Knowledge, Truth, and Mathematics

Philosophy 405
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Class #6: Rationalists II
Locke, Leibniz, and Innate Ideas

Descartes's Radical Rationalism

- Most scientists of the seventeenth and eighteenth centuries were impressed by the advances that mathematics made for science.
- Descartes thought that the world was essentially mathematical.
  - Geometry enmaterialed
- The objectivity of science and the objectivity of mathematics were inseparable.

Two Cartesian Claims About Mathematics

a metaphysical claim:
Mathematical objects have a determinate, objective nature, independent of us.

- Mathematical truths are objective.
    1. A thing's nature depends on me if I can make it any way I like.
    2. A thing's nature is objective if I can not make it any way I like.
    3. I can not make mathematical objects any way I would like.

    So, mathematical objects are objective.
- To show that mathematical truths are necessary truths, Descartes relies on the larger argument that error arises mainly from over-reliance on the senses.
    - Wax argument
    - Mathematical objects are not objects of sensation.
    - So, there is no reason to think that our beliefs about them are in error.

Two Cartesian Claims About Mathematics

an epistemological claim:
Our knowledge of mathematics is innate.

1. All ideas must be invented, acquired, or innate.
2. Mathematical truths can not be invented, by the metaphysical claim.
3. Mathematical truths can not be acquired, by the chiliagon claim.

So, they must be innate.

Cartesian Foundationalism

- Axioms
  - The existence and goodness of God
  - Put worries about the axioms aside.
- The Method of Inference: Clear and Distinct Ideas
  - I ask my readers to ponder on all the examples that I went through in my *Meditations*, both of clear and distinct perception, and of obscure and confused perception, and thereby accustom themselves to distinguishing what is clearly known from what is obscure. This is something that it is easier to learn by examples than by rules, and I think that in the *Meditations* I explained, or at least touched on, all the relevant examples...When they notice that they have never detected any falsity in their clear perceptions, while by contrast they have never, except by accident, found any truth in matters which they grasp only obscurely, I ask them to conclude that it is quite irrational to cast doubt on the clear and distinct perceptions of the pure intellect merely because of preconceived opinions based on the senses, or because of mere hypotheses which contain an element of the unknown. And as a result they will readily accept the following axioms as true and free of doubt (Descartes, Second Replies, ATVII.164).
- Descartes's rule has seemed to lack the security that Descartes imputed to it.
  - "[O]ften what is obscure and confused seems clear and distinct to people careless in judgment" (Leibniz, *Meditations on Knowledge, Truth, and Ideas*, 26).

Foundationalism

- Descartes's arguments for the objectivity and innateness of mathematical beliefs are only as good as his broader system.
- Descartes's more general goal is to secure all of his beliefs from doubt.
  - "I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences that was stable and likely to last" (Meditation One, AT 17).
- Euclid's *Elements* as a model
  - though Descartes believes that his method surpasses Euclid's work in its security
  - The geometric presentation emphasizes Descartes's underlying foundationalism.
- Mathematical knowledge, if not primary, is certainly ahead of the beliefs based on our senses.
- For Leibniz, the foundations, or primary truths, are identities, known by pure (non-sensory) intuition.
  - All other truths reduce to primary truths by definitions.

Axiomatic Theories

- Euclid's *Elements* was, in the seventeenth century, the only important axiomatic theory.
- All of mathematics was presumed to be geometric.
- Thus, new developments could be, theoretically, derived from Euclid's work.
- In the late nineteenth century, spurred mainly by Frege's revolutionary work in logic, the method of axiomatization become central to mathematics.

The MIU System

from Hofstadter's *Gödel, Escher, Bach*

- Any string of Ms Is and Us is a string of the MIU system.
- MIU, UMI, and MMMUMUUUMUMMU are all strings.
- Only some strings will be theorems.
  - Only some strings of letters are English words.
  - Only some strings of words are grammatical sentences.
- The MIU system takes only one axiom: MI
- Theorems
  - any string which is either an axiom
  - or which follows from the axioms by using some combination of the rules of inference.

Four Rules of Inference

- R1. If a string ends in I you may append U.
- R2. From Mx, you can infer Mxx.
- R3. If III appears in that order, then you can replace the three Is with a U
- R4. UU can be dropped from any theorem.

