

Moral Culture in Kant's *On Education* (1803): Implications and Antitheses

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Abstract

The Philippines has been inundated with socio-political issues that impede people's desire for the country's uninterrupted progress. These issues may be complex but their antidote is contrarily simple. An answer is found in Immanuel Kant's thought on moral culture which pertains to three essential features, namely: obedience, truthfulness, and sociableness. This qualitative research focuses on the fundamental ideas in the section on moral culture in Kant's On Education. As my contribution to the fund of knowledge, I proceed by establishing the implications and antitheses of the three features of Kant's moral culture. A discussion on obedience differentiates its two kinds: absolute and voluntary. Absolute obedience is the result of compulsion by a command, while voluntary obedience is the result of confidence by a reasonable will. It is impossible to think of character formation without also thinking of truthfulness. Kant asserts that a man who tells lies has no character. Sociableness emphasizes on the importance of building relationships and friendships. The researcher contends that these three features of moral culture have corresponding antitheses: violation of laws of the land for obedience; lying and dishonesty (highest form is corruption in politics) for truthfulness; and human rights violation (highest form is war) for sociableness. Finally, these features are imperative in forging peace and social order which usher to a kind of development that people aspire.

KEYWORDS: *philosophy, Immanuel Kant, On Education, moral culture, qualitative research*

1.0 INTRODUCTION

The Philippines has been inundated with socio-political issues that impede people's desire for the country's uninterrupted progress. These issues include but are not limited to the following: drug trafficking, commercial and illegal logging, violation of election laws, corruption in government, tax evasion, human trafficking, extra-judicial killings, terrorism, and insurgency. These issues impede the Philippines from moving

forward. These issues may be complex in nature but their antidote is contrarily simple. A good deal of answer is found in Immanuel Kant's thought on moral culture which pertains to three essential features, namely: obedience, truthfulness, and sociableness.

This paper purely focuses on the fundamental ideas in the section on moral culture in Kant's *On Education* (*Über Pädagogik*, 1803, translated by Churton). All the succeeding citations from the

work of Kant 1803 are based on the translation of Churton 1990). Emphasis must be given in the fact that though the said work makes constant reference to children as its subject, it however does not mean that non-children are excluded or exempted from adhering to the moral principles contained therein.

One principal idea in this section is its emphasis on teaching the 'whyness' in doing an act rather than simply doing it based on command or order. The ultimate goal of moral training is to perform actions based on one's realization of the goodness of the act itself and not on

mere persuasion from others. A discussion on obedience, as the first essential feature of character formation, differentiates its two kinds, namely, absolute and voluntary. It is further argued that it is impossible to think of character formation without also thinking of truthfulness, hence the second feature of the said formation. Kant asserts that a man who tells lies has no character, and if he has any good in him it is merely the result of a certain kind of temperament. Sociableness, the third feature in character formation, emphasizes on the importance of building relationships and friendships with others.

2.0 FRAMEWORK

Below is the diagram showing the whole framework of this present undertaking.

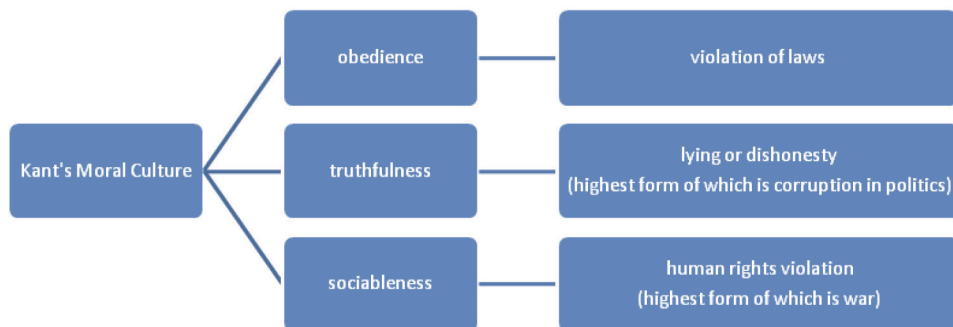


Figure 1. Schematic Diagram of the Framework of this Study

As the diagram above shows, this study provides an elaborate discussion on Kant's thought on moral culture which basically refers to the three essential features, namely: obedience, truthfulness, and sociableness. The implications and antitheses of these features are further presented in this study. These features are essential in establishing social order and world peace. The researcher argues that once not strictly observed or religiously followed, these features will lead to their antitheses, namely: violation of laws, lying or dishonesty, and human

