

John Locke on Character Building

ABSTRACT: Character building is a way to build a nation by focusing on the psychological development, maturation, and ethics of individual citizens. John Locke is the first thinker which is explaining the ideas above and is determined the next thinkers on nation and character building. John Locke believes that what all people have at present originally come from their experiences. The purpose of this paper is to elaborate John Locke's ideas on character building. His ideas seem to divide into three themes comprising the healthy body, the right mind and the healthy soul, and the formulation of character. First, John Locke believes that the strong thought is determined by the strong body. As a physician, John Locke suggests how to keep the children's health: how to face the weather, how to choose the appropriate clothes, how to give the fit diet, how to have a good sleep, and how to prevent the disease. Second, after having the healthy body, John Locke tends to set the right mind and the healthy soul by parent at the time of infancy. What is the habit which is settled by parent, it would be child's habit. Third, child's character is formed based on parent's example. They would be role models for their child. The child tends to imitate the parent's activities.

KEY WORD: John Locke, education process, character building, roles of teacher and parent, healthy body, rational creature, and good citizens.

IKHTISAR: Artikel ini berjudul "John Locke tentang Pembangunan Karakter". Pembangunan karakter adalah cara untuk membangun bangsa dengan berfokus pada perkembangan psikologis, kematangan, dan etika warga negara. John Locke adalah pemikir pertama yang menjelaskan ide di atas dan diperkuat oleh para pemikir berikutnya tentang pembangunan karakter dan bangsa. John Locke percaya bahwa apa yang semua orang punya saat ini awalnya berasal dari pengalaman mereka. Tujuan makalah ini adalah untuk menguraikan gagasan John Locke tentang pembentukan karakter. Ide-ide John Locke tampaknya dapat dibagi menjadi tiga tema yang terdiri dari: tubuh yang sehat, pikiran yang benar dan jiwa yang sehat, serta perumusan karakter. Pertama, John Locke percaya bahwa pikiran yang kuat ditentukan oleh tubuh yang kuat. Sebagai seorang dokter, John Locke menyarankan bagaimana menjaga kesehatan anak-anak: bagaimana menghadapi cuaca, bagaimana memilih pakaian yang tepat, bagaimana memberikan diet yang sehat, bagaimana cara tidur yang baik, dan bagaimana mencegah penyakit. Kedua, setelah memiliki tubuh yang sehat, John Locke cenderung untuk mengatur pikiran yang waras dan jiwa yang sehat oleh orang tua pada saat bayi. Apa saja kebiasaan yang dilakukan oleh orang tua akan menjadi kebiasaan anak. Ketiga, karakter anak terbentuk berdasarkan contoh orang tua. Mereka akan menjadi panutan bagi anak-anak mereka. Anak cenderung meniru kegiatan orang tua.

KATA KUNCI: John Locke, proses pendidikan, pembentukan karakter, peran guru dan orang tua, tubuh yang sehat, makhluk rasional, dan warga negara yang baik.

INTRODUCTION

Character building is a way to build a nation by focusing on the psychological development, maturation, and ethics of individual citizens. John Locke is the first thinker which is explaining the ideas above and is determined the next thinkers on nation and character building. John Locke believes that what all people have at present originally come from their experiences. He tends to follow his colleagues to practice the basic understanding

of human mind through empiricism (Locke, 1689; 1690; 1697; and 1824).

In addition, John William Yolton (2001) argued that John Locke's nature of man is not born as person, because man becomes a person during his life through education, acquiring the necessary attributes of virtue and rationality. In other words, John Locke distinguishes clearly the idea of man and person. The idea of man is composed of immaterial spirit or constitution or body,

while the person is described as “a thinking, intelligent being that has reason or reflection and can consider itself as itself” (cited in Yolton, 2001:666).

It can be clearly seen that naturally human beings grow up from man to person determined by their experiences through education. Simplicity, John Locke explained the key factor in changing man to person in “All the men we meet with, nine parts of ten what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind” (Locke, 1690:7).

In process of educating man, knowledge has significant impact to turn the mind into well educated person. Furthermore, John Locke (1689:78-79) explained the nature of knowledge in his work of human understanding. John Locke tends to against the doctrine of innate ideas and original character stamped upon human minds. John Locke believes that human mind is a blank slate based on his observation to the state of children and men’s experience.

There is a little reason to say any innate ideas from their first born. Knowledge is acquired through sensation and reflection during the life. The former refers to know and sense some objects or anything in the world producing ideas. While, the later is processing ideas from sensible objects into mind, including soul which come into mind reflect on and consider the coming ideas to be having better understanding. The operation ideas in mind consist of perception, thinking, doubting, believing, reasoning, knowing, willing, and another acting of minds. Therefore, anyone who want to be a person, in John Locke’s view, do not need to wait for long time to be the adult, because it is better that the child can be mature as quickly as possible through education.

It seems the formed character depend on people’s education in the life. As said above, education is the process to have the virtue. Therefore, the aim of education is to produce a virtuous person. John Locke tries to apply his theory on *tabula rasa* into educational practices from family life to school life in forming human character.

