

# Locke's Educational Dimension in *Some Thoughts Concerning Education* in Function of the Philosophy of Education

Petar JAKOPEC

*Second Grammar School Varaždin*

*Electromechanical School Varaždin and external  
associate at University North*

---

UDK: 37.013:1Locke, J.

DOI: 10.15291/ai.3401

PREGLEDNI ČLANAK

Primljeno: 3. prosinca 2020.

---

## ABSTRACT

### KEYWORDS

*John Locke, Some Thoughts Concerning Education, education, educational philosophy, philosophy of education, virtue, apprentice, educator*

*In this article the author problematizes Locke's *Some Thoughts Concerning Education* and critically re-examines Locke's educational philosophy. By elaborating Locke's *Thoughts* on the basis of particular and verified reasons, the article concludes that Locke's educational philosophy is closely related to his understanding of liberty and the role of an individual in a political community. Although in his *Thoughts* Locke did not focus on the question of what education is in order to elaborate on the problem of education, he nevertheless philosophically focused on the question of why and how to educate, that is, he seeks to determine what the goal of education is. In this sense, he found that education primarily serves to strengthen an apprentice's moral identity and natural character, and offers a number of practical suggestions on how to educate. While on the other hand, Locke sees the ultimate meaning of why to educate in the function of a good education that will prepare an apprentice for free and full political participation in the life of a political community.*

## INTRODUCTION

Addressing the question of why to educate, Locke in his work *Some Thoughts Concerning Education* replies *Mens sana in corpore sano* (meaning: a healthy mind in a healthy body). Being well taught in Latin and educated in scholastic spirit, Locke himself was aware of the importance of a thorough approach and comprehensive education in order to achieve happiness in this world, whereby the ultimate goal of good education would be healthy mind in a healthy body. In this context and in this sense, an answer can be given to a fundamental philosophical question which Locke raises in his *Some Thoughts Concerning Education*, and that is why to educate. It is precisely the adverb why that is the key term in philosophy, which, as a tendency to wisdom, aims to offer a reason why something happened or has developed. This paper on Locke's educational philosophy as the philosophy of education further examines crucial assumptions about the value of education. Therefore, the primary intention of the author of this paper is to critically explain, identify and offer Locke's conception of educational philosophy as a possible answer to the question of why to educate. Although the branch of the philosophy of education did not appear in a strictly methodological sense during Locke's time, John Locke, with his work *Some Thoughts Concerning Education*, and as the creator of the philosophical and political conception of liberalism, still in a certain way influenced the material and formal object of the philosophy of education, i.e., he tried to explain why education is necessary. The fundamental thesis is that an apprentice should be educated, in order to become a moral and a full-fledged member of a political community.

## THE IMPORTANCE OF PHYSICAL EDUCATION

John Locke distinguished himself with his work *Some Thoughts Concerning Education* not only as a protoliberal thinker who is primarily focused on problematizing man's natural state (Raunić, 2009), but also as a versatile thinker on thorough education of apprentices. Béla Mester distinctly emphasizes in his work that Locke's ideas in *Some Thoughts Concerning Education* were widely spread during the Enlightenment even outside the circles of scholars of that time (Mester, 2014: 72-73). However, Locke approach-

es a man already as being trained in medicine, that is, as a doctor. In this sense, Locke can be perceived as a comprehensive thinker who approaches the individual as a whole, that is, in all his purposefulness and uniqueness. Namely, Locke does not neglect the body which makes a man visible and present among people and in the world, but he begins his treatise, i.e. *Some Thoughts Concerning Education*, with a simple but sophisticated matter, and that is, with caring for the human body. When Locke approaches the issue of education, that is, when he explains the manner of caring for the health of the human body, which is necessary for understanding his *Some Thoughts Concerning Education*, but which is also the very concept of his educational philosophy, he claims the following: "The consideration I shall here have of health shall be not what a physician ought to do with a sick and crazy child; but what the parents, without the help of physick, should do for the preservation and improvement of an healthy, or at least not sickly constitution in their children. And this perhaps might be all dispatch'd in this one short rule, viz. Those gentlemen should use their children, as the honest farmers and substantial yeomen do theirs." (Locke, 2013: §. 4).

