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TRADITIONAL AND CONTEMPORARY ANALYTIC PHILOSOPHY FROM THE COMPARATIVE POINT OF VIEW

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A specificity of the analytic philosophy in its traditional and contemporary interpretation by means of the method of comparativistics is considered. It is found out how the geographic and chronological limits of analytic philosophy, its subject and research methodology had changed. It is ascertained that the evolution of analytic philosophy from its traditional to contemporary variant has been caused by the aspiration to use the latest achievements of science (e.g. linguistics, symbolic logic, natural science, artificial intelligence theory) in the process of philosophical reflection, which, for its part, provided up-to-date importance of this trend in world philosophy.

Keywords: traditional analytic philosophy, contemporary analytic philosophy, the subject of research, methodology, language.

Delineate the boundaries of analytic philosophy as the trend of philosophical thought in the late XIX – early XXI centuries are difficult. It has the term «analytic philosophy» appeared when the trend actively functioning. According to P. *Feyerabend*, the term «analytic philosophy» was introduced by H. Feigl (1902–1988), one of the representative of the Vienna Circle, after the last moved to Minnesota in 1940, where was appointed the professor of philosophy [see: 8, p. 116]. The term became popular in 1948 year. H. Feigl as a logical empiricist, suggesting the term «analytic philosophy», thus sought to distinguish its own scientific and philosophical position from popular at that time in the USA scientific philosophy project – the new realism, critical realism, experimental philosophy of science by E. Singer. Popularity of the term has provided a number of publications by young philosopher A. Pap (1921–1959), including “Elements of analytic philosophy” (New York, 1949). The key figures of this trend was attributed J. Moore, B. Russell, L. Wittgenstein and others. Creativity analytic philosophers, who worked mainly in English-speaking countries, were contrasted to works of continental philosophers (French and German).

However, since the appearance of the term «analytic philosophy» the trend evolved and has undergone a fundamental change. Contemporary analytic philosophy develops since 1960. It differs from the traditional analytic philosophy (the first half of twentieth century) number of features that.

The research framework and specific analytic philosophy involved A. Pap (“Semantics and necessary truth: research foundations of analytic philosophy”, 1958), M. Dummett (“Origins of Analytical Philosophy”; 1993), J. Peijnenburg (“Identity and Difference: A Hundred Years of Analytic Philosophy”; 2000), S. Nikonenko (“Analytic philosophy: main concepts”, 2007), Y. Shramko (“What is analytic philosophy?”, 2011) and others. However, these sources insufficient

attention is focused on the question of what constitutes a modern analytic philosophy, and what, in fact, it is different from conventional analytic philosophy. The purpose of this paper is to compare traditional and contemporary analytic philosophy, adhering to the principle of historicism. To achieve this goal we trace how to change the geographical boundaries of analytic philosophy, its chronology, the subject of research evolved and expanded methodology of philosophical trend.

I. GEOGRAPHY

Initially analytic philosophy associated with the activities of professors at Cambridge (J. Moore, A. Whitehead, B. Russell, L. Wittgenstein) and Oxford (G. Ryle, J. Austin, P. Strawson) universities. However, before and during World War II in the United States from Europe migrated many of the analytic philosophy. Thanks to them, the Americans tradition of analytic philosophy firmly intertwined with the American tradition of pragmatism, which resulted in the appearance in 1960 as a neopragmatism. This occurred due to numerous discussions, meetings, public speaking. The most striking representative of the American neopragmatism was W. Quine, whose ideas influenced the philosophical views of D. Davidson, D. Dennett, D. Lewis, G. Putnam, R. Rorty, D. Kaplan.

In general analytic philosophy today is the dominant trend in USA research. According to V. Vasiliev [2, p. 46], currently within the continental tradition in the United States are 3–4 universities within the tradition of pragmatism – 2, the rest of philosophy departments (according to the American Philosophical Association in 2002 they numbered more than 1730, including about 200 from Ph.D program) – conducting research within analytic philosophy.

Since 1960 another important centre of the analytical philosophy is the Australian School of materialism, most of whom studied the problem of balance of mind and body. First case of J. Smart, J. Anderson, D. Armstrong, J. Mackey et al.