In Addition, John Locke stated that “the

well educating of their children is so much duty and concern of parents” (Locke, 1690:6). It means that parents should nurture their children not only physically but also mentally and their enjoyment very well. Based on John Locke’s work on education, it seems his thoughts started from how to keep children’s healthy before setting their mind to be a good gentlemen and gaining the virtue at home. However, John Locke prefers to choose study with tutor than teacher, but it would be better that parent send their children to school. It is necessary for children to prepare themselves before entering society life. At school, they would learn how to behave in society from their interaction with their teacher and their company. Moreover, John Locke’s work is not only for gentlemen but also for pauper children as depicted in *An Essay on the Poor Law* (1697).

DEVELOPMENT OF HEALTHY BODY

John Locke considers, first, the healthy body in breeding children. Health is important to do some business and activities. It is able to endure hardships and fatigue. Therefore, the mental activity could be easily turned, because of the healthy body (Locke, 1690:7). John Locke was a qualified physician. However, some of his opinions seem strange to the modern reader, but it should be realized from his age (Jeffreys, 1967:89). John Locke experienced a discussion in the medical profession with his teachers and his colleagues, especially Robert Boyle and Thomas Sydenham, and bubonic plague in London (Short, 2004). In addition, John Locke tends to offer how to take care the health of children. It is the parents’ duty to nurture children’s health; meanwhile, the tutor has a role to strengthen children’s habits to keep their health.

John Locke offers some suggestions to keep children’s health dealing with weather, clothes, diet, sleep, and no physic. The first concern in breeding their healthy refers to weather. Broadly speaking, England has two seasons: summer and winter. Therefore, the parent needs to know how to adjust themselves in winter, summer, or its alterations and how to prepare their children to face the weather.

To give guidance for parents, John Locke

asserts that: (1) Children are not too warmly clad or covered in winter or summer, because human bodies will endure anything that from the beginning they are accustomed to, including our face in sharp winter air or frost, and snow naturally; (2) Child's feet are to be washed every day in cold water and to have thin shoes, because it is recommendable for its cleanliness and for his health. To wet in their feet make them no more cold or harm. In addition, children's body should be washed in spring with lukewarm then to be washed again with the colder and colder water every time until they are ready to face the alterations from summer to winter; (3) Swimming is necessary beside gaining a skill as well as giving advantages to the health. Bathing in cold water can be left any emotion in his blood or pulse; (4) to be much in the open air, especially play in wind and the sun without hat. More they are in the air, the stronger and healthier they will be, and the nearer they come to the hardships of their brothers in their education, the greater advantage will they receive from it all the remaining part of their lives; and (5) When the child is hot with running up and down then he sit down and drinking cold water. It can stimulate any disease. It will be better if parents notice their children to wait for a moment until they have stable condition (Locke, 1689:7-10).

Second, John Locke seems to distinguish boys and girls in term of their clothes. It is clear that they have the different body, especially about the breast. Therefore, it could be suggested that the girls' clothes should not be made tight as he did in *"One thing the mention of the girls brings into my mind, which must not be forgot; and that is, that your son's clothes be never made strait, especially about the breast"* (Locke, 1690:11). In addition, John Locke stated that *"Let nature have scope to fashion the body as she thinks best"* (Locke, 1690:11). It means the appropriate clothes for anyone depend on the body. In addition, parent should consider children's clothes. If it is very tight, it causes irritation for children's skin.

Third, diet is really important to form the strong body of children. John Locke tends to divide it into three discussions comprising of meals, drinks, and fruits. For meals, John

Locke advises that it should be very plain and simple. John Locke suggested that *"it would be the great take a care that the children could eat bread, plain beef, mutton, and veal than eating flesh"* (Locke, 1690:11). However, if the children want to eat flesh, give it to them but once a day at a meal. In addition, children could eat the flesh when they are two or three years old (Locke, 1690:11). For breakfast and supper, John Locke stated that *"milk, milk-pottage, water-gruel, and flummery are very fit for children"* (Locke, 1690:12). Moreover, it is not necessary to give a schedule for child's meals. It would be better to let him have the meal as often as he calls for it (Locke, 1690:13).

Fruits are also important to make a strong body, but there are recommended and not recommended fruits for children. John Locke stated as follows:

Melons, peaches, most sort of plums, and all sorts of grapes in England, I think children should be wholly kept from, as having a very tempting taste, in a very unwholesome juice; so that, if it were possible, they should never so much as see them, or know there were any such thing. But strawberries, cherries, goose-berries, or currants, when thorough ripe, I think may be very safely allowed them and that with a pretty liberal hand, if they be eaten with these cautions (Locke, 1690:14).

Furthermore, children should drink only the small beer and parents should not force them to drink as often as they are crying (Locke, 1690:13-14). It is clear that consuming a lot of alcohol is dangerous for children's health. For example, it produces the failure to thrive as infants and development in later years; it also contributes the poor self-esteem or anxiety (Newbury-Birtch et al., 2009:35). However, the habit of binge drinking is established in family life. John Locke seems to tell the truth that children's habit is formed by their experiences.

In addition, Sharon Burke (2006) pointed out that children from families who misuse alcohol are more likely to have adverse outcome. Likewise, Richard Velleman (2009) stated that children start to learn about alcohol from an extremely young age. It is initially most influenced by their families, especially parents. Moreover, Jevi Mariathan & Dustin Hutchinson (2010) stated that children who

were cared by habitual alcohol users could be inducted to rely on alcohol. Similarly, Anne Delargy et al. (2010) stated that parental alcohol misuse is widespread that its impact on children and children can be very damaging. Therefore, the possible prevention is to set children's habit of not too much consuming alcohol by parents' example.

