INTRODUCTION

The present thesis embodies a critical study of the concepts, substance and causality as developed in the philosophies of John Locke (1632-1704) and Immanuel Kant (1724-1804). The most characteristic features of their philosophies are - one represents the British Empiricist School, whereas the other, reconciles Empiricism and Rationalism. Both Locke and Kant, in developing their philosophies were immensely influenced by the philosophies of their predecessors. The former was influenced mainly by Aristotle, René Descartes and Newton, while the latter was influenced specifically by David Hume besides the above-mentioned. Both of them were scientifically tempered. While Locke was a medical man, Kant started his life as a geographer and this scientific temperament helped both of them to shape their philosophies later.

This study tries to highlight how Locke, under the influence of Descarte's dualism and the scientific theories of his time, forms his concept of substance and causality. Similarly, it shows, how Kant develops his philosophy, following Hume's empiricism and Leibniz's rationalism. It tries to unveil, how Hume's 'spark' led Kant from his 'dogmatic slumber' to form his critical method.

Before proceeding further, it is necessary to point out the exact issues of the present thesis. This thesis, as it is earlier pointed out, is a study
of the concepts of substance and causality as developed in the philosophies of John Locke and Immanuel Kant. But as the concept of substance includes both material and immaterial, this thesis has to encompass its scope within limits. While dealing with substance, the notion of ‘material’ substance - the underlying stuff of physical object will be dealt along with the notion of causality. It will not discuss the issues of immaterial substance that forms a part in both Locke and Kant’s writings. Henceforth, whenever, the term ‘substance’ will be mentioned in this study, it will mean the ‘material substance’, unless otherwise mentioned. This study examines the inseparable linkage between material substance and causality. And the study centers on Locke’s An Essay concerning Human Understanding and Kant’s Critique of Pure Reason. Accordingly attention has been given to these two outstanding works of these philosophers and from now, they are referred as the Essay and the Critique.

In the history of philosophy the concepts of substance and causality are age-old problem associated with Greek Philosophy till to modern times. The Ionian philosophers are generally recognised to have inaugurated western philosophy by asking the question: What is the ultimate stuff or raw material of the world? And substance is the central theme of Aristotle’s Metaphysics. Therefore, it may be asked, why particularly Locke and Kant
are taken into consideration? The answer lies in their mode of treatment of these concepts. These are the basic and problematic issues both in Locke’s Essay and in Kant’s Critique. Moreover the thought that Locke inherits from Descartes attains its full culmination in Kantian System and in this respect, he is the precursor of Kant, in anticipating what Kant calls the critical method.

But how the problems emerge? The emergence of these problems is hardly magical. On the contrary, it is linked to the manner in which the philosophical discourse is constituted. The discourse exists only in the midst of a certain history and has always had a relationship with the different realms of knowledge and discourse that preceded. This has a dignity of its own. Philosophy is not a sun that shines on its own, nor is it the shadow of something else.

Ever since philosophy made its appearance, the problem of substance and causality are there. These two themes constitute the core of any philosophical thought.

Change cannot be understood by us without something permanent. The Greek word ‘Ousia’ derives from the Greek verb ‘to be’ and its English translation as ‘substance’ comes to the present context via its Latin translation as ‘substantia’. This in turn is, derived from the preposition sub
('under') and the verb stare ('stand'). This concept is a basic requirement of human understanding which represents something permanent and without which change cannot be explained. So the concept of permanence that is substance and the concept of change, that is causality both are needed in order to explain our scientific and philosophical knowledge.

As Aristotle remarks –

And indeed the question which was raised by old and is raised now and always,... is just this question, 'what is substance'?

Similarly, the quest for causes is the quintessence of all philosophical inquiry:

Philosophy is such knowledge of effects or appearances as we acquire by true ratiocination from the knowledge we have first of their causes or generation. And again of such causes or generation as may be from knowing first their effects.

The main objectives of the present thesis are the following:

1. To elucidate the concept of substance and causality as discussed in Locke's Essay and Kant's Critique and through this process to bring out their similarities and differences in their epistemological and ontological doctrines.

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2. To show, how the philosophers differ in their actual activities from their claims.

3. To show, that no thought comes out of blue, but the socio-historical conditions of the concerned periods are responsible for developing any thought.