As a comprehensive and sensible thinker, Locke especially refers to and focuses his attention on honest and firm education of children, as well as all other apprentices. Furthermore, while discussing the importance of a firm approach and care for solid health of the human body, Locke argues that "The first thing to be taken care of, is, that children be not too warmly clad or cover'd, winter or summer. The face when we are born, is no less tender than any other part of the body. 'Tis use alone hardens it, and makes it more able to endure the cold" (Locke, 2013: §. 5). Locke advocates a sort of a serious Spartan method of education in which strengthening of apprentice's body is brought to the fore. Moreover, Locke claims that "Another thing that is of great advantage to everyone's health, but especially children's, is to be much in the open air, and as little as may be by the fire, even in winter. By this he will accustom himself also to heat and cold, shine and rain; all which if a man's body will not endure, it will serve him to very little purpose in this world; and when he is grown up, it is too late to begin getting him used to it. It must be acquired early, and by degrees" (Locke, 2013: §. 9). It is important to establish here that Locke insists that young apprentices should definitely get used to numerous hardships of life, in order to become as strong as possible, or in other words, heroically toughened individuals.

Locke advocates the presence of firm and resolute life habits, because only through self-education and persistent work in creating one's own identity, an apprentice can acquire permanent and valid behavior (Ezell, 1983: 144). It is in the first section of his reflections on education, that Locke gives practical guidelines for the education of apprentices. Locke also emphasizes the importance of swimming, comfortable clothes, and he points out that clothes should be neither too weak nor too strong. Furthermore, he describes in detail the proper diet for apprentices, does not advise strong drinks; for young apprentices he recommends sleeping, yet getting up early. He also points out the importance of proper and regular digestion, and finally claims that the best medicine in life is to live without medicines.<sup>1</sup> In this sense, Locke discusses indispensable practical and elementary life habits for the healthy education of every apprentice. In this context, the American scientist and expert in experimental psychology from the first half of the twentieth century, Bird Thomas Baldwin, considers Locke to be a respectable representative of disciplinary education. (Baldwin, 1913: 182-183). In later chapters of *Some Thoughts Concerning Education* Locke describes in detail how and why to bring up an apprentice into an individual who will consciously and maturely take on the role of a full member of a political community.

## SPIRITUAL EDUCATION OF APPRENTICES

In his work *Some Thoughts Concerning Education*, Locke primarily claims and emphasizes that the first step in creating honest and virtuous habits is "to keep the body in strength and vigour, so that it may be able to obey and execute the orders of the mind; the next and principal business is, to set the mind right, that on all occasions it may be dispos'd to consent to nothing but what may be suitable to the dignity and excellency of a rational creature" (Locke, 2013: §. 31). Here one can perceive Locke's tendency to point out that physical education is in the service of moral education, and therefore, it is important to cultivate intrinsic moral values, and to spread and implement them in the spiritual nature of apprentice's identity. *Nota bene*, as it is known that John Locke was an empiricist by his cognitive belief, the originator of

<sup>1</sup> Locke points to aforementioned healthy life habits in several places in his work *Some Thoughts Concerning Education*, and especially in paragraphs 7 to 30.

the theory of cognition, but also the author of the renowned epistemological claim that the human spirit is a *tabula rasa*, a blank slate on which life writes its experiences and impressions, this had also consequences on Locke's philosophical conception of education. Therefore, in order for the apprentice's mind to be pleasantly and correctly written on the blank slate, Locke applied a rational approach in education, in other words, "that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, tho' the appetite lean the other way" (Locke, 2013: §. 33). Nevertheless, reason itself has an essential role in education, because reason is the primary and fundamental guide by which an apprentice is guided and governed.