So, each of these are theorems:

1. MI	Axiom
2. MIU	From Step 1 and R1
3. MII	1, R2
4. MIIII	3, R2
5. MIU	4, R3
6. MUI	4, R3
7. MIIIIIIII	4, R2
8. MIUUI	7, R3
9. MII	8, R4

etc.

Derive MIIIII

(That’s five ‘I’s.)

For Later: Derive ‘MU’

- For help, see Hofstadter’s book, pp 259-261.
- Do not spend too much time on this puzzle without consulting Hofstadter, who provides a solution.

An Axiom System for Propositional Logic

following Mendelson, *Introduction to Mathematical Logic*

- The symbols are ~, ⊃, (,), and the statement letters A_i, for all positive integers i.
- All statement letters are wffs.
- If α and β are wffs, so are ~α and (α ⊃ β)
- If α, β, and γ are wffs, then the following are axioms:
  - A1: (α ⊃ (β ⊃ α))
  - A2: ((α ⊃ (β ⊃ γ)) ⊃ ((α ⊃ β) ⊃ (α ⊃ γ)))
  - A3: ((~β ⊃ ~α) ⊃ ((~ β ⊃ α) ⊃ β))
- β is a direct consequence of α and (α ⊃ β)

Zermelo-Fraenkel Set Theory (ZF)

again following Mendelson
but with adjustments

- ZF may be written in the language of first-order logic, with one special predicate letter: $\in$
- Substitutivity: $(\forall x)(\forall y)(\forall z)[y=z \supset (y\in x \equiv z\in x)]$
- Pairing: $(\forall x)(\forall y)(\exists z)(\forall u)[u\in z \equiv (u = x \vee u = y)]$
- Null Set: $(\exists x)(\forall y)\sim x\in y$
- Sum Set: $(\forall x)(\exists y)(\forall z)[z\in y \equiv (\exists v)(z\in v \bullet v\in x)]$
- Power Set: $(\forall x)(\exists y)(\forall z)[z\in y \equiv (\forall u)(u\in z \supset u\in x)]$
- Selection: $(\forall x)(\exists y)(\forall z)[z\in y \equiv (z\in x \bullet \mathscr{F}u)]$, for any formula $\mathscr{F}$ not containing y free.
- Infinity: $(\exists x)(\emptyset\in x \bullet (\forall y)(y\in x \supset Sy\in x)$, where ‘Sy’ stands for $y\cup\{y\}$
- Most mathematicians would accept a further axiom, called Choice, yielding a theory commonly known as **ZFC**.

The Dedekind/Peano Axioms

Also following Mendelson

- P1: 0 is a number
- P2: The successor (x’) of every number (x) is a number
- P3: 0 is not the successor of any number
- P4: If x’=y’ then x=y
- P5: If P is a property that may (or may not) hold for any number, and if
  - 0 has P, and
  - for any x, if x has P then x’ has P,
  - then all numbers have P.
- P5 is mathematical induction, and is actually a schema of an infinite number of axioms.

Birkhoff’s Postulates for Geometry

following Smart

- *Postulate I: Postulate of Line Measure*. The points A, B,... of any line can be put into a 1:1 correspondence with the real numbers x so that $|x_B - x_A| = d(A,B)$ for all points A and B.
- *Postulate II: Point-Line Postulate*. One and only one straight line l contains two given distinct points P and Q.
- *Postulate III: Postulate of Angle Measure*. The half-lines l, m... through any point O can be put into 1:1 correspondence with the real numbers a(mod 2π) so that if A≠0 and B≠0 are points on l and m, respectively, the difference $a_m - a_l$ (mod 2π) is angle∡AOB. Further, if the point B on m varies continuously in a line r not containing the vertex O, the number a_m varies continuously also.
- *Postulate IV: Postulate of Similarity*. If in two triangles △ABC and △A'B'C', and for some constant k>0, d(A', B') = kd(A, B), d(A', C')=kd(A, C) and ∡B'A'C'=±∡BAC, then d(B', C')=kd(B,C), ∡C'B'A'=±∡CBA, and ∡A'C'B'=±∡ACB.

Descartes's Axioms

- For formal systems, epistemological questions may be focused on their two central components
  - axioms
  - rules of inference.
- What are Descartes's axioms?
  - The Cogito?
  - The existence and goodness of God?
- Two arguments for the existence of God
  - The causal argument in the Third Meditation
  - The ontological argument in the Fifth Meditation
  - Both appear up front in the geometric presentation.

