



Viewpoint “Tabula Rasa” by John Locke - From Epistemology to Philosophy of Education

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ABSTRACT- John Locke (1632 - 1704) is one of the most influential names in the history of British and Western European thought in the seventeenth and eighteenth centuries. The main theme and concern of Locke’s philosophy first is epistemology, followed by religious, political, and educational issues. As the third major delegate of seventeenth-century British empiricism, Locke continued the F. Bacon tradition and associated empiricism with sensualism. Locke’s empirical-sensualism is condensed expressed in the concept of the “tabula rasa” (the whiteboard), which implies the spirit of the newborn, with no signs or ideas at all; each step of human growth will make that board “filled” with experience and knowledge. The concept of “tabula rasa” became the starting point for the critique of the innate ideological theory of the rationalist and at the same time established the foundation for Locke’s educational philosophy. Over time, the viewpoint “tabula rasa” has been surpassed, replaced by “self-constructivist” thinking, “self-revealing” of the individual, but the core of the experimental method is still maintained in the form of one of which is the empiricism - the spontaneity of John Dewey.

Keywords: John Locke, John Dewey, tabula rasa, instrumentalism, education

I. INTRODUCTION

The “tabula rasa” view is the key to Locke’s empirical-sensualism, the inheritance, and development of the empirical tradition, from Democritus, Epicurus to Avicenna, R. Bacon, B. Telesio, F. Bacon, G. Galilei, T. Hobbes, P. Gassendi, etc. Through the image “tabula rasa”, Locke emphasizes the role of the scientific inductive method in the perception of the truthfulness of knowledge verified by practice.

There is quite a bit of work on the epistemology and related contents of John Locke’s philosophy, his role in perfecting seventeenth-century British empiricism, paving the way for empirical theories modern. Referring to Locke’s relationship with Bacon and Hobbes, K. Marx (1995) writes: “Hobbes systematized Bacon’s theory, but gave no elaborate evidence, to support Bacon’s basic principle for that insights and concepts originate from the sensory world”.

In the book “An essay concerning human understanding”, Locke proved the principles of Bacon and Hobbes” (Marx & Engels, 1995, p. 197). That means that Locke, according to K. Marx, did what Hobbes should have done to make the mark of all British materialist empiricism.

The social significance of the *tabula rasa* view is that it requires a “test of experience” on social institutions. According to Locke, no social institution is permanent. The social aspect of innate knowledge and conceptual criticism by Locke lies in clarifying the causes and bases of authoritarianism, and the system of privilege born of that regime out. “At here, Locke - V.V. Socolov wrote, - as the thinker of early bourgeois society, wishing to break the institutions of traditional feudal society, which still exist in England (and in other European countries), but the basis of philosophy is scholasticism” (Соколов, 1984, p. 409). The social significance of empiricism and Locke’s connection to these biased thinkers have been demonstrated by several researchers, such as Robert Duschinsky in “Tabula Rasa and Human Nature”, Arunjit Gill in the article “In search of intuitive knowledge: a comparison of eastern and western epistemology”.

The “tabula rasa” is not only a condensed expression of empiricism - sensuality, but also an understanding of the educational method, the transmission of knowledge as a process of continuity and growth. So tabula rasa makes a mark in the history of education in Europe and the world. Later, Locke ceased to use this image, and more or less gave in to the “innate idea” theory, but at the core of empiricism - sensibility and its place in scientific research, in education and life are still being confirmed. In the modern education theory, the establishment of educational philosophy is based on the principles of unifying theory - practice, reception - creation, interaction - control, social goals of education, etc. selectively inherit the founders’ views, including Locke’s epistemology and educational philosophy. Among the typical modern educators honored by UNESCO, many have similarities or inherited Locke in educational epistemology and philosophy at different degrees (UNESCO, 2005). Recently, in the article “Conceptions of Childhood in the Educational Philosophies of John Locke and John Dewey”, G. Bynum pointed out some similarities and differences between Locke and Dewey, from epistemology to educational point of view, including respect for individuality and orientation for learners.

