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John Locke's Philosophy as a Teaching about Human and their Behavior

Purpose. The article is aimed to outline Locke's position on the basic principles of proper human behavior. Its implementation involves: a) review of the research literature concerning the place of anthropological motive in philosophizing and b) research of his interpretation of human nature and the role of the rational component. **Theoretical basis.** The author's approach is based on the conceptual provisions of phenomenology and existentialism. **Originality.** The work considers the teaching of Locke as the author of the original concept of human nature, which is closely related to the understanding of ethical issues. It is proved that its meaningful development involves the identification of the main components of human nature in the process of determining the basic principles of personality behavior. The original conception of the thinker on the irrational component of human nature and the ways of its rationalization is analyzed. **Conclusions.** It is substantiated that Locke's philosophical heritage is not reduced to depersonalized empiricism as epistemology, and his teaching about human is not limited to the abstract study of their rational component. The thinker connects the request of his own epoch with the new vision of human and the basic principles of their behavior on the basis of rationality. Locke is looking for the ways to master the irrational component of human nature and is convinced that in the era of the scientific revolution, the basis of human behavior should be rationality. Locke considers human freedom to be one of the key moments of human nature.

Keywords: Locke; anthropology; rationality; scientific revolution; ethics; religion; God

Introduction

Today, at the turning point of history, the philosophers focus on meaningful transformations of the usual image of human, their nature and behavior. Under conditions of increased attention to the specifics of modern humanism, interest in its origins is growing. Therefore, in the process of reviewing established interpretations of the history of philosophy, the Early New Age deserves special attention. Until now, it has been reduced to dehumanized epistemology. In the pages of the research literature there is still a living stamp on the reduction of the teaching about human in the Early New Age, i.e. simplified ideas about the emotional beginning of their nature. Their further uncritical reproduction complicates the modern search for humanistic values and ideals.

Locke is one of the brightest examples of the development of the anthropological motif in the philosophy of the Early New Age. The pages of the main work "An Essay Concerning Human Understanding" (Locke, 1824a, 1824b) and "Some Thoughts Concerning Education" (Locke, 1824c) as its meaningful continuation are convincing arguments about the importance of the human problem for him.

Studying the research literature, we must recognize significant methodological changes. A striking example is the position of N. Motroshilova, who rightly notes the importance of anthropological interest and humanistic values for the philosophy of the 17th century. According to the researcher, this philosophy "expressed in thoughts the epoch of the early bourgeois revolutions and at the same time sought to uphold the enduring values of humanism..." (transl. by M. S.) (Motroshilova, 1983, p. 571). Since this publication has not received proper recognition in the philosophical environment, even today there is still no adequate interpretation of Locke's position on human nature in the domestic literature. Analyzing the existing research on the philoso-

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phizing of the Early New Age in the domestic historical and philosophical science, one should draw attention to the universal nature of the request for the development of the teaching on human. The importance of the anthropological component for this era (the heritage of Rene Descartes and English empiricists, including J. Locke) is substantiated in the pages of the monograph by A. M. Malivskyi (2019) "Unknown Descartes: Anthropological Dimension of Rene Descartes' Philosophical Searching". As for the focus of the thinker's efforts on personal self-development, it still needs detailed and meaningful study. Even a superficial acquaintance with the original texts of Locke and the established ways of their interpretation indicates the inconsistency of the latter. An in-depth study of common variants of J. Locke's philosophical ideas allows us to classify the latter as fragmentary and rooted in the past, and such that do not meet modern challenges. Comprehension of anthropological and ethical issues today involves a careful understanding of the doctrine of human and the principles of their behavior.

Purpose

Based on the above, the purpose of this article to outline Locke's position on the basic principles of proper human behavior seems appropriate. Its implementation involves: a) review of the research literature concerning the place of anthropological motive in philosophizing and b) research of the role of the rational component of human.

When working on the text of this article, the author relied directly on the approach developed by A. M. Malivskyi, which makes it possible to explain the teaching of human in the philosophizing of the Early New Age.

Statement of basic materials

Research literature review concerning the place of the anthropological motive of philosophizing

For John Locke, his epoch was a period of rapid development of the scientific revolution, which is a clear demonstration of the capabilities of the human mind in the knowledge of nature and the prospects for a radical change in the human way of life. However, the tradition of uncritical qualification of his philosophical position only as epistemology, which is only supplemented by political philosophy, significantly narrows the possibilities of understanding Locke's interest in human. This approach creates the illusion that the thinker neglects spontaneity and chaotic nature of human behavior. The approaches whose authors tend to reduce Locke's teachings to epistemology, and his methodology to narrow empiricism, are still influential in the domestic literature. Further preservation of these guidelines makes it difficult to understand and comprehend the anthropological interest of his work.