Definitions of ‘God’

- There are various characterizations of ‘God’, to many of which Descartes alludes.
  - Whatever necessarily exists
  - All perfections, including omniscience, omnipotence, and omnibenevolence
  - Creator and preserver
- Anselm (1033-1109) uses a different characterization: ‘something greater than which can not be thought’.
- These are definitions of a term, or a word, but not an object.
- There is no presupposition in this characterization that such a thing exists.
  - Or, so it seems.

Anselm’s Ontological Argument

- AO1. I can think of ‘God’
- AO2. If ‘God’ were just an idea, or term, then I could conceive of something greater than ‘God’ (i.e. an existing God).
- AO3. But ‘God’ is that than which nothing greater can be conceived
- AO4. So ‘God’ can not be just an idea
- AOC. So, God exists.
  - Anselm further argues that one can not even conceive of God not to exist.

Descartes's Ontological Argument

- Descartes's version does not depend on our actual conception, or on our ability to conceive.
- Existence is part of the essence of 'God'.
  - having angles whose measures add up to 180 degrees is part of the essence of a 'triangle'.
  - the concept of a mountain necessarily entails a valley.
- The essence of an object is all the properties that necessarily belong to that object.
  - necessary and sufficient conditions for being one of that type.
  - Something that has all these properties is one.
  - Something that lacks any of these properties is not one.
  - A chair's essence (approximately) is to be an item of furniture for sitting, with a back, made of durable material.
  - The essence of being a bachelor is being an unmarried man.
  - A human person is essentially a body and a mind.
- The essence of 'God' is perfection.
  - the three omnis
  - existence

Objections to the Ontological Argument

- Gaunilo
  - My idea of the most perfect island does not entail that it exists.
  - A non-existing island would be free of imperfections.
- Caterus
  - The concept of a necessarily existing lion has existence as part of its essence, but it entails no actual lions.
  - We must distinguish more carefully between concepts and objects.
  - Even if the concept contains existence, it is still just a concept.
- Kant, following Hume, following Gassendi
  - Existence is not a property, the way that the perfections are properties.
  - Thus, existence can not be part of an essence.
  - Logic should make no existence assertions.

Leibniz on the Ontological Argument

- Descartes's argument must first show the concept of God to be possible.
- "One must realize that from this argument we can conclude only that, if God is possible, then it follows that he exists. For we cannot safely use definitions for drawing conclusions unless we know first that they are real definitions, that is, that they include no contradictions, because we can draw contradictory conclusions from notions that include contradictions, which is absurd" (Leibniz, *Meditations on Knowledge, Truth, and Ideas*, 25).
- The fastest motion
  - Consider a wheel spinning at the fastest motion.
  - Now, consider a point extended out beyond the rim of the wheel.
  - The extension will be moving at a faster speed than any point on the wheel.
- The concept of God might be self-contradictory, when analyzed appropriately.

Relativity Theory and Leibniz's Criticism

- Relativity theory undermines the details of Leibniz's response to Descartes, but not his more general point.
- According to the theory of relativity, there is indeed a fastest motion: the speed of light.
- Leibniz's thought experiment, according to special relativity, is itself problematic.
- But the general point (that the proponent of the ontological argument must show the consistency of the concept of God) still stands.
- It just turns out that the impossible notion is the impossibility of a fastest motion!

Two Problems for Descartes

- The insecurity of his axioms
  - His arguments about mathematics depend on his axioms concerning the existence of God.
  - If these arguments are not self-evidently secure, then his whole system can not function the way in which it is supposed to.
- To secure the method of inference
  - Clear and Distinct Ideas

Clear and Distinct Ideas

- I ask my readers to ponder on all the examples that I went through in my *Meditations*, both of clear and distinct perception, and of obscure and confused perception, and thereby accustom themselves to distinguishing what is clearly known from what is obscure. This is something that it is easier to learn by examples than by rules, and I think that in the *Meditations* I explained, or at least touched on, all the relevant examples...When they notice that they have never detected any falsity in their clear perceptions, while by contrast they have never, except by accident, found any truth in matters which they grasp only obscurely, I ask them to conclude that it is quite irrational to cast doubt on the clear and distinct perceptions of the pure intellect merely because of preconceived opinions based on the senses, or because of mere hypotheses which contain an element of the unknown. And as a result they will readily accept the following axioms as true and free of doubt (Descartes, Second Replies, ATVII.164).
- Descartes's rule of inference, the method of clear and distinct ideas, has seemed to many subsequent philosophers to lack the security that Descartes imputed to it.
  - "[O]ften what is obscure and confused seems clear and distinct to people careless in judgment" (Leibniz, *Meditations on Knowledge, Truth, and Ideas*, 26).