Rational behavior is crucial in the education of apprentices. Namely, educators are in most cases parents, who are the authority and good example for children, and in the event that apprentices are badly brought up, Locke attributes the blame to parents and their tepid upbringing. He explains with the following example: "What I mean is, that whenever they crav'd what was not fit for them to have or do, they should not be permitted it because they were little, and desir'd it: nay, whatever they were importunate for, they should be sure, for that very reason, to be deny'd" (Locke, 2013: §. 39). Providing explanations and having reasonable relation to children and apprentices in general, is of crucial importance for the development and maturing of apprentices, so that they themselves can once become earnest and aware individuals. Accordingly, Locke further argues, "it seems plain to me, that the principle of all virtue and excellency lies in a power of denying ourselves the satisfaction of our own desires, where reason does not authorize them. This power is to be got and improv'd by custom, made easy and familiar by an early practice" (Locke, 2013: §. 38). The excellence, which Locke refers to, is undeniably the power of self-denying, which educators are obliged to pass on to their apprentices.

The ascetic spirit, which is reflected and recognized in self-denying, is an excellent and essential condition for the virtuous upbringing of all apprentices. According to Locke, parents "mightily misplace the treatment due to their children, who are indulgent and familiar when they are little, but severe to them, and keep them at a distance, when they are grown up: for liberty and indulgence can do no good to children; their want of judgment makes them stand in need of restraint and discipline" (Locke, 2013: §. 40). Certain caution and prudence are fundamental characteristics of educators in the pro-

cess of education – therefore, it can be claimed that strong and virtuous apprentices can only descend from personally stable and reasonable educators. Furthermore, Locke gives practical guidelines for the education of apprentices and points out that “fear and awe ought to give you the first power over their minds, and love and friendship in riper years to hold it” (Locke, 2013: §. 42). A certain form of respect towards educators arouses special affection in apprentices and in that sense, according to Locke, creates authority for the educator for further education. Encouraging a joyful and healthy spirit provides a definite and specific form of Locke's educational philosophy and when referring to an apprentice, Locke claims that “therefore what he is to receive from education, what is to sway and influence his life, must be something put into him betimes; habits woven into the very principles of his nature, and not a counterfeit carriage, and dissembled outside, put on by fear, only to avoid the present anger of a father who perhaps may disinherit him” (Locke, 2013: §. 42). Locke often uses the example of a disinherited apprentice, who would do anything merely to get hold of the family heritage, which, according to Locke, is a wrong and bad education. It is for this reason that Locke, through his educational philosophy which he described in detail in *Some Thoughts Concerning Education*, explains why it is necessary already at an early stage of education to deal with all the challenges that an educator encounters and faces. Locke gives “a different approach to education in which the educator is specifically focused on the apprentice and gives him private, individual education. For John Locke, the ultimate purpose of education is to teach a young man to behave politely and to long for the constant improvement of his own knowledge, so that in the end the young man himself becomes a useful member of society” (Jakopec, 2014: 520). What's important is to have a rational relationship with the apprentice, that is, according to Locke, a relation based on common sense, so that the apprentice himself can see his own good and bad sides of his moral identity and character.

### ***Good Education is Free and Rational***

In subsequent chapters of *Some Thoughts Concerning Education* Locke tends to further refine and contribute to the educational process, and to turn it into the original conception of educational philosophy. In this sense, Locke intentionally points out again that “he that knows not how to resist the importu-

nity of present pleasure or pain, for the sake of what reason tells him is fit to be done, wants the true principle of virtue and industry, and is in danger never to be good for anything” (Locke, 2013: §. 45). Here it can be seen that Locke repeatedly emphasizes the importance of encouraging spiritual effort and strength in order to inspire and establish virtues and consistency in the apprentice in various moral challenges. It is worth noting that Locke's educational conception is a certain prototype of a liberal way of educating in natural, unrestrained and reasonable governing with others in the community. The libertarian spirit which spreads through Locke's *Some Thoughts Concerning Education* indicates the importance and stability of freedom in life, as well as in education, and thus, in freedom, educators guide their students in accordance with their nature. In this sense, Locke is indeed the creator of the libertarian philosophy of education, in which the ideal of freedom comes to the fore, as well as aspiration that in this liberty apprentices become rational and mature individuals. Therefore, Locke sees this as an essential reason why education is necessary.