The interpretation of the anthropological aspect of Locke's heritage by English-speaking researchers is more authentic. Bertrand Russell's position emphasizing the importance of the anthropological aspect of his heritage is representative. Russell's (2016) thesis that the philosophical theory of his great compatriot is related to ethics is profound and fair: "his general theories as to how men act and how they should act" (p. 637). However, his chosen way of interpreting the idea of God in Locke is not convincing enough, who, according to Russell (2016), recognizes "the validity of metaphysical arguments for the existence of God, but he does not dwell on them, and seems somewhat uncomfortable about them" (p. 633).

The position of the modern researcher Peter Schouls is more authentic. He, in his thorough work "Reasoned Freedom: John Locke and Enlightenment", describes the teachings of the British thinker

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as one of the greatest forefathers of this era (Schouls, 2018, pp. 1-2). The fact that the author assigns a key role to the concepts of reason, freedom and education, and, in particular, the concept of "human nature", is especially important for us. This is evidenced by the special attention to its meaningful connections, namely – "human nature and reason", freedom and self-determination, "human nature and education" (Schouls, 2018) etc. Particular attention is paid to the thesis of the illusoriness of the notion of infallibility of reason, which is expressed in the analysis of prejudices and interpretation of reason and passions. The researcher's reflections on the nature of the relationship between reason and will, freedom and self-determination are profound and worthy of further comprehension.

Studying the specifics of the interpretation of Lockean heritage in English literature, it should be noted that until the 60s of the 20th century, a neglect of his religiosity was observed. It was replaced by an increased focus on the philosopher's heritage as an attempt to reconcile the new science with the Christian moral and religious tradition. Special attention should be paid to the fact that the movement "back to Locke" started in this period coincides with the increasing attention to his ethics, religiosity and the teaching of human. The statement of one of the authoritative authors of the two-volume history of philosophy of the 17th century, Knud Haakonssen (2000) is still true. In his opinion "The failure of Lockean the status of morality must be rethought. However, Locke never published a comprehensive statement of his moral theory, and the partial presentation... left his contemporaries dissatisfied and confused..." (p. 1345).

According to this author, since then, the situation has changed significantly, as the correspondence of the thinker and his drafts became available.

Peter Cvek (2012), the author of one of the latest studies of the philosopher's teaching "John Locke on the Relationship between God and Morality" considers it appropriate to distinguish two stages of creative search in his heritage. They are related to the interpretation of human nature. If in the first stage (early "Essay" and "Two Treatises") the content of natural law is based on understanding human rationality, in the second ("Essay") a dominance of ethical interest is observed. It is about a hedonistic interpretation of goodness and human happiness (Cvek, 2012, p. 278). Overcoming the narrow framework of the reductionist approach, Cvek (2012) draws attention to the importance of Christianity for Locke's worldview, in particular, cites the facts of his appeal to the Bible as a source of truth (p. 279).

In this context, the interpretation of the direction of Locke's main efforts is changing. The notion of the naive perception of the scientific revolution and the spread of its methodology to all spheres of philosophy is being replaced by a restrained assessment of its success. Therefore, the direction of "An Essay" is related with the search for an epistemological foundation for the interpretation of the relationship between God and human and the justification of the autonomy of Christian morality from the laws of nature.

With a view to the key nature of ethics for Locke's way of philosophizing, the author suggests that one of his main motives is to defend morality and to fight against subjectivism, relativism and naturalism. At the same time, we cannot agree with the author's view on the failure of the Lockean project to reconcile new science, traditional morality and the religion of revelation. In his opinion, the main factor in this failure is the incompatibility of the methodology of empiricism with the moral and theological principles that he seeks to preserve. However, Cvek's (2012) thesis about their undermine is valid only in case of narrow understanding of Locke's empiricism (p. 283).

Among the innovative approaches to Locke's heritage, those studying the teaching of morality deserve special attention. It is about going beyond interpreting it as epistemology and empha-

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sizing the importance of ethical orientation. A concentrated form of definition of this position is the concept of "moral epistemology" proposed by C. Wilson (2007). The legitimacy of this innovation is undoubted, although the authors of recent publications offer a different interpretation of its main aspects (Hardy, 2020).

At present, Locke's position on the basic components of human nature, the principles of human behavior, and the place of rationality is still unclear.

The role of the rational component of human in the process of developing Locke's own ethical concept

Turning today to the Locke era as the period of the first scientific revolution, it is difficult to go beyond the traditional attribution of a naive and optimistic worldview. The result is the qualification of the position of Locke and his contemporaries as dehumanized epistemology and a narrow understanding of empiricism. One of the consequences of this approach is the neglect of biographical factors in the process of studying the history of philosophy, and the lack of proper attention to the incompleteness of Locke's teaching. The ethics of the thinker, first of all, belongs to the forms of manifestation of his unrealized plan. Suffice it to recall his refusal to universalize the scientific picture of the world, which is associated with a high appreciation of the concept of freedom.