II. RESEARCH RESULTS AND DISCUSSIONS

The views of “tabula rasa” and the experience epistemology - the sensuality of John Locke

In “An essay concerning human understanding”, Locke writes about his research methods as follows: “First, I shall inquire into the original of those ideas, notions, or whatever else you please to call them, which a man observes, and is conscious to himself he has in his mind; and the ways whereby the understanding comes to be furnished with them;

Secondly, I shall endeavour to show what knowledge the understanding hath by those ideas; and the certainty, evidence, and extent of it. Thirdly, I shall make some inquiry into the nature and grounds of faith or opinion: whereby I mean that assent which we give to any proposition as true, of whose truth yet we have no certain knowledge. And here we shall have occasion to examine the reasons and degrees of assent” (John Locke, 1990, p. 93).

The research method emphasizes rationality and emotional authenticity as the basis for Locke to criticize the Cartesian “innate idea” theory and the Cartesian school. The innate ideological theory relies on popular human consensus as the primary argument to affirm that it seems that such ideas, as well as other human abilities, appear inevitably and reality from birth. However, according to Locke: “this argument of universal consent, which is made use of to prove innate principles, seems to me a demonstration that there are none such: because there are none to which all mankind give an universal assent” (Локк Дж, 1985, p. 76).

If, for example, we propose the principles of “Whatsoever is, is,” and “it is impossible for the same thing to be and not to be,” the principles that are considered common premises, then they are worthwhile. called innate principles. Even so a considerable part of humanity is completely ignorant of them: children, idiots and others do not know them, and as a result they are “they are not notions naturally imprinted” (Локк Дж, 1985, p. 77). Upholding the innate principles of perception without being based on the experience and usefulness of life is, according to Locke, a mere cliché. He concluded: “No proposition can be said to be in the mind” (John Locke, 1990, p. 95), and “Virtue generally approved, not because innate, but because profitable” (John Locke, 1990, p. 96). Like Gassendi, Locke argued that the concept of God and other symbols of religion were not innate, because each people, each community imagined supernatural elements in their own way. based on his characteristics cognitive, psychological, cultural, spirituality. Recognizing the universality and inevitability of some cognitive principles, the moral law is not identical with innateness, because these principles, after all, derive from practice and experience. According to Locke, there should not be innate even the uniform and contradictory laws of logic, which seem to be universally accepted. They are not naturally accepted by all. In summary, “ideas and notions are no more born with us than arts and sciences” (Локк Дж, 1985, p. 124). Although he refutes innate knowledge in the consciousness of a child, Locke does not deny the innate nature of human needs, desires, feelings, instinctive things, or external influences. to parents and passed to children.

The problem of the origin of human knowledge, its formation process, and its structure, is considered by Locke in volume 2 of “An essay concerning human understanding”. This research starts from the argument that experience is the single source of all knowledge. Experience - that’s all that affects human consciousness,

perceived by people in his or her life. Locke wrote: "... from experience. In that all our knowledge is founded; from that, it ultimately derives itself. Our observation employed either, about external sensible objects, or about the internal operations of our minds perceived and reflected on by ourselves, is that which supplies our understandings with all the materials of thinking" (Локк Дж, 1985, p. 128). In other words, feeling and reflection, or reflection are two sources of knowledge, from which all ideas appear.

From the origin and nature of perception, Locke analyzes the role of experience in shaping the human personality. He distinguished two types of experience: external experience (sensation), composed of a combination of sensations; inner experience, formed from intellect's observations of one's inner activity. In essence, it is the world of human perception. Locke also called his inner experience inner feeling or reflection.

The source of the external experience is the whole natural world, the physical world, the factors that affect the human sensory organs and cause sensations. Without external experience, it is difficult to imagine the normal human life, because in adolescence it is the external experience that occupies an overwhelming position, affecting the formation of human psychology.

