

The significance of Immanuel Kant's philosophy of education towards the philippine education system K-12 education program

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Abstract: Kant stressed on physical education. For Kant, the positive part of physical education is the culture of the school. In school curriculum includes skills training, discretion, and morality which help in the development of the general mental abilities of a child. In this facet, this study has analysed and examined the significance of Immanuel Kant's philosophy of education so as to gain understanding towards the modern educational system which is the K-12 Program. In the K-12 Program, it has been mandated that all pupils entering Grade 1 should have compulsory undergone kindergarten or pre-school, and the secondary level will add two more years, which is now existing as the senior high school. While considering the fact that significant progress has been made in the Philippine Educational System when the implementation Basic Education Act of 2013 (Republic Act 10533), or most commonly referred to as K-12 Program starting the school year 2012-2013 which is fully implemented in the country, in this paper the researchers argue that there is indeed significance in Immanuel Kant's educational theory towards the K-12 program in the sphere of Philippine education system.

Keywords: K to 12 program, Immanuel Kant, philosophy of education, Philippine education system, basic education

INTRODUCTION

In educational institutional learning, stakeholders such as the educators, parents, staff and learners and the like would recognize the meaning and significance of educational goals on a comprehensive basis. As to the core of the learning process, essential and fundamental to the students the imperative need of improvements which have to be ensured to promote enrichment of the overall system of education (National Commission on Excellence in Education, 1983). In other words, it is through education that the learners improve one's knowledge, skills and develops the

personality and attitude. Immanuel Kant, a German philosopher, writes that education is either physical or moral; it is either *cultivation* or *moralization* of the individual. By physical Kant would mean this as something which is geared towards physical activity. Kant believes that education is a process by which man becomes moral, rational, and free being. He strongly asserts that man is nothing but what education makes of him. Kant also claims that the ultimate ideal of education is nothing less than the perfection of human nature. To achieve this, man needs cultivation and involves himself in the sphere of morality. In this way, man would gain perfection. Kant stressed on physical education. For Kant, the positive part of physical education is the culture of the school. In school curriculum includes skills training, discretion, and morality which help in the development of the general mental abilities of a child (Immanuel, 2017).

The Philippines is the last country in Asia and one of the three nations that has a ten year pre university education program before the implementation of the K-12 system. K-12 program indicates a good quality of education especially for the standard of education system worldwide, qualification to work abroad, and development of skills in employment. K to 12 program implementation aimed at creating more skilled students with basic skills for lifelong learning and employment. This program promoted the mutual recognition of Filipino learners and professionals in other countries because they were able to master the skills and learn the core competencies which were necessary to meet the demands of the global market (Abragan, et. al., 2022).

STATEMENT OF THE PROBLEM

This study aims to conduct a descriptive analysis of Immanuel Kant's philosophy of education. Specifically, the researchers seek to answer the following:

1. What is Immanuel Kant's philosophy of education?
2. How significance Kant's philosophy of Education on K-12 educational program in the Philippine Education System?

SIGNIFICANCE OF THE STUDY

This research study is undertaken in order to analyze and understand Immanuel Kant's philosophy of education. This study is significant to the professors and students of education because it will come up with an insight, intellectual inquiry, and as well as to understand and appreciate in Immanuel Kant's educational theory and finds significance to the Philippine K-12 education system.

SCOPE AND LIMITATION

This is a primarily a qualitative study that exposes Immanuel Kant's philosophy of education. Specifically, the researchers will focus on Kant's ideas on the nature of education, the educator, the learner, and the goal of education.

In doing this, the researchers would rely mainly on the translated books of the philosophers, and published scholarly works from various authors and scholars and will utilize some secondary sources that would help in this research. The researchers will also consider books and internet sources that would contribute to the understanding of the study. Furthermore, this undertaking limits only to the discussion on Immanuel Kant's philosophy of education and its significance to K-12 program in Philippine Educational System.