Improvements to Inferences

- Leibniz's emphasis on form
  - "At the very least, the argument must reach its conclusion by virtue of its form" (Leibniz, *Meditations on Knowledge, Truth, and Ideas*, 27).
- Frege's theory of logical consequence
  - "The course I took was first to seek to reduce the concept of ordering in a series to that of *logical* consequence, in order then to progress to the concept of number. So that nothing intuitive could intrude here unnoticed, everything had to depend on the chain of inference being free of gaps" (Frege, *Begriffsschrift*, IV).

Leibniz's Twin Reductions

- Leibniz also reduces knowledge to simple principles.
- In addition, Leibniz thought that there were foundational objects.
- He provides twin reductions:
  - an epistemological reduction
  - a metaphysical reduction

The Metaphysical Reduction

- Descartes thought that matter was just geometry enmaterialed.
  - The essential property of matter is its extension.
  - Matter should be infinitely divisible.
- Leibniz: if matter were infinitely divisible, then there could be no utterly simple objects to serve as the basic building blocks.
- The infinite divisibility of matter blocks metaphysical reductionism.
- Leibniz thus posited foundational objects which were, like Aristotelian substances, active: monads.
- Monads are soul-like, and they reflect the entire state of the universe at each moment.
- “Can you really believe that a drop of urine is an infinity of monads, and that each of these has ideas, however obscure, of the universe as a whole?” (Voltaire, *Oeuvres complètes*, Vol. 22, p. 434).

Leibniz Refining Descartes's Criterion of Clear and Distinct Perception, I

- *Obscure* knowledge does not allow us even to identify a thing.
  - For example, I see that something is a leaf, but I don't know what kind of tree it came from.
  - mere belief
- *Clear* knowledge gives us a "means for recognizing the thing represented" (24).
- *Confused* knowledge is working knowledge, like that of color.
  - Consider chicken sexers, or musicians.
- *Distinct* knowledge is connected with marks to distinguish an object from others.
  - We can communicate it, and start to discuss its component parts.
  - There may be many component parts.
- *Inadequate* knowledge is when we do not know, and can not communicate, all of the component notions of a thing.
  - The assayer may know how to distinguish gold from iron pyrite, and aluminum from molybdenum.
  - The assayer may know how to test for atomic weight, but not know what it is.

Leibniz Refining Descartes's Criterion of Clear and Distinct Perception, II

- If I have *adequate* knowledge of p, then I have adequate knowledge of all components of p, all components of components of p, etc.
  - "I don't know whether humans can provide a perfect example of [adequate knowledge], although the knowledge of numbers certainly approaches it" (Leibniz, *Meditations on Knowledge, Truth, and Ideas* 24).
  - In mathematics, we can trace any claim, via its proof, back to the axioms.
  - But, even adequate knowledge is not the ultimate foundation, since we have to justify knowledge of the axioms.
  - The mathematician uses definitions to make his work perspicuous.
- *Symbolic* knowledge is adequate knowledge which appeals to signs (definitions) to represent our knowledge of components.
  - The use of definitions prevents our knowledge from being fully intuitive.
- *Intuitive* knowledge is of distinct primitive notions.
  - An infinite mind would be able to have intuitive knowledge of all propositions.
- For Leibniz, the foundational truths are identities, laws of logic.
  - These would be known intuitively, or directly.
  - We can consider all the component notions of the most perfect knowledge at the same time.
- The *most perfect knowledge*, intuitive and adequate knowledge, would be *a priori*, traced back to the component parts of its real definition (not just its nominal one, p 26).

The Rationalists' Debit

- Descartes's foundational axioms seem shaky.
- Leibniz's fundamental identities seem obscure.
  - We need intuitive, innate, and unanalyzable foundations.
  - Wittgenstein's Tractatus
  - Positivism and sense-data
- Modern logic facilitates inference, but we need starting points.
- Can we avoid innate ideas, and still have a robust defense of mathematical knowledge?

