

Reason and Nature: Similarities and Differences in Locke's and Rousseau's Ideas on Moral Education

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Abstract: Locke and Rousseau, as the main force of the Enlightenment period, emphasized reason, freedom and equality throughout their thinking. Regarding the philosophy of education, the two respectively put forward the idea of liberal education. Locke carried out moral education in order to cultivate "gentlemen", and Rousseau advocated that children should grow up in nature and cultivate "natural people". The two approaches moral education from different perspectives, which provide an effective model for moral education in later generations.

Keywords: Locke; Rousseau; moral education ideas

During the Enlightenment, the word freedom re-entered people's consciousness. People pursue the state of mind that is not hindered from realizing their inner desires, and Locke and Rousseau also regarded freedom as the theoretical core of moral education. Both educational ideas run through the will of "freedom". This also means that Locke and Rousseau's educational ideas are closely linked, and they are both different and inclusive.

I. The Context in Which Ideas are Generated

In the 17th century, the wave of enlightenment began in Europe, which inherited the core of the ideological emancipation of the Renaissance. "Reason" has always run through movement, it is the fundamental characteristic that distinguishes man from other animals, and it is a tool for searching for truth. During this period, ideas shone like stars, and Enlightenment thinkers liberated people's minds from shackles.

Against this backdrop, John · Locke and Jean-Jacques · Rousseau stood out, both of whom had a deep understanding of the word freedom, which the Enlightenment

philosophers urgently needed to address in the face of the deep-rooted feudalism and religious ills of the social environment of the time. How do you combine the two? Education is one of the most effective ways to do this. Education refers to the social practice activities in which the subject of education imparts thinking, thereby influencing the physical and mental development of the educated. Locke once said that the reason why ordinary people are good and bad, useful and useless, is caused by education. Rousseau also put forward forward-looking educational propositions for the educational circles at that time. The two have a close relationship with their educational thoughts, and both have had a great influence on later generations, not only learning from the experience of their predecessors, but also having their own unique innovation.

II. Similarities and Differences in the Content of Moral Education

Influenced by the pragmatism of the Enlightenment, both Locke and Rousseau's moral education emphasized practicality, which was manifested in a focus on children's

physical health. Locke said that a healthy spirit resides in a healthy body, which is a simple but sufficient description of the happiness of the world. In "Emile", Rousseau argues that Emile in infancy should receive physical education, exercise in nature, and eat whatever food can be eaten.

First of all, both Locke and Rousseau attached importance to the role of moral demonstration. Locke believed that moral education should be carried out in childhood, because children are good at imitation and have poor ability to understand moral principles, they can observe the behavior of role models and imitate role models, to carry out moral education. Rousseau attached more importance to the role of role models, and in "Emile", Rousseau once appealed to role models, "Role models! Example! Without a role model, you will never succeed in giving anything to a child. "It is an intuitive, practical role model that allows children to consciously translate into their own moral behavior, which in turn can be internalized into good moral character.

Locke's moral education was rich in content, covering specific prescriptive virtues such as reason, wisdom, etiquette, and charity. Locke believed that reason can help people curb greed, even in times of extreme difficulty and vulnerability, people cannot be dominated by desire, and then form inner self-restraint, that is, reason, which will be willing to give, humble and prudent at all times. Influenced by empiricism, Locke believed that a gentleman's wisdom needs to be accumulated by experience, not something that can be learned by nature. Etiquette was an extremely important part of Locke's moral education, believing that virtue is a spiritual treasure, but it is good etiquette to make them shine. For a gentleman, etiquette is very important, it can make people gain the respect of others, and it can also make one's

own character more noble. Etiquette emphasizes treating people politely, respecting others, courtesy, and paying attention to demeanor, so that the cultivated gentleman behaves elegantly, behaves smoothly and harmoniously, and is kind to others.

