

Analytic philosophy

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March 20, 2022

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1 Analytic philosophy

20th-century tradition of Western philosophy

Part of a series¹ on

Philosophy²

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- Plato⁴
- Kant⁵
- Nietzsche⁶
- Buddha⁷
- Confucius⁸
- Averroes⁹

1 <https://en.wikipedia.org/wiki/Category:Philosophy>

2 <https://en.wikipedia.org/wiki/Philosophy>

3 https://en.wikipedia.org/wiki/File:Philbar_3.png

4 <https://en.wikipedia.org/wiki/Plato>

5 https://en.wikipedia.org/wiki/Immanuel_Kant

6 https://en.wikipedia.org/wiki/Friedrich_Nietzsche

7 https://en.wikipedia.org/wiki/Gautama_Buddha

8 <https://en.wikipedia.org/wiki/Confucius>

9 <https://en.wikipedia.org/wiki/Averroes>

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- Aesthetics¹¹
- Axiology¹²
- Cosmology¹³
- Epistemology¹⁴
- Ethics¹⁵
- Legal¹⁶
- Linguistic¹⁷
- Logic¹⁸
- Mental¹⁹
- Metaphilosophy²⁰
- Metaphysics²¹
- Political²²
- Religious²³
- Scientific²⁴
- Social²⁵

Periods²⁶

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- Modern²⁹
- Contemporary³⁰

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12 <https://en.wikipedia.org/wiki/Axiology>

13 [https://en.wikipedia.org/wiki/Cosmology_\(philosophy\)](https://en.wikipedia.org/wiki/Cosmology_(philosophy))

14 <https://en.wikipedia.org/wiki/Epistemology>

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19 https://en.wikipedia.org/wiki/Philosophy_of_mind

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26 https://en.wikipedia.org/wiki/Category:Philosophy_by_period

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28 https://en.wikipedia.org/wiki/Medieval_philosophy

29 https://en.wikipedia.org/wiki/Modern_philosophy

30 https://en.wikipedia.org/wiki/Contemporary_philosophy

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³¹ https://en.wikipedia.org/wiki/Category:Philosophical_traditions

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 - Indian⁸⁶
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33 https://en.wikipedia.org/wiki/Ordinary_language_philosophy
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35 https://en.wikipedia.org/wiki/Buddhist_philosophy
36 https://en.wikipedia.org/wiki/Abhidharma
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38 https://en.wikipedia.org/wiki/Buddhist_logico-epistemology
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53 https://en.wikipedia.org/wiki/Hegelianism
54 https://en.wikipedia.org/wiki/Hindu_philosophy
55 https://en.wikipedia.org/wiki/M%C4%ABm%C4%81%E1%B9%83s%C4%81
56 https://en.wikipedia.org/wiki/Nyaya
57 https://en.wikipedia.org/wiki/Vaisheshika
58 https://en.wikipedia.org/wiki/Samkhya
59 https://en.wikipedia.org/wiki/Yoga
60 https://en.wikipedia.org/wiki/Vedanta
61 https://en.wikipedia.org/wiki/Kashmir_Shaivism
62 https://en.wikipedia.org/wiki/Navya-Ny%C4%81ya
63 https://en.wikipedia.org/wiki/Neo-Vedanta
64 https://en.wikipedia.org/wiki/Integral_yoga
65 https://en.wikipedia.org/wiki/Islamic_philosophy
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67 https://en.wikipedia.org/wiki/Early_Islamic_philosophy
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70 https://en.wikipedia.org/wiki/Illuminationism
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74 https://en.wikipedia.org/wiki/Jewish_philosophy
75 https://en.wikipedia.org/wiki/Judeo-Islamic_philosoplies_(800%E2%80%931400)
76 https://en.wikipedia.org/wiki/Kantianism
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81 https://en.wikipedia.org/wiki/Philosophical_skepticism
82 https://en.wikipedia.org/wiki/Taoist_philosophy
83 https://en.wikipedia.org/wiki/African_philosophy
84 https://en.wikipedia.org/wiki/Eastern_philosophy
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Literature⁹¹

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- Epistemology⁹³
- Ethics⁹⁴
- Logic⁹⁵
- Metaphysics⁹⁶
- Political philosophy⁹⁷

Philosophers⁹⁸

- Aestheticians⁹⁹
- Epistemologists¹⁰⁰
- Ethicists¹⁰¹
- Logicians¹⁰²
- Metaphysicians¹⁰³
- Social and political philosophers¹⁰⁴
- Women in philosophy¹⁰⁵

85 https://en.wikipedia.org/wiki/Chinese_philosophy

86 https://en.wikipedia.org/wiki/Indian_philosophy

87 https://en.wikipedia.org/wiki/Middle_Eastern_philosophy

88 https://en.wikipedia.org/wiki/Ancient_Egyptian_philosophy

89 https://en.wikipedia.org/wiki/Iranian_philosophy

90 https://en.wikipedia.org/wiki/Western_philosophy

91 https://en.wikipedia.org/wiki/Category:Philosophical_literature

92 https://en.wikipedia.org/wiki/Category:Aesthetics_literature

93 https://en.wikipedia.org/wiki/Category:Epistemology_literature

94 https://en.wikipedia.org/wiki/Category:Ethics_literature

95 https://en.wikipedia.org/wiki/Category:Logic_literature

96 https://en.wikipedia.org/wiki/Category:Metaphysics_literature

97 https://en.wikipedia.org/wiki/Category:Political_philosophy_literature

98 <https://en.wikipedia.org/wiki/Category:Philosophers>

99 https://en.wikipedia.org/wiki/List_of_aestheticians

100 https://en.wikipedia.org/wiki/List_of_epistemologists

101 https://en.wikipedia.org/wiki/List_of_ethicists

102 https://en.wikipedia.org/wiki/List_of_logicians

103 https://en.wikipedia.org/wiki/List_of_metaphysicians

104 https://en.wikipedia.org/wiki/Index_of_sociopolitical_thinkers

105 https://en.wikipedia.org/wiki/Women_in_philosophy

Lists¹⁰⁶

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- Outline¹⁰⁸
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- Problems¹¹⁰
- Publications¹¹¹
- Theories¹¹²
- Glossary¹¹³
- Philosophers¹¹⁴



Philosophy portal¹¹⁵

- v¹¹⁶

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- e¹¹⁸

Analytic philosophy is a branch¹¹⁹ and tradition of philosophy¹²⁰ using analysis¹²¹, popular in the Western World¹²² and particularly the Anglosphere¹²³, which began around the turn of the 20th century in the contemporary era¹²⁴ in the United Kingdom¹²⁵, United States¹²⁶, Canada¹²⁷, Australia¹²⁸, New Zealand¹²⁹, and Scandinavia¹³⁰, and continues today. There is, however, no clear distinction between continental and analytical philosophy.
[1]

106 https://en.wikipedia.org/wiki/Category:Philosophy-related_lists

107 https://en.wikipedia.org/wiki/Index_of_philosophy

108 https://en.wikipedia.org/wiki/Outline_of_philosophy

109 https://en.wikipedia.org/wiki/List_of_years_in_philosophy

110 https://en.wikipedia.org/wiki/List_of_unsolved_problems_in_philosophy

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112 https://en.wikipedia.org/wiki/List_of_philosophies

113 https://en.wikipedia.org/wiki/Glossary_of_philosophy

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116 https://en.wikipedia.org/wiki/Template:Philosophy_sidebar

117 https://en.wikipedia.org/wiki/Template_talk:Philosophy_sidebar

118 https://en.wikipedia.org/w/index.php?title=Template:Philosophy_sidebar&action=edit

119 https://en.wikipedia.org/wiki/Academic_discipline

120 https://en.wikipedia.org/wiki/Philosophical_tradition

121 https://en.wikipedia.org/wiki/Philosophical_analysis

122 https://en.wikipedia.org/wiki/Western_World

123 <https://en.wikipedia.org/wiki/Anglosphere>

124 https://en.wikipedia.org/wiki/Contemporary_philosophy

125 https://en.wikipedia.org/wiki/United_Kingdom

126 https://en.wikipedia.org/wiki/United_States

127 <https://en.wikipedia.org/wiki/Canada>

128 <https://en.wikipedia.org/wiki/Australia>

129 https://en.wikipedia.org/wiki/New_Zealand

130 <https://en.wikipedia.org/wiki/Scandinavia>

Central figures in this historical development of analytic philosophy are Gottlob Frege¹³¹, Bertrand Russell¹³², G. E. Moore¹³³, and Ludwig Wittgenstein¹³⁴. Other important figures in its history include the logical positivists¹³⁵ (particularly Rudolf Carnap¹³⁶), W. V. O. Quine¹³⁷, Saul Kripke¹³⁸, and Karl Popper¹³⁹.

