

## **The Educational Philosophical Thought of John Locke**

**Dr. Omar M. Khasawneh\***

Received 10/6/2022

Accepted 31/7/2022

### **Abstract:**

The purpose of this research was to present a manuscript regarding the educational philosophical thought of John Locke. The researcher pursued a qualitative research methodology to collect information, facts, material, and documents about this topic of concern. The study results evidenced that Locke's educational argument as revealed in his seminal work 'An Essay Concerning Human Understanding', and his ideas on education are founded through his empirical theory of human understanding. That is; children's minds are as blank as slates when they are born, yet they do have natural inclinations such as personalities, likes, and dislikes. Accordingly, education plays an important role in moral growth and social integration of any individual. For Locke, education, entails adapting to each person's disposition and abilities, without being harsh, in a systematic and logical manner. According to Locke, the purpose of education is to produce a person with a sound mind and a sound body who will be better able to serve his/her country. The substance of one's education should be determined by his/her socioeconomic status. Moral, social, and professional knowledge are required from ordinary men. His main argument focused on natural rights to life, liberty, and property. Leaders who did not respect those rights may be overthrown by the people. He is usually regarded as the father of the British Empiricism school of thought, and he contributed significantly to current ideals of limited, liberal governance. The researcher provided some recommendations based on what he had documented and learned. The most important of which was to conduct studies to examining Locke's educational implementations employing his educational beliefs and to what extent such principles are implemented.

**Keywords:** John Locke, Education, Philosophical Thought.

## الفكر الفلسفي التربوي عند جون لوك

د. عمر "محمد علي" خصاونه\*

ملخص:

هدفت الدراسة إلى التعرف إلى الفكر الفلسفي التربوي لدى جون لوك. ولتحقيق هدف الدراسة، استخدم الباحث المنهج النوعي لجمع المعلومات والحقائق والمعلومات والمواد والوثائق المتعلقة بموضوع الدراسة من خلال الرجوع إلى الأدب النظري والوثائق والدراسات. أظهرت نتائج الدراسة أن الفكر التربوي لدى لوك يدور حول فهم الإنسان، وأن أفكاره حول التعليم جاءت من خلال نظريته التجريبية عن فهم الإنسان. والذي يكون فيه عقل الطفل فارغاً كالألوان البيضاء عند الولادة، مع وجود ميل طبيعية ذاتية. كما أظهرت النتائج أن التعليم يؤدي دوراً مهماً في النمو الأخلاقي والاندماج الاجتماعي لأي فرد كما بين لوك أن الهدف من التعليم هو إعداد شخص يمتلك بعقل سليم لخدمة وطنه. وأظهرت النتائج أيضاً أن جوهر التعليم يتعدد من خلال الوضع الاجتماعي والاقتصادي للفرد. وأن الوعي الأخلاقي والاجتماعي والمهني مطلوب من الفرد العادي. كما بين لوك أن لكل شخص حقوقاً طبيعية في الحياة والحرية والملكية، وأن الحكم الذين لا يحترمون هذه الحقوق قد لا يستمرون في الحكم، ويمكن للشعب استخدام القوة ضدهم إذا لزم الأمر. عادة ما يُنظر إليه على أنه والد المدرسة التجريبية البريطانية للتفكير، وقد أسلهم بشكل كبير في المثل العليا الحالية للحكم الليبرالي. قدم الباحث بعض التوصيات بناء على ما وثقه وتعلمه. كان أهمها إجراء دراسات للتعرف إلى مدى تطبيق المبادئ التربوية عند لوك باستخدام معتقداته التربوية.

الكلمات المفتاحية: جون لوك، التربية، الفكر الفلسفي.

## 1. Introduction

Education, in general, is essential and plays an important role in everyone's moral, mental, and physical growth along with social integration. Educational philosophy including the ideas as well as concepts within the framework of epistemology focuses on the nature of knowledge and how humans learn. A philosophical perspective as well as educational practice can be used to examine philosophy of education. Theoretical frameworks for assessing and providing education were suggested by ancient Greek intellectuals like Socrates/Plato and Aristotle. This has changed recently to emphasize on history, psychology, and sociology of education as its foundations to examine education by later philosophers like the father of classical liberalism and British Empiricism, John Locke.

John Locke, the father of classical liberalism and British Empiricism is considered one of the most influential history writers. He attended Westminster School, then Christ Church and the University of Oxford, where he studied medicine. As a philosopher, he rose to prominence and fame as he wrote, on such topics as political philosophy, epistemology, and education. Locke's writings were significant for the development of modern Western philosophy (King, 1991; Griffith, 1997; Woolhouse, 2007). John Locke, a prominent Enlightenment thinker, was born in Wrington, Somerset, England. He was a late 17th and early 18th century philosopher, economist, political operative, physician, Oxford scholar, and medical researcher. Locke developed the notion that there was no legitimate government under the Divine Right of Kings doctrine, which emphasized that God chose some people to rule on earth in His will. The monarch's actions were the result of God's will, and criticizing the ruler meant confronting God. He rejected this theory and wrote his own to refute it (Fox Bourne, 1876; Aaron, 1937; Ayers, 1991; King 1991; Griffith, 1997; Woolhouse, 2007; Anstey, 2011). When writing the Constitution, the founding fathers of the United States were influenced by Locke's writings. They put his concept, that power to govern comes from popular consent, into action. He believed it was the government's responsibility to protect citizens' natural rights. He claimed that natural rights are the birthright rights to life, liberty, and property. Citizens had the right to overthrow a government if it failed to protect their rights. These ideas were incorporated into the Declaration of Independence by Thomas Jefferson. After becoming known as one of the most famous social contract philosophers in North America, his concept was adopted as a basis for revolution in other parts of

Each philosopher interpreted the social contract differently, but Locke's version is perhaps the most fundamental to the United States government and its history (Miyamoto, 2016; Ward, 2010; Brown, 2001; Arneil, 1996; Ashcraft, 1986). Aside from his political interests, Locke was concerned about children, whom he believed possessed the ability to be intelligent and free beings. According to Locke (1690), children's minds are fresh, or *tabula rasa*, when they are born. He also felt that children have the potential to be free and logical beings, but that the expression of these human characteristics is frequently thwarted by prejudice that perpetuates despotism and myth. The development of children's humanity has been impeded by their upbringing and education. Egalitarianism and vulnerability are two repercussions of the *tabula rasa* concept (Locke, 1689; Ezell, 1983–84; Ward, 2010; Do Nascimento, 2018). As the goal of education, children's upbringing and schooling must be key considerations.