Locke's Two Projects

- The positive project is an explanation of how minds born as blank slates, or *tabulae rasa*, can formulate mathematical theories using merely sense experience and our psychological capacities for reflection.
- The negative project is his attack on the innate ideas of the rationalists, specifically of Descartes.
- Locke's *Essay*, 1690
  - criticizes arguments for the existence of innate ideas
  - "Men, barely by the use of their natural faculties, may attain to all the knowledge they have, without the help of any innate impressions, and may arrive at certainty without any such original notions or principles" (Locke, *Essay*, §I.2.1).
  - clears the way for his positive, empiricist project
- Leibniz's *New Essays on Human Understanding*, around 1700
  - defends a theory of innate ideas from Locke's attack
  - "Although the author of the *Essay* says hundreds of fine things which I applaud, our systems are very different. His is closer to Aristotle and mine to Plato..." (Leibniz, *New Essays,* 47).

Innate Ideas

- Mathematical propositions
- Locke focuses on ‘What is, is’ and ‘It is impossible for the same thing to be and not to be’.
- “If these ‘first principles’ of knowledge and science are found not to be innate, no other speculative maxims can (I suppose) with better right pretend to be so” (Locke, *Essay*, §I.2.28).

The Argument from Universal Assent

UA: If everyone agrees that p, then p is innate.

- It is unlikely that any defender of innate ideas accepted UA.
- Descartes and Leibniz present no such principle, for example.
- Locke presents claims that engender widespread agreement while at the same time being tied to sense experience.
  - that green is not red
  - "I imagine everyone will easily grant that it would be impertinent to suppose the *ideas* of colors innate in a creature to whom God has given sight and a power to receive them by the eyes from external objects..." (Locke, *Essay*, §I.2.1).
- Locke claims that arguments which appeal to UA to establish the existence of innate ideas are both invalid and unsound.
  - An argument is invalid if the conclusion does not follow from the premises.
  - An argument is unsound if the premises are false.

Arguments Based on UA are Invalid

- There are better, alternative accounts of any universal assent.
- Principle of parsimony: we should prefer simpler explanations of any phenomenon.
- "If it were true in matter of fact, that there were certain truths wherein all mankind agreed, it would not prove them innate, if there can be any other way shown how men may come to that universal agreement, in the things they do consent in, which I presume may be done" (Locke, *Essay*, §I.2.3)
- Locke's claim that UA supports an invalid argument depends on his positive account of our knowledge of innate ideas.

The Order of Acquisition and the Order Of Justification

- Granted: we do not learn mathematics before we have sense experience.
- But we can distinguish between the order of knowledge as it comes to us and the order as it is justified.
- Leibniz:
  - "Although the senses are necessary for all our actual knowledge, they are not sufficient to provide it all, since they never give us anything but instances, that is particular or singular truths. But however many instances confirm a general truth, they do not suffice to establish its universal necessity; for it does not follow that what has happened will always happen in the same way" (Leibniz, *New Essays on Human Understanding*, 49).
- Genetic fallacy: assuming that because evidence from the senses temporally precedes evidence for mathematics, the beliefs which are more closely connected to our sense experience are more secure than our mathematical beliefs.

Arguments Based on UA are Unsound

- Some people do not know the most obvious, purportedly-innate principles.
- Some principles which should be innate are not known.
- "It is evident that all *children*...do not have the least apprehension or thought of them. And the lack of that is enough to destroy that universal assent which must be the necessary concomitant of all innate truths..." (Locke, *Essay*, §I.2.5).
- The purportedly-innate ideas are known (since they are built-in) and also unknown (since they are not apprehended) at the same time.
- Goldbach's conjecture

The Argument from Transparency

There can be no innate ideas since all thoughts must be transparently conscious; but we are unaware of many ideas which are supposed to be innate.

- If the doctrine of innate ideas depended on all innate ideas being conscious, then Locke's examples would be decisive.
- Descartes argued that consciousness is the primary mark of the mental.
- Conscious awareness of our thoughts is sufficient for showing that they are mental.
- Locke seems to think that consciousness is also a necessary condition for a thought.
  - "It [seems] to me near a contradiction to say that there are truths imprinted on the soul which it does not perceive or understand" (Locke, *Essay,* §I.2.5).
- The argument from transparency does not destroy the doctrine of innate ideas.
- It forces the defender of innate ideas to adopt a theory of unconscious mental states.