rights violation, respectively. After all "the idea of a moral world had objective reality, not as referring to an object of intelligible intuition (which we cannot even conceive), but as referring to the sensible world, conceived as an object of pure reason in its practical employment..." (Kant, 1781). We can practically establish a moral world by following the three essential features of Kant's concept of moral culture and altogether avoid their antitheses.

3.0 OBJECTIVES

This qualitative study aims to: 1) elucidate on the implications of the three essential features in Kant's concept of moral culture; 2) expose the corresponding antitheses of these three features based on the author's view; and 3) establish that these features are the necessary requisites in forging peace and social order in all spheres: local, national and global, which usher to a kind of development that we aspire as a human race.

4.0 METHODOLOGY

This is a qualitative research which focuses on Kant's thought on moral culture. One of his magnum opus, which is the *Über Pädagogik* (On Education 1803), is utilized as the central locus of this study. A pure Kantian lens is thus used to analyze the three essential features of moral culture. As his contribution to the fund of knowledge, the researcher infers that these features have their corresponding antitheses.

5.0 BACKGROUND

Kant's *On Education* (1803) is an accumulation of notes on education and pedagogics. "A number of thematically relevant questions do arise to which answers may be found in the text itself: What is education? For whom is education directed? How can education, which leads to enlightened reason as a source of peace, be imparted or received?" (Kant, 1993). The major idea in the book is that education is imperative for the development of mankind.

Kant divides education into two, namely: physical and practical. He also elaborately discussed the following major topics: instruction (culture), cultivation of the mind, and moral culture. This paper primarily investigates on the nature of moral

culture in Kant's philosophy wherein he discussed the three principal features in the formation of a child's character, namely: obedience, truthfulness, and sociableness.

6.0 DISCUSSION

A. Kant's Moral Culture and its Implications

What should be given emphasis is not the reward (for doing good) nor the punishment (for doing bad) but rather the very reason why one should do or avoid doing something. This practice surely poses a great challenge on the part of parents and teachers since it is difficult to realize (Kant, 1803). In the Philippines, "good behavior and achievements... are reinforced by praise, special privileges, and material rewards" (Go, 1993). It is imperative that we gradually debunk the traditional concept of reward and punishment for this does not train a child to be authentically ethical.

Most if not all of the time, man associates moral training with discipline. The common ways of disciplining a child is revealed in these statements: do not be absent in classes, do not cheat, do not steal, do not smoke, do not kill, etc. These and many other similar ways of training a child are however inadequate because they simply prevent evil habits and not really teach the child to learn the 'why' of the act or why in the very first place he should do this and avoid that (Kant, 1803). In other words, the principle of the action itself should serve as the motivating factor why one ought to do something and avoid another.

The notion of having the principle of the action itself as the ultimate motivation in doing something becomes more imperative especially when we "redirect the question 'what is man?' away from defining man in terms of what he is,

and towards defining him in terms of what he does..." (Cohen, 2008). Following the pragmatic turn operated by Kant's anthropology, Cohen claims that "the question 'what is man?' should be replaced by the question 'what can man make of himself?': an enquiry into meaning thus being substituted for an enquiry about essence" (2008).

Moral training aims at teaching what is right and wrong. Since morality cannot be equated with discipline, we cannot use punishment as our tool for the formation of character which is the objective of moral education (Kant, 1803). "Character consists in readiness to act in accordance with 'maxims.' At first they are school 'maxims,' and later 'maxims' of mankind" (Kant, 1803). This implies that school could be a great agent in imparting maxims to children.