Education's goal is to produce a person with a healthy mind and body who can better serve his or her nation. The content of education, according to Locke, should be determined by one's social station. All that was required of the normal man was moral, social, and vocational understanding. With the Bible and a well-developed occupational skill, gentlemen's education should be of the highest quality. Every gentleman concerned about his child's education strives for virtue, wisdom, breeding, and learning for his child (Do Nascimento, 2018; Anstey, 2003; Lurbe, 2006; Tarkov, 1999). The material in the curriculum, according to Locke, must serve a practical function. He argued that current foreign languages, history, geography, economics, arithmetic, and science should all be included in the curriculum. A gentleman must be able to communicate well in his own language. As a result, the schools were dubbed "schools of social realism" (Locke, 1683; Cranston, 1957; Gibson, 1968; Kretzmann, 1968).

In Locke's philosophy, allusions to reason and truth, freedom, and equality in the light of law and the natural law, experience, social diversity, and pessimism regarding the original sin and man's natural goodness show a blend of tradition and modernity (Schouls, 1996; Rogers, 1998; Wroska, 2018). Locke foresaw numerous components of gentlemanly education, the first of which was moral education, which all Christians must study to live morally honest lives. Second, proper breeding, which requires the gentleman to maintain his composure, control, and outward demeanor? The development of proper social skills must be prioritized in education. Third, the gentleman should be able to use both intellectual and moral

understanding to regulate his actual business. Fourth, practical knowledge, implying that the gentleman requires an education to prepare him for a successful existence in society's practical difficulties, as well as the satisfaction that comes from scholarship and good reading (Adamson, 1922; Marshall, 1994; Lurbe, 2006; Do Nascimento, 2018).

Even though the educational philosophical thought of John Locke has been studied in detail, unsatisfactory attention has been paid to his philosophical beliefs regarding schooling, and his educational philosophy may not receive adequate courtesy in the Mid-Eastern world. It is generally assumed that there is a great deal of literature about the educational philosophical thought of Locke. Nevertheless, this study advocates that Locke's educational implementations should be researched from the perspectives of educators and the implications of this study deserve to be examined further.

As a key figure in the Enlightenment and a well-known philosopher in the late 17<sup>th</sup> century, his influence on education has been enormous. His educational influence has inspired the researcher to give a quick overview of his educational philosophy, which the researcher only has a rudimentary understanding of. As a result, several other circumstances, in addition to the researcher's insufficient knowledge of John Locke's philosophy, contributed to the current study problem.

### **1.1 Study Problem and Question**

Several motives have prompted the researcher to carry out this study. First and foremost, the researcher has had limited knowledge about the educational philosophical thought of John Locke. Therefore, he sought to present this study to first become acquainted with such a modern influential educational thinker. Second, the researcher has noticed that the educational philosophy of John Locke may not be given sufficient attention in the field of education in the near eastern region. Third, literature, studies, and articles, while conducting research studies about some educational thoughts, have opened the eyes of the researcher and caused his curiosity to dig deeper in the educational philosophical thought of John Locke. To do so, this study will be an attempt to respond to the following primary research question from which two secondary questions were extracted:

- What is the educational philosophical thought of John Locke?
- What are John Locke's philosophical beliefs regarding schooling?
- What are John Locke's empirical knowledge and his educational perspectives, his ideas on education, his educational ideology, and John

## Locke as a figure of disciplinary education?

### 1.2 Study Significance

This study may have the potential to benefit educators interested in educational philosophies also in addition to filling a gap in literature. Its conclusions and findings may be useful to educators, undergraduate and graduate students, and possibly other stakeholders involved in education. The findings may also be of public benefit, given that John Locke's educational philosophical thought continues to play an important role in specific fields today, ratifying a desire and mandate for stakeholders. For the researcher, the value of this study is to expand his knowledge by scientific inquiry, which helps him develop some intellectual, cultural, and philosophical capabilities and skills. This makes it possible to arrive at facts that are supported by substantial evidence extracted from major resources about John Locke. This study could be distinctive and original due to the fact that the researcher gathered its precise information from reliable sources, and based this information on firm and reliable principles. Even though almost every scientific discipline has a wealth of knowledge, which does not need to be verified, since it has already been established. Instead, the researcher, throughout this study, provides a piece of literature that may enhance and add to the vast body of knowledge some contributions.

Schools that implement some of the study's recommendations may be able to provide their students with a better education. School administrators would also be advised on what teachers should emphasize to improve students' performance. The researcher used the documentation method as part of his study technique for this study methodology.

### 2. Study Methodology

The documentation method for data is used due to the nature of the topic of concern, which necessitates the use of literature research with a qualitative approach. Even though using sources is common in such topics, they are usually praised. According to Tilly (2006), documentary method research practitioners must evaluate, return, read, and reread various intellectual comparable works to follow a methodical and worthwhile document that future readers as well as interested researchers in comparable themes could read. Data collected using a documentation approach that could be linked to data variables in the form of books, articles, research papers, and academic journals, according to Muhamd (2002). This analysis considers sources, books, articles, research papers, and academic publications.