Analytic philosophy is characterized by an emphasis on language, known as the linguistic turn¹⁴⁰, and for its clarity and rigor in arguments, making use of formal logic¹⁴¹ and mathematics¹⁴², and, to a lesser degree, the natural sciences¹⁴³.^{[2][3][4]} It also takes things piecemeal, in "an attempt to focus philosophical reflection on smaller problems that lead to answers to bigger questions."^{[5][6]}

Analytic philosophy is often understood in contrast to other philosophical traditions, most notably continental philosophies¹⁴⁴ such as existentialism¹⁴⁵, phenomenology¹⁴⁶, and Hegelianism¹⁴⁷.^[7] The analytical tradition has been critiqued for ahistoricism¹⁴⁸.^{[8][9][10]}

1.1 History

The **history of analytic philosophy** (taken in the narrower sense of "20th¹⁴⁹/21st-century¹⁵⁰ analytic philosophy") is usually thought to begin with the rejection of British idealism¹⁵¹, a neo-Hegelian¹⁵² movement.^[11]

British idealism as taught by philosophers such as F. H. Bradley¹⁵³ (1846–1924) and T. H. Green¹⁵⁴ (1836–1882), dominated English philosophy in the late 19th century. Since its beginning, a basic goal of analytic philosophy has been conceptual clarity,^[12] in the name of which Moore and Russell rejected Hegelianism¹⁵⁵ for being obscure—see for example Moore's "A Defence of Common Sense"¹⁵⁶ and Russell's critique of the doctrine of internal

131 https://en.wikipedia.org/wiki/Gottlob_Frege

132 https://en.wikipedia.org/wiki/Bertrand_Russell

133 https://en.wikipedia.org/wiki/G._E._Moore

134 https://en.wikipedia.org/wiki/Ludwig_Wittgenstein

135 https://en.wikipedia.org/wiki/Logical_positivism

136 https://en.wikipedia.org/wiki/Rudolf_Carnap

137 https://en.wikipedia.org/wiki/Willard_Van_Orman_Quine

138 https://en.wikipedia.org/wiki/Saul_Kripke

139 https://en.wikipedia.org/wiki/Karl_Popper

140 https://en.wikipedia.org/wiki/Linguistic_turn

141 https://en.wikipedia.org/wiki/Formal_logic

142 <https://en.wikipedia.org/wiki/Mathematics>

143 https://en.wikipedia.org/wiki/Natural_sciences

144 https://en.wikipedia.org/wiki/Continental_philosophy

145 <https://en.wikipedia.org/wiki/Existentialism>

146 [https://en.wikipedia.org/wiki/Phenomenology_\(philosophy\)](https://en.wikipedia.org/wiki/Phenomenology_(philosophy))

147 <https://en.wikipedia.org/wiki/Hegelianism>

148 <https://en.wikipedia.org/wiki/Ahistoricism>

149 https://en.wikipedia.org/wiki/20th-century_philosophy

150 https://en.wikipedia.org/wiki/21st-century_philosophy

151 https://en.wikipedia.org/wiki/British_idealism

152 <https://en.wikipedia.org/wiki/Neo-Hegelian>

153 https://en.wikipedia.org/wiki/F._H._Bradley

154 https://en.wikipedia.org/wiki/T._H._Green

155 <https://en.wikipedia.org/wiki/Hegelianism>

156 https://en.wikipedia.org/wiki/A_Defence_of_Common_Sense

relations¹⁵⁷.^[13] Inspired by developments in modern formal logic¹⁵⁸, the early Russell claimed that the problems of philosophy can be solved by showing the simple constituents of complex notions.^[12] An important aspect of British idealism was logical holism¹⁵⁹—the opinion that there are aspects of the world that can be known only by knowing the whole world. This is closely related to the opinion that relations¹⁶⁰ between items are *internal relations*, that is, properties¹⁶¹ of the nature of those items. Russell, along with Wittgenstein, in response promulgated logical atomism¹⁶² and the doctrine of *external relations*—the belief that the world consists of *independent* facts.^[14]

Russell, during his early career, along with his collaborator Alfred North Whitehead¹⁶³, was much influenced by Gottlob Frege¹⁶⁴ (1848–1925), who developed predicate logic¹⁶⁵, which allowed a much greater range of sentences to be parsed into logical form than was possible using the ancient Aristotelian logic¹⁶⁶. Frege was also influential as a philosopher of mathematics¹⁶⁷ in Germany at the beginning of the 20th century. In contrast to Edmund Husserl¹⁶⁸'s 1891 book *Philosophie der Arithmetik*, which argued that the concept of the cardinal number¹⁶⁹ derived from psychical acts of grouping objects and counting them,^[15] Frege argued that mathematics and logic have their own validity, independent of the judgments or mental states of individual mathematicians and logicians (which were the basis of arithmetic according to the "psychologism"¹⁷⁰ of Husserl's *Philosophie*). Frege further developed his philosophy of logic and mathematics in *The Foundations of Arithmetic*¹⁷¹ (1884) and *The Basic Laws of Arithmetic* (German: *Grundgesetze der Arithmetik*, 1893–1903), where he provided an alternative to psychologistic accounts of the concept of number.

Like Frege, Russell argued that mathematics is reducible to logical fundamentals in *The Principles of Mathematics*¹⁷² (1903). Later, his book written with Whitehead, *Principia Mathematica*¹⁷³ (1910–1913), encouraged many philosophers to renew their interest in the development of symbolic logic¹⁷⁴. Additionally, Russell adopted Frege's predicate logic as his primary philosophical method, a method Russell thought could expose the underlying structure of philosophical problems. For example, the English word "is"¹⁷⁵ has three distinct meanings which predicate logic can express as follows:

157 https://en.wikipedia.org/wiki/Doctrine_of_internal_relations

158 https://en.wikipedia.org/wiki/Formal_logic

159 https://en.wikipedia.org/wiki/Logical_holism

160 [https://en.wikipedia.org/wiki/Property_\(philosophy\)#Relations](https://en.wikipedia.org/wiki/Property_(philosophy)#Relations)

161 [https://en.wikipedia.org/wiki/Property_\(philosophy\)](https://en.wikipedia.org/wiki/Property_(philosophy))

162 https://en.wikipedia.org/wiki/Logical_atomism

163 https://en.wikipedia.org/wiki/Alfred_North_Whitehead

164 https://en.wikipedia.org/wiki/Gottlob_Frege

165 https://en.wikipedia.org/wiki/Predicate_logic

166 https://en.wikipedia.org/wiki/Aristotelian_logic

167 https://en.wikipedia.org/wiki/Philosophy_of_mathematics

168 https://en.wikipedia.org/wiki/Edmund_Husserl

169 https://en.wikipedia.org/wiki/Cardinal_number

170 <https://en.wikipedia.org/wiki/Psychologism>

171 https://en.wikipedia.org/wiki/The_Foundations_of_Arithmetic

172 https://en.wikipedia.org/wiki/The_Principles_of_Mathematics

173 https://en.wikipedia.org/wiki/Principia_Mathematica

174 https://en.wikipedia.org/wiki/Mathematical_logic

175 https://en.wikipedia.org/wiki/To_be

- For the sentence 'the cat *is* asleep', the *is* of predication¹⁷⁶ means that "x is P" (denoted as $P(x)$).
- For the sentence 'there *is* a cat', the *is* of existence means that "there is an x" ($\exists x$).
- For the sentence 'three *is* half of six', the *is* of identity means that "x is the same as y" ($x=y$).