As a child, one does something good not because one is convinced about the goodness of the action itself, but because parents and/or guardians tell him so. Through this, habits are formed. Later on in life, the child goes beyond habits and should be able to own these rules;

hence, the maxims (Kant, 1803). Rules and the strict adherence to them are important in the formation of the character of children. For example, there must be a proper time for everything like sleep, work and leisure. In no circumstances should these be shortened nor lengthened (Kant, 1803).

The aim of 21st century education ought to be moral education and Kantian ideas on education must be incorporated in the curriculum to achieve the desired results (Foroushani et al., 2012). Ultimately then, education is essentially moral education. Any educational system that does not equate education with ethics or moral formation is no sense at all. Specifically, it should emphasize the inculcation of obedience, truthfulness, and sociableness.

1. Obedience

Obedience, the first essential feature in the formation of character, is of two kinds, namely: absolute and voluntary. The former arises out of compulsion, while the latter out of confidence (Kant 1803, trans. by Churton 1990). To understand this idea better, an illustration is presented here:

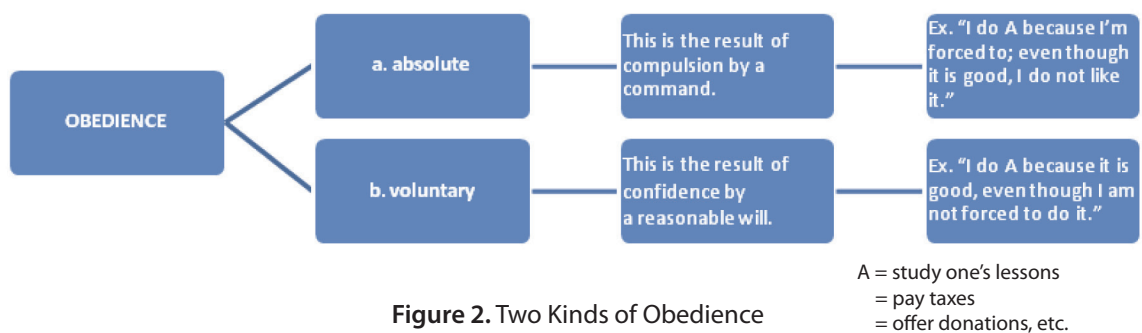


Figure 2. Two Kinds of Obedience

Once children have imbibed the value of voluntary obedience, we are assured that they will become good citizens in the future because fulfilling the laws would surely not be an issue for them (Kant, 1803). A good citizen is determined

no more than by the ability of a person to strictly adhere to laws as a result of confidence by a reasonable will – to do the things that every citizen ought to do and not to do the things that every citizen ought not to do. If a citizen does exactly

the opposite – doing things that he ought not to do and not doing things that he ought to do – then chaos and turmoil will consequently engulf humanity.

Doing things out of inclination is good but doing things out of duty is far better (Kant, 1803). The idea of inclination is based on emotion which is very fleeting. Now, the performance of a good deed cannot just be based on inclination, for even if your interest to do it is gone, the moral act remains what it is regardless of how you feel towards it. With the idea of duty, even if you are not inclined or not interested to do a moral act, since you are bound by duty, you must really do it.

The idea of duty would perfect one's idea of obedience. Though this idea of duty may not yet be understood early in life, it will eventually be understood in the course of years (Kant, 1803). Even though this idea cannot yet sink in the child's consciousness, it is still good that he is trained in such a way that doing the good is corollary to his duty.

When a person does not abandon his duty in doing good things and does them as a result of confidence by a reasonable will (voluntary obedience), he has consequently emerged as someone who has independent thought and action, that is, without the guidance of another (Kant, 1784, online). Such was actually the project that Kant envisions – enlightenment. The researcher then claims that voluntary obedience, that is, doing things as a result of confidence by a reasonable will and not as a compulsion by a command from an extrinsic entity, ultimately paves the way for man's emergence from the so-called 'self-incurred immaturity'.