Since there are numerous materials written about and by John Locke, the researcher discovered it in his clarifications. The researcher's strategy for validating the study problem was aided by the selection of specific works about this topic written by Locke himself or by other authors. The researcher used a methodological technique that included surveying a variety of resources and relying on literature to verify this study problem.

### **3. Literature Review**

This section presents Locke's major works on education, his empirical knowledge and educational views, his thoughts on education, his educational ideology, and Locke as a representative of the disciplinary education.

#### **3.1. Locke's Major Works on Education**

Locke published 'Some Thoughts Concerning Education' in 1693. While revising the fourth edition of 'An Essay Concerning Human Understanding,' Locke began writing a chapter titled 'The Conduct of the Understanding' (Forster, 2005; Yolten, & Yolten, 1989). It was up to Locke's literary predecessors to decide what to do with it. King published 'The Conduct' in his subsequent edition of Locke's works in 1706. While Locke was writing these works, some of the content from the Conduct found its way into his thoughts (Grant & Tarcov, 1996; Chappell, 1994). The thoughts and conduct are complementary in that the thoughts concern parental education of children and the conduct concerns adult self-education. They do, however, highlight differences between the two, showcasing the ambiguities of liberal society (King, 1706; Grant and Tarcov, 1996; & Do Nascimento, 2018).

The Thoughts were about the education of the sons and daughters of the English gentry in the late seventeenth century. As a result, it was significantly more time and place controlled than the Conduct. Its focus is on instilling characteristics in people. Others rights, civility, liberality, humanism, industry, caution, courage, truthfulness, and authority, for example. Justice exemplifies the characteristics required of citizens in a liberal society (Grant and Tarcov, 1996; Forstrom, & Joanna 2010; Mendelson, 2010). Locke's ideas were the result of a century of research known as 'The Child's Discovery'. Children were viewed as nothing more than simple toys or young adults who dressed, played, and were expected to act like their elders during the Middle Ages. Their ages were irrelevant, and they were little known. There were no distinctions in their education based on age, ability, or desired profession (Axtell 1968; Mendelson, 2010; & Do

Nascimento, 2018). Children, according to Locke, are human beings whose rational development must be nurtured by their parents. He advised parents to spend time with their children and personalize their education to their character, as well as to prioritize play over rote learning as the primary method of learning (Hall, & Woolhouse, 1970; Rosenthal, 1983; Benzaquén, 2011).

He advocated for learning languages through conversation rather than studying and memorizing grammar rules. He suggested that the child learn at least one manual skill. By supporting a type of education that made people think for themselves (Kretzmann, 1968; Pickering, 1981; Ashcraft, 1986) Locke was training people to make effective decisions in their own lives, to engage in individual self-governance, and to participate in the government of the state. Locke's relationships between reason, freedom, and morality are explored in *The Conduct*. Reason, insofar as it is free of bias, intolerance, and passion, and is capable of challenging authority. It is necessary for good self-government because it leads to fair assessment and behavior. People must learn to reason to avoid moral flaws like passion, bias, and education for liberty (Ashcraft, 1986; Grant & Tarcov, 1996; Arneil, 1996; & Tarkov, 1999). Liberty and freedom may be attained if pragmatic or empirical knowledge is applied.

### **3.2. Locke on Empirical Knowledge**

People may have a variety of ideas, including those described by some adjectives as sweetness, thinking, motion, man, and elephant. The initial inquiry would be, "How do individuals obtain them?" Thinking begins with a perception or reflection. If one could imagine the mind as a blank sheet of paper, empty of any thoughts, and how the mind may be equipped. Where does this large stock with its virtually infinite variety and the person's busy and limitless elegance originate? Where did all the components of rationality and knowledge originate? Where does knowledge originate? (Alexander, 1985; Schouls, 1992; Mendelson, 2010; Stuart, 2013; & Do Nascimento, 2018). All human knowledge can be attributed to experience. Observation, whether of external sensory objects or of the interior operations of one's own ideas, experienced and reflected upon by oneself, is the source of all cognitive resources for individuals. These two are the origins of knowledge, from which all thoughts, regardless of whether they exist, originate (Locke, 1690; Alexander, 1985; Weinberg, 2013; & Do Nascimento, 2018).

An inspiration comes from exciting items, which can evoke a variety of feelings in the mind. Color, heat, cold, softness, brittleness, bitterness, and

sweetness are all learned concepts. Sensation from external objects is what gives our senses meaning. Concepts are formed from sensations, which are then evolved into understanding using the senses. The human mind is another source of inspiration. An individual's impression of how their mind works in relation to concepts is the second source from which experience provides ideas. Mental actions include perception, reasoning, doubting, believing, thinking, knowing, and will. As a result, the thoughts authorized are only those that are derived from the mind's own internal processes. This is known as reflection (Hall, & Woolhouse, 1983; Alexander, 1985; Bolton, 2007; Mendelson, 2010; Stuart, 2013; Weinberg, 2013). It's possible that the speaker was making a mental observational reference. These operations have conceptual underpinnings that can be grasped. The person's opinion is that external elements, as objects of sense, and internal mental processes, as objects of reflection (Hall, & Woolhouse, 1983; Bolton, 2007; Gregoriou, & Papastefanou, 2013; Do Nascimento, 2018).

Following a child from birth to adulthood and studying the changes that time brings, the mind gets more aware as it is presented with concepts through senses. The mind begins to think more deeply. It begins to distinguish the objects that, because of their familiarity, have had the greatest enduring impact on him/her. As a result, the youngster progressively learns to recognize and distinguish strangers from the people with whom he or she interacts daily. These are examples of the youngster learning to remember and differentiate the information sent to the mind by the senses. With time, the mind begins to reflect on its own activities in respect to sensation-evoked thoughts, accumulating a new set of concepts known as ideas of reflection. External objects make impressions on senses based on intrinsic and distinctive powers, which become objects of attention when contemplated by itself (Locke, 1824; Alexander, 1985; Schouls, 1992; Mendelson, 2010; Chappell, 1994; Gregoriou, & Papastefanou, 2013; Stuart, 2013; Weinberg, 2013).