Internal experience is the sum total of modes of manifestation of various intellectual activity, giving to our reason ideas that we cannot obtain from external things. Internal experience basically depends on external experience, but in many cases, it is relatively independent. The internal experience is a sustainable environment, even on its own, that can function without having to connect with external experiences. Of course, absolutizing this independent aspect leads to idealism in cognitive reasoning. The next distinction - the simple concept and the complex concept, the idea of a precursor substance and the idea of a hindrance - are all towards "knowledge of experience and feeling". On the problem of creating complex ideas, Locke argues: "Made by the mind out of simple ones. We have hitherto considered those ideas, in the reception whereof the mind is only passive, which are those simple ones received from sensation and reflection before mentioned, whereof the mind cannot make one to itself, nor have any idea which does not wholly consist of them. But as the mind is wholly passive in the reception of all its simple ideas, so it exerts several acts of its own, whereby out of its simple ideas, as the materials and foundations of the rest, the others are framed. The acts of the mind, wherein it exerts its power over its simple ideas, are chiefly these three: (1) Combining several simple ideas into one compound one; and thus all complex ideas are made. (2) The second is bringing two ideas, whether simple or complex, together, and setting them by one another, so as to take a view of them at once, without uniting them into one; by which way it gets all its ideas of relations. (3) The third is separating them from all other ideas that accompany them in their real existence: this is called abstraction: and thus all its general ideas are made" (John Locke, 1990, p. 147). The positivity of wisdom begins when it synthesizes simple ideas into complex ideas. Locke proposed three ways to connect simple ideas to a complex concept, that is to merge some simple ideas into a complex concept; to draw two ideas at once - simple or any complex - compare them to each other, to immediately consider them, but not to link to one idea; separate some ideas from all others, ideas that accompany them in their actual existence. Locke calls this operation "abstraction", whereby all common ideas are established. On the basis of differentiating the modes of constructing complex notions Locke gives out three types of complex notions:

1) Notion of state (states, modes), ideas or dependence on entities, or their attributes, like the triangle, gratitude, murder. Locke pays special attention to the notions of space, time, number, and position, infinity, in which space comes from external experience, and the time comes from inner experience. Concepts of space and time are carefully analyzed by Locke in chapters XIV and XV of book 2 "An essay concerning human understanding" (John Locke, 1990, pp. 155-164).

2) The notion of the entity, composed of combining simple ideas, representing things that exist independently, such as a person, a cow, a sheep, etc. and the notion of a real number body, linked together and created, for example, the idea of the army, of the flock of sheep, etc. means the idea of constituent entities or the idea of synthesis. Here each substance (substantial, substance) is a collection of certain signs of simple ideas. For example, the sun is the conceptual synthesis of light, heat, spherical, and the regular pattern of motion. Of course, these are just outward signs, perceived by perception. That empirical-sensational approach is inevitable from partiality. To fully perceive the object, it is necessary to have a general, highly generalized view that goes deep into the nature of things.

3) The notion of relationship constitutes from examining and comparing one concept with another, leading to the concept of relationship, cause, and effect, identity and difference, natural relations, social relations. Thus, Locke has gradually developed the view of generalization and abstraction in the framework of rationalism, conceptualism, and benign nominalism. Locke completed the long development of this view, stemming from Aristotle, the ancient stoics, and medieval representations. According to Locke, all that exists are specifically unique; the concept is the result of intellectual activity, generalizing ideas by separating them from other remaining realities and from actual conditions such as time, position, etc. (Локк Дж, 1985, p. 176).

The “ideas of primary qualities are resemblances; of secondary, not” (Локк Дж, 1985, p. 157). Between what exists within the thing itself and what is felt by people is that the first is an obvious reality, and the second only partially shows, because it depends on the master the form of consciousness, appearing in man, is subjective. However, Locke does not separate the subjective from the objectivity but emphasizes the relationship between them with each other. This approach comes close to the point of view on subjective form and objective content of knowledge.

Thus, in Locke’s epistemology, human perception undergoes a process of transformation and development over time. If F. Bacon considers truth “the child of time”, then Locke associates time with life experience. He often talks about the formation and psychological development of a person, from being a child to adulthood, directly dependent on the accumulation of personal experience and enriching it with increasing materials new. The spirit of the newborn, according to Locke, is like “white paper, void of all characters, without any ideas” (John Locke, 1990, p.121). “Thanks to the contact with the emotional world, the board (paper) is filled with ideas, concepts, and life experiences every day. The more human soul strives to perceive the world, the more material it will bring to thinking” (John Locke, 1990, p.128).