Fourth, sleep is really useful to keep children's health and growth. As stated by John Locke that *"nothing contributing more to the growth and health of children, than sleep. All that is to be regulated in it is, in what part of the twenty four hours they should take it: this will easily be resolved, by only saying, that it is of great use to accustom them to rise early in the morning"* (Locke, 1690:15). Linda Weissbluth tried to strengthen that child's body and brain actively work to support healthy brain and body function during sleeping. Sleep helps the child to focus and remember what he has learned, because the memory is improved with sleep (Weissbluth, 1987:5). In addition, sleep is necessary for the child's physical health, because sleep may decrease the child's risk of getting sick. It is clear that sleep seems to be the key to the child's growth and development as well as his ability to learn.

The last, fifth, John Locke offers the parent how to prevent any disease at child's body. He recommends that parent should not give the child any physic for prevention, but do the given advises above better than ladies diet-drinks and apothecary's medicine (Locke, 1690:18). Broadly speaking, children do not need to have the supplement to strengthen their healthy body if the nutrition is enough. Furthermore, if the children keep consuming any supplement or physic, it could invite any disease as found by SELECT Researchers (2011). They found that the men taking vitamin E had a 17 percent increased risk of prostate cancer compared to men taking the placebo (SELECT Researchers, 2011).

It can be clearly seen that the development of healthy body concerns on how to face the weather, how to choose the appropriate clothes, how to give the fit diet, how to have a good sleep, and how to prevent the disease, as John Locke summarized in following here: *"Plenty of open air, exercise, and sleep: plain*

diet, no wine or strong drink, and very little or no physic; not too warm and strait clothing; especially the head and feet kept cold, and the feet often used to cold water and exposed to wet" (Locke, 1690:19). It is not only to suggest how to preserve the healthy body, but also how to form children's habits.

John Locke also stated that by good principles and established habits, which is the best and surest, and therefore most to be taken care of. For, from repeated cautions and rules, ever so often inculcated, they are not to expect anything, either in this, or any other case, farther than practice has established them into habit (Locke, 1690:10). It seems to be the great things to be minded in education: what is the habit which is settled by parent, it would be child's habit.

SETTING OF THE MIND AND THE HEALTHY SOUL

John Locke believes that human mind is empty when they are born. It means there are no innate ideas upon the mind. Therefore, people know anything based on their experiences during their life. The mind is easily turned at the time of infancy. Naturally, obeying parents' rules are repeated habits and habits can be a character if someone doing something continuously. To maintain a good habit in child's mind, parent has to create a habit of thinking rationally for the child, because rational thinking creates a discipline without any command or reward and punishment. Parents should treat the children as reasoning being, because children love to be treated as rational creatures (Locke, 1690:27).

It is believed that the mind is the central of all human ideas and activities. In addition, the mind has the authority or power to govern and deny anything rather good or bad for them (Locke, 1690:20). Moreover, human character is formed by people's experience in the mind. Therefore, setting of the child's mind is necessary to stamp his character earlier and is strengthened by repeated habits. It is fit for children who love to be treated as rational creature (Locke, 1690:19). Furthermore, John Locke explains that the good or evil man and the able or disable man depend on their education. In addition, John Locke stated

that “*the great care is to be had of the forming children’s minds and giving them that seasoning early, which shall influence their lives always after*” (Locke, 1690:19). It can be clearly seen that the great principle and foundation of all virtue is placed in the mind.

However, the mind is really difficult to form, but it is really easy to shape at the time of infancy as John Locke said in “*the mind has not been made obedient to discipline, and pliant to reason, when at first it was most tender, most easy to be bowed*” (Locke, 1690:19). As said above, it is parents’ duties to set the mind of children. Simplicity, vice and virtue is taught by parents’ example. It influences children’s experience before processing into the mind (Locke, 1690:20).

Furthermore, John Locke explains that the principle of gaining all virtue lies in a power of denying the satisfaction of the desires. This power is to be got and improved by custom, made easy and familiar by an early practice (Locke, 1690:22). For example, John Locke explains how to make the obedient son to the father, in following here:

[...] be sure then to establish the authority of a father, as soon as he is capable of submission, and can understand in whose power he is. If you would have him stand in awe of you, imprint it in his infancy; and, as he approaches more to a man, admit him nearer to your familiarity; so shall you have him your obedient subject (as is fit) whilst he is a child, and your affectionate friend when he is a man (Locke, 1690:23).

Other ways in gaining the healthy soul are to put fear, equality, and freedom in children’s mind as soon as possible. *First*, fear is the guard when people approach the evil. Fear is woven by parent’s authority and it is necessary for father to establish his authority toward children. The parent should stamp to the child’s mind that he should be obedient to the father (Locke, 1690:24). Therefore, father or parent could nurture the good things in child’s mind. They should explain not only the good, but also the evil to the children in order to make them understand it and be able to think rationally the right or wrong decision. Naturally, fear will come to the mind if the children will do something wrong. They will have reasoning

before deciding to do something wrong. It seems to be self-preservation and courage to against the vice and cowardice (Locke, 1690:65).