RESEARCH METHODOLOGY

This is a descriptive and philosophical research. As a qualitative research study, it makes use of methods of expositions, and analysis in order to understand the key essential salient points of the nature of Kant's philosophy of education.

BIOGRAPHICAL ACCOUNT OF IMMANUEL KANT

Immanuel Kant was born on 22 April 1724, in the Baltic City of Königsberg, East Prussia, now, under Russian rule, called Kaliningrad.¹ His father was a Scottish and his mother was a German. Kant was the oldest son of five surviving children.

Their religion is Pietism, a sect of the Lutheran Church that really influenced their family. They followed the doctrine of virtue and piety. At the age of eight, Kant was enrolled in the *Collegium Fridericianum* for classical studies.² He was there for seven years.³ He also entered theological studies and preached in their neighboring churches as a Prussian practiced student. However, he was not able to finish it. From 1740-1746, Kant studied mathematics, natural science, philosophy and classical literature at the University of Königsberg.⁴

In his University days, he strived for financial needs.⁵ He spent eight years as a private tutor to the children of various wealthy families in the local area before returning to the University as a lecturer.⁶ He was also forced to mentor some of his fellow students in classics, mathematics and natural philosophy. He did this for sustenance but what he earned was not enough for his needs. In 1746, Kant's father died. This made him difficult to continue his studies. Nothing left in his resources. As a remedy, he employed himself as a family tutor.⁷ The knowledge he possessed was a great worth. Kant was a teacher, yet a philosopher who devoted his life in the quest of morality which is the reason that his view of education is something moralization.

¹ Paul Guyer, *Kant's Groundwork for the Metaphysics of Morals*, trans. Arnulf Zweig (New York: Continuum International Publishing Group, 2007), 9.

² Sebastian Garner. *Routledge Philosophy Guidebook to Kant and the Critique of Pure Reason* (New York: Routledge, 1998), 9.

³ Kant, Heinrich, "Immanuel Kant." [article online]; available from http://www.ibe.unesco.org/filesadmin/user_upload/archive/publications/ThinkersPdf/kante.PDF; 25 June 2012.

⁴ *Encyclopedia Britannica*, 15th ed., s.v. "Kant, Immanuel."

⁵ Dabney Townsend, *Aesthetics: Classic Readings from the Western Tradition* (London: Wadsworth, 1988), 117.

⁶ Joy Palmer, *Fifty Major Thinkers on Education*, (London: Routledge, 2001), 66.

⁷ Frederick Copleston, *History of Philosophy*, vol. 6, *from Wolff to Kant* (London: Doubleday Dell Publishing, 1959), 180.

Kant also wrote some books other than being a teacher. *Opus Postumum* was the last work of Kant before he died. Its original name was *Transition from Metaphysical Foundation of Natural Science to Physics*. Only fragments were gathered together and this title is the evidence of Kants last work.⁸ Kant never wrote treatise on education. However, in the last years of his long life he handed over to his younger friend and former pupil, Theodor Rink,⁹ the notes he had written for his professorial courses on *Physical Geography* and on *Pedagogic*,¹⁰ and commissioned the latter to select and compile from the loose leaflets as much as he thought might prove serviceable to the reading public. Rink set to work and brought out the notes on education in 1803, the year before Kants death.¹¹ Before Kant also died, he was very conservative over his physical resources and good health.¹² On February 12, 1804, at the age of 80 years, Kant passed away.

RESULTS AND DISCUSSIONS

IMMANUEL KANTS PHILOSOPHY OF EDUCATION

This chapter presents Immanuel Kant's philosophy of education. Kant's philosophy of education is rooted in his understanding of man¹³ as the only being who needs education. Man is nothing but what education makes of him.¹⁴ In other words, the ultimate ideal of education is nothing less than the perfection of human nature.¹⁵ However, to attain this reality man has to enter through education. In a sense, education is necessary to man.