The image of “tabula rasa” was used by seventeenth-century English experienced philosophers against medieval scholasticism and rationalism, which is associated with it. In the foundation of “Instauratio Magne Scientiarum”, F. Bacon criticizes the empty, ineffective philosophy, concentrating only on illustrating the available truths, and at the same time establishing the method empirical thesis - inductive, to “purify reason” from dogma and ideological authority. For F. Bacon, the approach to things, the natural world, a correct explanation of the natural world is the condition to form knowledge of truth and truth. He wrote: “... Man - the servant and the natural interpreter ... conquers nature only by subjugating it, etc. The two human aspirations - the thirst for knowledge and the desire for power - on the fact is by consensus on the same point”. “Failure in practice is due to the unaware of the cause” (Edwin A. Burt, 1939). Locke’s “tabula rasa” view is another expression of the role of the objective world in human cognition. Similar to F. Bacon, Locke introduced the image of “tabula rasa” to overcome medieval charisma and “savant knowledge”. For Locke, real truth refers to what ideas “conformity between our ideas and the reality of things” (Локк Дж, 1985, p. 561).

Emphasizing the image of “tabula rasa” does not mean denying rational knowledge, but clarifying the formation of that knowledge. Locke understands reflection as a special object of perception, which occurs only in adults. He points out the difference between rational knowledge with empirical sensory knowledge, emphasizing the need to distinguish the object and the intellectual content from the specific form of the cognitive process and the outcome of the process in the form of abstractions and common concepts. Although he disagreed with Descartes in the theory of “innate ideas,” Locke still acknowledged the role of rational methodology in perception. Under Descartes’ influence, Locke classifies knowledge according to the degree of accuracy. The most accurate knowledge is intuition, constituted of the most obvious clarifying truths. However, if Descartes considers intuitive knowledge “the light of human intelligence”, affirms the criterion “clear”, “clear”, then Locke replaced it with the word “perceived”. The second form of knowledge is demonstration knowledge. Both intuitive knowledge and proving knowledge can be combined to lead to the so-called speculative knowledge, pure intellectual knowledge. As the idealist, Locke did not pay much attention to this knowledge, because its content, though absolutely accurate, still proved limited in terms of the content reflecting reality. The third form of knowledge is general knowledge, that is, the knowledge that deals first with external objects, which we perceive through our sensations, without which there will be no ordinary life. So in the end Locke returned to his idealism.

The “tabula rasa” concept in education - from John Locke to John Dewey

The sensualism of Locke, through the “tabula rasa” view, rejected apriorism, criticized the theory of “innate ideas”, emphasizing the role of practical experience in education, in the process of forming a person’s

personality and lifestyle. Locke's idealistic also opens up the possibility of explaining the origin of scientific concepts and terms, formed on the basis of processing emotional materials through abstract methods, going from the uniqueness to the more generalized.

At the time of Locke, England was entering a period of stable development after years of bloody civil war. In ideological activities, the academic-theological worldview has not created authority over reason, and religion has returned to its original position, not interfering with the fields of social life. New education based on efficiency, practical applicability of knowledge has been strengthened. In the UK, a liberal-oriented political, social and educational ideology, with a new system of standards and values, deeply concerned with social justice and cultural development dialogue, active communication, the concept of basic human rights. Locke represents this trend.

According to K. Marx, 18th-century French philosophy originated from Descartes and Locke, in which the second sect "is an element of French culture" Marx & Engels, 1995, p. 191). Locke's imprint can be found in Montesquieu's educational - political philosophy, Voltaire, especially Rousseau, with his famous work - "Émile or education" (Émile ou de l'éducation). The most outstanding value of Locke's epistemology and educational philosophy, through the viewpoint "tabula rasa" is that it puts human life into a process of continuous improvement, experience, and improvement. So "the man who has lived the most is not he who has counted the most years but he who has most felt life" (Jean-Jacques Rousseau, 2010, p. 89).

From the "tabula rasa" approach, Locke is considered an English-style educational thinker, that is to emphasize the useful element of human behavior, and therefore can be seen as a senior of utilitarianism Bentham. His eudemonism is also established on the principle of "experience, seek, receive, enjoy". Humans, according to Locke, are like a sailor at sea. He doesn't care about the depths of the sea but only looks for reefs to avoid. In order to overcome obstacles, reach the goal, it is necessary to know how to feel the problem, the problems that arise, to gain experience in the long journey, and to choose the appropriate treatment plan.