Russell sought to resolve various philosophical problems by applying such logical distinctions, most famously in his analysis of definite descriptions¹⁷⁷ in "On Denoting"¹⁷⁸ (1905). [16]

1.1.1 Ideal language

Main article: Ideal language philosophy¹⁷⁹ From about 1910 to 1930, analytic philosophers like Russell and Ludwig Wittgenstein¹⁸⁰ emphasized creating an ideal language for philosophical analysis, which would be free from the ambiguities of ordinary language that, in their opinion, often made philosophy invalid. During this phase, Russell and Wittgenstein sought to understand language (and hence philosophical problems) by using logic¹⁸¹ to formalize how philosophical statements¹⁸² are made.

1.1.2 Logical atomism

Russell became an advocate of logical atomism¹⁸³. Wittgenstein developed a comprehensive system of logical atomism in his *Tractatus Logico-Philosophicus*¹⁸⁴ (German¹⁸⁵: *Logisch-Philosophische Abhandlung*, 1921). He thereby argued that the universe is the totality of actual states of affairs and that these states of affairs can be expressed by the language of first-order predicate logic. Thus a *picture* of the universe can be constructed by expressing facts in the form of atomic propositions and linking them using logical operators¹⁸⁶.

1.1.3 Logical positivism

Main article: Logical positivism¹⁸⁷ During the late 1920s to 1940s, a group of philosophers of the Vienna Circle¹⁸⁸ and the Berlin Circle¹⁸⁹ developed Russell and Wittgenstein's formalism into a doctrine known as "logical positivism"¹⁹⁰ (or logical empiricism). Logical positivism used formal logical methods to develop an empiricist account of knowledge.^[17] Philosophers

176 [https://en.wikipedia.org/wiki/Predication_\(philosophy\)](https://en.wikipedia.org/wiki/Predication_(philosophy))

177 https://en.wikipedia.org/wiki/Definite_description

178 https://en.wikipedia.org/wiki/On_Denoting

179 https://en.wikipedia.org/wiki/Ideal_language_philosophy

180 https://en.wikipedia.org/wiki/Ludwig_Wittgenstein

181 https://en.wikipedia.org/wiki/Formal_logic

182 [https://en.wikipedia.org/wiki/Statement_\(logic\)](https://en.wikipedia.org/wiki/Statement_(logic))

183 https://en.wikipedia.org/wiki/Logical_atomism

184 https://en.wikipedia.org/wiki/Tractatus_Logico-Philosophicus

185 https://en.wikipedia.org/wiki/German_language

186 https://en.wikipedia.org/wiki/Logical_operator

187 https://en.wikipedia.org/wiki/Logical_positivism

188 https://en.wikipedia.org/wiki/Vienna_Circle

189 https://en.wikipedia.org/wiki/Berlin_Circle

190 https://en.wikipedia.org/wiki/Logical_positivism

such as Rudolf Carnap¹⁹¹ and Hans Reichenbach¹⁹², along with other members of the Vienna Circle, claimed that the truths of logic and mathematics were tautologies¹⁹³, and those of science were verifiable empirical claims. These two constituted the entire universe of meaningful judgments; anything else was nonsense. The claims of ethics, aesthetics, and theology were consequently reduced to pseudo-statements, neither empirically true nor false and therefore meaningless. In reaction to what he considered excesses of logical positivism, Karl Popper¹⁹⁴ insisted on the role of falsification¹⁹⁵ in the philosophy of science—although his general method was also part of the analytic tradition.^[18] With the coming to power of Adolf Hitler¹⁹⁶ and Nazism¹⁹⁷ in 1933, many members of the Vienna and Berlin Circles fled to Britain and the US, which helped to reinforce the dominance of logical positivism and analytic philosophy in anglophone countries.

Logical positivists typically considered philosophy as having a minimal function. For them, philosophy concerned the clarification of thoughts, rather than having a distinct subject matter of its own. The positivists adopted the verification principle¹⁹⁸, according to which every meaningful statement is either analytic¹⁹⁹ or is capable of being verified by experience. This caused the logical positivists to reject many traditional problems of philosophy, especially those of metaphysics²⁰⁰ or ontology²⁰¹, as meaningless.

1.1.4 Ordinary language

Main article: Ordinary language philosophy²⁰² After World War II²⁰³, during the late 1940s and 1950s, analytic philosophy became involved with ordinary-language analysis. This resulted in two main trends. One continued Wittgenstein's later philosophy, which differed dramatically from his early work of the *Tractatus*. The other, known as "Oxford philosophy"²⁰⁴, involved J. L. Austin²⁰⁵.^[19] In contrast to earlier analytic philosophers (including the early Wittgenstein) who thought philosophers should avoid the deceptive trappings of natural language by constructing ideal languages, ordinary-language philosophers claimed that ordinary language already represents many subtle distinctions not recognized in the formulation of traditional philosophical theories or problems. While schools such as logical positivism emphasize logical terms, supposed to be universal and separate from contingent factors (such as culture, language, historical conditions), ordinary-language philosophy emphasizes the use of language by ordinary people. The most prominent ordinary-language philosophers during the 1950s were the aforementioned Austin and Gilbert Ryle²⁰⁶.

191 https://en.wikipedia.org/wiki/Rudolf_Carnap

192 https://en.wikipedia.org/wiki/Hans_Reichenbach

193 [https://en.wikipedia.org/wiki/Tautology_\(logic\)](https://en.wikipedia.org/wiki/Tautology_(logic))

194 https://en.wikipedia.org/wiki/Karl_Popper

195 <https://en.wikipedia.org/wiki/Falsifiability>

196 https://en.wikipedia.org/wiki/Adolf_Hitler

197 <https://en.wikipedia.org/wiki/Nazism>

198 https://en.wikipedia.org/wiki/Verification_principle

199 https://en.wikipedia.org/wiki/Analytic_proposition

200 <https://en.wikipedia.org/wiki/Metaphysics>

201 <https://en.wikipedia.org/wiki/Ontology>

202 https://en.wikipedia.org/wiki/Ordinary_language_philosophy

203 https://en.wikipedia.org/wiki/World_War_II

204 https://en.wikipedia.org/wiki/Ordinary-language_philosophy

205 https://en.wikipedia.org/wiki/J._L._Austin

206 https://en.wikipedia.org/wiki/Gilbert_Ryle

Ordinary-language philosophers often sought to dissolve philosophical problems by showing them to be the result of ordinary misunderstanding language. Examples include Ryle, who tried to dispose of "Descartes' myth"²⁰⁷, and Wittgenstein.