Locke rejects old methods of education and claims that “beating and all other sorts of slavish and corporal punishments are not the discipline fit to be used in the education of those we would have wise, good, and ingenuous men; and therefore, very rarely to be apply'd, and that only in great occasions, and cases of extremity. On the other side, to flatter children by rewards of things that are pleasant to them, is as carefully to be avoided” (Locke, 2013: §. 52). A more liberal approach to education, but also to educational philosophy and the problematization of education in form of the philosophy of education, since Locke explains the evidentiary reasons after each of his claims, is a special attribute and feature of his thoughts on education, as he managed to approach the problem of education within his own liberal philosophical ideology. In order to further confirm and strengthen his educational and philosophical position on the essence and method of education, Locke points out the following: “Rigor is necessary, it is more to be us'd, the younger children are; and having by a due application wrought its effect, it is to be relax'd, and chang'd into a milder sort of government” (Locke, 2013: §. 43). Accordingly, Locke, as the ideological creator of liberalism<sup>2</sup>, and as a creator of epistemology, comprehensively problematizes, analyzes, criticizes and determines education, especially emphasiz-

<sup>2</sup> About John Locke, the creator or “father” of philosophical and political conception of liberalism, see in monography: Jakopec, Petar (2020). *Liberalizam vs. republikanizam: Locke vs. Rousseau*. Zagreb: Naklada Breza.

ing the ideal of liberty as a primordial condition for the complete educational ripening of every apprentice.

### *Relation Between Apprentice and Educator*

Apart from being a necessary precondition in education, liberty is, according to Locke, also manifested in direct contact with an apprentice. Therefore, Locke points out: "And here give me leave to take notice of one thing I think a fault in the ordinary method of education; and that is, the charging of children's memories, upon all occasions, with rules and precepts, which they often do not understand, and constantly as soon forget as given. Be it some action you would have done, or done otherwise, whenever they forget, or do it awkwardly, make them do it over and over again, 'till they are perfect" (Locke, 2013: §. 64). According to Locke, a free, tolerant and communicative approach, without excessive complications or bureaucratization in education, directs to a completely opposite dimension from the one which most educators were accustomed to, and inspires self-criticism and natural progress of apprentices. Ideals are achieved only through an open and reasonable way of education, claims Locke, and conflicts are to be avoided, which further undermine the authority of the educator, and thus complicate the educational process.

In order for educators not to fall into the old trap, Locke states the following: "We must not hope wholly to change their original tempers, nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. God has stamp'd certain characters upon men's minds, which like their shapes, may perhaps be a little mended, but can hardly be totally alter'd and transform'd into the contrary" (Locke, 2013: §. 66). Involving students, with a certain distance, is a fundamental new approach in Locke's philosophy of education and his method of educational philosophy. Locke clearly states that each person is special and original in their own way, moreover, through his appeal to God Locke undoubtedly aims to the idea that educators should accept the temper and character of their apprentices, while minimizing their own intervention. Therefore, the educator's task "is to fashion the carriage, and form the mind; to settle in his apprentice good habits and the principles of virtue and wisdom; to give him by little and little a view of mankind, and work him into a love and imitation of what is excellent and praise-wor-



thy; and, in the prosecution of it, to give him vigour, activity, and industry” (Locke, 2013: §. 94).

It is essential to listen to apprentice's inclinations and his personal interest as well as to teach him everything, so that he can find his calling and vocation. In order for an apprentice to become an exemplary member of a political community, it is necessary that good manners “become natural in every part, falling, as skilful musicians' fingers do, into harmonious order without care and without thought. If in conversation a man's mind be taken up with a solicitous watchfulness about any part of his behaviour; instead of being mended by it, it will be constrain'd, uneasy, and ungraceful” (Locke, 2013: §. 93). The problem of ill-mannered and constrained behavior of an individual in a political community leads to a gradual moral and material decline of the individual himself, therefore, in his work *Some Thoughts Concerning Education*, Locke points out that an apprentice should develop a *habitus* of a gentleman, that is a *habitus* of a rational, independent and aware individual and a member of a political community, who will fully and freely participate in it (Dunn, 2003: 80).

