

THE BECOMING OF HEIDEGGER'S TRUTH  
SCIENCE AND TECHNOLOGY IN  
PHILIPPINE TERTIARY  
EDUCATION

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A Thesis Proposal

Presented to the

Philosophy Faculty of the  
College of Arts and Sciences

University of San Carlos

Cebu City


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In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Philosophy

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By  
  
Reynaldo Y. Rivera


October 3, 2003

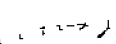
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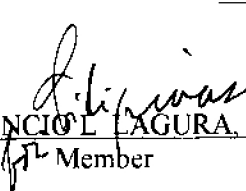
This Thesis entitled "THE BECOMING OF HEIDEGGER'S TRUTH SCIENCE AND TECHNOLOGY IN PHILIPPINE TERTIARY EDUCATION" prepared and submitted by REYNALDO Y RIVERA in partial fulfillment of the requirements for the degree of MASTER OF ARTS IN PHILOSOPHY has been examined and is recommended for acceptance and approval for ORAL EXAMINATION

THESIS COMMITTEE

  
REV FR HEINZ KULUKE, S V D Ph D  
Adviser

  
AMOSAL VELEZ, Ph D  
Member

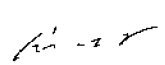
  
ANTONIO P DILUVIO, M A  
Member

  
REV FR FLORENCIO L LAGURA, S V D Ph D  
Member


PANEL OF EXAMINERS

Approved by the Committee on Oral Examination with the grade of PASSED

  
ANTONIO P DILUVIO, M A  
Chairman


  
AMOSAL VELEZ, Ph D  
Member

  
RYAN C URBANO, M A  
Member

  
REV FR HEINZ KULUKE, S V D Ph D  
Adviser

Accepted and approved in partial fulfillment of the requirements for the degree of MASTER OF ARTS in PHILOSOPHY

Comprehensive Examination PASSED March 28-29 2003

  
CLARITA C FILIPINAS, Ph D  
Associate Dean Graduate School

Date of Oral Examination October 3, 2003

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## ACKNOWLEDGMENT

Everything changes!

After this education in philosophy at the University of San Carlos [USC] in Cebu City, this student's academic-career-path will never be the same again. His academic life will be different with a career-path-comportment attuned to the "Thinking of Being."

In this thesis, the author understands and interprets the existing science and technology in the areas of research and instruction of Philippine Tertiary Education in the light of Heidegger's doctrine of Truth. He hopes and wishes that he succeeds in the deconstruction of this technicity into what Heidegger calls "real education" that is grounded in the "essence of truth," restoring the nature of man and woman as meditative beings.

For this academic-turning-over, the author is deeply indebted to Rev. Fr. Heinz Kuluke, SVD, Ph.D. for his generous and unfailing academic support, nurturing him in the ideas of Heidegger, leading him to the light of Being, giving him free access to his wealth of library collections and photocopying these rare volumes of English translations from the original sources, including secondary sources — Heidegger, Gadamer, Habermas and Nietzsche — which make this thesis possible, coaching him, reviewing, and correcting his thesis-draft until its final form. Fr. Heinz, thank you very much!

He also acknowledges with much appreciation the late Virginia L. Jayme, Ph.D. for designing his program of study at USC, Rev. Fr. Florencio L. Lagura, SVD, Ph.D. for encouraging him to study and finish his post-graduate work at USC, and Prof. Antonio "Boy" Diluvio for his warm accommodation, enriching thesis inputs, and persistent academic advice for him to finish within the time frame of his academic program. Thank you "Sir Boy!"

The researcher also wishes to thank the other members of the Thesis Examination Committee: Dr. Amosa L. Velez and Prof. Ryan C. Urbano for their genuine questions and comments that give him impulses to continue living a life in ideas to enrich this deconstruction project.