Education can help man to improve and accomplish his perfection which is the main goal of education. There are certain dimensions of education that man must have in order to attain closer to its perfection. Man must be a man of cultivation and culture, must be a free being and develop a moral character through the physical and practical, and must be man of discipline and morality.

On Kant's nature of education, Kant perceives man as the only being who needs education. Education is a process which is exactly adapted to man rather than animals.¹⁶ The human being is the only creature that must be educated.¹⁷ In other

⁸ *The Encyclopedia of Philosophy*, vol. 4, s.v. "Immanuel Kant."

⁹ Rink was a university student at Königsberg from 1786 to 1789. In 1792-93 he was frequently a guest at Kants table. He was again in Königsberg, holding the university posts of *privat-docent* and extraordinary professor of philosophy and theology from 1795 to 1801. From his earliest residence there he continued a close student of Kants philosophy. From 1801 to 1811 he was a preacher in Danzig, where he died. For details, see Kant, *Educational Theory*, 17-18.

¹⁰ This work is derived from a German language *Über Pädagogik*. This work was first edited by Rink who became a former pupil of Kant and was published in 1803. This is here that Kant is discussing thoroughly his thoughts on education.

¹¹ Mortimer Adler, *Great Books of the Western World*, vol. 33 (Chicago: Encyclopedia Britannica, 1990), 56.

¹² David, Foley Rhys, "Kant on Education." [article online]; available from <http://oll.libertyfund.org/index.php?option=com; 26 June 2012>.

¹³ Man means human being. See cf. Kant, *Educational Theory*, 83.

¹⁴ Cf. Introduction.

¹⁵ Ibid.

¹⁶ Kant, *On Education*, 68.

words, prior to man there is no education. Education means a specific order of development. Education is for the development of every individual. Moreover, education can advance only step by step.¹⁸ Thus, education is a process of development of step by step manner.

Furthermore, education is an art. As Kant says, "education is an art which can only become perfect through the practice of many generations."¹⁹ Therefore, the technique in attaining a good education is through constant practice of the entire human race. It also means that to attain perfect education it must be done through practice. Kant claims that, "the proper idea of the peculiar nature of education can arise only each generation hands down its experience and wisdom to the one following, and this, in turn, adding something, gives it over its successor."²⁰

For Kant, education is not optional, but compulsory. It is not a social luxury, but a basic national and racial need.²¹ It entails that education should not aim at adjustment to any particular society. However, it should aim, more generally, at the perfection of mankind.

Moreover, Kant makes a two classification of education in order to have a clear objective in educating the every individual in the society. He calls it home and public education. Home education is also considered as private education. In home education, parents are the ones to nurture the mind of the children. The parents are the fellow helpers in education.²² In other words, parents care for the home. Parents are examples which children use for their guidance.²³ Home education is carried on either by the parents, and if parents not have the time, aptitude, or inclination for it, by others who are paid.

According to Kant, the difficulty may arise because of the division of authority between the parents and teacher. For Kant, the parents are properly only in home education wherein the child is called upon to follow his parent's whims. The teachers are proper in public education. The teacher (*Informator*) is the one who merely instructs. Instruction is the work of the school teachers.²⁴ It means that instruction can always remain in public.

The aim of public education is the perfecting of home education.²⁵ Meaning, public education aims to promote good home education. However, among the two

¹⁷ Immanuel Kant, *Anthropology, History, and Education*, ed. Günter Zöller and Robert B. Loudon, trans. Mary Gregor, Paul Guyer, Robert B. Loudon, Holly Wilson, Allen W. Wood, Günter Zöller, and Arnulf Zweig (New York: Cambridge University Press, 2007), 437.

¹⁸ Palmer, *Fifty Major Thinkers on Education*, 68.

¹⁹ Kant, *On Education*, 10.

²⁰ Kant, *Educational Theory*, 114.

²¹ Kant, *Anthropology, History, and Education*, 441.

²² Kant, *On Education*, 24.

²³ Kant, *Anthropology, History, and Education*, 441.