In Europe, other than Oxford and Cambridge, is one of the leading school of analytic philosophy is Scandinavian School, which is the most famous representatives of G. H. von Wright and J. Hintikka.

It is worth noting the rapid development in recent years interest in analytic philosophy in Russia, which was inspired by the work of O. Gryaznov. To date, research in the field of analytic philosophy devoted to scientific work by M. Lebedev, S. Nikonenko, V. Ladov, V. Gorbатов, V. Surovtsev et al.

As for the perspectives of analytic philosophy in Ukraine, its study involved I. Aleksyuk, V. Bugrov, A. Vasilchenko, Y. Dzhulay, A. Synytsya, O. Zubchuk, V. Petrushenko, Y. Shramko. However, given the small number of publications devoted to this area of philosophical thought, we must note the lack of analytical research in Ukraine.

Note that the geography of analytic philosophy not only expanded over the years, but a change of representations of these limits in the past.

II. CHRONOLOGY

Different authors have different definitions, whence originates analytic philosophy.

In particular, A. Pap in [5, p. 21–90] among the key figures formulates the analytic philosophy called G. Leibniz, I. Kant, J. Locke and D. Hume.

S. Nikonenko in [4, p. 19–71] to the prerequisites of analytic philosophy carries classic British empiricism (J. Locke, T. Reid, D. Hume), British positivism of the nineteenth century (J. S. Mill,

H. Spencer), German philosophy of the nineteenth century (I. Kant, G. Hegel), the theory of logical coherence in absolute idealism (D. Sterling, B. Bosanquet, F. Bradley, J. McTaggart).

A. Blinov, M. Lebedev and V. Ladov in [1] the origins of the formation of analytic philosophy sees in the work of F. Brentano, G. Frege and J. Moore and proper analytic philosophy begin with the concept of logical atomism of B. Russell.

Nor is there certainty on the issue as to who should be considered the first representative of analytic philosophy. At first it was thought that it was through the work of such thinkers as J. Moore, B. Russell and L. Wittgenstein was founded in the beginning of this philosophy. However, in 1981 M. Dummett published work "The interpretation of Frege's Philosophy", which convincingly argued that Frege should be considered first analytical philosopher because he was the first to substantiate the need for logical and semantic analysis of linguistic expressions, examined in detail the nature of concepts of meaning, sense, language, thought, number. Besides his lectures once visited L. Wittgenstein and R. Carnap, G. Frege discussion on the issue of justification of the foundations of arithmetic was becoming B. Russell as an analytical thinker and logic.

In spite of Frege, contemporary analytics philosophers turn to Kant's transcendental problematics. American neopragmatist R. Rorty called analytic philosophy as one of the variant of Kantian philosophy that instead of mental representation analyses the linguistic studies [6, p. 6]. This interpretation of Kant's philosophy, in our opinion, is somewhat amplified, because aside are so many other influential thinkers, including the British empiricists.

Note that recently changed ideas about the role and importance of members Lvov-Warsaw school of logic and philosophical in analytic philosophy. Thus, a Polish historian of philosophy Y. Volensky said: "Lvov-Warsaw School worked almost all the problems important for... analytic philosophy... Among the developments Lvov-Warsaw School had many original and innovative, and generally the level at which solved the problem, responsible global standards analyticity" [3, p. 392]. Indeed, it should be noted that the members of this school (Y. Lukasevych, St. Lesniewski, A. Tarski) greatly influenced the development of ideas of logical semantics, theories of truth, logical syntax of the language and so on.

III. SUBJECT

Subject studies of analytic philosophy evolved over time. One of the first important themes that dominated in analytic philosophy from the late nineteenth century to 1930 was the theme of reality. Representatives of analytic philosophy sought to explore the linguistic means by which the actually observed relationship between man and the universe. In their view, the study of reality is impossible without justification methodology realism. An important direction of research is epistemology.

