Sources of the Nineteenth-Century Species Debate

Plato (Doctrine of the Forms—Individual particulars are images of the real universals) Aristotle/Medieval Scholasticism (eidos—the universal in principle, yet also expressed in the individual particular) William of Ockham (Nominalism—Generic names do not have a direct relationship to individual particulars) John Locke (Conceptualism—Our concepts provide two ways for us to view objects: 1) universal language of "substance in general" and the substance of material particulars) Linnaeus (Ontological realism—Species have real existence in a continuous state) Buffon (Historical realism—Species have real existence as the biological continuation of sexually reproducing individuals) 1 Kant (Racial historicism—Species have real biological existence with some growth and variation) Lyell (Defense of ontological realism with strong allowance for variation) Bernhardi (Subspecies—Groups limited by inbreeding and historical line of reproductive descent; "total conformity of organization which must generated under the same circumstances") Darwin (Taxonomic difficulties + Ontological ambiguity = Historical developmentalism with subspecies extinction) Ī Post-Darwin (Biometric clustering of average characteristics)