At the heart of Rousseau's moral education was fraternity. In Emile, Rousseau emphasized the age of natural education, believing that any human education should conform to the laws of natural development, and that imparting the corresponding knowledge at the right time would achieve twice the result with half the effort. Moral education is best observed in adolescence between the ages of 15 and 20. In the three periods before youth, it is necessary to complete the foundation work of moral education, cultivate people's moral habits, develop good feelings, and then transform them into good will. The task of moral education is to awaken young people's true moral feelings, and to be able to make moral judgments and moral willpower.

III. Similarities and Differences in the Aims of Moral Education

In terms of the purpose of moral education, both Locke and Rousseau believed that it was necessary to cultivate "practical" talents. Practicality is the common feature of the two moral education ideas, and it is necessary to cultivate "new people" who are conducive to social development, but there are still some differences in the educational goals of the two. Locke advocated "gentlemanly education", cultivated "moral people", paid attention to the principle of rationality, advocated education in society, and took WTO accession as the purpose of education. Rousseau, on the other hand, cultivated the "natural man", allowing children to grow up in nature without any influence, which is a kind of escapist education.

Locke's ultimate goal of moral education is very clear, that is, to cultivate a gentleman's "moral man", who not only has a healthy physique, but also has an intelligent brain, can restrain his own desires, handle national affairs and human affairs in society, can promote the development of new capitalism, and has the obligation to expand the sphere of influence for the country in the world. On the other hand, Locke also attaches importance to the cultivation of "free citizens", who can think independently and rationally, and can freely participate in political and social affairs, which is what Locke believes as free citizens, and this kind of free man is also a kind of maintenance of the emerging political system. Locke believed that virtue was indispensable in order to be worthy, to be loved, to be accepted or tolerated by others. Virtue is the foundation of a person's happiness, and virtue must be the primary goal of moral education. Only when children are allowed to possess virtue, consciously accept virtue, and use virtue to restrain their own behavior, and form a kind of moral self-discipline, can other moral qualities exist.

The ultimate goal of Rousseau's moral education was to train a "natural man". A natural person is a person who is capable of being independent. A natural person is a natural person who grows up in a natural environment according to the laws of nature, avoids the influence of bad social trends, and is a natural person who completely belongs to himself. Natural persons have the skills to survive independently, they do not need to rely on any occupation or social hierarchy, they can handle their own survival and life freely, and they are truly people who live for themselves. Natural persons have a strong ability to learn and practice, and can gain experience and learn knowledge in daily practical life, so society is

the source of knowledge for natural persons.

Therefore, Rousseau believed that children should be educated in natural morality, learn knowledge in the laws of nature, and acquire knowledge and strengthen their physique in practice. At the same time, it is necessary to give children as much freedom as possible in education, so that they can learn to take responsibility for their own actions, that is, the "natural consequences law", and carry out consequence education, that is, self-reflection education. It is a transition from self-discipline to self-discipline, and eventually to become a free, healthy, and virtuous natural person.

IV. Conclusion

Locke and Rousseau, as two superstars of the Enlightenment period, liberated people's minds from the shackles of traditional authority for a long time through their profound philosophical reflections and writings, and guided people to the bright road of pursuing truth and reason.

Education undoubtedly carries the liberal mission of modernity, promoting the individual as subjectivity. Both Locke and Rousseau wanted to use education to improve society and shape citizens into real people. Their ideas on moral education are treasures in human culture, and they are still of enlightening significance for the development of moral education today. First of all, we should pay attention to family moral education. Children are born with a blank sheet of paper, and family is the thickest pen and ink, and early family education is extremely important for shaping children's character and forming good habits. Second, we should pay attention to moral education. Moral education is not only about the cultivation of personal character, but also an important cornerstone of social stability and harmony. Relying on the power of role models to educate

and learn, let people see the power of virtue more intuitively, guide people to internalize moral character in their hearts and externalize it in their actions, and gradually become a person with noble moral character.

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