As a result, the mind's initial capacity is prepared to receive impressions produced on it by outside objects, either through the senses or through its own actions when thinking about such objects. This is the individual's first step in locating objects. The foundation upon which all of his/her natural conceptions in this world will be built. All superior thoughts that ascend above the clouds, reaching as high as heaven itself, begin and end there. It stirs not an atom beyond the notions that sensation or reflection have provided for its consideration in all its wanderings, in those diffused

speculations with which it may appear to be elevated (Locke, 1690; Chappell, 1994; Gregoriou, & Papastefanou, 2013; Stuart, 2013; Do Nascimento, 2018). Locke established his educational views after believing this.

### **3.3. Locke's Educational Views**

John Locke had distinct opinions on education. His perspectives on holistic education remain relevant today. His beliefs on language acquisition are, in many ways, the prevalent viewpoints in education today. He was particularly interested in how education could be applied in the real world. According to him, a student's education should be practical. It's tempting today to spread a child's education among a variety of fields and electives, but Locke was against it. Simple and uncomplicated education should be promoted (Locke, 1693; Kretzmann, 1968; Mason, 1971; Yolten, & Yolten, 1989; 2010; Mendelson, 2010; Tuckness, 2010; Attig, 2017).

Locke believed that education should not be restricted to the classroom. Reading and writing are important, but they are not everything, in his opinion. This contrasted with his academic career, which was dominated by grades. According to Locke, the goal of education is character development. Academic skills were far less important than understanding the difference between right and wrong and demonstrating integrity. Because of his medical background, he supported the concept of a body-centered education. In addition to temperance, successful education required fresh air, exercise, sleep, and a simple diet (Locke, 1887; Gibson, 1968; Chappell, 1994; Rang, 2001; Tuckness, 2010; Gregoriou, & Papastefanou, 2013; Do Nascimento, 2018). According to Locke, standardized education is callous and treats students as objects rather than living beings. The teacher's job is to do research on the kids and figure out what's best for them. Also, Locke had a lot to say on language. He declared emphatically that learning Latin was overstated, and that it was essentially a social activity for the upper class, not for the public. Locke also believed that the best way to learn a language was to practice it rather than studying theoretical principles of language usage. Locke is setting the framework for current TESOL perspectives in many respects (Locke, 1887; Locke, 1689; Kretzmann, 1968; Chappell, 1994; Rang, 2001; Do Nascimento, 2018).

### **3.4. John Locke's Thoughts on Education**

Some Thoughts Concerning Schooling was based on letters Locke wrote regarding his children's education. According to Locke, education should use reason to defeat desire and raise moral children. Children should

learn self-control. All morality and excellence depend on being able to deny oneself pleasure when reason forbids it. He felt youngsters were greedy and motivated by their own objectives, but not essentially evil, and acquired bad habits through observation. Education should teach moral behavior in society, not individual interests. Locke's educational goals seem draconian today. He suggested youngsters not be overdressed and wear leaky shoes to harden their bodies. They shouldn't be allowed to cry, and if the child has a poetic mood, for example, the father should preserve or strengthen it. Parents should suffocate and repress such mood. Parents must squelch it. He encouraged youngsters learn to swim early and spend as much time as possible outside. This is especially true for girls, who will be stronger and healthier the more time they spend in the air (Locke, 1690; Yolten, & Yolten, 1989; Marshall, 1990; Cahn, 1997; Rang, 2001; Tuckness, 2010; Mendelson, 2010; Lowe, 2012; Li, Wang, & Li, 2018).

Nearly every European writer on education after Locke, including Jean-Jacques Rousseau, acknowledged Locke's influence. In addition to his essay on gentlemen's education, Locke Essay proposed an essay on human understanding in 1690. Locke proposed a new theory of mind in his essay on human understanding in 1690, claiming that the gentleman's mind was a tabula rasa indicating a fresh start, in that it lacked any innate beliefs. Some educational theories propose three distinct approaches to mind education: the development of a healthy body, the formation of a virtuous character, and the selection of an appropriate academic program. Locke wrote the letters that became 'Some Thoughts' for an aristocratic friend, but his advice was universally applicable because his educational principles implied that anyone could develop the type of character Locke was writing for (Locke, 1690; Kretzmann, 1968; Pickering, 1981; Chappell, 1994; Arneil, 1996; Rang, 2001; Tuckness, 2010; Lowe, 2012). The educational influence of Locke then produced practical content that represented his educational ideology

### **3.5 John Locke Educational Ideology**

Locke's educational ideology comprises extremely practical content as well as positive ideals that transcend all spatial and temporal contexts. He felt that proper education, together with human cognitive activities, may lead to human perfection in all aspects. Society will be stable and prosperous if its citizens are taught virtue, wisdom, courtesy, and education. As a result, a well-educated society creates the conditions for everyone's advancement. The principles of Locke's educational ideology have been

learnt, inherited, and developed in various ways by subsequent generations. The educator's job is to assist the child in becoming a fully human, authentic person by teaching them one skill: life skills. According to Rousseau, three types of education and three types of teachers exist: nature, man, and objects. They work together to help individuals learn. Nature thrives within internal organs and talents. Because a newborn's body is so sensitive to its environment, it needs special attention in the early stages of development. To foster their creativity and self-control, parents should provide opportunities for their children aged two to twelve to experience and explore the world (Rang, 2001; Mendelson, 2010; John, 2017; Thach & Chinh, 2018; Thuy, 2020). Children need to have experience. Dewey's educational philosophy approach was 'learning by doing' or 'learning by experiencing,' also known as 'hands-on experience'.