This researcher owes a debt of gratitude to Silliman University, President Agustin A. Pulido for releasing him as University Registrar and Admissions Officer for his post-graduate work at USC, former VPAA Betty C. Abregana for setting aside funds for this study, former VP Roberto D. Montebon (now Silliman Medical Center President) for offering the COE-CRM fund allocation for his post-graduate work, Dr. Christopher C. Ablan — SU-UB Program Coordinator — for the budget supplement for his post-graduate studies at USC, VPAA Everett L. Mendoza, FADECO Chair Ma. Terisita Sy-Sinda and the Faculty Development Committee members for approving his study leave with pay plus benefits, Dr. Earl Jude Paul L. Cleope, CAS

PREFACE  
OF  
THE  
LIFE  
OF  
REYNALDO Y RIVERA

Dean Carlos Magtolis, Jr , colleagues and friends in the History and Political Science Department, in the Philosophy Department, in the College of Arts and Sciences, in the College of Business Administration, in the Divinity School, and in the School of Computer Science and Technology for endorsing his post-graduate studies

He is also deeply indebted to his colleagues in the Office of Registrar and Admissions for their kind understanding that he has to leave his post to pursue his post-graduate-work at USC in order to upgrade his competence in teaching to which he loves most Thank you very much for your excellent support and for keeping the Office stay afloat

For the free air-conditioned dwelling in the Visayas Community Medical Center Administrator's home, where this researcher dwells in comfort while doing his academic work at the University of San Carlos in Cebu City, he is deeply indebted to Silliman University Trustee and VCMC Hospital Administrator Madison Villavito and his wife Fita for their generosity and for which no word of thanks can truly repay them The researcher is also grateful to the CENDET management and staff for extending him another home in Cebu City for his graduate work

For efficiently handling the cash advances and liquidation papers for this study, the researcher extends his gratitude to Semper Ege of the VPAA Office

The researcher also owes much gratitude to Instruction Director Betsy Joy B Tan, Ph D who serves as external reader and critic for this research in the areas of research, instruction and curriculum designing, to former Multi-media Director Rosalinda R Diao, Ph D who serves not only as external reader and critic but also for coaching him in some techniques of literary exposition for this research, to Prof Girlie Barrera for educating the researcher on some aspects of Chemistry, particularly on such notions as "precision" and "accuracy" in experiment and laboratory work as well as for alerting this student that outside of what has been computed with much precision and high accuracy, there is still something unknown that is yet to be known, to Janet Estacion, Ph D for insights in Biology curriculum construction and for persistently pushing this researcher to start his post-graduate work, to former VP for Finance and Administration Cleonico Y Fontelo and Atty Gloria G Futalan for educating him on financial ratios, feasibility study making and investment plan designing

The researcher is very much grateful to his wife Esther and children Shiela Rae, Karina Mae and Khristian Rei for perking up his spirit when he is most in need

The researcher is finally grateful to GOD the Sustainer of life for making this academic endeavor a reality!

REYNALDO Y RIVERA

## THESIS ABSTRACT

### Statement of the Problem

This research deconstructs science and technology in the areas of research and instruction in Philippine Tertiary Education. The guide to this deconstruction is Martin Heidegger's philosophy of Being and Truth. Being is Heidegger's way of coping with the flux and its unconcealment from intractable hiding is Truth. In Greek, Truth as unconcealment of Being is *alētheia*.

### Methodology

This paper adopts both textual and descriptive analysis. Descriptive analysis is employed in accounting for the state of Philippine Tertiary Education as the basis for deconstruction. Textual analysis is used to study Heidegger's essence of Truth and philosophy of "real education."

To Heidegger, Truth is never logical or economic or practical. It is the something that opens to man's knowing, adequately measures the phenomenal representation of reality in man's consciousness. Truth as unconcealment of Being is identical with reality *as such*. And this Truth is possible because man as human *Dasein* is thrown into the world that provides him with the opportunities to actively relate with things and beings around him. This intimate relationship with reality permits man to penetrate the world as the shepherd of Being to get its meaning. In the light of Being, man's academic activities, i.e., research and instruction, are able to understand the coming to presence of Being in its original self-showing from the "base and stubborn hiding."