Second, equality is needed in setting children’s mind to make the best men. There is no need to have the great severity of punishment, because it is the great harm in education and seldom to make the best men (Locke, 1690:24). Parents are not only to make the children’s mind obedient to them, but also they need to understand and know how to manage their children. For example, parents should understand children’s wants and needs when they are crying. However, crying is a fault that should not be tolerated in children, but crying is useful as a device of children to communicate their wants to their parents (Locke, 1690:63). John Locke stated that how to manage children when they are crying in “*persuasion, or diverting the thoughts another way, or laughing at their whining, may perhaps be at first the proper method*” (Locke, 1690:65). It means the parents’ rights and duties toward their children should be equal.

The last, *third*, freedom seems to be the important component in order to set the right mind of children. John Locke stated that “*if the mind be curbed and humbled too much in children; if their spirits be abased and broken much, by too strict an hand over them; they lose all their vigour and industry, and are in a worse state than the former*” (Locke, 1690:25). It means there is an impact of curbed and humbled mind into an effort of setting the children’s mind. It tends to lead the child’s mind into the misused mind, for example inactive and laziness mind. It is hard to fit the useful skills for life.

John Locke offers the solution to avoid the danger of above by the great art as he did, in following here:

[...] to avoid the danger that is on either hand is the great art: and he that has found a way how to keep up a child’s spirit, easy, active, and free; and yet, at the same time, to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education (Locke, 1690:25).

By the art, especially drawing, children could express all of their restricted ideas and it makes the freedom keep standing. Furthermore, parent should grow the desires or the curiosity to strengthen the freedom in child's mind (Locke, 1690:61). In addition, recreation is important to decrease children's pressure and give them enjoyment to relax their life (Locke, 1690:61). In addition, M.V.C. Jeffreys pointed out as follows:

He [John Locke] recognizes the need for freedom and for a proper balance between freedom and authority. Freedom is needed because children must grow; they must play, experiment, and make mistake. The balance of freedom and authority should be proportionate to age and maturity; and to maintain a proper balance is the true secret of education (Jeffreys, 1967:51).

Moreover, the right mind should not be treated by reward and punishment or severity. It produces inactive children, because naturally children love to be treated as rational creature. Broadly speaking, if children are nurtured by beating, they will learn to beat others. Other analogy as John Locke said in "*the slavish discipline makes slavish temper*" (Locke, 1690:26). In addition, chastisement or other severity is the most unfit of any to be used in education (Locke, 1690:25). John Locke believed that "*the impact of beating or chiding for children is to raise shame and abhorrence*" (Locke, 1690:29). The shame and abhorrence tempers are not fit to face the industrial world, because it might be difficult to cooperate in trade and inactive personality. It could be realized that there was any fear of whipping or public punishment in John Locke's age.

Before 1775, imprisonment was rarely used as a punishment for felony. Therefore, the common penalty was death for crimes, such as being highway robbery, housebreaking, beast stealing, grand larceny, murder, and arson (Ignatieff, 1978:15-16). In other cases of chilling punishment were described by Simon Deveraux in his work under the title of "*The Abolition of the Burning of Women in England Reconsidered*" (2005). In the late of eighteenth century, it was familiar for many Londoners in Old Bailey to see bodily punishment in public showing three men hanged in the Gallows. In

addition, the burned women who was caused by murdering her husband, her master, or her mistress was a regular event until 1790 (Deveraux, 2005:2-3).

It can be clearly that whipping, the pillory, and the gallows more fully expressed the aim of early modern justice. Although, the bloody code in England did not reduce the crimes, but signing the sense of the savage barbarity punishment. Therefore, it signed the emergence of a more civilised approach to the way in which the law's ultimate sanction for criminals. Originally, the aim of punishment was not to entertain society by public hanging and another public punishment, but to make criminal realize their guilty; tended to change their personality to be a good one.

Likewise, Randall McGowen (1998) explained that public punishment ran the risk of participation by an unpredictable crowd, which might sympathize with the condemned or become enraged at a bungled execution. Michel Foucault (1977) explained that public punishment was often uncontrolled when the dead body gained the people's sympathy. In addition, the punishment needed a big cost to prepare all of the things dealing with the show (Gordon ed., 1980). Therefore, several factors caused public punishment disappears slowly. Furthermore, Simon Deveraux (2005) explained that the struggle to change uncivilised punishment was through driving force the gauging or public opinion in the newspapers. The media determined people's consciousness and gave a pressure to the penal policy. Finally, they abolished the uncivilised punishment.

Dealing with the reward, John Locke suggests that it would better to avoid it, especially if the purpose refers to make children learn a book (Locke, 1690:26). It really suffers children, because the mind is directed by some tasks. The mind could not accept any knowledge if they are forced to learn. Even, the game becomes unhappiness activity if there are many rules for the players. It is fit for children to learn based on his appetite and his inclination to make a good, a wise, and a virtuous man (Locke, 1690:26). Commonly, parents need to have the reputation to legitimate their authority toward children. They use the rewards and punishments to

strengthen the parents' reputation (Locke, 1690:27). However, reputation is not the true principle and measure of virtue (Locke, 1690:29). They ought to set the mind of children in gaining the healthy soul.