Locke felt curriculum should be designed to fit learners' diverse abilities and needs, rather than stereotyping them. Education is more important than dogmatic and academic beliefs for helping pupils adapt to life changes. Students' abilities and qualities are cultivated so they can adjust to life changes, especially technological advances. With hour-by-hour technological breakthroughs, this argument is more significant nowadays. Education must equip students with critical thinking and creative skills and help them adapt to changing work tools. Human knowledge is limitless, continually evolving. Education must educate students with critical thinking and creative skills and help them adjust to new labor instruments. Based on empirical epistemology, Locke established learning-with-practice education ideas (Jean, 1971; Rang, 2001; Garrison, Neubert, & Reich, 2015; John, 2017; Thach & Chinh, 2018; Thuy, 2020).

Locke presented empirical epistemology-based learning concepts for education. This is key to reorienting citizen education toward socioeconomic prosperity, national construction, and defense. Reorienting educational institutions can suit scientific and technical needs, human resource demand, and labor market growth. Projects for learners clarify experiential education and teaching/learning philosophies. Students would find learning fascinating and relevant. They can increase their analysis, problem-solving, and assessment skills and become more creative. Locke's educational theory stresses practical experience in creating human capacities and traits. This might build a democratic, humane gentleman. Locke's 'human-centered' theory impacted current and postmodern educators (Jean, 1971; Lowe, 2012; Garrison, Neubert, & Reich, 2015; Quintanilla, 2016;

John, 2017; Thach & Chinh, 2018; Thuy, 2020). John Locke was a well-known proponent of rigorous education.

### **3.6. John Locke as a Representative of the Disciplinary Education**

Disciplinarians valued rigorous instruction of memory and reasoning through math, logic, and ancient languages. These topics had the most educational value (Kretzmann, 1968; Armitage, 2004; Alston, & Jonathan, 1988). Locke was a proponent of rigorous education. According to the psychology department, education develops the mind's capabilities or capacities through relevant topics (Kretzmann, 1968; Fox, 1988; Chappell, 1992; Rang, 2001& Lowe, 2012). Discipline theory probably influenced the emergence of abstract ideas in law, theology, etc. The intellectual class, however modest, benefited from disciplinary theory. Social selection provides effective instruction for professional classes (Dunn, 1969; Rang, 2001; Lowe, 2012). Recent evidence suggests that discipline promotes purposeful attention. Current psychology theory doubts such broad competences. Disciplined schooling helps a limited group achieve remarkable abilities (Alston, & Jonathan, 1988; Mendelson, 2010; Gordon-Roth, 2015).

As a result of the democratic view rise of life and education, the disciplinary theory of education has lost much of its value and relevance. Even if one does not believe in the theory of universal mental capacity, certain subjects have universal significance. Since the mind is now seen as a unit in operation, all experiences share a specific mental procedure identity (Chappell, 1992; Rang, 2001; Armitage, 2004; Mendelson, 2010). The faculty theory, which regards the mind as a collection of faculties, is no longer true. As a result, each subject has disciplinary implications and relevance. Although this merit does not belong to a certain set of individuals, it does have a broad application. Nonetheless, for a long time, the disciplinary view of education was in use (Fox, 1988; Gordon-Roth, 2015).

Two of his most famous writings are 'Essay Concerning Human Understanding' (1690) and 'Two Treatises on Government' (1690). In his initial effort, he endeavored to demonstrate that experience is the source of all knowledge. As a result, he supported empiricism (Armitage, 2004; Rang, 2001; Ashcraft, 1986). He campaigned for a limited monarchy in England. He was a prominent architect of the 'Glorious Revolution,' also known as the 'Bloodless Revolution.' He contended that the people possess total control over the government (Dunn, 1969; Ashcraft, 1986; Farr, 2008Fox,

1988). He supported limited monarchy and a legal state. Autocracy emerges when legality is broken. Locke said despotic governments should be removable. He adopted a democratic mindset (Farr, 2008; Dunn, 1969). His definition of discipline was broader than the schoolmasters'. Locke's passion was truth (Gordon- Grant, 1987; Chappell, 1992; Roth, 2015). Reason led to truth and all other aspects of existence. When the mind is disciplined and trained, it can acquire truth (Rusk, 1969; Fox, 1988; Rang, 2001; Hawley, 2021).

A stringent code of conduct governed this education. Locke developed Baconian philosophy, especially empirical theory of knowledge. All knowledge comes through sensory perception and 'intellectual perception,' like experience. By 'perception of intellect,' sense-perception must become knowledge. Disciplinary training shapes this. His philosophy centered on the sensational origin of knowledge (Fox, 1988; Rang, 2001; Armitage, 2004; Bolton, 2004; Gordon-Roth, 2015). From a philosophical sense, the theory of sensational origin of knowledge was the most important part of his teachings. The second part of his idea, intellectual awareness, was most important for education. According to Locke, the senses give the intellect's perception with experience, ideas, judgments, etc. This can be refined by mental powers, especially reason, not sensory perception (Alexander, 1985; Fox, 1988; Chappell, 1992; ; Rang, 2001). Bolton, 2004

Locke's philosophical, psychological, and educational ideas don't always accord. His main thesis is that the mind is a clean organ that must be filled with characteristics and strengths through habits. According to him, development requires disciplined behaviors (Gordon-Roth, 2015; Mendelson, 2010; Chappell, 1992). In 'Essay Concerning Human Understanding,' Locke explained how instruction may grow the mind. This won't be done only by research and reading, but through meditation. Locke's works inform his perspective. Educators care more about his educational philosophy than his philosophy. He was a notable English educational writer (Alston, & Jonathan, 1988; Rang, 2001Armitage, 2004). Locke is compared to Montaigne, Bacon, and Comenius as a sense-realist, or Rousseau as a naturalist. This is because his dominant notion wasn't always fully realized, and his unfinished thoughts from 'Some Thoughts Concerning Education' were mixed. Locke and Montaigne saw education as leading to practical virtue. They argued over what morality comprises and how education teaches virtue. Locke's discipline reflects his resistance. Locke's issue with Bacon and Comenius was instruction over substance (Grant, 1987; Mendelson, 2010; Gordon-Roth, 2015).