1.2 Contemporary analytic philosophy

Although contemporary philosophers who self-identify as "analytic" have widely divergent interests, assumptions, and methods—and have often rejected the fundamental premises that defined analytic philosophy before 1960—analytic philosophy today is usually considered to be determined by a particular style,^[2] characterized by precision and thoroughness about a specific topic, and resistance to "imprecise or cavalier discussions of broad topics".^[20]

During the 1950s, logical positivism was challenged influentially by Wittgenstein in the *Philosophical Investigations*²⁰⁸, Quine²⁰⁹ in "Two Dogmas of Empiricism"²¹⁰, and Sellars in *Empiricism and the Philosophy of Mind*²¹¹. After 1960, anglophone philosophy began to incorporate a wider range of interests, opinions, and methods.^[20] Still, many philosophers in Britain and America still consider themselves "analytic philosophers".^{[21][2]} They have done so largely by expanding the notion of "analytic philosophy" from the specific programs that dominated anglophone philosophy before 1960 to a much more general notion of an "analytic" style.^[20]

Many philosophers and historians have attempted to define or describe analytic philosophy. Those definitions often include an emphasis on conceptual analysis: A.P. Martinich²¹² draws an analogy between analytic philosophy's interest in conceptual analysis and analytic chemistry, which aims to determine chemical compositions.^[22] Steven D. Hales described analytic philosophy as one of three types of philosophical method practiced in the West: "[i]n roughly reverse order by number of proponents, they are phenomenology, ideological philosophy, and analytic philosophy".^[23]

Scott Soames²¹³ agrees that clarity is important: analytic philosophy, he says, has "an implicit commitment—albeit faltering and imperfect—to the ideals of clarity, rigor and argumentation" and it "aims at truth and knowledge, as opposed to moral or spiritual improvement [...] the goal in analytic philosophy is to discover what is true, not to provide a useful recipe for living one's life". Soames also states that analytic philosophy is characterized by "a more piecemeal approach. There is, I think, a widespread presumption within the tradition that it is often possible to make philosophical progress by intensively investigating a small, circumscribed range of philosophical issues while holding broader, systematic questions in abeyance".^[24]

A few of the most important and active topics and subtopics of analytic philosophy are summarized by the following sections.

207 https://en.wikipedia.org/wiki/Ghost_in_the_machine

208 https://en.wikipedia.org/wiki/Philosophical_Investigations

209 https://en.wikipedia.org/wiki/Willard_Van_Orman_Quine

210 https://en.wikipedia.org/wiki/Two_Dogmas_of_Empiricism

211 https://en.wikipedia.org/wiki/Wilfrid_Sellars

212 https://en.wikipedia.org/wiki/A.P._Martinich

213 https://en.wikipedia.org/wiki/Scott_Soames

1.2.1 Philosophy of mind and cognitive science

Motivated by the logical positivists' interest in verificationism, logical behaviorism²¹⁴ was the most prominent theory of mind²¹⁵ of analytic philosophy for the first half of the 20th century.^[25] Behaviorists tended to opine either that statements about the mind were equivalent to *statements about* behavior and dispositions to behave in particular ways or that mental states were directly equivalent to behavior and dispositions to behave. Behaviorism later became much less popular, in favor of type physicalism²¹⁶ or functionalism²¹⁷, theories that identified mental states with brain states. During this period, topics of the philosophy of mind were often related strongly to topics of cognitive science²¹⁸ such as modularity²¹⁹ or innateness²²⁰. Finally, analytic philosophy has featured a certain number of philosophers who were dualists²²¹, and recently forms of property dualism have had a resurgence; the most prominent representative is David Chalmers²²².^[26]

John Searle²²³ suggests that the obsession with the philosophy of language during the 20th century has been superseded by an emphasis on the philosophy of mind²²⁴,^[27] in which functionalism is currently the dominant theory. In recent years, a central focus of research in the philosophy of mind has been consciousness²²⁵. While there is a general consensus for the global neuronal workspace model of consciousness,^[28] there are many opinions as to the specifics. The best known theories are Daniel Dennett²²⁶'s heterophenomenology²²⁷, Fred Dretske²²⁸ and Michael Tye²²⁹'s representationalism²³⁰, and the higher-order theories of either David M. Rosenthal²³¹—who advocates a higher-order thought (HOT) model—or David Armstrong²³² and William Lycan²³³—who advocate a higher-order perception (HOP) model. An alternative higher-order theory, the higher-order global states (HOGS) model, is offered by Robert van Gulick²³⁴.^[29]

214 https://en.wikipedia.org/wiki/Logical_behaviorism

215 https://en.wikipedia.org/wiki/Philosophy_of_mind

216 https://en.wikipedia.org/wiki/Identity_theory_of_mind

217 [https://en.wikipedia.org/wiki/Functionalism_\(philosophy_of_mind\)](https://en.wikipedia.org/wiki/Functionalism_(philosophy_of_mind))

218 https://en.wikipedia.org/wiki/Cognitive_science

219 https://en.wikipedia.org/wiki/Modularity_of_mind

220 https://en.wikipedia.org/wiki/Psychological_nativism

221 [https://en.wikipedia.org/wiki/Dualism_\(philosophy_of_mind\)](https://en.wikipedia.org/wiki/Dualism_(philosophy_of_mind))

222 https://en.wikipedia.org/wiki/David_Chalmers

223 https://en.wikipedia.org/wiki/John_Searle

224 https://en.wikipedia.org/wiki/Philosophy_of_mind

225 <https://en.wikipedia.org/wiki/Consciousness>

226 https://en.wikipedia.org/wiki/Daniel_Dennett

227 <https://en.wikipedia.org/wiki/Heterophenomenology>

228 https://en.wikipedia.org/wiki/Fred_Dretske

229 [https://en.wikipedia.org/wiki/Michael_Tye_\(philosopher\)](https://en.wikipedia.org/wiki/Michael_Tye_(philosopher))

230 https://en.wikipedia.org/wiki/Direct_and_indirect_realism

231 [https://en.wikipedia.org/wiki/David_M._Rosenthal_\(philosopher\)](https://en.wikipedia.org/wiki/David_M._Rosenthal_(philosopher))

232 https://en.wikipedia.org/wiki/David_Malet_Armstrong

233 https://en.wikipedia.org/wiki/William_Lycan

234 https://en.wikipedia.org/w/index.php?title=Robert_van_Gulick&action=edit&redlink=1

1.2.2 Ethics in analytic philosophy

Due to the commitments to empiricism²³⁵ and symbolic logic²³⁶ in the early analytic period, early analytic philosophers often thought that inquiry in the ethical domain could not be made rigorous enough to merit any attention.^[30] It was only with the emergence of ordinary language philosophers that ethics started to become an acceptable area of inquiry for analytic philosophers.^[30] Philosophers working with the analytic tradition have gradually come to distinguish three major types of moral philosophy.

- Meta-ethics²³⁷ which investigates moral terms and concepts;^[31]
- Normative ethics²³⁸ which examines and produces normative ethical judgments;
- Applied ethics²³⁹, which investigates how existing normative principles should be applied to difficult or borderline cases, often cases created by new technology or new scientific knowledge.

Meta-ethics

Twentieth-century meta-ethics has two origins. The first is G.E. Moore's investigation into the nature of ethical terms (e.g., good) in his *Principia Ethica* (1903), which identified the naturalistic fallacy²⁴⁰. Along with Hume's famous is/ought distinction, the naturalistic fallacy was a major topic of investigation for analytical philosophers.

The second is in logical positivism and its attitude that unverifiable statements are meaningless. Although that attitude was adopted originally to promote scientific investigation by rejecting grand metaphysical systems, it had the side effect of making (ethical and aesthetic) value judgments (as well as religious statements and beliefs) meaningless. But because value judgments are of significant importance in human life, it became incumbent on logical positivism to develop an explanation of the nature and meaning of value judgments. As a result, analytic philosophers avoided normative ethics and instead began meta-ethical²⁴¹ investigations into the nature of moral terms, statements, and judgments.

The logical positivists²⁴² opined that statements about value²⁴³—including all ethical and aesthetic judgments—are non-cognitive²⁴⁴; that is, they cannot be objectively verified or falsified. Instead, the logical positivists adopted an emotivist²⁴⁵ theory, which was that value judgments expressed the attitude of the speaker. For example, in this view, saying, "Killing is wrong", is equivalent to saying, "Boo to murder", or saying the word "murder" with a particular tone of disapproval.