It seems the right mind could establish the virtuous person or the healthy soul, because the mind has a power of denying the satisfaction of desires through reasoning. It is formed by the habit of thinking rationally. Fear, equality, and freedom would support the mind to against the evil and cowardice. It is easy to establish the good character at the time of infancy. Therefore, the parents should give the good example for the children, but there is no need to be afraid that any weakness of parents could be solved by the appearance of tutor (it will be explained in the next section). They need to cooperate by each other to set the right mind in order to gain the healthy soul in every child. It can be clearly seen that there is no need to apply rewards and punishments, if the right course above is taken by children. The result, John Locke said that "*for all their innocent folly, playing, and childish actions are to be left perfectly free and unrestrained*" (Locke, 1690:30).

FORMULATION OF CHARACTER

After setting the right mind of children, the next step is formulation of character. It seems reason or reasoning has a significant impact in formation of character. In addition, John Locke believes that there are internal and external causes of reasoning in relation to the individual character. The internal refers to the child's curiosity and parent has a duty to inform what the child wants to know. Meanwhile, the external deals with the religious and educational environment which may introduce religious doctrine to the child (cited in Numao, 2003). Moreover, M.V.C. Jeffreys pointed out that reason is a self-control to form the good character, in following here:

[...] he recognizes that some men never reason at all, but follow the example of others; some put passion in the place of reason; some sincerely try to reason, but never attain a full view of all that relates to the question. No man is free from limitation of view: therefore, it is no wonder we conclude not right from our partial views (Jeffreys, 1967:43).

In other words, good or evil reason could govern behaviour which has already been illustrated. Moreover, parent (and tutor) should formulate the character by repeated habits, parents' examples, or giving their liking and inclination. It would produce the good character with all virtues if parents nurture the good things for their children. In addition, John Locke (1690) advises on how to avoid the vice to strengthen the formulation of character.

John Locke offers the method of teaching children by repeated habits, parents' examples, and giving their liking and inclination. John Locke argues that rules and precepts are the great fault in the ordinary method of education. It seems inappropriate with the nature of children who love to be treated as rational creature. Therefore, repeated habits would be more natural which operate anything by themselves without the assistance of the memory in formulating children's character (Locke, 1690:30). In addition, John Locke gave a guidance how to instil children's character by repeated habits, in following here:

[...] here let me give two cautions: (1) The one is, that you keep them to the practice of what you would have to grow into a habit in them, by kind words and gentle admonitions, rather as minding them of what they forget, than by harsh rebukes and chiding as if they were wilfully guilty; and (2) Another thing you are to take care of, is, not to endeavour to settle too many habits at once, lest by a variety you confound them, and so perfect none (Locke, 1690:31).

The method of doing the same action done over and over again under the eye and direction of parents and tutors would be more possible to form the good character than to force them into what their parents' wants by rules or precepts. Secondly, John Locke argues that children should be better to learn by example than rules. It seems children tend to imitate their parents' behaviour (Locke, 1690:33). In addition, John Locke stated that "*If you punish him for what he sees you practise yourself, he will not think that severity to proceed from kindness in you, or carefulness to amend a fault in him*" (Locke, 1690:39).

It is easier and more natural to establish children's character through example. Moreover, Karen Stephens (2004) stated that

role modelling can be an extremely effective parenting tool. It is powerful that we should use it to our advantage. Being a positive role model requires fore-thought and self-control. Furthermore, Patricia Bricheno & Marry Thornton (n.d.) stated that English pupils tried to imitate their social environment comprising parents, relatives, or friends as role models for them. It means parent has powerful role model for their children. The child would see and believe based on parent's example, they become what parent's doing regularly.

The last method to form the character deals with giving their liking and inclination. Commonly, learning should be a burden or task for children. Therefore, they learn nothing from the task, because children naturally face a difficulty to learn anything when they are in pressure condition (Locke, 1690:39). Joyful learning may be the one of methods which is offered by John Locke. Parents or tutors should know children's liking and inclination before proposing them to learn reading, writing, dancing, or others. For example, parent can give a story book if children love to read a story or to hear any people's stories. Day by day, parent could bring them into their goals which engage to the industry and the application.

John Locke advises that parent should avoid any punishment to form children's character, especially whipping. John Locke believed that hardness in child feeling comes from kind parent. Moreover, he tended to against *Lacedaemonian* or Spartan discipline in forming children's character (Locke, 1690:68). Plutarch (n.d.) also described that the warrior culture of Spartan emphasized on strength and discipline under Lycurgus. There was no teacher and Lycurgus formed the children's character by himself. They must obey his orders and underwent patiently whatsoever punishment he inflicted; so that the whole course of their education was one continued exercise of a ready and perfect obedience. They would have a warrior character without having the right mind as rational creature. They would face a difficulty to distinguish the good or evil. Therefore, they do not have any virtue or the sense of humanity.

Furthermore, John Locke advises that parent should nurture children how to avoid cruelty and lying. John Locke explained that *"children should from the beginning be bred up in an abhorrence of killing or tormenting any living creature, and be taught not to spoil or destroy anything unless it be for the preservation or advantage of some other that is nobler"* (Locke, 1690:70). For avoiding lying, John Locke explained that *"the first time he is found in a lie, it should rather to be wondered at, as a monstrous thing in him, than reprov'd as an ordinary fault"* (Locke, 1690:78).