No disobedience of a command must go unpunished so that the transgressor will learn to

be obedient the next time around (Kant, 1803). Giving a child a cold shoulder [doing something derogatory to the child's longing for love and honor] after transgressing a command is enough for a moral punishment (Kant, 1803). There are two kinds of punishment, namely: moral and physical. "The moral punishment is the best, since it is an aid to moral training – for instance, if a child tells a lie, a look of contempt is punishment enough, and punishment of a most appropriate kind. Physical punishment consists either in refusing a child's requests or in the infliction of pain. The first is akin to moral punishment, and it is a negative kind. The second form must be used with caution, lest an *indoles servilis* [a slavish disposition] should be the result" (Kant, 1803). In short, moral punishment is passive while physical punishment is active. We must be extra careful therefore in using physical punishment. If used unsparingly, though it would possibly make a child do something good, however, he would do it not because he is convinced of the goodness of the act but because he is fearful of the punishment.

Children [or people in general] should not be given rewards after doing something good or after being so obedient. Otherwise, in the future, they will be doing something good not because they are convinced of the goodness of the act itself but simply because they love the reward more than the act – no more no less (Kant, 1803). The usefulness and effectiveness of physical punishment is subordinate only to that of moral punishment. Nevertheless, if the latter seems to be insufficient, then we may employ the former as a last resort (Kant, 1803). What must be highlighted in giving punishment is its aim, that is, the improvement of the child. Children should understand that they are punished not because

their elders are angry at them but because they are nurtured as a being with high moral character (Kant, 1803).

“The principle of obedience in education is always applied in the context of enlightened reason. In the final phase of education, duty, obedience and reason are combined as follows: adopting a particular course of action from a sense of duty means obeying the dictates of reason” (Kanz, 1993). “This voluntary obedience is very important, but absolute obedience is also externally necessary. Children must, therefore, be under a certain law of certainty” (King, 1904).

2. Truthfulness

“The second principal feature in the formation of a child’s character is truthfulness. This is the foundation and very essence of character. A man who tells lies has no character, and if he has any good in him, it is merely the result of a certain kind of temperament” (Kant, 1803). It is unthinkable for a child to be a person with character in the absence of truthfulness.

In his quest for truthfulness in science, Charlton argues that “although truthfulness is a basic, universal moral rule, science is one area of social functioning in which truth is the primary value, and truthfulness the core evaluation. Truth-telling and truth-seeking should not, therefore, be regarded as unattainable ideals within science, but as iron laws, continually and universally operative” (Charlton, 2009).

In his paper, Livnat concluded that “the untruthfulness of the utterance is the cue that indicates the presence of indirect meaning, and it generates the ironic interpretation” (2011). He further argued that “the question of quantity connects intriguingly to the issue of untruthfulness” (2011). Too little or too much information

presented therefore distorts the truth and in effect, results to lying, hence untruthfulness. In the same vein, understatement and overstatement are akin to untruthfulness.

As to the question whether or not truth is absolutely universal or culturally relative, Williams argues that “the concept of truth itself – that is to say, the quite basic role that truth plays in relation to language, meaning and belief – is not culturally various, but always and everywhere the same” (2002). In other words, truth has no history. What is truth in the past is still the same truth at present. What can be argued to have history is truthfulness. Such is the belief of Hacking, that “truthfulness – the possibility of telling the truth about a specific topic – does have a history.” (2012).

3. Sociableness

Finally, the third feature is sociableness. “[A child] must form friendships with other children and not to be always by himself. Some teachers, it is true, are opposed to these friendships in schools, but this is a great mistake. Children ought to prepare themselves for the sweetest enjoyment of life” (Kant, 1803). After all, human beings are social animals. It is right for us to establish friendship with others. Thus, children should be allowed to make friends and acquaintances in school.

Still in relation to how we ought to relate with one another as social beings, Kant contends in the third definitive article for a perpetual peace that “[each person has an inherent] right not to be treated as an enemy when he arrives in the land of another...; so long as he peacefully occupies his place, one may not treat him with hostility” (Kant 1795, online). This is based on the idea that “they [persons who are strangers in another place] have it [the right not to be treated as enemy] by virtue of their common possession of the surface

of the earth, where, as a globe, they [referring to inhospitable people] cannot infinitely disperse and hence must finally tolerate the presence of each other. Originally, no one had more right than another to a particular part of the earth (Kant 1795, online). In principle, we therefore ought to be hospitable and friendly to everyone.