To achieve the above objectives we follow an analytic-historical method. By analytic, it means not only the analysis of the concepts involved in the philosophical doctrines of Locke and Kant, but also the analysis of the method that they have followed while explaining their whole philosophical framework. By historical, it means tracing their philosophies from their predecessors and to show that their doctrines are not the result of some isolated philosophical thought, but are products of the whole gamut of thought that preceded.

So, the present study expounds Locke’s thought in the light of their predecessors and contemporaries viz, Aristotle, Descartes, Newton, Leibniz. And, in case of Kant, it discusses the influences of, Aristotle, Descartes, Locke, Leibniz and Newton as well as his immediate predecessor Hume.

In fact, if one delve deep into any philosopher’s thought, one can find that two influences, apart from his own reflective genius, are responsible in forming a philosophical outlook. In the first place, there is a
continuity of thought between different historical periods which puts the results of the earlier at the disposal of the later. In the second place, in the actual facts of contemporary life, the philosopher finds a restatement of the problems he is called upon to solve. He is therefore conditioned by history in two senses: he is both the child of a past age and an expositor of his own. To understand him, we must study both the previous history of thought and the immediate development of his own time.

In view of the above methodology, it is helpful to offer a sketch of that period, in so far as the period have a bearing on their philosophies and then to give an outline of the chapters, that follows the present thesis:

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us,...

The above passage best illustrates the periods of John Locke (1632-1704) and Immanuel Kant (1724-1804) who are the progeny of both Renaissance and the Age of Enlightenment. Locke, himself is quoted as having said in later life, “From the time I knew anything, I found myself in a storm, which has continued to this time”. Both the centuries have their own characteristics.

4 Dickens, Charles, A Tale of Two Cities, Grolier Incorporated, New York, 1968, p.3.
Civilization has its seasons of sowing and its seasons of harvest. The seventeenth century was for the most part a time of planting and germination; the eighteenth century was pre-eminently a century of fruition and reaping. The scientific rationalism, which had its birth and adolescence in the seventeenth century, came to maturity in the eighteenth. This growth enlarges the area of human understanding and enthrone reason as the sovereign guide in human affairs, was called by the Germans, the 'Aufklärung' and by the English, the 'Enlightenment'.

The word "Renaissance" (rebirth) is generally applied to a series of cultural changes, which began in Italy in the fourteenth century through the writings of Petrach. But the term 'Renaissance', 'Rinascita' is coined by Gorgio Vasari (1511-74) in his Lives of the Most Excellent Italian Architects Painters and Sculptors from Cinabue to our own Times, which was first published in at Florence in 1550. Vasori's Renaissance is about fine arts but gradually becomes applicable to every field where changes and progress from the established order can be seen.

The change in intellectual field from the Middle Ages to the Renaissance is related to contemporary social change. The Renaissance coincides with the decline of medieval institution; It is a reaction against

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6 Ibid., p.302.
ruling monopoly of church fathers. The medieval guilds are also losing controls to the bankers and capitalized traders. Feudalism gradually gives way to capitalism. From now on, changes are to be explained in terms of matter and motion and mechanical accounts of natural phenomena, expressed in quantitative terms, come to be regarded as the only proper form of scientific explanation. Measurement is the means of investigation and mathematics the instrument of scientific discovery.

In the philosophy of Descartes the cleavage between mind and matter is effected by his method of doubt. The dichotomy of mind and matter becomes the characteristic of the age.

The Renaissance adds to its cult one thing more, the cult of the individual. The accent was on the humanistic, on man and his everyday world, on the practical and the concrete as opposed to the abstract, on the individualistic rather than the collectivist.

Alexander Pope also remarks in the same vein, "know then thyself, presume not God to scan, the proper study of mankind is man".8 (Essay on Man)

If Renaissance marks the beginning of a new wave the Enlightenment may be described to be the logical and historical culmination of that. It evolves primarily out of the Renaissance. It begins

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8 Quoted from Main Currents of Western Thought, F.L. Baumer, New York, 1970, p.355.
with the glorious revolution of 1688, in the writings of Locke and Bayle and continues for a long period of time.

It originated in England, both as regards structural change and the reform of intellectual and moral change. In general terms, the period was characterized by a shift of emphasis from dogma and traditional conversion to a critical reappraisal of established authority in the fields of religion, politics, philosophy and the arts. The place of man in society, the question of man's liberty, the interrelation of social and natural phenomena come to condition the guiding lines of thought. The most prevalent key words of the period are nature, reason, liberty and utility.