On the Tutor or Teacher. John Locke gives a reason why children should go to school. He explains that if parents keep their children at home, they will have in danger to be more ignorant to the world. Therefore, parents should send their children abroad (Locke, 1690:35). In addition John Locke stated that *"virtue is harder to be got than a knowledge of the world"* (Locke, 1690:36). It is teacher's duty to give knowledge as well as to strengthen all virtues from parent and keep them from contagion of rudeness or vice. It seems school life as a bridge to bring children from family life to society life.

School becomes the place to prepare children to face society life. Moreover, a good communication between teacher and pupil should be considered by any teacher. It makes easier for teacher to strengthen all virtues (Jeffreys, 1967:84). However, John Locke also recommends parent to employ a private tutor for their child. It is necessary for parent in forming their character before finding a school as he did in *"but till you can find a school, wherein it is possible for the master to look after the manners of his scholars, and can show as great effects of his care of forming their minds to virtue, and their carriage to good breeding, as of forming their tongues to the learned languages"* (Locke, 1690:35).

Broadly speaking, teacher would face a difficulty to change child's character and his duty only developing their experience, as said by John Locke, in following here:

[...] People must not hope wholly to change their original tempers, nor make the gay pensive and grave, or the melancholy sportive, without spoiling them. God has stamped certain

characters upon men's minds which, like their shapes, may perhaps be a little mended; but can hardly be totally altered and transformed into the contrary (cited in Yolton, 2001:172).

John Locke states also that the main aim of tutor is to fashion the carriage and form the mind; settle his pupil into good habits and the principles of virtue and wisdom; give him little view of mankind; and work him into love and imitation of what is excellent and praise worthy (Locke, 1690:49). There are two basic requirements to be a good tutor and may be possible to achieve the main aim above. Those are able to understand the world and the tempers of children; and able to have a character of sober man.

In addition, Bobbi DePorter (1999) explained that teacher or tutor should realize not only teaching materials but also learners' psychology. Teacher or tutor should enter into the world of children afterwards bringing the children into teachers' or tutors' world. It seems useful for teacher or tutor to strengthen children's character. Furthermore, John Locke explained comprehensively the criteria of good tutor, in following here:

Besides being well-bred, the tutor should know the world well; the ways, the humours, the follies, the cheats, the faults of the age he is fallen into, and particularly of the country he lives in. These he should be able to show to his pupil, as he finds him capable; teach him skill in men, and their manners; pull off the mask, which their several callings and pretences cover them with; and make his pupil discern what lies at the bottom, under such appearances; that he may not, as inexperienced young men are apt to do, if they are not warned, take one thing for another, judge by the outside, and give himself up to show, and the insinuation of a fair carriage, or an obliging application (Locke, 1690:51).

In addition, tutor should have a character of sober man or a scholar, for example mastering Latin and logics; or he should be better bred, better skilled in the world, better principled in the grounds and foundations of true virtue, and generosity (Locke, 1690:49).

Good Gentleman. Isabelle Bour (2008) examined that John Locke's education tended to explain how to be a good gentleman through the right habits and regular practice at

the time of infancy. John Locke seems to give a standard of successful teaching level for tutor or teacher. It means what is pupil achieved reflecting the output of teaching. Moreover, John Locke (1690:78) stated that a good gentleman should have four things of: virtue, wisdom, good breeding, and long life learning.

First, John Locke decides to put virtue to be had as a good gentleman. John Locke believes that it is an absolute requisite to make him valued and beloved by others: acceptable or tolerable to him (Locke, 1690:79). Furthermore, John Locke advises that children should be imprinted by the true notion of God as 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, 1690:79).

There is no need to explain this matter and they would realize the idea of God in their mind through their reading from the scripture-history. Praying to God would preserve the tender mind from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark (Locke, 1690:79). In addition, children should speak the truth to strengthen the virtue (Locke, 1690:80). Moreover, John Locke explained the way to achieve a good nature, in following here:

[...] let him know, that twenty faults are sooner to be forgiven, than the straining of truth, to cover any one by an excuse; and to teach him betimes to love and be good-natured 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, 1690:81).

Second, the good gentleman must have the wisdom, because it is the foundation of virtues. It employs practical wisdom to direct people know the essence of the human being and the world. Therefore, the prudent person could solve any challenge or threat in the life (Narvaez et al., 2010). In addition, Aristotle explained that who is the prudent person, it is held to be the mark of a prudent man to be able to deliberate well about what is good and advantageous for himself, not in some one department, for instance what is good for his

health or strength, but what is advantageous as a means to the good life in general (cited in Mele, 2009:5; and Stefanazzi, n.d.).

Furthermore, John Locke stated that “*wisdom is the product of a good natural temper, application of mind, and experience together; and so above the reach of children*” (Locke, 1690:81). John Locke did not explain fully how to reach the wisdom, but he suggested that wisdom is gained by the combination of good character, the right mind, and the healthy soul.

Third, good breeding is the next good quality belonging to a gentleman. There are two sorts of ill-breeding: a sheepish bashfulness and disrespect in our carriage; both which have to be avoided (Locke, 1690:81). In addition, good-breeding is necessary to avoid vices such as roughness, contempt, censoriousness, contradiction, captiousness, interruption, and dispute (Locke, 1690:82-84).