Locke disagrees with Bacon and Comenius because subjects should instruct, not provide substance. Again, he supports natural science research poorly. Rousseau's pedagogical approach was that natural urges and tendencies should not be hindered. According to Locke, natural tendencies should be dissatisfied and controlled, and education is habit formation (Gordon-Roth, 2015; Alston, & Jonathan 1988; Fox, 1988). After briefly describing Locke's philosophical views and educational philosophy, the researcher will offer a conclusion and recommendations.

#### **4. Conclusion and Recommendations**

The goal of this research paper is to provide a document on John Locke's philosophical beliefs regarding schooling. It includes his important writings on education, his empirical knowledge and his educational perspectives, his ideas on education, his educational ideology, and John Locke as a figure of disciplinary education. First, the goal of presenting this research study was to familiarize oneself with such a contemporary significant educational thinker. Second, during a university presentation, the researcher observed that John Locke's educational philosophy may not receive sufficient attention in the Mid-Eastern world.

Third, completing research on specific educational ideas, literature, and related earlier research investigations aroused the researchers' enthusiasm to dive deeper into Locke's educational philosophical views. Researchers hope this study will benefit instructors interested in educational philosophies and address a literature gap. This study could help educators, undergraduate and graduate students, and educational governing body decision-makers. Given that, one may wonder what John Locke's message was.

John Locke's central concept was that all people have natural rights to life, liberty, and property and rulers who don't respect these can be overthrown by force. His political idea of governing by agreement of the governed influenced the U.S. founding documents. His essays on religious tolerance helped establish church-state separation (Rossiter, 2014; Zuckert, 1998; Locke, 1764). What was the aim of education according to Locke? Locke believed that education should develop people with sound minds and bodies who can serve their country. Locke thought social status should dictate schooling content. The average man needed moral, social, and vocational understanding. Locke believed children's minds are blank when they're born. He felt children can be free and logical, but that bias fosters tyranny and folly. Locke said upbringing and schooling hindered children's

humanity. Locke says *tabula rasa* implies egalitarianism and vulnerability (Thuy, 2020; Thach & Chinh, 2018; Mendelson, 2010; Jean, 1971).

Education produced people with sound minds and bodies who could better serve their country. Locke thought social status should dictate schooling content. The average man needed moral, social, and vocational understanding. With the Bible and a vocation, he could support himself and assist others. Gentlemen's education should be of the greatest standard. He must lead his country (Do Nascimento, 2018; Gregoriou, & Papastefanou, 2013; Tuckness, 2010; Rang, 2001; Gibson, 1968; Chappell, 1994; Locke, 1887). Locke believed a gentleman must understand his language well. English Puritan schools' broke tradition. They prepared him for civilization. As a result, the schools were dubbed "schools of social realism." Like Milton and other Puritans, Locke believed curricula must be practical. He campaigned for foreign languages, history, geography, economics, arithmetic, and science. Locke encouraged moral instruction, good breeding, wisdom, and useful information (Garrison, Neubert, & Reich, 2015; Do Nascimento, 2014; Mendelson, 2010).

He is regarded the founder of British Empiricism and contributed to modern notions of limited, liberal government. He influenced religion, religious tolerance, and educational thought. Locke's most famous book, *Essay Concerning Human Understanding*, analyzes the mind and knowledge acquisition. He offered an empiricist hypothesis that says humans get ideas from observation. The mind then investigates, compares, and combines various thoughts (Thuy, 2020; John, 2017; Quintanilla, 2016; Garrison, Neubert, & Reich, 2015; Mendelson, 2010; Lowe, 2002; Jean, 1971). Knowledge is a link between ideas. Locke's emphasis on the human mind as a prologue to the cosmos and its contents was a unique approach to philosophy that gained a following, especially in the United Kingdom. In addition to this greater purpose, the *Essay* provides a number of more focused debates on significant philosophical subjects. Locke was a small-government advocate. He contends that governments have restricted authority over their populations based on natural rights. Citizens can overthrow the government in certain scenarios. He also supported religious tolerance (Armitage, 2004; Rang, 2001; Ashcraft, 1986). Locke's writings oppose authoritarianism. This applies to humans and institutions like the government and the church. Individually, Locke urges people to use reason to pursue truth rather than following authorities' ideas or submitting to superstition (Pickering, 1981; Kretzmann, 1968).

Locke maintained that using reason to seek the truth and construct suitable institutions will promote human material and spiritual well-being. This relates to abiding by natural law and fulfilling humanity's divine destiny, especially when children's minds are blank slate (Rusk, 1969; Wroska, 2018; Hawley, 2021). Locke (1690) stated that although children's minds are still clean slates, they have personalities, likes, and dislikes. Education is crucial for moral development and social integration. Education involves a thorough, logical, and considerate approach to each student's temperament and potential. This research study has thus far presented Locke's educational philosophy, including his major works on education, empirical knowledge and educational perspectives, educational conceptions, educational ideology, and John Locke as a symbol of disciplined education. After presenting Locke's educational beliefs, the researchers recommend the following based on what has been cited, mentioned, discovered, revealed, and learned throughout this research paper:

- Conduct a research study to examine John Locke's educational implementations employing his philosophical educational beliefs and to what extent such theoretical principles are implemented from the perspectives of educators.
- Include John Locke's educational philosophy in some university courses for graduate as well as undergraduate students.
- Introduce similar research studies and manuscripts about John Locke's educational philosophy by referring to additional references.

## References

Aaron, R. (1937). *John Locke*, Oxford: Oxford University Press.