However, there are two main added reasons for including the thought of the Enlightenment in the present thesis. Firstly, the Enlightenment is more concerned with the problems of knowledge than with the metaphysical questions. The most important aspects of this period, political ideology championing freedom and representative government, tolerance and many others have their origin in the thought of the sixteenth to eighteenth centuries.

Secondly, the epoch of the Enlightenment, i.e., the eighteenth century represents the end of the metaphysical speculation of the seventeenth century.
John Locke inaugurates, the Age of Enlightenment with his investigation of human understanding. The primacy and dignity of the individual comes to the forefront Locke’s range of interests includes not only political theory and epistemology, but carried over into the field of medicine, economics, colonial administration, biblical commentary and even botany. In an age, when specialization is a rare thing, Locke exhibits a remarkably carried professional competence, reminiscent of the ideal of the Renaissance Courtier.

There are two main influences which dominates Locke’s intellectual life, the purely scientific on the one hand, and the religious and political on the other. It is the latter which chiefly engrosses his attention during the early period of his writings. It is not until 1666 that he makes his final choice of medicine as a profession in preference to church. As a friend of Robert Boyle (1627-91, British physicist and chemist, one of the founders of Royal Society), Huygens (1629-95, Dutch mathematician, physicist and astronomer), Sydenham (1629-89, English Physician) and Issac Newton (1642-1727, English physicist) he takes part in the experiments in medicine and science which helped to bring significant advances in knowledge in those areas in England. Locke is also an active participant in the political movement that developed during 1680. Following the revolution of 1688,
Locke accepts a position on the Board of Trade, which has responsibility for formulating economic policy of all British colonial territories.

All the above factors shape Locke's ideas. The purpose of the Essay is, to inquire into the origin, certainty and extent of human knowledge.

Like Locke, Kant also appeals to man, to 'dare to know', 'to dare to use his own understanding' and defines the Enlightenment as 'man's exodus from his self incurred tutelage'. In his article "What is Enlightenment", (1784) he answers that it is a process of man's emergence from his self-imposed immaturity, to have the courage to live his life on the basis of his own thinking. The only condition necessary for beginning the process of enlightenment, Kant writes, is freedom externally, the absence of institutional restraints on independent thought and public debate, and internally, the courage to think for ourselves rather than let others do it for us.⁹ It is the age of Enlightenment, 'Aufklärung' or in Kant's words, it is the age of criticism. But though it is the age of Enlightenment, but Kant refuses to call it as an enlightened age. As L.W. Beck illustrates:

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It was a time of spectacular debauchery. The slave-trade was one of the largest industries, witchcraft still a crime. There was hardly a year, without war, and hardly a war which even hypocrisy could shroud with moral justification. If it was age of reason, it was so in the sense that reason reigned, not in the sense that reason governed.\textsuperscript{10}

The Enlightenment faith in reason rested upon the belief that reason could explain everything in nature (if only in principle). The greatest threat to this belief in the harmony of reason and nature came with Hume's attack on causality in the \textit{Treatise of Human Nature}. According to Hume, there are no empirical justification to the assumption that there are universal and necessary connection between events. If one examines one's sense-impression, then what one finds is nothing but accidental repeated sequence and not necessary connections, which are simply the result of imagination and habits of association. A close look at experience seems to negate, rather than to accept, the unity of reason and nature.

It is the mission of Kant's critique to counter the threat of Humean skepticism and to rescue the faith in science.

So this is the background that helped both Locke and Kant to give their ideas a full-fledged form.

The main text of the thesis is divided into four chapters besides the introduction and the conclusion.

The first chapter traces the process of development of the philosophies of Locke and Kant from their predecessors. Besides it tries to clarify the main issues in their philosophies by way of comparative argumentation.

The second chapter focuses on Locke's concept of substance and causality. While analyzing these issues, it brings out the general epistemological and ontological positions of Locke. It deals with the different problems associated with substance and causality, followed by different criticisms offered by various commentators.

The third chapter concentrates on Kant's concept of substance and causality. By way of analyzing the concepts it tries to locate them within the general epistemological framework and discusses also the criticisms that different commentators leveled against Kant.

The fourth is a comparative study of substance and causality in the philosophies of Locke and Kant.

The present study tries to locate the emergence of the concepts, substance and causality historically i.e. to trace them from the rich heritage that those philosophers, owe to their predecessors and contemporaries and then, analyze their viewpoints accordingly.