A teacher may prefer one child to others, but it must not be on the ground of talent/s but because of character (Kant, 1803). Otherwise, a child who is not liked by his teacher may think that he is inferior in talent; worse, he might even blame his parents for this malady. Let the children experience the bliss of life outside of school. Let them engage in games where they could enjoy genuine freedom. Through this, they will soon have brilliant and joyful minds (Kant, 1803).

Children live with parents by whose nurturance on and guidance of their character and personality are shaped and developed. Accordingly, parents should act as models of non-vanity to their children; they must teach them the simplicity of life and humility of heart. Beyond doubt, lived example is still the most powerful tool by which to influence children (Kant, 1803).

If every person is sociable to all people, there is no reason why each of us cannot be happy and there is no reason why the society cannot be peaceful. After all, we desire for happiness. However, we ought not to limit our concept of happiness as every person has different conception of which. Kant argues that “no-one can compel me to be happy in accordance with his conception of the welfare of others, for each may seek his happiness in whatever way he sees fit, so long as he does not infringe upon the freedom of others to pursue a similar end which can be reconciled with the freedom of everyone else with a workable

general law – that is, he must accord to others the same right as he enjoys himself” (Kant 1793, online).

The bottom line therefore of sociableness points to the principles of co-existence and tolerance in order to achieve happiness for all.

B. Antitheses of the Three Features of Moral Culture

The researcher argues that the three features of Kant’s moral culture, namely, obedience, truthfulness, and sociableness are exactly the features necessary in forging peace and social order in all spheres: local, national and global which usher to a kind of development that humanity aspires. Further, he argues that these features have their corresponding antitheses. The word antitheses (the plural of antithesis) is used here to mean the direct or exact opposite of something. “It denotes the conflict between different kinds of apparently dogmatical knowledge” (Kant, 1781). These antitheses thwart the eventual dominance of obedience, truthfulness, and sociableness. The highest antitheses of obedience, truthfulness, and sociableness are violation of laws of the land, lying or dishonesty, and human rights violation, respectively.

There are a number of aspects worth highlighting and a number of issues worth reflecting upon. However, the researcher prefers to eschew singling out just a few of these in order to maintain the stance that, minor or serious menaces to moral culture, all merit our attention.

1. Violation of Laws

The acts referred in the violation of laws of the land include but are not limited to the following: drug trafficking, commercial and illegal logging, illegal possession of firearms, violation of

election laws, and all other acts that show gross disobedience or violation of the law. Living in a state or society, or even in a community, necessitates the formulation of laws and obeying the same in order to protect the well-being of persons and security of properties which eventually leads to the perpetuation of peace, order, and justice. Kant (1993) affirms this when he succinctly cited that “the absolute duty of all men everywhere and at all times to subscribe to the cause of peace can be traced back historically to Kant’s theory of the categorical imperative in its effects on activities designed to attain untrammelled human dignity and in the prospect of eternal peace.”

“...the concept of law proves that there is slumbering in man an even greater moral disposition to become master of evil principle in himself (which he cannot disclaim) and to hope for the same from others” (Kant, 1795, online). King (1904) conforms to this when he argued that “man is by nature neither moral nor immoral. He becomes a moral being only when his reason raises itself to the concepts of duty and law.”

Specifically in the case of drug trafficking and legal and illegal logging, there is a need to exhaust all efforts possible to curb if not prevent their adverse effects to humanity. “The drug problem in the Philippines continues to pose a significant national threat, despite some reports of a possible decline in the supply and demand of illegal drugs in parts of the country... The West African Drugs Syndicate (WADS) continues to infiltrate the Philippines with their operations. There is an increase in the recruitment of Overseas Filipino Workers (OFWs) to smuggle cocaine and heroin in and out the country... According to the PDEA (Philippine Drug Enforcement Agency) Director General, the value of illegal drugs

trafficked in the Philippines totals \$6.4 to \$8.4 billion annually” (2010 International Narcotics Control Strategy Report, available online). In a more recent and wider scale, “there has been little change in the overall global situation regarding the production, use and health consequences of illicit drugs... It is estimated that a total of 246 million people, or 1 out of 20 people between the ages of 15 and 64 years, used an illicit drug in 2013... Some 27 million people, or almost the entire population of a country the size of Malaysia, are problem drug users. Almost half (12.19 million) of those problem drug users inject drugs, and an estimated 1.65 million of those who inject drugs were living with HIV in 2013” (World Drug Report 2015, online).