Unconscious Ideas

- Until the late nineteenth century, the notion of unconscious thought was undeveloped.
- Still, any defender of innate ideas, in the face of Locke's argument, seems forced to admit that we are unaware of many of our innate ideas.
- Indeed, when we are just born we are unaware of all of them.
- Leibniz, perhaps uniquely among the moderns and in contrast to Descartes, flirted with such a view.
  - "Cannot - and should not - a substance like our soul have various properties and states which could not all be thought about straight away or all at once?" (Leibniz, *New Essays*, 78).

Leibniz and Unconscious Mental States

- Deflects the argument from transparency
- Fits neatly into Leibniz's broader metaphysical, epistemological, and semantic views
- Leibniz's solution to the problem of free will requires a distinction between finite and infinite analysis.
  - Leibniz agrees that an infinite mind can, by merely analyzing the current state of the universe, know all the future states of the universe.
  - But, our finite minds can only analyze the current state of the universe to a small degree.
  - When we analyze a complex proposition, and decide on its truth value, we are prone to err.
  - The likelihood of error increases with our distance from one of the fundamental identities.
  - The apparent contingency of my future actions, the appearance of free will, is grounded in ignorance of infinite analysis.
  - Unconscious mental states are the kinds of things that an omniscient God could know, and which would support the absolute metaphysical determinism of the universe.

Evaluating the Argument from Transparency

- Locke argued that the defender of innate ideas relies on an unsound argument from UA.
- The argument from UA is unsound because we are unaware of many of our supposedly-innate ideas.
- Leibniz deflects Locke's criticism by rejecting transparency, and adopting a more-plausible theory of mental states.
- Even memory seems to refute Locke's transparency claim.
- Recollection seems to be precisely the kind of process that shows that our beliefs are not transparent.

The Role of Reason

- The defender of innate ideas claims that innate ideas require development.
  - “The whole of arithmetic and of geometry should be regarded as innate, and contained within us in a potential way, so that we can find them within ourselves by attending carefully and methodically to what is already in our minds, without employing any truth learned through experience or through being handed on by other people” (Leibniz, *New Essays,* 77).
- We have to reason to them, or unfold them from within.
  - “In a larger sense, which is a good one to use if one is to have notions which are more comprehensive and determinate, any truths which are derivable from primary innate knowledge may also be called innate, because the mind can draw them from its own depths, though often only with difficulty” (Leibniz, *New Essays,* 78)
- Locke Against Appeals to Reason
  - “To make reason discover those truths thus imprinted, is to say, that the use of reason discovers to a man what he knew before: and if men have those innate impressed truths originally, and before the use of reason, and yet are always ignorant of them till they come to the use of reason, it is in effect to say, that men know and know them not at the same time” (Locke, *Essay*, §I.2.9).
- Leibniz argues that Locke is relying on a weak principle.
  - “I cannot accept the proposition that *whatever is learned is not innate*. The truths about numbers are in us; but we still learn them...” (Leibniz, *New Essays,* 85).

Room for Detente?

- For Leibniz, we have both primary innate ideas, and derivative ones.
- We have to learn them all, through the use of reason, and we will never learn some of them.
- Even if the Lockean accepts that the transparency thesis is indefensible, she might remain uncomfortable with Leibniz's appeal to reason.
- To think that there are innate ideas that are forever inaccessible to us seems, to the empiricist, to push the claim of innateness too far.
- But, Leibniz's appeal to our capacity for reasoning may be compatible, to some degree, with Locke's appeal to our psychological capacities for reflection.
- The question of how compatible the two view are will have to be approached by examining the differences between innate maxims and capacities.

Maxims and Capacities

- Locke suggests that the rationalist can distinguish between innate maxims and innate capacities.
  - "The capacity, they say, is innate; the knowledge acquired. But then to what end such contest for certain innate maxims?" (Locke, *Essay*, §I.2.5).
- If only the capacity for acquiring innate ideas is built in, then the rationalist can avoid the problematic contradiction.
- Locke admits that we have psychological capacities to reflect on our ideas, to compare and contrast and recombine ideas as we will.
- Leibniz's claim that we have dispositions to discover innate ideas may be not so different.
- Leibniz welcomes the view that our capacities are innate.
  - "The actual knowledge of [propositions of arithmetic and geometry] is not innate. What is innate is what might be called the potential knowledge of them..." (Leibniz, *New Essays,* 86).
- But, he does not thus believe that his views are compatible with Locke's.