### ***Moral Education as the Foundation of Mature and Responsible Political Actions***

The virtue of justice is necessary for a good and exemplary member of a political community, and in order for apprentices themselves to be taught about justice, Locke points out the following: “The first tendency to any injustice that appears, must be suppress'd with a shew of wonder and abhorrence in the parents and governors. But because children cannot well comprehend what injustice is, till they understand property, and how particular persons come by it, the safest way to secure honesty, is to lay the foundations of it early in liberality, and an easiness to part with to others whatever they have or like themselves” (Locke, 2013: §. 110). This is also one of Locke's many practical suggestions, that is to start educating an apprentice, since at early ages he is *tabula rasa*, to become a virtuous English gentleman. However, in order to really inspire the desire and need for good deeds in apprentices, the virtue of courage is cardinal. Namely, “fortitude is the guard and support of the other virtues; and without courage a man will scarce keep steady to his duty, and fill up the character of a truly worthy man. Courage, that makes us bear up against dangers that we fear

and evils that we feel, is of great use in an estate, as ours is in this life, expos'd to assaults on all hands: and therefore, it is very advisable to get children into this armour as early as we can" (Locke, 2013: §. 115). The two previously emphasized cardinal virtues, courage and fortitude, are the base of a serious education of apprentices. Accordingly, Locke insists on these two virtues referring to verified reasons, since he was inspired by the education of the ancient Spartans and Athenians. Furthermore, Locke claims: "That which every gentleman (that takes any care of his education) desires for his son, besides the estate he leaves him, is contain'd (I suppose) in these four things, virtue, wisdom, breeding and learning" (Locke, 2013: §. 134). Therefore, Locke sees the importance of the virtue of moderation and considers it crucial for maintaining good health of mind and body. Locke summarises it as follows: "I place virtue as the first and most necessary of those endowments that belong to a man or a gentleman; as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without that, I think, he will be happy neither in this nor the other world" (Locke, 2013: §. 135).

Locke thoroughly explains the extend of education, that is, what it focuses on, what it should strive for and, finally, what the purpose and goal of education itself is. Having acquired a scholastic education (Dunn, 1969: 57-60), Locke, as a Christian, placed God at the source of his life philosophy, from whom all forms of virtuous and honest life arise. Therefore, while talking about apprentices and the philosophy of education, Locke emphasizes that at the center of all apprentice's virtues "there ought very early to be imprinted on his mind a true notion of God, as of the independent Supreme Being, Author and Maker of all things, from Whom we receive all our good, who loves us, and gives us all things. And consequent to this, instil into him a love and reverence of this Supreme Being" (Locke, 2013: §. 136). The love of truth and virtuous behavior becomes also the goal of a thorough and quality education that educators are obliged to communicate, as well as nurture them themselves with their attitude and authority.

Talking about education in faith Locke is very determined and argues that keeping apprentices "constantly morning and evening to acts of devotion to God, as to their Maker, Preserver and Benefactor, in some plain and short form of prayer, suitable to their age and capacity, will be of much more use to them in religion, knowledge, and virtue, than to distract their thoughts with curious enquiries into His inscrutable essence and being" (Locke, 2013: §.

136). With these concise but practical guidelines Locke aims to devotion to God, whom Locke himself calls the Maker and Preserver of all beings. Moreover, here Locke's respect and love for other people can be seen, which educators are certainly obliged to pass on to their apprentices, and in this sense, Locke claims that by teaching an apprentice "to love and be good-natur'd to others, is to lay early the true foundation of an honest man; all injustice generally springing from too great love of ourselves and too little of others" (Locke, 2013: §. 139). Locke recognizes the Christian ethics of love and places it at the foundation of his educational philosophy. In this way Locke appeals to virtuous education, so that educators could teach their apprentices the cardinal virtues of accepting other people. Namely, only well-educated apprentices can become independent and responsible English gentlemen who care not only for their own good, but also for the good of others (Nazar, 2017: 220-221).