According to Locke, personality and people are two different concepts. The personality is not really human as a "species" nature. The difference between personality and human being is determined by the level of consciousness, especially memory. If we can remember what Socrates did about 2,500 years ago, then we will understand a personality like Socrates, albeit a different being. When Socrates died, he ceased to exist as a human being, but the possibility of his existence as an individual remains open.

Applying the concept of "tabula rasa" to education, it can be seen that, if the soul is a whiteboard, the sensory organs will write on that whiteboard the words of life. Pleasure and pain are two feelings that bring people to the notion of good, bad, good, evil, allowed, and forbidden, etc. Normal life begins with a healthy body, not from abstract mental qualities. Therefore, health is the first of all possible benefits - that is the view of Locke in *Some thoughts concerning Education* (1693). Like Hobbes and Spinoza, Locke emphasizes the material good of man, first of all, the individual person. In educational theory, Locke set the goal is to build the image of a gentleman, understood in the sense of "gentleman". In terms of developing his ideas, it is an educational argument that is appropriate for post-feudal England, on the way of capitalist development; it is practical and useful, focusing on training human acumen at work, promoting individuality, including personal freedom, and finally, using reason as the supreme principle.

"Gentleman" education includes physical education, intellectual education, ethical education, religious education, vocational education, and the forms of support to them, with the aim of accumulating general knowledge, "filling in tabula rasa", "hence the educator has the noble and arduous task of building a second nature in man, making him a noble superior" (Mihai Andron, 2014, p.76). The leading principle of teaching theory is based on the learner's bias and curiosity. At the beginning of the article "Some thoughts concerning reading and study for a gentleman". Locke pointed out: "Reading is for the improvement of the understanding. The improvement of the understanding is for two ends; first, for our own increase of knowledge; secondly, to enable us to deliver and make out that knowledge to others" (Локк Дж, 1988, p. 608).

The material of life and the environment are the basic means of education. The appropriate way for children to mature is not to increase their ability to control behavior, but to make them feel the need to perfect themselves in a space of love and seriousness, because "brutal constraint would be an obstacle to their harmonious development: human nature does not just need adjusting, but also improving", (Mihai Andron, 2014, p. 77). Locke wrote: "I imagine the minds of children as easily turn'd this or that way, as water it self: and though this be the principal part, and our main care should be about the inside" (Локк Дж, 1988, pp. 411 -

412). Concretizing the point of view “tabula rasa”, Locke proposed an age-appropriate educational method, suitable for each situation, flexibly applying forms of education for people to fully realize the picture variety of life. “I imagine everyone will judge it reasonable, that their children, when little, should look upon their parents as their lords, their absolute governors, and as such stand in awe of them; and that when they come to riper years, they should look on them as their best, Locke emphasizes the great significance of educating gentleman character by traveling, especially abroad in order to accumulate knowledge, experience, and quintessence of human culture. “I confess, the knowledge of men is so great a skill, that it is not to be expected a young man should presently be perfect in it. But yet his going abroad is to little purpose, if travel does not sometimes open his eyes, make him cautious and wary, and accustom him to look beyond the outside, and, under the inoffensive guard of a civil and obliging carriage, keep himself free and safe in his conversation with strangers and all sorts of people without forfeiting their good opinion” (Локк Дж, 1988, p. 605).

More than 300 years later, John Locke’s empiricism and his educational perspective, with its emphasis on usefulness, experience, knowledge accumulation through the tabula rasa approach, are embodied in *in situ* experiment - natural and instrumentalism by John Dewey (1859 - 1952), in the form of scientific criticism. Both of these thinkers applied their philosophical views to education, in Locke it is the empirical - inductive methodology, empiricism - naturalism, and instrumentalism in Dewey. If Locke highlights the usefulness of knowledge brought about by emotional experience, for Dewey, science - is a kind of toolbox (concept, doctrine, etc.) from which one chooses what is convenient and effective in certain conditions. Pragmatism, through instrumentalism, incorporates elements of appreciation and value, “making things attractive and disgusting, wonderful and ugly, awe-inspiring and terrifying” (John Dewey, 1958, tp. 21).