While analytic philosophers generally accepted non-cognitivism, emotivism had many deficiencies. It evolved into more sophisticated non-cognitivist theories such as the expres-

235 <https://en.wikipedia.org/wiki/Empiricism>

236 https://en.wikipedia.org/wiki/Mathematical_logic

237 <https://en.wikipedia.org/wiki/Meta-ethics>

238 https://en.wikipedia.org/wiki/Normative_ethics

239 https://en.wikipedia.org/wiki/Applied_ethics

240 https://en.wikipedia.org/wiki/Naturalistic_fallacy

241 <https://en.wikipedia.org/wiki/Meta-ethics>

242 https://en.wikipedia.org/wiki/Logical_positivist

243 [https://en.wikipedia.org/wiki/Value_\(ethics\)](https://en.wikipedia.org/wiki/Value_(ethics))

244 <https://en.wikipedia.org/wiki/Non-cognitivism>

245 <https://en.wikipedia.org/wiki/Emotivism>

sivism²⁴⁶ of Charles Stevenson²⁴⁷, and the universal prescriptivism²⁴⁸ of R.M. Hare²⁴⁹, which was based on J.L. Austin's philosophy of speech acts²⁵⁰.

These theories were not without their critics. Philippa Foot²⁵¹ contributed several essays attacking all these theories. J.O. Urmson²⁵²'s article "On Grading" called the is/ought distinction into question.

As non-cognitivism, the is/ought distinction, and the naturalistic fallacy began to be called into question, analytic philosophers showed a renewed interest in the traditional questions of moral philosophy. Perhaps the most influential being Elizabeth Anscombe²⁵³, whose monograph *Intention* was called by Donald Davidson²⁵⁴ "the most important treatment of action since Aristotle".^[32] A favorite student and friend of Ludwig Wittgenstein, her 1958 article "Modern Moral Philosophy" introduced the term "consequentialism"²⁵⁵ into the philosophical lexicon, declared the "is-ought" impasse to be unproductive, and resulted in a revival of virtue ethics.

Normative ethics

The first half of the 20th century was marked by skepticism toward and neglect of normative ethics. Related subjects, such as social and political philosophy, aesthetics, and philosophy of history²⁵⁶, became only marginal topics of English-language philosophy during this period.

During this time, utilitarianism²⁵⁷ was the only non-skeptical type of ethics to remain popular. However, as the influence of logical positivism began to decrease mid-century, analytic philosophers had renewed interest in ethics. G.E.M. Anscombe²⁵⁸'s 1958 "Modern Moral Philosophy"²⁵⁹ sparked a revival of Aristotle²⁶⁰'s virtue ethical²⁶¹ approach and John Rawls²⁶²'s 1971 *A Theory of Justice*²⁶³ restored interest in Kantian²⁶⁴ ethical philosophy. Today, contemporary normative ethics is dominated by three schools: consequentialism²⁶⁵, virtue ethics²⁶⁶, and deontology²⁶⁷.

246 <https://en.wikipedia.org/wiki/Expressivism>

247 [https://en.wikipedia.org/wiki/Charles_Stevenson_\(philosopher\)](https://en.wikipedia.org/wiki/Charles_Stevenson_(philosopher))

248 https://en.wikipedia.org/wiki/Universal_prescriptivism

249 https://en.wikipedia.org/wiki/R.M._Hare

250 https://en.wikipedia.org/wiki/Speech_acts

251 https://en.wikipedia.org/wiki/Philippa_Foot

252 https://en.wikipedia.org/wiki/J.O._Urmson

253 https://en.wikipedia.org/wiki/Elizabeth_Anscombe

254 [https://en.wikipedia.org/wiki/Donald_Davidson_\(philosopher\)](https://en.wikipedia.org/wiki/Donald_Davidson_(philosopher))

255 <https://en.wikipedia.org/wiki/Consequentialism>

256 https://en.wikipedia.org/wiki/Philosophy_of_history

257 <https://en.wikipedia.org/wiki/Utilitarianism>

258 https://en.wikipedia.org/wiki/G.E.M._Anscombe

259 https://en.wikipedia.org/wiki/Modern_Moral_Philosophy

260 <https://en.wikipedia.org/wiki/Aristotle>

261 https://en.wikipedia.org/wiki/Virtue_ethics

262 https://en.wikipedia.org/wiki/John_Rawls

263 https://en.wikipedia.org/wiki/A_Theory_of_Justice

264 <https://en.wikipedia.org/wiki/Kantian>

265 <https://en.wikipedia.org/wiki/Consequentialism>

266 https://en.wikipedia.org/wiki/Virtue_ethics

267 <https://en.wikipedia.org/wiki/Deontology>

Applied ethics

A significant feature of analytic philosophy since approximately 1970 has been the emergence of applied ethics²⁶⁸—an interest in the application of moral principles to specific practical issues. The philosophers following this orientation view ethics as involving humanistic values, which involve practical implications and applications in the way people interact and lead their lives socially.^[33]

Topics of special interest for applied ethics include environmental issues²⁶⁹, animal rights²⁷⁰, and the many challenges created by advancing medical science²⁷¹.^{[34][35][36]} In education, applied ethics addressed themes such as punishment in schools, equality of educational opportunity²⁷², and education for democracy.^[37]

1.2.3 Analytic philosophy of religion

In *Analytic Philosophy of Religion*, Harris noted that

analytic philosophy has been a very heterogeneous 'movement'.... some forms of analytic philosophy have proven very sympathetic to the philosophy of religion and have provided a philosophical mechanism for responding to other more radical and hostile forms of analytic philosophy.^{[38]:3}

As with the study of ethics, early analytic philosophy tended to avoid the study of philosophy of religion²⁷³, largely dismissing (as per the logical positivists) the subject as part of metaphysics²⁷⁴ and therefore meaningless.^[39] The demise of logical positivism renewed interest in philosophy of religion, prompting philosophers like William Alston²⁷⁵, John Mackie²⁷⁶, Alvin Plantinga²⁷⁷, Robert Merrihew Adams²⁷⁸, Richard Swinburne²⁷⁹, and Antony Flew²⁸⁰ not only to introduce new problems, but to re-study classical topics such as the nature of miracles²⁸¹, theistic arguments, the problem of evil²⁸², (see existence of God²⁸³) the rationality of belief in God, concepts of the nature of God, and many more.^[40]

Plantinga, Mackie and Flew debated the logical validity of the *free will defense* as a way to solve the problem of evil.^[41] Alston, grappling with the consequences of analytic philosophy of language²⁸⁴, worked on the nature of religious language. Adams worked on the relationship of faith and morality.^[42] Analytic epistemology and metaphysics has formed the

268 https://en.wikipedia.org/wiki/Applied_ethics

269 https://en.wikipedia.org/wiki/Environmental_ethics

270 https://en.wikipedia.org/wiki/Animal_rights

271 <https://en.wikipedia.org/wiki/Bioethics>

272 https://en.wikipedia.org/wiki/Equal_opportunity

273 https://en.wikipedia.org/wiki/Philosophy_of_religion

274 <https://en.wikipedia.org/wiki/Metaphysics>

275 https://en.wikipedia.org/wiki/William_Alston

276 https://en.wikipedia.org/wiki/J._L._Mackie

277 https://en.wikipedia.org/wiki/Alvin_Plantinga

278 https://en.wikipedia.org/wiki/Robert_Merrihew_Adams

279 https://en.wikipedia.org/wiki/Richard_Swinburne

280 https://en.wikipedia.org/wiki/Antony_Flew

281 <https://en.wikipedia.org/wiki/Miracle>

282 https://en.wikipedia.org/wiki/Problem_of_evil

283 https://en.wikipedia.org/wiki/Existence_of_God

284 https://en.wikipedia.org/wiki/Philosophy_of_language

basis for some philosophically sophisticated theistic arguments, like those of the reformed epistemologists²⁸⁵ like Plantinga.