Apprentices need to be educated in the spirit of truth and in that case Locke, as a philosopher, points out that "Having laid the foundations of virtue in a true notion of a God, such as the creed wisely teaches, as far as his age is capable, and by accustoming him to pray to Him; the next thing to be taken care of is to keep him exactly to speaking of truth, and by all the ways imaginable inclining him to be good-natur'd. Let him know that twenty faults are sooner to be forgiven than the straining of truth to cover any one by an excuse" (Locke, 2013: §. 139). Therefore, truthfulness, the tendency towards wisdom, as well as kindness and good deeds are crucial social virtues that should be instilled in an apprentice. As a further step that follows truthfulness and good deeds, which also help the apprentice to recognize what is good in certain life circumstances, Locke emphasizes the feature of wisdom. Locke further states: "Wisdom I take in the popular acceptance, for a man's managing his business ably and with foresight in this world. This is the product of a good natural temper, application of mind, and experience together, and so above the reach of children" (Locke, 2013: §. 140).

Apprentices should strive for truth, wisdom and kindness, so fortitude and honesty are the basic characteristics of a successful education. Teaching an apprentice to have "true notions of things, and not to be satisfied till he has them; to raise his mind to great and worthy thoughts, and to keep him at a distance from falsehood and cunning, which has always a broad mixture of falsehood in it; is the fittest preparation of a child for wisdom" (Locke, 2013: §. 140). Locke resolutely rejects any tendency towards hypocrisy or cunningness and

makes it clear that only virtuous education can achieve the final goal. In this sense, Locke gives practical advice to all educators, how to successfully teach virtue to their apprentices, and claims the following: "All that can be done towards it, during this unripe age, is, as I have said, to accustom them to truth and sincerity; to a submission to reason; and as much as may be, to reflection on their own actions" (Locke, 2013: §. 140). Self-criticism, independence and courage, along with wisdom, sincerity and kindness are cardinal virtues of Locke's philosophy of education, and finally of Locke's educational philosophy itself, as a gradual process of ripening of apprentice's character. However, the habit of politeness and good manners becomes evident only when the apprentice himself adopts the previously emphasized virtues, and thus becomes an autonomous and self-conscious person in his contacts with other people and eventually acquires all the essential qualities of an English gentleman. Therefore, Locke is determined on this issue and warns educators to keep an eye on their apprentices, moreover, Locke points out: "Teach them humility, and to be good-natur'd, if you can, and this sort of manners will not be wanting; civility being in truth nothing but a care not to shew any slighting or contempt of any one in conversation" (Locke, 2013: §. 145).

Being taught a virtuous life and having good manners towards all people is the highest goal that an apprentice must eventually achieve in education, as well as in self-education. In other words, "virtue is the most important quality that a gentleman possesses, being organically linked to the knowledge of God – the Supreme Being and the creator of the world" (Androne, 2014: 78). It is not uncommon for a young apprentice to experience a kind of stagnation in the educational process due to carelessness, i.e., in Locke's words: "But where there is pride or ill-nature appearing in his carriage, there he must be persuaded or shamed out of it" (Locke, 2013: §. 145). In that situation, the greatest burden falls on the apprentice himself and on his attitude to all other people. Locke certainly does not justify underestimation and circumvention, and he is very determined here. However, failures occur in the process of education, and if educators do not react in time, regardless of whether they are parents, or even apprentices themselves, who with their own reflection and criticism need to pursue polite and modest behavior, a good education is neglected and replaced by incomplete and even cursory education, which becomes undesirable for a political community (Forde, 2001: 404).

In this sense, Locke's educational philosophy is deeply imbued with the dis-

course of how, but also why to educate and prepare an apprentice to be a sensible person who will fully succeed in participating in the political life of a political community. Accordingly, Locke's educational philosophy is related to Locke's philosophy of politics, namely stated in his *Two Treatises of Government*<sup>3</sup>, since according to Locke, life is the field of equal and free opportunities, where only individuals who work and create their property – and these are individuals who are well-bred – have the right to participate in political life. It is precisely the concept of shareholder sovereignty that is a new approach which Locke introduces in modern understanding of the political community, and which Locke further complements with his reflection on education, that is how and why to prepare an individual for all existential challenges he may encounter in the political community. Education is therefore completed when the individual is in “liberty to dispose, and order, as he lists, his Person, Actions, Possessions, and his whole Property, within the Allowance of those Laws under which he is; and therein not to be subject to the arbitrary Will of another, but freely follow his own” (Locke, 1988: §. 57).