Adamson, J. W. (ed.) (1922). *The Educational Writings of John Locke*. Cambridge: University Press.

Alexander, P. (1985). *Ideas Qualities and Corpuscles: Locke and Boyle on the External World*, Cambridge: Cambridge University Press.

Alston, W. & Jonathan, B. (1988). "Locke on People and Substances", *The Philosophical Review*, 97(1), 25–46, doi: 10.2307/2185098.

Anstey, P. R. (ed.) (2003). *The Philosophy of John Locke: New Perspectives*. London-New York: Routledge.

Anstey, P. R. (2011). *John Locke and Natural Philosophy*, Oxford: Oxford University Press. Doi: 10.1093/acprof:oso/9780199589777.001.0001

Armitage, D. (2004). "John Locke, Carolina and the Two Treatises of Government", *Political Theory*, 32(5), 602–27. Doi:

Arneil, B. (1996). *John Locke and America*, Oxford: Clarendon Press.

Ashcraft, R. (1986). *Revolutionary Politics and Locke's Two Treatises of Civil Government*, Princeton: Princeton University Press.

Attig, J. C. (2017). *Recent Publications on Locke*. *Locke Studies*, 17, 5-38.

Axtell, J. L. (1968). *The Educational Writings of John Locke: A Critical Edition with Introduction and Notes*. New York: Cambridge University Press.

Ayers, M. (1991), *Locke: Epistemology and Ontology*, 2 volumes, London: Routledge.

Benzaquén, A. S. (2011). Locke's Children. *The Journal of the History of Childhood and Youth*, 4(3), 382- 402.

Bolton, M. (2007). 'The Taxonomy of Ideas in Locke's *Essay*, ' *The Cambridge Companion to Locke's 'Essay Concerning Human Understanding*, ' ed. Lex Newman, 67-100. Cambridge University Press.

Bolton, M. B. (2004). "Locke on the Semantic and Epistemic Role of Simple Ideas of Sensation", *Pacific Philosophical Quarterly*, 85(3), 301–321. doi:10.1111/j.1468-0114.2004.00200. x.

Brown, G. (2001). *The Consent of the Governed: The Lockean Legacy in Early American Culture*. Cambridge, MA: Harvard UP, Print.

Cahn, S. (1997). *Classic and Contemporary Readings in the Philosophy of Education*. New York: McGraw-Hill.

Chappell, V. (1992). *Essays on Early Modern Philosophy, John Locke— Theory of Knowledge*, London: Garland Publishing, Inc.

Chappell, V. (1994). *The Cambridge companion to Locke*. Cambridge, UK: Cambridge University Press.

Cleverley, J. F., & Phillips, D. C. (1986). *Visions of childhood: Influential models from Locke to Spock*. New York: Teachers College.

Cranston, M. (1957). *John Locke, A Biography*, reprinted Oxford: Oxford University Press.

Do Nascimento, C. L. L. (2014). *Locke and the Formation of the Gentleman*. Ixtli, 1(2):239-256.

Do Nascimento, C. L. L. (2018). *Method and education in John Locke*. Ixtli, 5(9). DOI: 10.4467/25450948FPE.18.006.8586.

Dunn, J. (1969). *The Political Thought of John Locke*, Cambridge: Cambridge University Press.

Ezell, M. J. M. (1983-84) "John Locke's Images of Childhood: Early Eighteenth Century Responses to Some Thoughts Concerning

Education." *Eighteenth-Century Studies*: 17(2), 139–55.

Farr, J. (2008). Locke, Natural Law and New World Slavery. *Political Theory*, 36 (4), 495–522. Doi: 10.1177/0090591708317899.

Forster, G. (2005). *John Locke's Politics of Moral Consensus*. Cambridge. Cambridge University P

Aldrich, R. (1994). John Locke (1632-1704). *Prospects*, 24, 61-76.

Forstrom, K. Joanna S. (2010). *John Locke and Personal Identity: Immortality and Bodily Resurrection in 17th-Century Philosophy*. London, New York: Continuum International Publishing Group.

Fox Bourne, H.R. (1876). *Life of John Locke*, 2 volumes, New York: Harper & Brothers. Reprinted Scientia Aalen.

Fox, C. (1988). *Locke and the Scriblerians*, Berkeley: University of California Press.

Garrison, J., Neubert, S., & Reich, K. (2015). *Democracy and Education Reconsidered: Dewey after One Hundred Years*. New York and London: Routledge: Taylor & Francis Group.

Gibson, J. (1968). *Locke's Theory of Knowledge and its Historical Relations*, Cambridge: Cambridge University Press.

Gordon-Roth, J. (2015). Locke's Place-Time-Kind Principle, *Philosophy Compass*, 10(4), 264–274. Doi:10.1111/phc3.12217.

Goodin, R. E., & Tilly, C. (Eds.). (2006). *The Oxford handbook of Contextual Political Analysis* (Vol. 5). Oxford Handbooks.

Grant, R. (1987). *John Locke's Liberalism*, Chicago: University of Chicago Press.

Gregoriou, Z., & PapaStephanou, M. (2013). The Utopianism of John Locke's Natural Learning. *Ethics and Education*, 8(1), 18-30.

Griffith, M.F. (1997), John Locke's Influence on American Government and Public Administration. *Journal of Management History (Archive)*, 3(3), 224-237.

Hall, R., & Woolhouse, R. (1970). Forty Years of Work on John Locke (1929-1969). *The Philosophical Quarterly*, 258-268.

Hall, R., & Woolhouse, R. (1983). *80 Years of Locke Scholarship: A bibliographical Guide*, Edinburgh: University of Edinburgh Press.

Hawley, M. C. (2021). Locke's Ciceronian Liberalism. *Perspectives on Political Science*, 50 (2), 72-86. <https://doi.org/10.1108/13552529710181578>.