Analytic philosophy of religion has also been preoccupied with Wittgenstein, as well as his interpretation of Søren Kierkegaard²⁸⁶'s philosophy of religion.^[43] Using first-hand remarks (which was later published in *Philosophical Investigations*, *Culture and Value*, and other works), philosophers such as Peter Winch²⁸⁷ and Norman Malcolm²⁸⁸ developed what has come to be known as *contemplative philosophy*, a Wittgensteinian school of thought rooted in the "Swansea tradition," and which includes Wittgensteinians such as Rush Rhees²⁸⁹, Peter Winch, and D.Z. Phillips²⁹⁰, among others. The name "contemplative philosophy" was first coined by D.Z. Phillips in *Philosophy's Cool Place*, which rests on an interpretation of a passage from Wittgenstein's "Culture and Value."^[44] This interpretation was first labeled, "Wittgensteinian Fideism"²⁹¹, by Kai Nielsen²⁹² but those who consider themselves Wittgensteinians in the Swansea tradition have relentlessly and repeatedly rejected this construal as a caricature of Wittgenstein's considered position; this is especially true of D.Z. Phillips.^[45] Responding to this interpretation, Kai Nielsen and D.Z. Phillips became two of the most prominent philosophers on Wittgenstein's philosophy of religion.^[46]

1.2.4 Political philosophy

Liberalism

Current analytic political philosophy owes much to John Rawls²⁹³, who in a series of papers from the 1950s onward (most notably "Two Concepts of Rules" and "Justice as Fairness") and his 1971 book *A Theory of Justice*²⁹⁴, produced a sophisticated defense of a generally liberal egalitarian account of distributive justice. This was followed soon by Rawls's colleague Robert Nozick²⁹⁵'s book *Anarchy, State, and Utopia*²⁹⁶, a defence of free-market²⁹⁷ libertarianism²⁹⁸. Isaiah Berlin²⁹⁹ also had a lasting influence on both analytic political philosophy and liberalism with his lecture "Two Concepts of Liberty"³⁰⁰.

During recent decades there have also been several critiques of liberalism, including the feminist³⁰¹ critiques of Catharine MacKinnon³⁰² and Andrea Dworkin³⁰³, the communi-

285 https://en.wikipedia.org/wiki/Reformed_epistemology

286 https://en.wikipedia.org/wiki/S%C3%B8ren_Kierkegaard

287 https://en.wikipedia.org/wiki/Peter_Winch

288 https://en.wikipedia.org/wiki/Norman_Malcolm

289 https://en.wikipedia.org/wiki/Rush_Rhees

290 https://en.wikipedia.org/wiki/D.Z._Phillips

291 <https://en.wikipedia.org/wiki/Fideism>

292 [https://en.wikipedia.org/wiki/Kai_Nielsen_\(philosopher\)](https://en.wikipedia.org/wiki/Kai_Nielsen_(philosopher))

293 https://en.wikipedia.org/wiki/John_Rawls

294 https://en.wikipedia.org/wiki/A_Theory_of_Justice

295 https://en.wikipedia.org/wiki/Robert_Nozick

296 https://en.wikipedia.org/wiki/Anarchy,_State,_and_Utopia

297 <https://en.wikipedia.org/wiki/Free-market>

298 <https://en.wikipedia.org/wiki/Libertarianism>

299 https://en.wikipedia.org/wiki/Isaiah_Berlin

300 https://en.wikipedia.org/wiki/Two_Concepts_of_Liberty

301 <https://en.wikipedia.org/wiki/Feminism>

302 https://en.wikipedia.org/wiki/Catharine_MacKinnon

303 https://en.wikipedia.org/wiki/Andrea_Dworkin

tarian³⁰⁴ critiques of Michael Sandel³⁰⁵ and Alasdair MacIntyre³⁰⁶ (although neither of them endorses the term), and the multiculturalist³⁰⁷ critiques of Amy Gutmann³⁰⁸ and Charles Taylor³⁰⁹. Although not an analytic philosopher, Jürgen Habermas³¹⁰ is another prominent—if controversial—author of contemporary analytic political philosophy, whose social theory is a blend of social science, Marxism, neo-Kantianism³¹¹, and American pragmatism³¹².

Consequentialist libertarianism³¹³ also derives from the analytic tradition.

Analytical Marxism

Another development of political philosophy was the emergence of the school of analytical Marxism³¹⁴. Members of this school seek to apply techniques of analytic philosophy and modern social science such as rational choice theory³¹⁵ to clarify the theories of Karl Marx³¹⁶ and his successors. The best-known member of this school is G. A. Cohen³¹⁷, whose 1978 work, *Karl Marx's Theory of History: A Defence*³¹⁸, is generally considered to represent the genesis of this school. In that book, Cohen used logical and linguistic analysis to clarify and defend Marx's materialist conception of history. Other prominent analytical Marxists include the economist John Roemer³¹⁹, the social scientist Jon Elster³²⁰, and the sociologist Erik Olin Wright³²¹. The work of these later philosophers have furthered Cohen's work by bringing to bear modern social science methods, such as rational choice theory, to supplement Cohen's use of analytic philosophical techniques in the interpretation of Marxian theory.

Cohen himself would later engage directly with Rawlsian political philosophy to advance a socialist³²² theory of justice that contrasts with both traditional Marxism and the theories advanced by Rawls and Nozick. In particular, he indicates Marx's principle of from each according to his ability, to each according to his need³²³.

304 <https://en.wikipedia.org/wiki/Communitarianism>

305 https://en.wikipedia.org/wiki/Michael_Sandel

306 https://en.wikipedia.org/wiki/Alasdair_MacIntyre

307 <https://en.wikipedia.org/wiki/Multiculturalism>

308 https://en.wikipedia.org/wiki/Amy_Gutmann

309 [https://en.wikipedia.org/wiki/Charles_Taylor_\(philosopher\)](https://en.wikipedia.org/wiki/Charles_Taylor_(philosopher))

310 https://en.wikipedia.org/wiki/J%C3%BCrgen_Habermas

311 <https://en.wikipedia.org/wiki/Neo-Kantianism>

312 <https://en.wikipedia.org/wiki/Pragmatism>

313 https://en.wikipedia.org/wiki/Consequentialist_libertarianism

314 https://en.wikipedia.org/wiki/Analytical_Marxism

315 https://en.wikipedia.org/wiki/Rational_choice_theory

316 https://en.wikipedia.org/wiki/Karl_Marx

317 https://en.wikipedia.org/wiki/G._A._Cohen

318 https://en.wikipedia.org/wiki/Karl_Marx%27s_Theory_of_History:_A_Defence

319 https://en.wikipedia.org/wiki/John_Roemer

320 https://en.wikipedia.org/wiki/Jon_Elster

321 https://en.wikipedia.org/wiki/Erik_Olin_Wright

322 <https://en.wikipedia.org/wiki/Socialist>

323 https://en.wikipedia.org/wiki/From_each_according_to_his_ability,_to_each_according_to_his_need

Communitarianism

Communitarians³²⁴ such as Alasdair MacIntyre³²⁵, Charles Taylor³²⁶, Michael Walzer³²⁷, and Michael Sandel³²⁸ advance a critique of liberalism that uses analytic techniques to isolate the main assumptions of liberal individualists, such as Rawls, and then challenges these assumptions. In particular, communitarians challenge the liberal assumption that the individual can be considered as fully autonomous from the community in which he lives and is brought up. Instead, they argue for a conception of the individual that emphasizes the role that the community plays in forming his or her values, thought processes and opinions.