Although *Some Thoughts Concerning Education* (published in 1693) were published only a few years after *Two Treatises of Government* (published in 1689), one can clearly see and recognize the continuity and connection of Locke's philosophy of politics with the philosophical and educational thoughts written in *Some Thoughts Concerning Education*. Moreover, Tarcov claims the following: “The moral education in the *Thoughts* provides Locke's complex account of how to build concern for the life, liberty, and property of others on a solid basis in human nature” (Tarcov, 1984: 183). The novelty in Locke's *Some Thoughts Concerning Education* is that Locke creates a rounded and comprehensive philosophical method of education that will be accessible and useful to every member of a political community.

<sup>3</sup> Since the central theme of this article is Locke's dimension and conception of education in his work *Some Thoughts Concerning Education*, more about the indirect connection of Locke's philosophy of politics in his work *Two Treatises of Government*, and his understanding of education as a method for forming an apprentice in a valuable and a useful member of a political community, see in Raunić, Raul (2009). *Filozofija politike Johna Lockeja*. Zagreb: Politička kultura, pages 96.-106.; then in: Jakopec, Petar (2020). *Liberalizam vs. republikanizam: Locke vs. Rousseau*. Zagreb: Naklada Breza, pages 22.-38. and 64.-73.; and chapter *Obiteljska zajednica kao nukleus društva* in the article: Jakopec, Petar (2013). *Filozofija politike Johna Lockeja u »Drugoј raspravi o vladi«*, Nova prisutnost. 11 (3): page 425.

## THE MEANING OF LOCKE'S EDUCATIONAL PHILOSOPHY

In the last chapters of *Some Thoughts Concerning Education* Locke systematically describes all necessary skills that an apprentice should acquire and explains why it is necessary to engage in certain physical activities. He also emphasizes the importance and necessity of all forms of crafts in everyday life, as well as in striving to preserve almost all crafts in a political community. Accordingly, if one wants to answer the question of how to educate according to Locke, then Locke also as a pedagogue gives very useful and practical advice, and if one wants to answer the question why to educate, then Locke as a philosopher very minutely describes educational methods, and offers his original method of why to prepare an apprentice to be a full member of a political community. At the end of this article, the author wants to single out Locke's key idea about the importance of understanding the method of education and work: "Order and constancy are said to make the great difference between one man and another: this I am sure, nothing so much clears a learner's way, helps him so much and makes him go so easy and so far in any enquiry, as a good method. His governor should take pains to make him sensible of this, accustom him to order, and teach him method in all the applications of his thoughts; shew him wherein it lies, and the advantages of it" (Locke, 2013: §. 195). Only a well-educated educator and the right method can make an apprentice a desirable English gentleman and a valuable member of a political community.

## CONCLUSION

In this article, the author aims to elaborate, clarify, and illuminate Locke's understanding of education. Locke approached the issue of education in a very complex way, without diminishing the role of the apprentice in relation to the educator. He described in great detail why education is crucial in the development of a young man. Therefore, being inspired by the ideal of liberty, Locke created his own liberal philosophy of education, as a comprehensive system of pedagogical, philosophical and moral values and norms in form of the original educational philosophy. The basic aim of Locke's *Some Thoughts Concerning Education* is to motivate educators to become exemplary models for their apprentices, so that once they grow up, they can become serious members of a

political community. Locke primarily based his *Thoughts* on the method of individual education, because only such a form of education contains all the meaning and privilege of a good education. Locke approaches education vehemently, he wants to strengthen the role of an individual in the community, especially a well-educated individual, who will become a good example for others. Locke's educational philosophy, written in *Some Thoughts Concerning Education*, is a prototype of liberal conception of the philosophy of education, which primarily sees the apprentice as an individual, it further emphasizes the importance of apprentice's moral behavior and, finally, advocates the apprentice's virtuous and exemplary conduct with other members of the political community. Apart from offering a meticulous approach to both physical and spiritual education, in *Some Thoughts Concerning Education* Locke also establishes a special conception of education primarily focused on the personality of the apprentice. Finally, Locke's educational philosophy is also ethical teaching about the importance of possessing strong personal qualities which will help the apprentice to become a free and spiritually mature individual, i.e., an independent person in his reflections and participation within a particular political community.