For us, in Locke's heritage, the most important are the metaphysical assumptions that underlie his empiricism. For a long time in the texts it was taken to look for a manifestation of the naivety of his worldview as a materialist. However, according to the texts of the thinker, he goes beyond narrow empiricism and recognizes a certain autonomy of the spiritual principle: "there is some spiritual being within me that sees and hears" (Locke, 2002b, p. 393). An eloquent proof of the prevalence of reductionist interpretations of the thinker's position is the content of a note to the above fragment in the Russian-language edition of his works. From it, we know that Locke puts forward a materialist thesis about the ability to think in matter (Locke, 1985, p. 591).

As already mentioned, the ethical aspect in Locke's heritage is the most important for us. In the pages of "An Essay Concerning Human Understanding", as the main work, he repeatedly emphasizes the key importance of the task of improving human nature: "Our business here is not to know all things, but those which concern our conduct" (Locke, 2002a, p. 32). Another form of fixing the priority of the task of improving human nature for him is a) the title of the work conceived as a meaningful continuation of "Essay" – "On the Conduct of the Understanding", b) from its pages we learn that one of the first tasks of human – "to guide and conduct the mind in its search after truth and knowledge" (Locke, 1824b, p. 345).

Attentive attitude to Locke's biography and worldview testifies to the importance of religion for his comprehension of ethics. It is he, who writes about "our greatest interest, i.e. our means to achieving eternal life". This aspect acquires unprecedented drama in the dominance of the natural sciences as the embodiment of the most reliable way of worldview. In this context, a fundamentally important point is his recognition of a radically different approach to the interpretation of ethics. And since the connection between the scientific revolution and his own ethical teaching is obvious to Locke (2002c), the task of substantiating ethics as an authentic science becomes relevant: "morality is the proper science and business of mankind in general" (p. 238).

Clarification of the conditions of the thesis truth involves studying the nature of influence of the scientific revolution on his way of philosophizing.

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As already mentioned, among the superficial stereotypes that hinder the understanding of Locke's authentic position is the assumption that he uncritically transferred the methodology of mathematics to all areas of philosophizing. At the same time, the absolutization of the mind, which is manifested both in the interpretation of human nature and in social utopias, is considered undoubted. A meaningful addition is overshadowing the irrational aspect of human nature. The result of this overshadowing is the tradition of connection of a holistic vision of human nature with the non-classical philosophy of the 19th century. However, critical rethinking of Descartes' teachings conducted by A. Malivskiy (2019, 2020) in the context of modern research shows the superficiality of those approaches that attribute to the Early New Age's thinkers the naive-optimistic vision of their own era. Attentive attitude to Locke's heritage also allows substantiating a similar thesis in relation to his views. For him, the Early New Age is, first of all, a manifestation of the demand for an updated interpretation of human nature.

Analyzing the state of modern society, he offers us his diagnosis of the spiritual situation of the era and the typology of its characters. It is obvious to Locke that not all of his contemporaries want to find their own answer to the epoch's request. The main obstacles in this way are the lack of material prosperity, education and leisure. As for personal desire, he distinguishes a separate category of people who, having leisure and wealth, do not want to devote themselves to finding ways of self-realization. They either prefer a febrile pursuit of pleasure or show laziness and lethargy, disgust for books, learning and reflection. Locke sadly notes that the vast majority of people refuse to know the truths that are essential to their nature. Summarizing the factors of such a sad state of affairs, Locke suggests associating it with low self-esteem, because they are carriers of low opinion of their souls. Critically directing the arrows of his own criticism at those who consider themselves gentlemen, he sarcastically remarks that although those "who are blind will always be led by those who see", the mentally blind occupy the lowest social ranks because they are the most submissive and enslaved (Locke, 2002c, pp. 367-368).

Returning to the question of human ability to use their own mind and analyzing the trends of social life, Locke sadly states that most people have completely different principles of behavior. The basis of their way of life is a focus on the past. For him, the sad fact is that even in everyday life we meet very few people who are guided by the mind. It is appropriate to pay attention to the eloquent and deep vision of the thinker of the factors of this state of affairs. It is no secret to him that people very rarely turn to themselves in the process of finding the purpose of their own lives. The vast majority of people are far from the issues of duty, guided by other people's examples, ancestral wills and customs of the country, other people's authorities, etc. Comprehensively studying the factors of distancing a human from the requirements of mind, Locke sees the determining factor in the fact that human does not allow themselves to turn to their own mind.