Likewise, “in the last several decades, Philippine forests have been in steady decline. The original forest cover of 27 million ha has dwindled to as little as 7.2 million ha (as cited from DENR, Forest Management Bureau, 2011)... Commercial logging and mining over the following decades greatly reduced forest cover” (Philippine Tropical Forest Conservation Foundation, Inc., online).

Though both kinds of obedience, namely: absolute and voluntary, result to the doing of something good, it is far better that man nurtures the latter as it invites him to obey a law which he has established confidence by a reasonable will, and not from mere compulsion by a command. Man ought to recognize that detesting the use and trafficking of illegal drugs, preserving our forests, paying tax, possessing firearms, observing election laws, et cetera, are acts of obedience whether someone commands him to do so or not.

2. Lying or Dishonesty

The antithesis of truthfulness is lying and/or dishonesty. However, the discussion in this section highlights the very rampant form of lying

in the Philippines which is corruption in politics. This is a kind of social ill that continues to beset the country and affects almost all people in the society. By corruption, the researcher means “the misuse of public office for private gain” (Treisman, 2000) or “the abuse of power by public officials to make personal gains” (Blackburn & Puccio, 2010). Tax evasion, falsification of public documents, election fraud, swindling, libel, and treachery are also other forms of lying or dishonesty.

“Corruption is always detrimental to economic progress...” (Blackburn & Puccio, 2010). “...the quality of governance plays a vital role in shaping the fortunes of an economy. Bad quality governance fosters corruption, which can lead to inefficiencies and resource costs that impede economic progress” (Blackburn & Puccio, 2009). Specifically, based on the division of regions with reference to the relationship between corruption and economic growth, the Philippines falls under the group characterized with high corruption and low growth economies together with some South Asian countries.

“Although there are no academic studies measuring the pervasiveness of corruption in the Philippines, anecdotal evidence strongly suggests that corruption is common from Malacañang down to barangay governments” (Coronel, 1998). A more recent evidence of corruption in Philippine government is the “cross-sectionally comparable estimate of subsidized food theft. In 2006, 48% of rice subsidized by the Philippine government disappeared” (Mehta & Jha, 2012).

“In 2001, three Southeast Asian heads of government were simultaneously under investigation for alleged corruption: President Abdurrahman Wahid in Indonesia, President Joseph Estrada in the Philippines, and Prime

Minister Thaksin Shinawatra in Thailand. In most Southeast Asian countries corruption always lurks in the background of elite transactions. Corruption becomes a problem when it is so dysfunctional that it slows or prevents the attainment of the goals of good governance” (Weatherbee, online).

Specifically in the case of the Philippines, the Office of the Ombudsman reported that about P9 billion was lost to government due to malversation, estafa (swindling), and violation of the provision of RA 3019 or the Anti-Graft and Corruption Practices Act for a period of eight and a half years (1990 to June 1998) (Moratalla, online).

It is so ironic therefore for the persons whom the people consider as leaders and hence expect to be morally upright to be doing acts of untruthfulness and dishonesty. “Leaders may be especially inclined to see themselves as having genuinely moral reasons to break rules against behaviors such as lying and promise breaking... It is little wonder, then, that leaders sometimes believe that they are not equally bound by the rules of morality...” (Price, 2008). So, for the leader who thinks he might be justified in breaking the moral rules (social, political, economic, et cetera), he should rather think that every person is equally duty-bound to observe these rules.

Truthful leaders are what the country needs.