1.2.5 Analytic metaphysics

Main article: Metaphysics³²⁹ One striking difference with respect to early analytic philosophy was the revival of metaphysical theorizing during the second half of the 20th century. Philosophers such as David Kellogg Lewis^{330[47]} and David Armstrong^{331[48]} developed elaborate theories on a range of topics such as universals,^{[49][50]} causation,^[51] possibility and necessity,^[52] and abstract objects.^[53]

Among the developments that resulted in the revival of metaphysical theorizing were Quine³³²'s attack on the analytic–synthetic distinction³³³, which was generally considered to weaken Carnap³³⁴'s distinction between existence questions internal to a framework and those external to it.^[54] Important also for the revival of metaphysics was the further development of modal logic³³⁵, including the work of Saul Kripke³³⁶, who argued in *Naming and Necessity*³³⁷ and elsewhere for the existence of essences³³⁸ and the possibility of necessary³³⁹, a posteriori³⁴⁰ truths.^[55]

Metaphysics remains a fertile topic of research, having recovered from the attacks of A.J. Ayer³⁴¹ and the logical positivists³⁴². Although many discussions are continuations of old ones from previous decades and centuries, the debate remains active. The philosophy of fiction, the problem of empty names, and the debate over existence's status as a property

324 <https://en.wikipedia.org/wiki/Communitarian>

325 https://en.wikipedia.org/wiki/Alasdair_MacIntyre

326 [https://en.wikipedia.org/wiki/Charles_Taylor_\(philosopher\)](https://en.wikipedia.org/wiki/Charles_Taylor_(philosopher))

327 https://en.wikipedia.org/wiki/Michael_Walzer

328 https://en.wikipedia.org/wiki/Michael_Sandel

329 <https://en.wikipedia.org/wiki/Metaphysics>

330 https://en.wikipedia.org/wiki/David_Kellogg_Lewis

331 https://en.wikipedia.org/wiki/David_Malet_Armstrong

332 https://en.wikipedia.org/wiki/Willard_Van_Orman_Quine

333 https://en.wikipedia.org/wiki/Analytic_proposition

334 https://en.wikipedia.org/wiki/Rudolf_Carnap

335 https://en.wikipedia.org/wiki/Modal_logic

336 https://en.wikipedia.org/wiki/Saul_Kripke

337 https://en.wikipedia.org/wiki/Naming_and_Necessity

338 <https://en.wikipedia.org/wiki/Essence>

339 https://en.wikipedia.org/wiki/Alethic_modal_logic

340 https://en.wikipedia.org/wiki/A_posteriori

341 https://en.wikipedia.org/wiki/A.J._Ayer

342 https://en.wikipedia.org/wiki/Logical_positivism

have all become major concerns, while perennial issues such as free will, possible worlds, and the philosophy of time³⁴³ have been revived.^{[56][57]}

Science has also had an increasingly significant role in metaphysics. The theory of special relativity has had a profound effect on the philosophy of time, and quantum physics is routinely discussed in the free will debate.^[57] The weight given to scientific evidence is largely due to widespread commitments among philosophers to scientific realism³⁴⁴ and naturalism³⁴⁵.

1.2.6 Philosophy of language

Main article: Philosophy of language³⁴⁶ Philosophy of language is a topic that has decreased in activity during the last four decades, as evidenced by the fact that few major philosophers today treat it as a primary research topic. Indeed, while the debate remains fierce, it is still strongly influenced by those authors from the first half of the century: Gottlob Frege³⁴⁷, Bertrand Russell³⁴⁸, Ludwig Wittgenstein³⁴⁹, J.L. Austin³⁵⁰, Alfred Tarski³⁵¹, and W.V.O. Quine³⁵².

In Saul Kripke³⁵³'s publication *Naming and Necessity*³⁵⁴, he argued influentially that flaws in common theories of proper names are indicative of larger misunderstandings of the metaphysics of necessity and possibility. By wedging the techniques of modal logic to a causal theory of reference, Kripke was widely regarded as reviving theories of essence and identity as respectable topics of philosophical discussion.

Another influential philosopher, Pavel Tichý³⁵⁵ initiated Transparent Intensional Logic, an original theory of the logical analysis³⁵⁶ of natural languages³⁵⁷—the theory is devoted to the problem of saying exactly what it is that we learn, know and can communicate when we come to understand what a sentence means.

1.2.7 Philosophy of science

Main article: Philosophy of science³⁵⁸ Reacting against both the verificationism of the logical positivists as well as the critiques of the philosopher of science Karl Popper³⁵⁹,

343 https://en.wikipedia.org/wiki/Philosophy_of_time
 344 https://en.wikipedia.org/wiki/Scientific_realism
 345 [https://en.wikipedia.org/wiki/Naturalism_\(philosophy\)](https://en.wikipedia.org/wiki/Naturalism_(philosophy))
 346 https://en.wikipedia.org/wiki/Philosophy_of_language
 347 https://en.wikipedia.org/wiki/Gottlob_Frege
 348 https://en.wikipedia.org/wiki/Bertrand_Russell
 349 https://en.wikipedia.org/wiki/Ludwig_Wittgenstein
 350 https://en.wikipedia.org/wiki/J._L._Austin
 351 https://en.wikipedia.org/wiki/Alfred_Tarski
 352 https://en.wikipedia.org/wiki/Willard_Van_Orman_Quine
 353 https://en.wikipedia.org/wiki/Saul_Kripke
 354 https://en.wikipedia.org/wiki/Naming_and_Necessity
 355 https://en.wikipedia.org/wiki/Pavel_Tich%C3%BD
 356 https://en.wikipedia.org/wiki/Logical_analysis
 357 https://en.wikipedia.org/wiki/Natural_language
 358 https://en.wikipedia.org/wiki/Philosophy_of_science
 359 https://en.wikipedia.org/wiki/Karl_Popper

who had suggested the falsifiability³⁶⁰ criterion on which to judge the demarcation between science and non-science, discussions of philosophy of science³⁶¹ during the last 40 years were dominated by social constructivist³⁶² and cognitive relativist³⁶³ theories of science. Thomas Samuel Kuhn³⁶⁴ with his formulation of paradigm shifts³⁶⁵ and Paul Feyerabend³⁶⁶ with his epistemological anarchism³⁶⁷ are significant for these discussions.^[58] The philosophy of biology³⁶⁸ has also undergone considerable growth, particularly due to the considerable debate in recent years over the nature of evolution³⁶⁹, particularly natural selection³⁷⁰.^[59] Daniel Dennett and his 1995 book *Darwin's Dangerous Idea*³⁷¹, which defends Neo-Darwinism³⁷², stand at the foreground of this debate.^[60]

1.2.8 Epistemology

Main article: Epistemology³⁷³ Owing largely to Gettier³⁷⁴'s 1963 paper "Is Justified True Belief Knowledge?"^[61] epistemology resurged as a topic of analytic philosophy during the last 50 years. A large portion of current epistemological research is intended to resolve the problems that Gettier's examples presented to the traditional justified true belief model of knowledge, including developing theories of justification³⁷⁵ to deal with Gettier's examples, or giving alternatives to the justified true belief model. Other and related topics of contemporary research include debates between internalism and externalism³⁷⁶,^[62] basic knowledge, the nature of evidence³⁷⁷, the value of knowledge, epistemic luck³⁷⁸, virtue epistemology³⁷⁹, the role of intuitions³⁸⁰ in justification, and treating knowledge as a primitive concept.