Through the activities of L. Wittgenstein and the logical positivists second important theme of traditional analytic philosophy is language. Primarily, philosophers seek to develop an ideal language that would explain everything that happens in the world clearly and consistently (1920–1930's). Then – in 1940 – 1960's – focus on the study of natural language that is recognized primary and greater than the ideal (artificial) language, which greatly impoverishes understanding of the phenomena and processes that occur in the world. Study of natural language led to the formation of linguistic philosophy as the directions of research. After its rapid development in the 1950s–1970s formed such an understanding of analytic philosophy (its "basic tenets"), which M. Dummett expressed with three positions: 1) the language is not preceded by consideration

of ideas, 2) review exhaustive review of the language of thought and 3) no other adequate ways through which can be achieved by adequate consideration of thought [7, p. 39]. It was understood as the only reality, the study of which can explain the full range of social, mental and behavioral phenomena.

However, already in 1970 the theme of language in analytic philosophy ceases to occupy the role previously occupied. This is especially noticeable when dealing with analytical philosophy of mind, which the researcher V. Vasilyev said that "... there is no reason to say, as M. Dummett did, that philosophy is "analytic" if and only if it is analyzing the language" [2, p. 252]. Indeed, if the search key labor representatives of analytical philosophy, dedicated to the theme of consciousness (the works by J. Searle, T. Nagel, D. Chalmers, P. Jackson, D. Dennett and others), we can see that the issue of linguistic analysis takes a background, and sometimes is not mentioned. Since the 1980s, the problems of philosophy of language begin to be treated as such, which is only derived from the philosophical problems of consciousness. Consciousness is a leading topic of research. Clarifying consciousness, one could better understand how it functions. Without an understanding of mental processes can not be understood as emerging semantics of language, how to create correct theory of reference as possible pragmatic dimension of knowledge, the relationship of man with the world. It is no coincidence R. Rorty was convinced that consciousness is not the only topic that is worth the attention of philosophers and analysts today.

In addition, significantly increased the number of applied parts of analytic philosophy. If the first of its important structural parts were only epistemology, logic and moral philosophy (ethics), today there are sections of both analytical phenomenology, analytic philosophy of religion (eg, analytical neo-Thomism), history of analytic philosophy, analytical philosophy of politics. Topics that used analytical thinkers never develop, now at the center of their attention.

In our opinion, it partly in the fact that today quite often analytic philosophy is used as a synonym for modern philosophy. Although philosophers and call themselves supporters of this tradition, if we analyze their works, we can see that they do not achieve that clarity in the definitions, which the trend declares itself a priori. In contemporary analytic philosophy works do not always have a clear structure, definite conclusions, it is very much artificial concepts that can not be subjected to verification. Not the least role in this process is the influence of postmodernism on analytic philosophy.

The leading themes of contemporary analytic philosophy, but the study of consciousness, became pragmatics of language, metaphysics. Slow synthesis of socio-humanitarian ideas, cognitive science, experimental science and the theory of artificial intelligence.

Instead themes of reality, language, consciousness, in our opinion, can come the theme of information. After all, today has made attempts to consider the notion of thinking through mentalize (language of thought), when the thought process is seen as a serial machine code (J. Fodor), and the brain – as a system with its architecture, which is able to change the words (D. Dennett). Developed new variants of semantics, including procedural semantics (P. Johnson-Laird), describing the thought processes in static and dynamic terms. The theme of information required in connection with the total computerization of our lives with new and new developments of the theory of artificial intelligence that give grounds for optimism about the possibility of artificial consciousness similar to ours.

IV. METHOD

In addition to changing the subject of analytic philosophy, analytical method was changed too. At the beginning, influenced by advances in analytical philosophy of logic formed the method of logical analysis (1920–1930). With it not studied the empirical properties of objects and their logical equivalents formed by creating formal languages. To conduct a logical analysis, it was necessary to first develop a language as a clear system (calculus), which based on certain statements that capture a state of affairs (facts of reality) according to certain rules of logic get new knowledge.

Before you get a formalized language, it was necessary to apply the method of reduction – means to bring ordinary language to their formal equivalents. This method is most commonly used logical positivists who sought knowledge from any field (including subjective experience) translate into the language of physics, to reduce it to neutral terms.

B. Russell in the logical analysis of language used the method of derivation – developed a hierarchy of units at all levels of language system (the theory of types). With this method could avoid the paradoxes of formal systems that inevitably arise when mixing different types of linguistic units – those denoting objects, those that represent their properties, characteristics of properties, etc.