²⁴ Kant, *Educational Theory*, 127.

²⁵ Kant, *On Education*, 25.

divisions of education, the public is the best. Home education just a “frequently not only fosters family failings, but tends to continue these failings in the new generation.”²⁶ Public education is the best school because it is a preparation for the duties of every citizen. As Kant explains,

How far, then, has home education an advantage over public education, or vice versa? Regarded not only from the point of view of developing ability, but also a preparation for the duties of a citizen, it must, I am inclined to think, be allowed that, on the two, public education is the best.²⁷

Kant here engages an analysis between the public and home education. He underscores the close relationship between the two. However, Kant prefers the public education as the best kind of school. To sum up, education gives a development and perfection in the nature of man. Thus, education must be a part of man’s existence. However, education must be given to man in his earliest years, that is, during his childhood. In other words, there must be a necessity of education.

The Necessity of Education

Kant believes that education is very important for the improvement of the children. This improvement is not just simply for children’s own way of living. However, this is to improve and can be shaped in a manner which is appropriate to mankind. To achieve this improvement, the children must develop their capacities for thought and understanding, and learn the skills and knowledge they will require as adults.²⁸ The necessity of education to children is one principle of education. Kant writes,

One principle of education which those men especially who form educational schemes should keep before their eyes is this-children ought to be educated, not for the present, but for a possibly improved condition of man in the future; that is, in a manner which is adapted to the idea of humanity and the whole destiny of man.²⁹

Kant points out that education should not begin later in man’s earthly existence; rather, it ought to begin in man’s earliest years, that is, during his childhood.³⁰ In other words, Kant recognizes the importance of education to the children. Upon learning, the children must look forward towards a possible better future level of the human race. This means that they need to take account the idea of mankind and the universal destiny of man.³¹

Moreover, the child learns most thoroughly and best retains those things which he learns, as it were, for himself.³² Thus, the children must also learn by themselves.

²⁶ Kant, *Educational Theory*, 20.

²⁷ Kant, *On Education*, 26.

²⁸ Palmer, *Fifty Major Thinkers on Education*, 68.

²⁹ Kant, *On Education*, 14.

³⁰ Kant, *Anthropology, History, and Education*, 439.

³¹ Kant, *Educational Theory*, 30.

³² *Ibid.*, 87.

In other words, children must learn to be independent. They must learn by themselves to think. As Kant says that “although children cannot gain an understanding of the central propositions without external help, it must nevertheless recognize that the perception of reason cannot be drummed into them, but must be arrived at from within themselves.”³³ It means that children must be brought up free that he allows others to be free.

Furthermore, in teaching children one must seek insensibly to unite knowledge with the carrying out of that knowledge into practice.³⁴ Children must not be taught just to do things mechanically, but must always be led to understand the point of what they are doing. As Kant states,

What we can do is to work out a scheme of education better suited to further its objects, and hand down to posterity directions as to how this scheme may be carried into practice, so that they may be able to realize it gradually.³⁵

Thus, this suggests that the teaching of theory be united with practice. Hence, Kant contends that the best way to understand is to do.³⁶ For this purpose he recommends the use of the Socratic Method. He describes this as the most thoroughly learned and best remembered which one learns himself.³⁷ To be clear with, education is necessary to man because it helps his nature to develop and perfect. As Kant states that “mankind begins its history submerged in nature-not as man who is a creature of reason, while nature furnishes only instinct and appetite. Nature offers simply the germs which education is to develop and perfect.” In other words, there must be the goal of education.

Goal of Education

The goal of education is for man to be good. Kant says that man must be educated for the good.³⁸ Education can help to accomplish the perfection to man's nature. Kant further explains that it is “delightful to realize that through education human nature will be continually improved, and brought to such a condition as is worthy of the nature of man.”³⁹ That means, education can give an improvement in the nature of man. Other than that, the human being can only become human through education.⁴⁰

Kant believes that man must be educated for the sake of human race. “It is through education that the human race can be constantly improved.”⁴¹ It means to say

³³ Kant, *On Education*, 29.