The Block of Marble Analogy

I have also used the analogy of a veined block of marble, as opposed to an entirely homogeneous block of marble, or to a blank tablet -what the philosophers call a *tabula rasa*. For if the soul were like such a blank tablet then truths would be in us as the shape of Hercules is in a piece of marble when the marble is entirely neutral as to whether it assumes this shape or some other. However, if there were veins in the block which marked out the shape of Hercules rather than other shapes, then that block would be more determined to that shape and Hercules would be innate in it, in a way, even though labour would be required to expose the veins and to polish them into clarity, removing everything that prevents their being seen. This is how ideas and truths are innate in us - as inclinations, dispositions, tendencies, or natural potentialities, and not as actions... (Leibniz, *New Essays,* 52).

Locke's Reductio on Capacities

LR1. The doctrine of innate ideas amounts to no more than the claim that we have an innate capacity for receiving ideas.

LR2. But an innate capacity is just a potential presupposed by all acquisition of ideas, indeed all acquisition of knowledge. In other words, if logic and mathematics are innate, then so are all the beliefs that we ordinarily take to be empirical.

LR3. It is not the case that all knowledge is innate.

LRC. So, no knowledge is innate.

All Knowledge is Innate

- One way for the rationalist to avoid Locke's reductio argument is to deny LR3, and accept that all knowledge is innate.
- Descartes, like Plato, is best interpreted as holding the claim that everything we know is innate.
- Leibniz, too, is best interpreted as denying LR3.
- But, denying LR3 is really implausible.
- It would be prudent for Leibniz to be able to resist LR in a more palatable way.

The Efficacy of Innate Capacities

- Leibniz also denies LR2.
- He distinguishes our uses of innate capacities to acquire ideas using the senses from our uses of innate capacities to reveal the eternal truths.
- Descartes and Leibniz are committed not merely to having innate capacities, but to the claim that significant content is built into the soul.
- “It is not a bare faculty, consisting in a mere possibility of understanding those truths: it is rather a disposition, an aptitude, a preformation, which determines our soul and brings it about that they are derivable from it”(Leibniz, *New Essays,* 80).

The Beef

- Locke believes that we have substantial psychological capacities.
- Leibniz believes that our innate ideas are predispositions.
- We are not going to be able to get Locke to admit innate ideas.
- We will not get Leibniz to give them up.
- But, it is worth remembering that these philosophers are not as far apart on this issue as they seem.

The Temporal Order and the Order of Justification

- Locke and Leibniz can agree that our minds are born with the capacity to receive sense images.
  - Leibniz doesn't, actually, but put that aside.
- Leibniz argues that we acquire certain maxims, the innate ideas, in ways that sense experience coupled with Lockean capacities could not explain.
- Nobody questions whether experience is necessary for us to have knowledge.
- The question is whether experience is sufficient to account for what we know.
- Descartes argued that the information that we get from the senses is just not good enough to support clear and distinct judgments about the physical world.
  - the wax argument
- Leibniz, foreshadowing Hume, argues that some ideas could not be acquired without positing innate ideas beyond sense experience and Locke's psychological capacities.
  - "Although the senses are necessary for all our actual knowledge, they are not sufficient to provide it all, since they never give us anything but instances, that is particular or singular truths. But however many instances confirm a general truth, they do not suffice to establish its universal necessity; for it does not follow that what has happened will always happen in the same way" (Leibniz, *New Essays,* 49).

An Aside on Chomsky's Poverty-of-the-Stimulus Argument

Linguistic Nativism

the most fundamental rules of language are innate in our minds

- Chomsky argues that language is grown, like an appendage, rather than learned.
- In order to generate the indefinite set of sentences of a natural language, we combine lexical particles according to certain rules of formation, called a generative grammar.
- A generative grammar is a formal system that produces the infinite set, like a set of logical axioms from which we can derive all logical truths.
- Chomsky argues that universal grammar (UG) is innate.
- Children learn too much grammar too quickly to be explained by exposure to (experience with) language.