It is important for our study that outlining a certain typology of people, Locke bases it on a high assessment of the rationality role in the process of determining the ways of human self-realization. It is about the level of involving the mind in the task of improving human nature. According to him, by nature, people tend to make three major mistakes in relation to their minds. The first of them very rarely turn to their own minds, blindly focusing on the behavior of others, depriving themselves of effort and independent thinking. Others tend to put feelings in the place of the mind, turning to the mind sporadically, depending on the mood. Still others often use their minds with pleasure. However, he emphasizes the significant limitations of the rational component of human nature. As a rule, its image of the world is based on sensory reception, although the need for a holistic vision of the world is urgent: "We are all short-sighted, and very often see

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but one side of a matter; our views are not extended to all that has a connection with it. ... We see but in part, and we know but in part..." (Locke, 1824b, p. 326).

Applying these principles in the process of assessing the current state of philosophy, Locke describes it as unsatisfactory. It is both a knowledge of nature (bodily substances) and knowledge of the spiritual world (spirits). As a result, Locke's knowledge of the relevance of our ideas to reality is also unsatisfactory. The precondition for the thinker is the recognition of the scale and significance of its "dark side": "Our ignorance is great", he emphasizes repeatedly (Locke, 2002c, p. 58).

In this context, for Locke, importance of self-knowledge and personal courage as a prerequisite for its implementation is undeniable. To illustrate the last point, he uses a well-known image of the influence of superstition, referring to the proverb about the mote in the brother's eye and neglect of the beam in their own. Bearing in mind the survivability of this defect, Locke in the pages of the unfinished work "On the Conduct of the Understanding" pathetically asks: "For who is there almost that is ever brought fairly to examine his own principles, and whether they are such as will bear the trial?" (Locke, 1824b, p. 345).

A meaningful understanding of Locke's position on how to constructively overcome those situations where human behavior is determined by "unruly passion", requires special attention and further research.

Originality

Locke's teaching is considered as the author of the original concept of human nature, which is closely related to the understanding of ethical issues. It is proved that its meaningful development involves the identification of the main components of human nature in the process of determining the basic principles of its behavior. The original conception of the thinker on the irrational component of human nature and ways of its rationalization is analyzed.

Conclusions

And although Locke, as a representative of modern philosophy, associates his vocation with a radical transformation of the world, a high assessment of self-knowledge and self-development is important for his search. It is significant that Locke did not follow the path of universalization of naturally-scientific methodology, which involves neglecting the uniqueness of certain areas of philosophizing. It is a matter of his successful avoidance of deadlocks in the form of subjectivism, cynicism, nihilism. In other words, his philosophy is not so much reduced to depersonalized epistemology (substantiation of naturally-scientific knowledge), as focused on finding the ways to solve personality-oriented problems.

The results of our attempt to read Locke's philosophical heritage in the context of current research show the legitimacy of emphasizing the key role of guidelines for self-knowledge and self-development for him. For him, it involves recognizing the specifics of sensory-emotional perception of the world in general and religious in particular. Accordingly, the dominant of Locke's teaching is the desire for a holistic vision of human nature, which involves comprehending the nature of the combination of its rational and sensual-passionate components.

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Філософія Джона Лока як вчення про людину та її поведінку

Мета. Окреслити позицію Лока щодо основних засад належного способу людської поведінки. Її реалізація передбачає: а) огляд дослідницької літератури щодо місця антропологічного мотиву в філософуванні та б) вивчення його інтерпретації природи людини та ролі раціональної компоненти. **Теоретичний базис.** Мій підхід базується на концептуальних положеннях феноменології та екзистенціалізму. **Наукова новизна.** Розглядається вчення Лока як автора оригінальної концепції природи людини, яка тісно пов'язана з осмисленням етичної проблематики. Доведено, що її змістовна розробка передбачає виокремлення основних компонентів природи людини в процесі визначення базових принципів поведінки особистості. Проаналізовано оригінальну концепцію мислителя щодо нераціональної компоненти природи людини та шляхів її раціоналізації. **Висновки.** Обґрунтовано, що філософська спадщина Лока не зводиться до знеособленого емпіризму як гносеології, а його вчення про людину не обмежується абстрактним вивченням її раціональної компоненти. Запит власної епохи мислитель пов'язує з новим баченням людини та основних принципів її поведінки на базі раціональності. Лок шукає шляхи опанування нераціональної компоненти природи людини та переконаний в тому, що в епоху наукової революції основою людської поведінки має бути раціональність. До числа ключових моментів природи людини Лок відносить її свободу.

Ключові слова: Лок; антропологія; раціональність; наукова революція; етика; релігія; Бог

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