The last, *fourth*, long life learning seems to be the most important for the gentleman. Parent should keep their child learning from a school-master or a tutor. However, parent does not have any thought of what subject learnt by their children, but they should know how to motivate them, and grow up their curiosity or their desire to learn. Therefore, the children have a habit of learning by rote (Locke, 1690:87). John Locke stated that “*learning might be made a play and recreation for children*” (Locke, 1690:88).

In other words, parent should arrange an interesting play for their children. Children will enjoy their learning through play-things. John Locke believes that learning is a duty without any notice and it is a privilege for children. Parent should explain to their child the advantages of learning. Moreover, he desires to be taught and would come himself to his mother to teach him (Locke, 1690:88). For example, play-things are fit to have knowledge of the letter. It may be easily method to teach children to read and they will think they are only playing.

Furthermore, John Locke advises that children should be taught by play-things continuously to strengthen their eagerness to learn. After knowing letters, they should

know syllables and they may learn to read. They learn to read by play-things and never have any chiding or other punishment. In addition, M.V.C. Jeffreys (1967:61) stated that John Locke seemed to be against excessive punishment. It would stimulate children to hate the tasks and inhibit their learning capacity. Children cannot learn during their thoughts are possessed and disturbed with any passion, especially fear. Children must be tenderly used and must play and have playthings. However, they have abundance of pains to learn several games because of compulsion from parent or tutor.

Parent should be aware how to make them enjoy their playing (Locke, 1690:89). When the child is able to read, parent should prepare some pleasant book to his hand. However, parent could give him any entertainment to reward his pains in reading (Locke, 1690:90). At the same time, the child should read any religious book such as *Ten Commandments* or he listens carefully to somebody who wants to repeat his reading. As reading *Bible*, it strengthens reading ability and the principle of religion. Moreover, John Locke offers some stories for children to read, in following here:

[...] there are some parts of the scripture, which may be proper to be put into the hands of a child to engage him to read, such as are the story of Joseph and his brethren, of David and Goliath, of David and Jonathan, and others. They have to read it continuously in order to fix the meaning and values in their memory (Locke, 1690:91).

John Locke (1690:90) stated that learning by heart and learning to read, should not, he thinks, be mixed, and so one made to clog the other. But his learning to read should be made as little trouble or business to him as might be. John Locke tends to believe that the child would learn any knowledge perfectly, if they are able to learn by heart and to read. It is impossible for anyone who wants to understand the knowledge as well as have virtue without any understanding of language, including English, French, or Latin.

Mastering many languages mean knowing the world and its knowledge. When he can read English well, it will be seasonable to enter him in writing and drawing. John Locke

offers parent to use short-hand or symbolic writing method to increase speed and brevity of writing. Meanwhile, drawing is very useful to a gentleman on several occasions, because it can express any ideas where would be easily retained and communicated by a little skill in drawing (Locke, 1690:92).

After mastering English very well, it is time for him to learn some foreign languages such as French, Latin, and Greek. John Locke suggests for tutor or school-master to teach foreign language by talking in constant conversation. In addition, it leads them to learn Latin (Locke, 1690:93). Moreover, John Locke stated that:

[...] the great skill of a teacher is to get and keep the attention of his scholar; he should make the child comprehend (as much as may be) the usefulness of what he teaches him; and let him see, by what he has learned, that he can do something which he could not do before; something which gives him some power and real advantage above others, who are ignorant of it. To this, he should add sweetness in all his instructions; and by a certain tenderness in his whole carriage, make the child sensible that he loves him, and designs nothing but his good; the only way to beget love in the child, which will make him hearken to his lessons, and relish what he teaches him (Locke, 1690:96).

Other way to teach language for children is by rote, because language is not made by rules or art but by accident or the common use of people (Locke, 1690:97). John Locke seems to avoid *memoriter* as the method to learn any language. John Locke stated also that children should be employed in getting things by heart, to exercise, and improve their memories. It is evident, that strength of memory is owing to a happy constitution, and not to any habitual improvement got by exercise (Locke, 1690:103).

At the same time he is learning French and Latin, he could learn other subjects such as geography, geometry, arithmetic, chronology, and history (Locke, 1690:104). *First*, geography and geometry are not only learning to know figure of globe, situation and boundaries of parts of world, particular kingdom or countries, and planet, but also help them to strengthen their eyes and memory. *Second*, arithmetic is the useful subject after strengthening memory.

It introduces the child to think rationally through abstract reasoning. *Third*, history is important containing many meanings and values from the past, even ethics and civil law will emerge from historical reading.

In addition, there are some subjects containing guidance how to have a reason for children comprising ethics, civil law, law, and rhetoric logic (Locke, 1690:107). Finally, pupil should learn the industrial skill such as trade and merchant account (Locke, 1690:120). It can be clearly seen that his principle of curriculum is stage by stage and related each other; from learning by heart to learning to read and to reason. John Locke (1690) wishes that the output of school life is to be rational adults.