³⁴ *Ibid.*, 75.

³⁵ Cahn, *Classic and Contemporary Readings in the Philosophy of Education*, 200.

³⁶ *Ibid.*

³⁷ Kant, *Educational Theory*, 183.

³⁸ *Ibid.*, 103.

³⁹ Kant, *On Education*, 6.

⁴⁰ Kant, *Anthropology, History, and Education*, 439.

⁴¹ Kant, *On Education*, 12.

that the purpose of education is not for the improvement of man alone but for the human race. It also entails that education is of working towards the perfecting of the human race.

Furthermore, education shall develop, proportionately and purposively, all the capacities of man, and thus lead to entire race towards its goal.⁴² In other words, education is for the development of the capacities of man and towards the human race. Moreover, education is to develop man's natural gifts in a harmonious way. However, the ultimate purpose of education is to perfect human nature of humankind as a whole. The human nature attains perfection when he performs the duty which is the cultivation of the mind and engages to the sphere of morality. These are reflected on the dimensions of education.

Dimensions of Education

Kant speaks of certain dimensions of education that sought to make man an educated being. These dimensions are the cultivation and culture, physical and practical, discipline and morality. They can help in facilitating man to have a well cultivated mind, to become morally upright, rational, and free being. In other words, these dimensions are very essential in man to attain more closely its perfection.

Cultivation and Culture

Kant admits that education is cultivation of the mind. He says that the human being must be cultivated.⁴³ In a certain sense, this is called "physical."⁴⁴ Physical cultivation of the mind, for Kant, must be distinguished from moral training because this "aims at freedom." On the other hand, the former aims only at nature. As he writes,

This physical of the mind, however, must be distinguished from moral training, in that it aims only at nature, while moral training aims at freedom. A man may be highly cultivated physically, he may have a well-cultivated mind; but if he lacks moral culture, he will be a wicked man.⁴⁵

In other words, it is a good thing, doubtless, to exercise skill, as it is to cultivate the mind.⁴⁶ Furthermore, physical cultivation of the mind is characterized as grounded with culture. Culture furnishes skillfulness, which means the possession of faculty sufficient for the execution of any desire purpose.⁴⁷ It means that culture develops the skills of man. There are two divisions of culture, namely, free culture and scholastic culture. Free culture constitutes play. Kant says that the free culture

⁴² Kant, *Educational Theory*, 8.

⁴³ Kant, *Anthropology, History, and Education*, 444.

⁴⁴ Kant, *On Education*, 66.

⁴⁵ Cahn, *Classic and Contemporary Readings in the Philosophy of Education*, 206.

⁴⁶ Kant, *On Education*, 7.

⁴⁷ Kant, *Educational Theory*, 122.

should be done for the child. Children should be allowed to “learn everything as it were in play.”⁴⁸ Kant purports,

A child must play, must have his hours of recreation; but he must also learn to work. It is a good thing, doubtless, to exercise skills, as it is to cultivate the mind, but these two kinds of culture should have their separate hours.⁴⁹

Kant says that suggesting children to play is a praiseworthy undertaking.⁵⁰ However, a child must not only learn to play but also to work. In other words, “it is of the greatest importance that children should learn to work.”⁵¹ Kant states that children are the only animals that must work. They are obliged to make a great deal of preparation before coming to the enjoyment of that which is necessary for their sustenance.⁵²

Free culture and scholastic culture are important in our understanding of one of the various plans of education in order to discover the best methods.⁵³

Physical and Practical

For Kant, “education is physical.”⁵⁴ One part of physical education is that “which man has in common with animals, namely, feeding and tending.”⁵⁵ However, properly speaking, physical education consists only in the care given children either by parents, nurses, or attendants. In other words, this is usually the work of parents and nurses.⁵⁶ Kant says that physical education is the “care of the body.”⁵⁷ This is very true first to the “mother during the nursing period.”⁵⁸ Kant writes,

