaphorically compared to an individual who has experienced a fracture in their leg. He is alluding to the insufficiency of knowledge among the average student regarding genuine exploration of existence and their lack of awareness regarding the experience of living in a life devoid of authenticity. The student receives instruction from a professor who demonstrates a deficiency in cultivating critical thinking skills in the student. The professor's primary emphasis lies in the delivery of lectures, with no inclination towards engaging in supplementary activities. Hence, the student has a tendency to depend on the practice of taking notes repeatedly (Ferdig & Kosko, 2020; Yau et al., 2023). The repetitive pattern observed in this cycle can be ascribed to the shared accountability of both the student and the professor. The student demonstrates a restricted propensity for continued involvement as a result of insufficient exposure to authentic critical thinking, combined with the professor's exclusive emphasis on directing the student towards a familiar and contrived lifestyle. The continuation of intellectual investigation is constantly in danger of becoming outdated, and it is the responsibility of both teachers and students to cultivate a feeling of individual responsibility in the domain of academic teaching and learning (Stengel, 2023; Farinde-Wu et al., 2023; Feigenbaum, 2024). This objective can only be accomplished if both parties possess a comprehensive understanding of the nature of cognition and are receptive to seeking further advantages from the cognitive process. In the absence of understanding, it becomes unfeasible to furnish a reply to the query.

#### **4. Conclusion**

The present article offers a thorough examination of the influence exerted by existential analysis, the totalitarian mindset, and the forces of globalisation on the university. According to Weller (2011), each person plays a crucial role in shaping the university's adherence to academic freedom, thereby impacting its standing as a purveyor of unadulterated truth. Nevertheless, the combined effects of these influences have led to a significant shift in the university's self-perception as an establishment. The university has undergone a transformation into an institution committed to fostering and enhancing the skills and abilities of highly skilled intellectual professionals. To achieve this goal, it is crucial to effectively utilise both current and emerging technology. Additionally, it is important to regularly assess the global market to determine the necessary skills and identify any that may have become obsolete. The assessment of research and teaching endeavours will be predicated upon the aim of optimising financial profitability.

The assessment of value and excellence will depend on its usefulness in the context of technological advancements in both the natural and social domains. The determination of truth will rely on empirical knowledge, thereby obviating the necessity to delve into the enigmatic dimensions of truth. The entirety of this process occurs on a broad European or global scale. In this context, the idea that the university functions as a platform for individuals to freely express themselves and exchange ideas between teachers and students has become a sentimental and antiquated concept. The phenomenon of transformation in the fundamental nature of things is not regrettable nor something to be resisted, as it is an inherent aspect of their inherent characteristics. Nevertheless, if the aforementioned explanation of academic freedom is correct, then the essential essence of the university is compromised, and the academic is in jeopardy of losing their primary institution.

##### **4.1. A Critical Reassessment of the Concept of Academic Freedom**

Heidegger posits that academic freedom encompasses a realm that offers lucidity to students and researchers at distinct stages of accomplishment. This definition sets forth a criterion for assessing the efficacy or inefficacy of academic freedom within specific scientific domains. This criterion holds great importance in the context of modern higher education and scientific affairs, as evidenced by the progress made in these fields. This implies that the threshold can only be met when the scientific community has achieved a comprehensive understanding and distinction regarding their subjects and methodologies. In recent years, there has been a notable increase in the importance of assessing the global social value of various research sciences. The assessment often involves a societal responsibility towards the scientist, their research, and the scientific community to which they belong. It often leads to societal requirements for research that is centred around specific goals or the rejection of research that is considered risky or insignificant.

The analysis of Heidegger's perspective on academic freedom carries significant significance within the historical and political context of Europe in the twentieth century. It highlights the problem of political manipulation or the subordination of science to specific objectives and interests. The existing research findings are pertinent in ascertaining the fundamental nature of science and any potential alterations in the concept of science. According to Wong et al. (2020), Chankseliani et al. (2021), and Oswin (2020), the concept of academic freedom is rooted in the fundamental characteristics of the sciences and the scientist. It is not a distinct entitlement or advantage, but rather a vast expanse that is accessible to students and researchers at varying levels of achievement.

This presents a chance for philosophy to comprehend and analyse the fundamental aspects of these sciences, as well as the current and future demands of the sciences. In Heidegger's philosophy, the conflict between modern universities and sciences can be interpreted as the universities' endeavour to establish proof or refutability, drawing from the ancient tradition of philosophy. The primary objective of scientific research is to determine its fundamental essence. The shift in focus has involved a distinction between different types of knowledge and the pursuit of knowledge, ultimately leading to the modern understanding of science.

#### 4.2. Future Implications of Higher Education

To successfully diverge from the previously mentioned path, it is crucial for the individuals within the organisation to foster an intrinsic motivation that enables them to engage in transformative initiatives. Heidegger (2009) asserts that the university's success hinges on the future generation of scholars, as faculty members serve as both the bedrock and the future of the institution. This suggests that modern students, even though they are moving into a university setting that does not currently align with the mentioned goals, should strive to maintain the true nature of higher education in their future positions. In the event of such an occurrence, there is still a significant distance to traverse. Nevertheless, Heidegger's viewpoints on academic freedom indicate that the possibility of a resurgence in authentic higher education remains feasible.

Modern universities place a high importance on acquiring qualifications and preparing students for specific careers. While some individuals may interpret this as a positive development in education as a whole, Heidegger (2009) argues that it hinders the acquisition of genuine knowledge by reducing all knowledge to mere instrumental knowledge. The reassessment of technology's prioritisation will also be necessary. Although it is indeed true that the incorporation of technology in the realm of sciences has significantly advanced research to unparalleled levels of investigation, Heidegger contends that the widespread presence of contemporary technology requires a continuous endeavour to avert its imposition of the identical framework on knowledge and the prevailing influence it currently wields over the global university.

This article aims to present a succinct overview of the potential future prospects for higher education, taking into account the university's alignment with contemporary technology and its associated business and industry. The ongoing conversation suggests that authentic academic freedom cannot thrive in a university environment that places a higher emphasis on business and technology. The university must prioritise the pursuit of scholarly research and effective pedagogy in order to achieve a state of academic freedom. This would involve a return to the Humboldtian university model, which is defined by the combination of research and teaching, and the acknowledgment that knowledge should be used for educational purposes.

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