1.2.9 Aesthetics

Main article: Aesthetics³⁸¹ As a result of attacks on the traditional aesthetic notions of beauty and sublimity from post-modern³⁸² thinkers, analytic philosophers were slow to

360 <https://en.wikipedia.org/wiki/Falsifiability>

361 https://en.wikipedia.org/wiki/Philosophy_of_science

362 https://en.wikipedia.org/wiki/Social_constructivism

363 https://en.wikipedia.org/wiki/Cognitive_relativism

364 https://en.wikipedia.org/wiki/Thomas_Samuel_Kuhn

365 https://en.wikipedia.org/wiki/Paradigm_shift

366 https://en.wikipedia.org/wiki/Paul_Feyerabend

367 https://en.wikipedia.org/wiki/Epistemological_anarchism

368 https://en.wikipedia.org/wiki/Philosophy_of_biology

369 <https://en.wikipedia.org/wiki/Evolution>

370 https://en.wikipedia.org/wiki/Natural_selection

371 https://en.wikipedia.org/wiki/Darwin%27s_Dangerous_Idea

372 <https://en.wikipedia.org/wiki/Neo-Darwinism>

373 <https://en.wikipedia.org/wiki/Epistemology>

374 <https://en.wikipedia.org/wiki/Gettier>

375 https://en.wikipedia.org/wiki/Theory_of_justification

376 https://en.wikipedia.org/wiki/Internalism_and_externalism

377 <https://en.wikipedia.org/wiki/Evidence>

378 https://en.wikipedia.org/wiki/Epistemic_luck

379 https://en.wikipedia.org/wiki/Virtue_epistemology

380 [https://en.wikipedia.org/wiki/Intuition_\(philosophy\)](https://en.wikipedia.org/wiki/Intuition_(philosophy))

381 <https://en.wikipedia.org/wiki/Aesthetics>

382 <https://en.wikipedia.org/wiki/Post-modern>

consider art and aesthetic judgment. Susanne Langer^{383[63]} and Nelson Goodman^{384[64]} addressed these problems in an analytic style during the 1950s and 1960s. Since Goodman, aesthetics as a discipline for analytic philosophers has flourished.^[65] Rigorous efforts to pursue analyses of traditional aesthetic concepts were performed by Guy Sircello³⁸⁵ in the 1970s and 1980s, resulting in new analytic theories of love,^[66] sublimity,^[67] and beauty.^[68]

1.3 See also

- Analytic phenomenology³⁸⁶
- Analytical Thomism³⁸⁷
- Logicism³⁸⁸
- Philosophical analysis³⁸⁹
- Postanalytic philosophy³⁹⁰
- Scientism³⁹¹

1.4 Notes

1. CRITCHLEY, SIMON (2001). *Continental philosophy a very short introduction*³⁹². OXFORD UNIVERSITY PRESS. OCLC³⁹³ 1200924441³⁹⁴. [...]the distinction rests upon a confusion of geographical and methodological terms, as if one were to classify cars into front-wheel drive and Japanese. [...] the distinction between analytic and Continental philosophy rests upon a confused comparison of methodological and geographical categories.
2. Brian Leiter³⁹⁵ (2006) webpage "Analytic" and "Continental" Philosophy³⁹⁶. Quote on the definition: "'Analytic' philosophy today names a *style* of doing philosophy, not a philosophical program or a set of substantive views. Analytic philosophers, crudely speaking, aim for argumentative clarity and precision; draw freely on the tools of logic; and often identify, professionally and intellectually, more closely with the sciences and mathematics, than with the humanities."
3. GLOCK, H.J. (2004). "WAS WITTGENSTEIN AN ANALYTIC PHILOSOPHER?". *Metaphilosophy*. 35 (4): 419–444. doi³⁹⁷:10.1111/j.1467-9973.2004.00329.x³⁹⁸.

383 https://en.wikipedia.org/wiki/Susanne_Langer

384 https://en.wikipedia.org/wiki/Nelson_Goodman

385 https://en.wikipedia.org/wiki/Guy_Sircello

386 https://en.wikipedia.org/wiki/Analytic_phenomenology

387 https://en.wikipedia.org/wiki/Analytical_Thomism

388 <https://en.wikipedia.org/wiki/Logicism>

389 https://en.wikipedia.org/wiki/Philosophical_analysis

390 https://en.wikipedia.org/wiki/Postanalytic_philosophy

391 <https://en.wikipedia.org/wiki/Scientism>

392 <http://worldcat.org/oclc/1200924441>

393 [https://en.wikipedia.org/wiki/OCLC_\(identifier\)](https://en.wikipedia.org/wiki/OCLC_(identifier))

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395 https://en.wikipedia.org/wiki/Brian_Leiter

396 [https://web.archive.org/web/20061115002425/https://www.philosophaulgourmet.com/analytic.asp](https://web.archive.org/web/20061115002425/https://www.philosophaulgourmet.com/)

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398 <https://doi.org/10.1111%2Fj.1467-9973.2004.00329.x>

4. Colin McGinn, *The Making of a Philosopher: My Journey through Twentieth-Century Philosophy* (HarperCollins, 2002), p. xi.: "analytical philosophy [is] too narrow a label, since [it] is not generally a matter of taking a word or concept and analyzing it (whatever exactly that might be). [...] This tradition emphasizes clarity, rigor, argument, theory, truth. It is not a tradition that aims primarily for inspiration or consolation or ideology. Nor is it particularly concerned with 'philosophy of life,' though parts of it are. This kind of philosophy is more like science than religion, more like mathematics than poetry—though it is neither science nor mathematics."
5. See, e.g., Avrum Stroll, *Twentieth-Century Analytic Philosophy* (Columbia University Press, 2000), p. 5: "[I]t is difficult to give a precise definition of 'analytic philosophy' since it is not so much a specific doctrine as a loose concatenation of approaches to problems." Also, see Stroll (2000), p. 7: "I think Sluga is right in saying 'it may be hopeless to try to determine the essence of analytic philosophy.' Nearly every proposed definition has been challenged by some scholar. [...] [W]e are dealing with a family resemblance concept."
6. See Hans-Johann Glock³⁹⁹, *What Is Analytic Philosophy* (Cambridge University Press, 2008), p. 205: "The answer to the title question, then, is that analytic philosophy is a tradition held together *both* by ties of mutual influence *and* by family resemblances."
7. A.C. Grayling⁴⁰⁰ (ed.), *Philosophy 2: Further through the Subject* (Oxford University Press, 1998), p. 2: "Analytic philosophy is mainly associated with the contemporary English-speaking world, but it is by no means the only important philosophical tradition. In this volume two other immensely rich and important such traditions are introduced: Indian philosophy, and philosophical thought in Europe from the time of Hegel." L.J. Cohen, *The Dialogue of Reason: An Analysis of Analytical Philosophy* (Oxford University Press, 1986), p. 5: "So, despite a few overlaps, analytical philosophy is not difficult to distinguish broadly [...] from other modern movements, like phenomenology, say, or existentialism, or from the large amount of philosophizing that has also gone on in the present century within frameworks deriving from other influential thinkers like Aquinas, Hegel, or Marx." H.-J. Glock, *What Is Analytic Philosophy?* (Cambridge University Press, 2008), p. 86: "Most non-analytic philosophers of the twentieth century do not belong to continental philosophy."
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402 [https://en.wikipedia.org/wiki/Doi_\(identifier\)](https://en.wikipedia.org/wiki/Doi_(identifier))

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 12. Mautner, Thomas (editor) (2005) *The Penguin Dictionary of Philosophy*, entry for "Analytic philosophy", pp. 22–23
 13. "Analytic philosophy opposed right from its beginning English neo-Hegelianism of Bradley's sort and similar ones. It did not only criticize the latter's denial of the existence of an external world (anyway an unjust criticism), but also the bombastic, obscure style of Hegel's writings."
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409 <https://doi.org/10.1080%2F15665399.2003.10819802>

410 https://en.wikipedia.org/wiki/Ars_Disputandi

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1.6 Further reading

- The London Philosophy Study Guide⁵³¹ offers many suggestions on what to read, depending on the student's familiarity with the subject: Frege, Russell, and Wittgenstein⁵³²
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