The book “Democracy and Education” (1916) is considered to be an example of John Dewey’s educational philosophy. In this book, Dewey presents the purpose, object, context, and meaning of education, connecting education with the democratic environment of society and democracy in schools, stimulating the exploration and discovery of learners, the ability of students to “engage” thanks to the theoretical educational method coupled with practice, and at the same time outlines the role of the instructor and the responsibility of the teacher not only for learners but also all society.

The principle of combining theory and practice is the fundamental similarity between Locke and Dewey. According to Dewey, “one of the main obstacles is habit associated with a common separation between mental and physical, and as a result, disregard for proper and understanding action, even if it is the item. expenditure of all educational development. This affects all subjects, teaching methods, and discipline. The primary cause is the separation between theory and practice, thought and action” (Joseph Ratner, 1939, p. 606). The instrumental-based education is the highlight of the “practical” and “pragmatic” approach to education. Dewey offers the idea of creating a “tool” pedagogy based on a child’s understanding of the interests and personal experience of the child. Teaching can be compared to selling goods, he stressed. Nobody can sell unless someone buys it. We should mock a merchant who sells a lot of items even though no one is buying. But perhaps teachers think they did well no matter what the students learned. The equation between teaching and learning and selling and buying. The only way to increase student learning is to increase the quantity and quality of practical teaching” (Joseph Ratner, 1939, p. 614).

Dewey further deepened the age-related educational view of Locke, Rousseau, and many thinkers in the seventeenth and thirteenth centuries. Emphasizing the spirit of “inspiring learners”, J. Dewey established an “educational pathway” in which students not only learn but also work and practice skills. For example, for children from 4 to 10 years old, teaching needs to develop naturally, allowing children to learn simple knowledge and organize play activities with purpose. Starting from 11-13 years old, children begin to participate in labor, performing the most receptive operations such as weaving, sewing. Children’s experiences develop from these activities and accumulate over time. From curiosity, children are increasingly interested in work without additional therapies.

Locke and Rousseau’s views on the positive interaction between teachers and students, between people and the natural environment, are renewed by Dewey in Dewey’s empiricism - nature. According to Dewey, experience and nature create a continuum throughout human interaction with the environment. Emphasizing the method of dialogue, interaction, Dewey did not forget to pay attention to the continuity of experience, which creates the durability of knowledge accumulation: “The two principles of continuity and interaction are not separate. They interfere and connect with each other. They are, so to speak, the vertical and horizontal dimensions of experience. Different circumstances also support each other successfully. Continuity and

interaction in interconnectedness provide a measure of the educational significance and value of an experience (Joseph Ratner, 1939, p. 670). Dewey also emphasized the value of F. Bacon's position on the question of "theoretical obedience" and "natural control in practice", although he disagreed with a technocracy) by Bacon (John Dewey, 2008).

In teacher-student interaction, Dewey emphasizes initiative, curiosity, and interest from learners. According to J. Dewey, learning is something that students must do for themselves and do for themselves, learners must be proactive. Teachers are instructors and guides; the boat driver, but the propelling energy must come from the students. Sometimes teachers content themselves with their own knowledge, show satisfaction with their knowledge, and use authority to force students to obey, not accept without doubting or questioning. However, in reality, the questions that students ask are often more than the amount of knowledge that the teacher master. With children, the world is always innovative, there is something scary, surprising, but stimulating the mind to explore, explore, eagerly seek, not passively wait and endure, even thinking immature from an adult perspective. The environment (natural and social) becomes the object of the action. Surprise, curiosity stimulates exploration and discovery. Each result of that process brings joy to people, develops into reflective thinking. If Locke presents a method of experience by the trip, Dewey focuses on large-scale human-environmental interaction, with a social purpose, and that goal is democracy.