3. Human Rights Violation

In this paper, the acts referred in human rights violation include but are not limited to the following: human trafficking, physical abuse, molestation and maltreatment, extrajudicial killings, domestic violence, brutality, oppression, murder, massacre, oral defamation, bullying, adultery and infidelity, abortion, hostage, bombing, rape, sexual harassment, thievery,

arson, riot, insurgency, terrorism, war, and all other phenomena that manifest unfriendliness and anti-social acts.

A specific case of human rights violation in the Philippine is the story of Gafhar Mundi. "Gafhar Mundi, an ordinary student in Isabela, Basilan in Mindanao, was arrested by the military on March 2000 in Basilan on suspicion that he was a member of the Abu Sayyaf Group (ASG). He was tortured while undergoing interrogation, forcing him to admit membership in the ASG. Denying his involvement with the ASG, Gafhar was kicked, hit with a rifle butt and poked a gun on his head. Hot pepper was applied in various parts of his body causing him pain. Not satisfied with the inhuman treatment on Gafhar, his military torturers nailed him and broke his fingers using pliers. One time, gasoline was doused on his right shoulder up to his chest. He was tortured for three days. He was one of the 25 Muslims killed during the Camp Bicutan siege last March 14 and 15, 2005" (Simbulan, online).

"Human rights violation like illegal arrest and detention, extrajudicial executions, disappearances, excessive use of violence, trumped up or fabricated charges, criminalization of political offenses, torture and other forms of inhuman treatment and punishment, of suspected criminal elements and those considered as 'enemies of the state' have never disappeared from the political realm of the Philippines" (Simbulan, online).

Further, the researcher contends that war is the highest form of unsociableness. There are more bad consequences in it than good; thus by all means, it should be avoided. "It follows that a war of extermination, in which the destruction of both parties and of all justice can result, would permit perpetual peace only in the vast burial

ground of the human race. Therefore, such a war and the use of all means leading to it must be absolutely forbidden" (Kant, 1795, online). If we prefer senseless freedom over rational freedom, it all ends up to "barbarity, rudeness, and a brutish degradation of humanity" (Kant, 1795, online).

7.0 CONCLUSIONS

With the bleak reality presented above that affects the moral fiber of the society, there is still a reason to hope for a better future if people incessantly fight against the menaces of peace and progress, namely, violation of the laws of the land, lying and dishonesty (highest form is corruption in politics), and human rights violation (highest form is war), and the whole litany of evils, by perpetuating obedience, truthfulness, and sociableness. Overall, the three essential features in Kant's moral culture imply that we need to propagate these features in order to establish the true spirit of social order and world peace. Every time we proliferate or allow the antitheses of the three features of moral culture, we are at the same time killing the culture of morality.

People in general ought to obey national and international laws; public servants, specifically government leaders and political authorities ought to be truthful in all their dealings; and each person ought to be sociable or friendly to everyone.

Socio-politico issues, local or global, can be addressed when social institutions (e.g. schools, government, church, et cetera) put emphasis in the education of their people about the value of the three features of Kantian moral culture. Drug trafficking, commercial and illegal logging, illegal possession of firearms, violation of election laws, and all other related acts may be minimized if not avoided when all people learn to obey the laws

of the society where they live in. Corruption, tax evasion, falsification of public documents, election fraud, swindling, libel, treachery and all other acts of the same nature as these may be addressed when all people begin to be truthful. Finally, human trafficking, physical abuse, molestation, maltreatment, domestic violence, brutality, oppression, murder, massacre, oral defamation, bullying, adultery and infidelity, abortion, hostage drama, bombing, rape, sexual harassment, thievery, arson, riot, insurgency, terrorism, war, and all other related social problems may be solved when people embrace the value of sociableness.

Given this, then our analysis may be seen as offering a cautionary note against the antitheses of moral culture and a resolved action to cure them. The researcher thus recommends the propagation of the three essential features in Kant's concept of moral culture and the abhorrence of their antitheses for humanity's benefit. Progress and development can only be achieved and truly felt when all people conform to the Kantian moral principles of obedience, truthfulness, and sociableness. These features are imperative in forging peace and social order, locally, nationally and globally, which usher to a kind of development that people aspire.

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