But should the mother or nurse take a vegetable diet for a few days, her milk will curdle in the same way as cow’s milk, &etc.; though when she returned to a meat diet for a little while, her milk will again become as good as ever.⁵⁹

Physical education, therefore, gives an idea that man’s existence in this world has commonality with animals. That is, feeding and tending. Moreover, physical education includes the care of the children to their parents. However, parents play a role in physical education because it all depends to the parents on what is the best for the children. “Thus it appears that it depends entirely on the condition of the nurse, and that food is the best which keeps her healthy.”⁶⁰

⁴⁸ Ibid., 67.

⁴⁹ Ibid., 68.

⁵⁰ Cahn, *Classic and Contemporary Readings in the Philosophy of Education*, 206.

⁵¹ Kant, *On Education*, 69.

⁵² Kant, *Educational Theory*, 167.

⁵³ Kant, *On Education*, 67.

⁵⁴ Ibid., 30.

⁵⁵ Ibid.

⁵⁶ Kant, *On Education*, 34.

⁵⁷ Kant, *Educational Theory*, 38.

⁵⁸ Kant, *On Education*, 35.

⁵⁹ Ibid.

⁶⁰ Kant, *Educational Theory*, 139.

Physical education is not only all about giving care of the body but it must go beyond in man in order to become a free being which Kant calls it "practical education" or "moral training." This merely teaches man how to live as a free being.⁶¹ Therefore, "we call anything, practical which has reference to freedom."⁶² Kant asserts that saying,

This is the education of a personal character, of a free being, who is able to maintain himself, and to take his proper place in society, keeping at the same time a proper sense of his own individuality.⁶³

Practical education is also to "develop individual's moral character."⁶⁴ Furthermore, practical education consists of three parts, namely, (a) the ordinary curriculum of the school-this is where the child's general ability is developed. This is the task of the schoolmaster.⁶⁵ The other part, (b) instruction in the practical matters of life-that means, to act with wisdom and discretion is the work of the private tutor or governess.⁶⁶ The third part is the training of moral character. Kant asserts,

As it is based on common sense merely, it must be taken into account from the beginning, at the same time with physical training; for if moral training be omitted; many faults will take root in the child, against which all influences of education at a later stage will be powerless.⁶⁷

Kant's assertion entails that practical education is the foundation of character.⁶⁸ In other words, physical education is a developing process of the moral character of every individual with the employment also of the practical education which aims to become man as a free being.

Discipline and Morality

Discipline changes animal nature into human nature. It is discipline which prevents man from being turned aside by his animal impulses from humanity, his appointed end.⁶⁹ Thus, to become man as fully human he must discipline himself.

Moreover, to discipline means to attempt to prevent the animal nature from becoming injurious to human nature in the individual as well as in the member of society. To discipline is not to discipline for oneself, because by discipline men are placed in subjection to the laws of mankind, and brought to feel their constraint.⁷⁰ However, to discipline must be accomplished early. As Kant explains,

⁶¹ Ibid., 30.

⁶² Cahn, *Classic and Contemporary Readings in the Philosophy of Education*, 208.

⁶³ Kant, *On Education*, 30.

⁶⁴ Palmer, *Fifty Major Thinkers on Education*, 68.

⁶⁵ Kant, *On Education*, 3.

⁶⁶ Ibid.

⁶⁷ Ibid., 31.

⁶⁸ Kant, *Educational Theory*, 201.

⁶⁹ Ibid., 9.

⁷⁰ Ibid., 3.

The love of freedom is naturally so strong in man, that when once he has grown accustomed to freedom, he will sacrifice everything for its sake. For this very reason discipline must be brought into play very early; for this has not been done, it is difficult to alter character later in life.⁷¹

Kant implies the reality of discipline, that man must be disciplined because he is naturally wild. Thus, discipline is only the taming of wildness. As Kant says, "discipline must restrain man from venturing wildly and rashly into danger."⁷² In other words, man is subject to discipline to restrain his animal nature from getting the better of his manhood.

