

## **TOPIC 1**

### **THE ORIGIN, DEVELOPMENT AND CHARACTERISTICS OF 20<sup>TH</sup> CENTURY ANALYTIC PHILOSOPHY**

The History of western Phil is characteristically divided into 3 parts-ancient, medieval and modern periods – These periods are however contrasted with 20<sup>th</sup> century Analytic Philosophy. These earlier periods were not characterized with a single method of doing philosophy. But the expression analytic philosophy although does not mean the same thing for all analytic scholars is characteristically different from all other philosophies in the earlier periods represent. Its emphasis is on language but this is not to say language was not mentioned in the history of other earlier philosophies. Socrates, e.g., paid attention to language as he was concerned with elucidating meanings of such general terms like virtue good, justice, Aristotle, Plato etc are no exception.

Analytic philosophy, however, is used differently, concerning a number of other philosophical practice by such scholars as, Moore, Russell, Carnap, Schilick, Relchenbach, Ayer, Austin, Wittgenstein, Quine, Strawson, Jackko Hintikka, Cripke, Davidson, Dummett, Wiredu, Boundurin, Oreka

In general, cotemporary analytic philosophy is a shift from the epistemological issues of linguistic philosophy. Modern philosophy was troubled by epistemological questions like what are the powers of the mind in its effort to acquire knowledge about the external world. To what extent are the mind's faculties able to penetrate the structures of reality? How adequate are the minds idea in representing and disclosing the nature of the world? What are the limits of the minds ability to achieve truth? Questions like these are answers to epistemological terms like the nature and limits of the powers of the faculties of the mind, the external world, the extent to which the minds ideas adequately represent or mirror the nature of the external world.

Consequently, there were distinction between the subject and the object, the knowing mind and the external world. There were discussion of how the mind could represent the external world adequately without the problem of skepticism

But in contrast with such epistemological concern, 20<sup>th</sup> century analytic philosophy takes particular interest in logic as it deals with men's distinctive parts of speech, inference, conceptual

thought and rational inquiry. The interest in logic is about how to achieve clarity of linguistic meaning by adopting method of responsible inquiry for reaching truth. Generally, there is a vast disagreement among philosophers of the analytic tradition on the nature of analysis concerning language, Logic, mathematics as well as the relation between language and the world and the proper function of philosophy with respect to other disciplines. Despite all these disagreements the analytic tradition can be characterized as follows;

1. Analysis have the function of resolving all descriptive complex proposition into their elementary proposition and these ones into their ultimate units of analyzable names and their combination which represent and mean the ultimate samples of the world.
2. The task of analysis is to make every statement an adequate picture of the reality it describes. Hence, it is a form of linguistic transformation, the reduction of complex grammatical forms into atomic constituent and connections which show their correct logical form. Analysis is not directly about ontology, the nature of the world or about conceptual definitions. Rather as Russell does in his theory of “Definite Descriptions”, it is the resolution of grammatically misleading proposition into their correct logical expressions. Its ultimate goal is to clarify our use of language. It is also therapeutic or curative of the mind of muddled thought. For G.E. Moore, the central point of doing analysis is to clarify concept and not to discover any new fact about the world.
3. On the whole, analysis in its contemporary practice is real contextual or conceptual definition, it is reduction and translation of linguistic complexities into simple and ultimate units of discourse and it is also viewed as logical syntax. Analysis as logical syntax of the language of science is the view of language as a rigid calculus with its implicit doctrine that the only legitimate uses of language are to state facts and logical equivalences. Consider the following view of Ludwig W. on the analytic function of philosophy:

Philosophy is not one of the natural sciences (the word “philosophy” means something which stand above or below but not beside the natural sciences). The object of philosophy is the logical clarification of thoughts. Philosophy is not a theory but an activity. A philosophical work consist essentially of elucidation. The result of philosophy is not a number of philosophical propositions but to make proposition clear. Philosophy should make clear and delimit sharply the

thought which otherwise are as it were opaque and blurred. Wittgenstein (Lines 4111 and 4112 of the Tractatus).

Also according to him, “All philosophy is critic of language. A proposition exhibits the existence and nonexistence of atomic facts. The totality of true proposition is the total natural science”.