Jean, C. (1971). *Educational philosophy*. Ho Chi Minh City: Youth.

King, L. P. (1991). *The Life of John Locke: with extracts from his*

---

*correspondence, journals, and common-place books*, Bristol: Thoemmes.

Li, Y. L., Wang, H. J., & Li, J. (2018). The Enlightenment of Locke's Educational Concepts on Chinese Adolescents' Physique Education. *Advances in Physical Education*, 8, 183-192. <https://doi.org/10.4236/ape.2018.82017>.

Kretzmann, N. (1968). The Main Thesis of Locke's Semantic Theory, *The Philosophical Review*, 77(2): 175–196. Reprinted in Tipton 1977: 123–140. Doi: 10.2307/2183319

Locke, J. (1690). *An Essay Concerning Human Understanding*. University Park, PA: Pennsylvania State University.

Locke, J. (1961). *Two Treatises of Government: With a Supplement, Patriarcha, by Robert Filmer* (Vol. 2). Simon and Schuster.

Locke, J. (1683). *The Works of John Locke in Nine Volumes* (12th ed., Vol. 8). London: Rivington.

Locke, J. (1693). *Some Thoughts Concerning Education*. CUP Archive.

Lowe, E. J. (2002). *Routledge philosophy guidebook to Locke on human Understanding*. Routledge: London and New York.

Lowe, E. J. (2012). *Locke*. Oxford University, Oxford, England: Routledge.

Lurbe, P. (2006). *John Locke, Une Théologie de L'éducation*. Cercles, Occasional Paper, 2, 1-13.

Marshall, J. (1990). John Locke's Religious, Educational, and Moral Thought. *The Historical Journal*, 33(4), 993-1001.

Marshall, J. (1994). *John Locke: Resistance, Religion and Responsibility*. Cambridge: Cambridge University Press.

Mason, M. G. (1971). John Locke's Experience of Education and its Bearing on his Educational Thought. *Journal of Educational Administration and History*, 3 (2), 1- 8.

Mendelson, S. H. (2010). Child Rearing in Theory and Practice: the letters of John Locke and Mary Clarke. *Women's History Review*, 19 (2), 231-243.

Miyamoto, M. (2016). *Political Legacy: John Locke and the American Government*. A Thesis. The Robert D. Clark Honors College.

Muhadjir N. (2002). *Qualitative Research Methodology*. Publisher Rake Sarasin, Yogyakarta.

Parry, G. (2013). *John Locke*. New York and London: Routledge: Taylor & Francis Group.

Pickering, S. F., Jr. (1981). *John Locke and children's books in eighteenth-century England*. Knoxville: The University of Tennessee Press.

Quintanilla, V. D. (2016). Human-Centered Civil Justice Design. *Penn St. L. Rev.*, 121, 745.

Rang, B. (2001). An Unidentified Source of John Locke's Some Thoughts Concerning Education. *Pedagogy Culture and Society*, 9 (2), 249-278.

Rogers, G. A. J. (1998). *Locke's Enlightenment: Aspects of the Origin, Nature and Impact of His Philosophy*. Hildesheim, Zurich, and New York: Georg Olms.

Rosenthal, L. (1983). John Locke and Children's Books in Eighteenth-Century England. *Children's Literature Association Quarterly*, 8 (2), 36-38.

Rossiter, E. (2014). Locke, providence, and the limits of natural philosophy. *British Journal for the History of Philosophy*, 22(2), 217-235.

Rusk, R. R. (1969). Locke. In *The Doctrines of the Great Educators* (pp. 127-156). Palgrave, London.

Schouls, P. A. (1992). *Reasoned freedom: John Locke and Enlightenment*. Ithaca, NY: Cornell University Press.

Schouls, P. A. (1996). Locke, 'The Father of Modernity'? A discussion of Wolterstorff's "John Locke and the ethics of belief". *Philosophia Reformata*: 61 (2), 175-195.

Stuart, M. (2013). Locke's metaphysics. OUP Oxford.

Tarcov, N., & Grant, R. W. (1996). *Some Thoughts Concerning Education and of the Conduct of the Understanding*. Indianapolis, IN: Hackett.

Tarkov, N. (1999). *Locke's Education for Liberty*. Lanham, MD: Lexington Books.

Thach, D. N., & Chinh, D. (2018). *History of Western Philosophy*, Volume 1: From ancient philosophy to classical German philosophy. Hanoi: National Politics Truth.

Thuy, H. T. P. (2020). John Locke's Educational Ideology with Educational Innovation in Vietnam Today. *Journal of Advances in Education and Philosophy*. Scholars Middle East Publishers, Dubai, United Arab Emirates: 381-386.

Tuckness, A. (2010). Locke on education and the rights of parents. *Oxford Review of Education*, 36(5), 627- 638.

Ward, L. (2010). *John Locke and Modern Life*. Cambridge: Cambridge University Press.

The Jordanian Association for Educational Sciences, *Jordanian Education Journal*, Vol (9), No (3), Supplement (1) 2024

---

Weinberg, S. (2013). 'Locke's Reply to the Skeptic,' *Pacific Philosophical Quarterly*, 94(3), 389-420.

Wolterstorff, N. (1996). *John Locke and the Ethics of Belief*. Cambridge: Cambridge University Press.

Woolhouse, R. (2007). *Locke: A Biography*, Cambridge: Cambridge University Press.

Wrońska, K. (2018). John Locke and his Educational Thought – Between Tradition and Modernity of Enlightenment. *Uniwersytet Jagielloński, FILOZOFICZNE PROBLEMY EDUKACJI*, (1) 65–81.

Yolten, J. W. & Yolten, J. S. (1989). *Some Thoughts Concerning Education*. New York: Oxford.

Zuckert, M. P. (1998). *Natural Rights and the New Republicanism*. Princeton: Princeton University Press.