For Kant, however, to discipline oneself requires the value of morality. Thus, he makes a concept of ethical implication, that is, moralization. This concept is the most general term that is employed by Kant to characterize man who needs education. Thus, he defines education as moralization.⁷³ For Kant, moralization must not be neglected. In other words this "must be a part of education."⁷⁴ Kant asserts,

We live in the epoch of disciplining, culturing, and, but we are still a long way off from the epoch of moralizing. Under the existing conditions of society, it can be said that the fortunes of the state grow with the distress of men.⁷⁵

Kant implies that we must live in the sphere of morality. Man needs to be moralized in order to grow in the society. To understand further the concept of moralized man, we must understand the formation of moral character. As discussed above, education is the process by which man becomes man. Man must be educated by another man.

This concept is possible with the employment of the attainment of the human race. In virtue of that of working towards the perfecting of human race, "education has the momentous task of developing the moral character of the individual."⁷⁶ To form the characters of children, it is of the greatest importance to point out to them a certain plan, and certain rules, in everything; and these must be strictly adhered to."⁷⁷ In other words, in laying the foundations of the child's moral character, his duties should be placed before him by means of examples and rules. Kant asserts,

In the case of indifferent things, children may be permitted to exercise their own choice, but they must always continue to observe what they have once made a law for themselves. One should not attempt to give children the character of a citizen, but rather that of a child.⁷⁸

⁷¹ Ibid., 4.

⁷² Kant, *Educational Theory*, 121.

⁷³ Palmer, *Fifty Major Thinkers on Education*, 68.

⁷⁴ Kant, *On Education*, 20.

⁷⁵ Kant, *Educational Theory*, 124.

⁷⁶ Palmer, *Fifty Major Thinkers on Education*, 69.

⁷⁷ Cahn, *Classic and Contemporary Readings in the Philosophy of Education*, 212.

⁷⁸ Kant, *Educational Theory*, 188.

Kant's assertion entails that children can exercise their freedom but they must obey the law which is already made. Obedience, above all things, is an essential trait in developing the moral character of a child. This obedience is the first step in the formation of character.⁷⁹ Thus, children must be under a certain law of necessity. Kant further explains that the duties which a child has to fulfill are only the common duties towards himself and towards others.

The child duties towards himself means something that protects the dignity of man. As Kant claims that, "children possess a certain dignity, which enables him above all other creatures, and that it is his duty so to act as not to violate in his own person this dignity of mankind."⁸⁰ The child's duty towards other is another important reality in developing the moral character. In this case, the child should learn early to reverence and respect the rights of others.⁸¹

Kant says that man should not only be qualified for all sorts of purposes, but he should acquire the type of mind which chooses good aims only. To do this, man must learn to think. This leads to those principles from which all actions arise.⁸² By learning to think, man comes to act according to fixed principles and not random. For Kant, in the final part of the formation of moral character, children must be led to understand the "unconditional value of morality and thus as it were reestablish their habits of right action on the correct foundation."⁸³

However, Kant explains that we must be careful to see this reference is realized in his actions. To be clear, for Kant, these two duties that should be placed before the child would mean that morality, and humanity, in so far as it is capable of morality, is that which alone has dignity.⁸⁴ In other words, when one is trying to develop morality one should under no conditions employ inducements which do not make actions morally good. The initial concept of the development of the moral character is simply the concept; in Kant own words, "the ultimate aim of education should be the formation of moral character."⁸⁵ Simply saying, Kant conceives of education as the process that links to the sphere of morality.

K-12 Program in the Philippine Education System

In 2012 the Philippine government declared the start of a fundamental overhaul of the country's educational system under a policy called the "K to 12" Program (Okabe, 2013). This country's educational system is what so-called as basic education system in the Philippines which limited to ten years (6 years in grade school and 4 years in secondary school). In 2013, then President Benigno Aquino III

⁷⁹ Ibid., 189.

