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Series Standing Order ISBN 978-0-230-55409-2 (hardcover)

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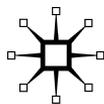
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palgrave
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Editorial matter and selection © Pierre Wagner 2012
Chapters © their individual authors 2012
Softcover reprint of the hardcover 1st edition 2012 978-0-230-28259-9

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First published 2012 by
PALGRAVE MACMILLAN

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Palgrave Macmillan in the US is a division of St Martin's Press LLC, 175 Fifth Avenue, New York, NY 10010.

Palgrave Macmillan is the global academic imprint of the above companies and has companies and representatives throughout the world.

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ISBN 978-1-349-32846-8 ISBN 978-0-230-37974-9 (eBook)

DOI 10.1057/9780230379749

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources. Logging, pulping and manufacturing processes are expected to conform to the environmental regulations of the country of origin.

A catalogue record for this book is available from the British Library.

A catalogue record for this book is available from the Library of Congress.

10 9 8 7 6 5 4 3 2 1
21 20 19 18 17 16 15 14 13 12

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Series Editor's Foreword

During the first half of the twentieth century analytic philosophy gradually established itself as the dominant tradition in the English-speaking world, and over the last few decades it has taken firm root in many other parts of the world. There has been increasing debate over just what 'analytic philosophy' means, as the movement has ramified into the complex tradition that we know today, but the influence of the concerns, ideas and methods of early analytic philosophy on contemporary thought is indisputable. All this has led to greater self-consciousness among analytic philosophers about the nature and origins of their tradition, and scholarly interest in its historical development and philosophical foundations has blossomed in recent years. The result is that history of analytic philosophy is now recognized as a major field of philosophy in its own right.

The main aim of the series in which the present book appears – the first series of its kind – is to create a venue for work on the history of analytic philosophy, consolidating the area as a major field of philosophy and promoting further research and debate. The 'history of analytic philosophy' is understood broadly, as covering the period from the last three decades of the nineteenth century to the start of the twenty-first century – beginning with the work of Frege, Russell, Moore and Wittgenstein, who are generally regarded as its main founders, and the influences upon them – and going right up to the most recent developments. In allowing the 'history' to extend to the present, the aim is to encourage engagement with contemporary debates in philosophy – for example, in showing how the concerns of early analytic philosophy relate to current concerns. In focusing on analytic philosophy, the aim is not to exclude comparisons with other – earlier or contemporary – traditions, or consideration of figures or themes that some might regard as marginal to the analytic tradition but which also throw light on analytic philosophy. Indeed, a further aim of the series is to deepen our understanding of the broader context in which analytic philosophy developed, by looking, for example, at the roots of analytic philosophy in neo-Kantianism or British idealism, or the connections between analytic philosophy and phenomenology, or discussing the work of philosophers who were important in the development of analytic philosophy but who are now often forgotten.

Rudolf Carnap (1891–1970) was the leading figure in logical empiricism, which was central to the development of analytic philosophy in the 1930s. Influenced by Frege, Russell and the early Wittgenstein, he played a major role in the work of the Vienna Circle, and in turn influenced Quine and many other analytic philosophers, especially in the United States, to which

Carnap moved in December 1935. At the core of Carnap's philosophical methodology was the idea of *explication*, understood as the process of replacing a familiar but vague concept by a new exact concept. The term 'explication' was not introduced into Carnap's writings until 1945, and the method only received a full discussion in 1950, in the first chapter of *Logical Foundations of Probability*. But the underlying idea was arguably present throughout Carnap's work. Indeed, he himself later described his earlier method of 'rational reconstruction' as essentially explication.

In 2007 André Carus published *Carnap and Twentieth-Century Thought: Explication as Enlightenment*, in which he argued that the ideal of explication lay at the heart of Carnap's philosophical thinking. Developing Carnap's idea of 'conceptual engineering', Carus sought to show that, far from being moribund, this idea is more relevant today than ever before as philosophers debate issues of scientific naturalism and philosophical methodology. The publication and reception of Carus' book was the occasion for a conference on 'Carnap's Ideal of Explication' organized by Pierre Wagner in Paris in May 2009. This brought together many of the leading Carnap scholars, including Carus himself, and most of the participants in this conference have contributed their papers to the present volume, which is supplemented by two further papers by Michael Friedman and Mark Wilson. The collection provides a rich and fruitful discussion, from a number of different perspectives, of the whole range of issues concerning Carnap's ideal of explication and its relevance to current debates.

Wagner is also the editor of *Carnap's Logical Syntax of Language*, which was the second volume published in this series on the history of analytic philosophy. So I am delighted to see the present collection appear in the series too, as its sequel. Taken together, the two volumes testify to the growing interest that there is in Carnap's philosophy, not just in order to understand the history of analytic philosophy in greater detail but also to encourage us to think more deeply about a host of fundamental issues that remain at the heart of analytic philosophy today.

Michael Beaney
January 2012

Contributors

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Jacques Bouveresse is Professor at the Collège de France and a member of the IHPST (Institut d'histoire et de philosophie des sciences et des techniques), France. His areas of research include Wittgenstein, philosophy of language, philosophy of logic, the Austrian philosophic tradition, and a general evaluation of contemporary philosophy.

A. W. Carus is the author of numerous papers on Carnap, of a series of papers with Steve Awodey about Carnap and Gödel, as well as of the book *Carnap in Twentieth-Century Thought: Explication as Enlightenment*. He is one of the editors of the *Collected Works of Rudolf Carnap*. He has collaborated with social and economic historians on various papers, some recently published, on the philosophy and method of social science.

Richard Creath is President's Professor of Life Sciences and of Philosophy and Director of the Program in the History and Philosophy of Science at Arizona State University. He is the author of numerous articles on Carnap and Quine and the editor of *Dear Carnap, Dear Van*, the co-editor (with Michael Friedman) of *The Cambridge Companion to Carnap*, as well as the general editor of the *Collected Works of Rudolf Carnap*.

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Michael Friedman is Frederick P. Rehmus Family Professor of Humanities and Professor of Philosophy at Stanford University, USA. His books include volumes on space-time physics, Kant, logical positivism, and what he calls the dynamics of reason. He is the co-editor of *Kant's Legacy in the Nineteenth Century*, *The Cambridge Companion to Carnap*, and the *Collected Works of Rudolf Carnap*.

Gottfried Gabriel is Professor of Philosophy at the University of Jena, Germany and is Professor Emeritus. He works in the areas of epistemology, logic, aesthetics and philosophy of language. He has edited Carnap's student notes on Frege's lectures on logic.

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Erich Reck is Professor of Philosophy at the University of California, Riverside. His main research areas are the history of analytic philosophy and the philosophy of logic, mathematics, and science. Among other works, he is co-editor (with S. Awodey) of *Frege's Lectures on Logic: Carnap's Students Notes, 1910–1914*, and editor of *The Historical Turn in Analytic Philosophy* (forthcoming).

Alan Richardson is Professor in the Department of Philosophy at the University of British Columbia. He is the author of many essays in the history of philosophy of science as well as of the monograph, *Carnap's Construction of the World*. He is also a co-editor of several anthologies on logical empiricism, including *Origins of Logical Empiricism*, *Logical Empiricism in North America*, and *The Cambridge Companion to Logical Empiricism*.

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Notes on References

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