## BIBLIOGRAPHY

- ANDRONE, M. (2014). Notes on John Locke's views on education, *Procedia - Social and Behavioral Sciences*. (137): 74-79.
- BALDWIN, B. Thomas. (1913). John Locke's Contributions to Education, *The Sewanee Review*. 21 (2): 177-187.
- DUNN, J. (1969). The politics of Locke in England and America in the eighteenth century, U: John W. YOLTON (ur.). *John Locke Problems and Perspectives: A Collection of New Essays (57-60)*. Cambridge: Cambridge University Press.
- DUNN, J. (2003). *Locke: A Very Short Introduction*. Oxford: Oxford University Press.
- EZELL, Margaret J. M. (1983). John Locke's Images of Apprenticeship: Early Eighteenth Century Response to *Some Thoughts Concerning Education*, *Eighteenth-Century Studies*. 17 (2): 139-155.

- FORDE, S. (2001). Natural Law, Theology, and Morality in Locke, *American Journal of Political Science*. 45 (2): 396-409.
- JAKOPEC, P. (2014). Promišljanje odgoja u Johna Lockeja, *Obnovljeni život*. 69 (4): 509-521.
- JAKOPEC, P. (2020). *Liberalizam vs. republikanizam: Locke vs. Rousseau*. Zagreb: Naklada Breza.
- LOCKE, J. (2013). *Works of John Locke: used: Some Thoughts Concerning Education*. The Perfect Library.
- LOCKE, J. (1988). *Two Treatises of Government (Book II.)*. Cambridge: Cambridge University Press.
- MESTER, B. (2014). Locke's Theory of Education as a Philosophical Anthropology, *Metodički ogledi*. 21 (2): 71-84.
- NAZAR, H. (2017). Locke, Education, and "Disciplinary Liberalism", *The Review of Politics*. 79 (2): 215-238.
- RAUNIĆ, R. (2009). *Filozofija politike Johna Lockeja*. Zagreb: Politička kultura.
- TARCOV, N. (1984). *Locke's education for liberty*. Chicago; London: The University of Chicago Press.



## LOCKEOVA ODGOJNA DIMENZIJA U NEKIM MISLIMA O ODGOJU U FUNKCIJI FILOZOFIJE ODGOJA

Petar JAKOPEC

*Druga gimnazija Varaždin*

*vanjski suradnik Sveučilišta Sjever*

### SAŽETAK

#### KLJUČNE RIJEČI:

*John Locke, Neke misli o odgoju, odgoj, odgojna filozofija, filozofija odgoja, vrlina, odgajnik, odgojitelj*

*U članku autor problematizira Lockeove Neke misli o odgoju i kritički preispituje Lockeovu odgojnu filozofiju. Detaljnom razradbom Lockeovih Misli na temelju određenih i provjerenih dokaznih razloga, u članku se zaključuje kako je Lockeova odgojna filozofija u uskoj svezi s njegovim poimanjem slobode i ulozi pojedinca u političkoj zajednici. Iako se Locke u svojim Mislima nije usredotočio na pitanje što je odgoj da bi elaborirao problematiku odgoja, ipak se filozofski fokusirao na pitanje zašto i kako odgajati, to jest, traži što je cilj odgoja. U tom je smislu ustanovio kako odgoj ponajprije služi ojačavanju odgajnikovog moralnog identiteta i prirodnog karaktera, te nudi brojne praktične savjete kako odgajati. S druge strane, konačni smisao zašto odgajati Locke razumijeva u funkciji dobrog načina odgoja koji će odgajnika pripremiti za slobodnu i punopravnu političku participaciju u životu političke zajednice.*