But since concealment of Being is un-Truth, then what is un-Truth is derived from Truth. Hence, Truth and un-Truth are one and the same, representing what Heidegger formulates as Being and Nothingness. The un-Truth — the concealed Being — is the source of man's errancy and this errancy, i.e., the superficial error, can be overcome only by asking the question concerning Being, free from any conceptual forms that make man unfree to experience with what is opened up in the open region. Freedom from what is opened up is to let beings be the beings they are and to "let what shows itself be seen from itself." Letting beings be therefore, is freedom and freedom actually fulfills the essence of Truth. The essence of Truth is nothing but the disclosure of the meaning of Being.

To Heidegger, the essence of Truth is the ground of "real education." For Heidegger then "real education" removes human beings, i.e., students and teachers, from the region where they first encounter Being to the realm where being appears. The process starts from the encountering with things, transforming them and then accustoming them to the light of the "sun" enlightenment where Being appears.

## Findings: Truth and Being in Education

This deconstruction however, commences with the state of Philippine Tertiary Education as a colonial entity that displaces the native language from the mainstream of education. The use of the English language technologizes research and instruction, making education an agency of narrow multilateral partisan interests to produce graduates suited to the differentiated functions of commerce and trade.

Moreover, research and instruction have become heavily conceptual, connecting theory and facts as well as calculative and numerical in responding to the demands for scientific precision and exactness of language in understanding the world. Exactness then consigns Being or reality into oblivion.

Allowing Philippine education to overcome its fetters of technicity means attuning research and instruction towards the question concerning Being. But this comportment towards Being demands teacher retraining — for teaching is an endeavor that goes to the abyss of what is there to know about what one has already learned. It also requires a formulation of a strong liberal arts education that is grounded on the question concerning Being. Thus, part of this effort to liberate Philippine Tertiary Education from the cave of technicity and calculation is the teaching of language as the actuality of thought that reveals Being — for language, according to Heidegger, is the "house of Being."

## Recommendations

For a meaningful edification, Philippine Tertiary Education must transform to become the guardian of the "realm where beings appear," the bearer of "the movement of passage out of the cave (of ignorance) into the daylight."

As guardian of the realm of enlightenment, research and instruction in all practicum and laboratory work must be dedicated to the uncovering of the "whatness" or the "eventness" of a phenomenon: what is my specimen? And why is it? or "why are there essents rather than nothing?" These are appropriate questions even in the natural sciences because beyond "essents" are not nothing but something that makes sense. And this question concerning being and nothingness are substantiated in Bohr's "principle of complementarity" and Heisenberg's "uncertainty principle."

Finally, due to the aggressive intrusion of science and technology in Philippine education, students of philosophy are invited as well as encouraged to embark on an in-depth study concerning science and technology in both basic and tertiary education research and instruction, in the light of Truth and Being as developed by other thinkers, to provide education planners with a broad and comprehensive knowledge as basis for deconstruction that cultivates total thinking in the furrows of enlightenment. Future researchers are also invited to challenge the presuppositions and the positions taken by this research.

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## Chapter 1

### INTRODUCTION

This study inquires into the areas of research and instruction in Science and Technology in Philippine Tertiary Education in the light of Heidegger's Being and Truth. Truth is the disclosure of Being. If the unconcealment of Being is Truth, then Truth is the revealed Being. In this context, what must "real education" be in the search for Truth?

#### REAL EDUCATION IN SEARCH FOR TRUTH

In the age of science and technology, Philippine Tertiary Education is highly empirical, heavily calculative, and increasingly conceptual in understanding the world. In such an approach to learning, the world is treated as an object of conceptual analysis rather than describe it as Being revealing Truth. This orientation to education does not seek the Truth beyond forms. It seeks the Truth that arises from the correspondence between theory and facts. If real education seeks the Truth beyond conceptual forms then calculative education provides reasons for its deconstruction towards an education that is rooted in the essence of Truth.

#### **Rationale of the Study**

In his "Letter on Humanism," Martin Heidegger anchors his idea of "the original ethics" on Heraclitus' assertion saying that 'The (familiar) abode for man is