Pauper Children and Working School. John Locke explains that his work on education addressing to aristocrat, but the final text appeals to a much wider experience only for upper and middle class. In contrast, there were many working classes during John Locke's age and many people refuted his text. Therefore, he wrote essay on poor law and suggested working school reflected his observation on apprenticeship. Firstly, student of working school involves any boys or girls under 14 years who are found begging out, as John Locke did, in following here:

If any boy or girls under 14 years of age, shall be found begging out of the parish where they dwell, they shall be sent to the next working school, there to be soundly whipped and kept at work till evening. [...] They are really poor of parents' care, it is necessary provide bread daily to strengthen their healthy before lesson. They will be healthier and stronger than those who are bred otherwise. [...] In addition, to avoid such trouble in cold weather, it is necessary to have a little warm water-gruel; for the same fire that warms the room may be made use of to boil a pot of it (Locke, 1697:187-191).

Furthermore, John Locke (1697:192) continued to formulate virtues for student in working school. It seemed to use repeated practice of coming school every day and applying his knowledge to work in order to have a good personality, discipline, and hard worker. In addition, bringing poor children obliged to come constantly to church every Sunday, along with their schoolmasters or

dames, whereby they may be brought into some sense of religion. They would be a good worker, because religion would teach them how to be a good worker; similarly as said by Max Weber in his work entitled *The Protestant Ethic and the Spirit of Capitalism* (1992).

Frank Parkin stated that Protestant comprising Calvinist, Methodist, or Baptist teachings were an active determinate force in the creation of the capitalist spirit. They were the inspirational drive behind the ideas and practices of rational economic activity (Parkin, 1982:43). It means there is any relationship between the Protestant ethic and the capitalism spirit. In addition, religious belief seems to determine the economic activity than the social circumstances. Max Weber (1992:85) explained that it was inspired by Martin Luther's concept of the "calling". The concept noticed that work was the task from God and it should be accepted as a divine ordinance. The "calling" may be described in some phrases of: "do the works of him who sent you, as long as it is yet day"; "work hard in your calling"; and "he who will not work shall not eat" (Weber, 1992:157-159).

John Locke (1697:192) also explained that there were several lessons which were to be taught in working school and commonly related on work for example spinning or knitting or some other part of the woollen manufacture. Apprentices would be divided, based on gender, boys and girls. They would be taught and kept to work separately, because they had different future works. The only method for apprentices was sending them to the masters or senior workers and the apprentices would imitate their ability to work in mills, mines, or household.

In addition, M.V.C. Jeffreys (1967:58) pointed out that John Locke's suggestion of working schools for children of the labouring classes might have influenced the charity school movement of the eighteenth century. The charity schools taught enough of reading and writing to fit for apprenticeship and thus went beyond John Locke's.

CONCLUSION

It can be clearly seen that education is the best way to build human character. As

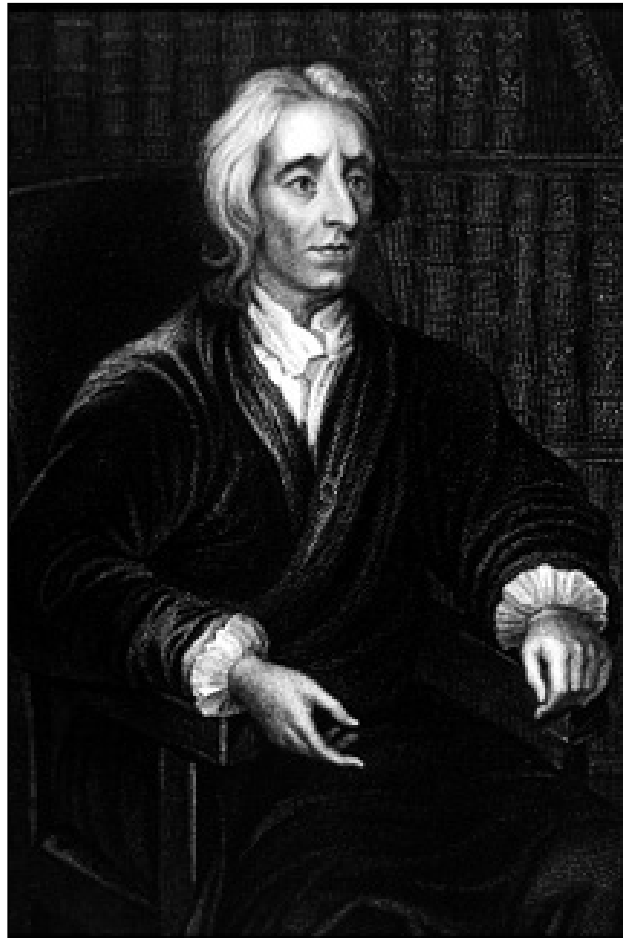
said by John Locke, education would change man to be a virtuous and rational person. The child born to the world has all the equipment and potential to become a member of the community of mankind. Membership is conducted by family, rearing of children is guided by that objective.

The consequence of failing to meet the standards of that community is a slide down the chain of being to the ranks of the beasts. Fragile is boundary between man and beast, when that boundary is not secured by meticulous attention to moral education, the education which will prepare them for entry into the community of mankind.

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John Locke, 1632-1704
(Source: www.google.com, 9/10/2013)

Character building is a way to build a nation by focusing on the psychological development, maturation, and ethics of individual citizens. John Locke is the first thinker which is explaining the ideas above and is determined the next thinkers on nation and character building. John Locke believes that what all people have at present originally come from their experiences.