Chomsky On Grammatical Transformations

- Children learn too much grammar too quickly for us to account for their grammatical abilities on the basis of behavioral stimulus (i.e. induction).
  1. I wonder who the men expected to see them.
  2. The men expected to see them.
- If children were learning grammar behaviorally, they would make the reasonable inductive conclusion that ‘them’ has the same reference in each case.
- But, children just do not make that kind of mistake.
- More transformations
  3. John is easy to please.
  4. John is eager to please.
  5. It is easy to please John.
  6. It is eager to please John.
- Children will make the transformation from 3 to 5, but not from 4 to 6.
- If they were learning grammar inductively, we would expect that they would form sentences like 6, sometimes, requiring instruction to eliminate that formation.
- Such instruction is never necessary, leading us to believe that the grammatical rules are built into the brain, in some way, rather than learned.

Chomsky on Vocabulary

- The POTS argument also relies on the claim that children learn the lexicon (vocabulary) of their first language too quickly to be explained purely behaviorally.
- While they learn the specific words behaviorally, these words must hook onto pre-existing concepts.
- "It is a very difficult matter to describe the meaning of a word, and such meanings have great intricacy and involve the most remarkable assumptions, even in the case of very simple concepts, such as what counts as a possible "thing." At peak periods of language acquisition, children are "learning" many words a day, meaning that they are in effect learning words on a single exposure. This can only mean that the concepts are already available, with all or much of their intricacy and structure predetermined, and the child's task is to assign labels to concepts, as might be done with very simple evidence" (Chomsky, "Language and Problems of Knowledge," 689).
- Our abilities to use language must be built into our brains.

Chomsky and Leibniz

- Poverty of the evidence arguments undermine arguments, like those of Locke, which arise from the temporal order of learning.
  - "A child knows not that three and four are equal to seven, till he comes to be able to count seven, and has got the name and idea of equality; and then, upon explaining those words, he presently assents to, or rather perceives the truth of that proposition" (Locke, *Essay*, §I.2.16).
- We don't know that, say, a whale is a mammal until we have knowledge of what those terms mean.
- Once we learn the meanings of the terms, then we can see that 'whales are mammals' is true.
- Similarly, according to Locke, we learn that 3+4=7 when we learn the meanings of 3, 4, 7, +, and =.
- Locke says that empiricism accounts for the temporal difference in learning 3+4=7 and 18+19=37.
- We learn the terms of the latter sentence later.
- Poverty of evidence arguments show that the temporal order of our belief acquisition is irrelevant.

Revenge of the Genetic Fallacy

confusing the origin of one's ideas with their justification

- I may learn that 2+2=4 by counting apples, but the truth of that claim is independent of how I learned it.
- There is an empirical element in the learning of terms, whether mathematical terms or empirical ones, and of associating terms with ideas.
- But, justification is independent of the temporal order.
- We are aware of particular claims before we know general ones.
- But, the general truths are more fundamental, in the order of justification, than the particular ones.
- We seek to reduce our knowledge to knowledge of axioms, which are simple and most perspicuous.

Epistemology

Intellectual ideas, from which necessary truths arise, do not come from the senses...It is true that explicit knowledge of truths is subsequent (in temporal or natural order) to the explicit knowledge of ideas; as the nature of truths depends upon the nature of ideas, before either are explicitly formed, and truths involving ideas which come from the senses are themselves at least partly dependent on the senses. But the ideas that come from the senses are confused; and so too, at least in part, are the truths which depend on them; whereas intellectual ideas, and the truths depending on them, are distinct, and neither [the ideas nor the truths] originate in the senses; though it is true that without the senses we would never think of them (Leibniz, *New Essays*, 81).

Burden of Proof

- The question whether mathematical truths are innate can not be decided by observing how we learn them.
- We have to look at the way in which we justify them, and their character.
- We have to see whether sense experience is sufficient for their justification, or whether we have to posit an innate capacity, or disposition, to learn them.
- The rationalist accepts, in general, all the psychological capacities that the empiricist accepts.
- Thus, from a purely methodological perspective, the burden of proof is on the rationalists to establish the existence of innate ideas.
- Still, if the empiricist wants us to believe that there are no innate ideas, she must present a plausible positive account of our knowledge of mathematics.
- That's Locke's task, and ours, for next class.