Locke did not mention the formation of reflection in children, as he did not want to lose its innocence. However, reflection thinking can be formed early, albeit to a lesser extent than adults, according to Dewey. The purpose of education is to develop creative and reflective thinking. He said that, if you consider education as "reorganizing, restructuring the experience", creating conditions for children to express themselves in school is essential, in order to create adaptability and ownership learners' dynamism and confidence when entering the next journey. The process of accumulating experience is also a process of applying it to life and giving rise to new needs. The child's soul is not really a "whiteboard", but actually, in essence, "the words of life" have been formed, though unclear, and the responsibility of the society, of the people who do The father, mother, and teacher guide the child on a beneficial journey so as not to waste the child's abilities.

Emphasizing self-constructive thinking and growth omen is very different from the image "tabula rasa". When looking at education as growth, Dewey argues, growth, self-constructivism is the inherent ability from children, and adults to reveal that ability. Dewey, like Locke, sees learning as growth, accumulating over time (according to the tabula rasa approach), but not growth in an extrinsic accretion, but constructivism, revealing very core from the learner. He writes: "Growth is not something done to them; it is something they do"(John Dewey, 2008, p. 64).Therefore, the school needs to teach students the skills, knowledge, and thinking associated with activities to understand themselves and the world in which we live. Each lesson, each knowledge is a new thought that helps learners "invent" - think of new things, then learners will be happy and that is the joy of creating wisdom. Education here is seen by Dewey as the manifestation, constructivism, and reconstruction of experience (John Dewey, 2008, pp. 102 - 103).

In the learners' self-disclosure process, there are things that the teacher himself does not know and has not touched upon. Dewey writes: "The teacher is an intelligent student both in terms of individual mental performance and the effects of school conditions on those activities who can be trusted with his or her own instructional methods. the teacher is more technical and narrower - best adaptive methods for achieving results in specific subjects such as reading, geography, or algebra" (Joseph Ratner, 1939, p. 619). The teacher is an intelligent student, who learns positively and diligently from books, from life and from the learner, "always asserting that in a certain moral and intellectual range, adults must learn children" (John Dewey, 2008, p. 64).

The difference between the new and the old is that the new education does not build predetermined stereotypes, but stimulates the search for effective means. "Old education imposes adult knowledge, methods, and codes of conduct on young people, except on the basis of philosophy or - or extreme, it does not follow, the fact that knowledge and the skills of adults are not an indicator of immature experiences" (Joseph Ratner, 1939, p. 658). Criticizing the old education, Dewey also indirectly pointed out that it is not quite right to criticize the "innate idea" that Locke has conducted too heavily. He pointed out three limitations of old education: do not take into account the instinctive or innate capacities of children; failure to develop the ability to proactively deal with unexpected situations; exaggerating practice and other methods of gaining mechanical competence" (John Dewey, 2008, p. 73).

Dewey has contrasted the concept of "progressive education" as open and dynamic education, with closed education "static of content, authoritarian of the method", education which learners are "mostly passive and

receptive to". The combination of "vivid visualization" and "abstraction" with the principles of "social reconstruction" has made Dewey's educational model, though experiencing many ups and downs, including failures, opens a new chapter in American education, and possibly, the education of many nations

III. CONCLUSION

Experimentalism, with the principle of "approaching things", "naturally correct interpretation" in order to "affirm man's power before nature", initiated by F. Bacon, was initiated by T. Hobbes and J. Locke developed, codified, and created one of the prominent schools in epistemology and anthropology in the seventeenth to eighteenth centuries, including educational philosophy.

"Tabula rasa" is a condensed expression of empiricism - Locke sensationalism, which shows the role of reality, life in the process of accumulating knowledge. In education, that view is of great value in a debate with scholasticism, extreme rationalism, upholding the principle of combining theory and practice, experience and enhancement of understanding for each person.

Applying to education, with the aim of creating gentlemen in accordance with the new historical conditions of England, the "tabula rasa" view emphasizes the usefulness, practicality, and adaptability of the individual in formation, perfect personality, and knowledge.

Image "tabula rasa" according to new interpretation, suitable for modern conditions, can be found in many schools, thinkers, especially J. Dewey. Inheriting, criticizing, developing empiricism - sensationalism in the direction of deepening self-constructivism, reconstruction of experience, self-disclosure, discovery, Dewey has enriched the tradition of empirical traditions new spiritual energy, effectively applied to society, linking the educational goals with the socio-political goals of the era.

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