⁸⁰ Kant, *On Education*, 101.

⁸¹ Ibid.

⁸² Kant, *Educational Theory*, 123.

⁸³ Palmer, *Fifty Major Thinkers on Education*, 68.

⁸⁴ Kant, *Educational Theory*, 180.

⁸⁵ Ibid.

signed Republic Act 10533 or the Enhanced Basic Education Act, the primary feature of which was the introduction of “universal” kindergarten and Senior High School (SHS). The Philippines has started to implement a huge transformation in its educational system in the name of the K to 12 curriculum early in the year 2011. This huge transformation is believed to increase the quality of education among Filipinos and increase the global competitiveness of the learners. Some salient features of this reformed curriculum which has a great impact in the teaching in school include the use of the spiral progression approach to ensure mastery of knowledge and skills after each level and pedagogical approaches that are constructivist, inquiry-based, reflective, collaborative and integrative (Section 5, Republic Act 10533, 2013). The mandate was to lengthen the number of academic years in basic education by requiring students to pass through kindergarten before enrolling in grade school, and to graduate from SHS before moving on to college (Alampay & Garcia, 2019). It also develops the skills, values and attitudes that enable citizens to lead healthy and fulfilled lives, make informed decisions, and respond to local and global challenges through education for sustainable development and global citizenship education (Rivera, 2017).

The Significance of Immanuel Kant’s concept of Education towards Philippine K-12 Education Program

From perspective of Kant’s philosophy of education, it just boils down to the idea of perfection. In fact, according to Kant, every human being has at least potentially the possibility to perfect oneself. Accordingly, every human needs to be educated in order to be a human being.

This credo of modern education by which the K-12 curriculum becomes evident in Immanuel Kant’s concept on education, because he made this strong claim, typical of modern educational thought that allows learners to learn topics and skills appropriate to their developmental and/or cognitive stages. This finds conformity with the K-12 Program that highlights to its central theme in providing better quality of education that is based on putting emphasis on the role of education in realizing holistic development of the 21st century learners equipped with necessary life skills who can contribute for economic and social development of the family and community (Cabansag, 2014). The pedagogical discourse of modernity considered the aim of education as the active autonomous person within the framework of social life. Accordingly, the aim of education was indeed an educated human being as a rational autonomous subject (Kivelä, 2012).

Furthermore Kant emphasizes tirelessly that this process cannot ever be perfected through individual striving. The use of reason was considered as the public use of reason. In this very sense, reason is possible only in the social context where our attitudes to norms, beliefs, and standards of our life form are basically under the

constant pressure to become not only justified but also contested by individuals themselves. Although humans have a natural disposition for the use of reason, and thus for expanding their abilities, reason will not evolve instinctively or automatically by itself; on the contrary, the whole process depends greatly on attempts, training and teaching (Varkø, Ø. (2016).

CONCLUSION

As the findings of this study revealed that Kant's philosophy of education is for the perfection and development of man's nature by which it generally found a significance on the implementation of the K-12 curriculum program whose goal positively affects the students learning development in acquiring critical thinking skills, and develop skills, attitudes, and moral values. Among the different learning domains that the K-12 curriculum program wants to improve, it is the skills, values and attitude formation domain which students agreed to have relevance to them. To shed light in coherent of the point of view mentioned, education, in the formative process can be viewed as a process of development of human nature and a process that links to the sphere of morality and physical involvement on the part of learners in the formation of their core beings. Furthermore, education can offer to man's existence the peculiarity of truly human life. While Kant postulated on the ground the nature on educational theory which views man who is being in the learning process, chooses and creates efforts himself out of his own voluntary efforts by undergoing training to further enhance the skills. Man continues to strive to become moral, rational, and free being. Upon doing this, man as a learner would eventually become well trained individual in educational process. Thus, Kant's educational theory implies and finds its significance towards the K-12 Philippine education system.

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