L. Wittgenstein in the study of language features proposed to apply the method of demarcation – separating those statements that say something about reality (natural speech) from those that do not say anything about it (mathematical, logical statements), distinguish between logical and ethical knowledge.

Another important method of traditional analytic philosophy was the method of linguistic analysis (1940–1960), which is developed by J. Austin, G. Ryle, P. Strawson, J. Searle. Note that if the traditional analytic philosophy analysis method is mainly used in the study of formal language expressions, their detailed division, matching ties, mutual arrangements, building schemes and generalizations, then eventually (with the help of linguistic analysis) to parse and scope the use of natural language. The method of linguistic analysis should clarify what is meant by the words of ordinary language, in any way by their correct use, as their meaning depends on extralinguistic factors (context).

Within linguistic analysis thinkers frequently used methods of language games (L. Wittgenstein), speech acts (J. Austin, J. Searle) and contextual analysis method (J. Searle, D. Vanderveken).

The method of language games was to review procedures for the formation of meaning as a process that occurs through training by following the rules of a game. Any system can represent knowledge as a system of specific language games.

Method of speech acts are used when analysed the formal expression of sentences (locution), its aims (illocution) and outcome (perlocution), rather than in traditional logic in terms of subject-predicate structure.

The method of contextual analysis in the study of statements meaning into account the context in which the utterance performed by a speech act. The context components are: speaker, listener, time, place and place pronunciation (direct characteristics associated with the implementation of the speech act).

In contemporary analytic philosophy are actively used such methods as mental experiment, extrapolation, conceptual analysis, convergence. Expanding expressive possibilities of the analytical method was intended to improve the results of philosophical studies, including in the area of the problem of consciousness.

The method of mental experiment consists in constructing logically possible, but quite often actually impossible situations to confirm or refute certain logical statements that can not be verified in practice. Famous mental experiments, in particular, "Brain in a Vat" by H. Putnam, "Mary and qualia" by F. Jackson, "Philosophical zombie" by D. Chalmers, "Art" and "Swampmen" by D. Davidson et al. Of course this kind of reasoning and experimentation reminiscent the philosophical fiction, which has little to do with reality, but now, in the absence of scientific developments that could clear up the mystery of consciousness, it is the only way to learn something more about it.

The method of extrapolation is to transfer the results of analytical philosophy with already well-known, well-developed areas of (logic, epistemology, moral philosophy) to now there has existed a little research – for example, economics, religion, law, politics, history and more. Clearly, in this case, the method of analysis is undergoing some changes – not always possible to use a particular logical symbols, identify patterns of these systems, their precise structure. Nevertheless, this approach enriches the same analytical methodology contributes to its development.

The method of conceptual analysis has been extended in analytic metaphysics, as promoted consideration of the concepts that system (schematically) describe our experience, although it is not directly in the data. Our language is a holistic, holistic system, the task of philosophy – identify schema (structure) that underlying it.

Convergence is the gradual approximation of research of various sciences (natural and human). Currently in analytic philosophy, this method is slowly taking root, but already there are some results of the interaction of analytic philosophy and phenomenology (analytical phenomenology) to study the issue of consciousness.

So we can draw the following conclusions:

1) geography of analytic philosophy today continues to expand. If traditional analytic philosophy generally associated with the activities of Cambridge and Oxford Universities, modern analytic philosophy, developed in the USA, Australia, Scandinavia, Russia and others non-English speaking countries. There is a growing interest to analytic philosophy in Ukraine;

2) present rewrites the history of the philosophical trend. As an integral part of the analytic tradition today considered the Lvov-Warsaw school of philosophy, logic, positivism of the Vienna Circle, the work by G. Frege, etc.;

3) the subject of analytic philosophy varies from traditional themes of reality and the language to modern themes of consciousness and information;

4) extends the methodology of analytic philosophy – traditional methods of logical and linguistic analysis with modern methods supplemented mental experiment, extrapolation, conceptual analysis, convergence.

In our opinion, the evolution of analytic philosophy is caused by the fact that this philosophical trend always tends to walk in step with the times and apply the process of philosophical studies, so to speak, finding adequate, relevant for the expression of truth, the latest results of modern science (humanities and natural). Due to these changes, analytic philosophy remains a leading global trend of philosophical thought.

Author's translation of the article

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