Mainstream Western contemporary philosophy is "analytic philosophy". Analytic philosophy emerged from a series of remarkable innovations primarily in logic, the philosophy of language, and the philosophy of science. These innovations profoundly influenced all areas of philosophy. This course surveys the roots and legacies of these innovations by examining the main themes and methods dominating early analytic philosophy as well as the major figures engaged with them.

**PREREQUISITES**  PHIL201 + 3 units of philosophy, or permission.

**PLACE/TIME**  CLE A311, Mondays & Thursdays 10:00am-11:20am (Spring 2015)

**INSTRUCTOR**  Dr. Mike Raven ( mike@mikeraven.net | http://mikeraven.net/ )

**OFFICE HOURS**  CLE B323 Monday/Thursday 11:30-12:30, or by appointment.

**WEBSITE**  http://coursespaces.uvic.ca/course/view.php?id=2291

**TEXTS**  
- Austin  ° Sense and Sensibilia (Oxford)
- Ayer  ° Language, Truth, and Logic (Dover)
- Frege  ° The Frege Reader, ed. Beany (Wiley-Blackwell)
- Kripke  ° Naming and Necessity (Harvard)
- Russell  ° The Philosophy of Logical Atomism (Routledge)

*Before buying* note that these texts are on reserve at the library. Many are also available elsewhere (online; in anthologies, etc.).

**APPROACH**

"Philosophy is the strangest of subjects: it aims at rigour and yet is unable to establish any results; it attempts to deal with the most profound questions and yet constantly finds itself preoccupied with the trivialities of language; and it claims to be of great relevance to rational enquiry and the conduct of our life and yet is almost completely ignored. But perhaps what is strangest of all is the passion and intensity with which it is pursued by those who have fallen in its grip." (Kit Fine)

Philosophy is a skilled activity which strives for clarity, precision, and rigor in our understanding of the world.

This philosophical skill is best learned by practice. One can no more learn philosophy without practice than one can learn to play a musical instrument without practice. And one can no more learn philosophy merely by reading it than one can learn to dance merely by reading about dancing. Thus, while the course focuses on some central philosophical questions, the main emphasis is on how to do philosophy: to think with clarity, precision, and rigor.

But clear, precise, and rigorous thought is inseparable from the clear, precise, and rigorous communication of thought. Your practice in philosophy will consist in
reading the material, discussing the material in class, and communicating it in your written work. Assignments tend to be short, but the standards are high.

Philosophers might initially seem to use obscure technical terms disconnected from ordinary language, to fuss pedantically over insignificant details, and to get caught up in abstract disputes disconnected from everyday life. As a result, some students might initially find philosophy to be unfamiliar, difficult, and irrelevant. But this first impression is misleading. Technical terms are used to avoid unclarity and imprecision, details are fussed over to achieve the strictest rigor, and the abstract is focused on to guard against everyday biases.

Philosophy requires patience and discipline. But it can be rewarding, especially as one hones the skill of sharpening one's ideas and isolating the justifications for them—a skill which can be used in any academic discipline, and in ordinary life.

**EVALUATION**

The grade you earn depends solely on your performance in this class. Submitting all the work is required to pass. There is no extra credit. Grades are calculated on the University's standard scale: 
- A+ >90
- A 89-85
- A- 84-85
- B+ 79-75
- B 74-70
- B- 73-66
- C+ 69-65
- C 64-60
- D 59-50
- F <50

**ASSIGNMENTS**

- 4 problem sets (90%)  (Due: JAN26,FEB16,MAR16,APR9)
  (Typically short essay questions; but possibly longer essays too.)

**PARTICIPATION**

- Engaging with the course material in and out of class (10%)
  This includes (but is not limited to) discussion in class and with the instructor during office hours or over email.

**LATENESS**

If you do not expect to complete an assignment on time, submit what you have done on time. Except in extreme circumstances (instructor’s discretion), extensions require documentation of a legitimate reason before the due date and will not extend past when timely assignments are returned. Late work is penalized one letter grade per day late and does not receive comments.

**CONDUCT**

You agree to abide by a social contract of conduct by enrolling in this course:

**CLASS**

Attending and contributing to class helps train your philosophical skills. It is not just for your benefit, but also for your classmates. Please be respectful: be prepared to contribute, but do not interrupt, bully, ramble, distract, dominate, or insult your classmates. No unauthorized guests or audio/visual recordings of class.

**CONTACT**

You are encouraged to seek guidance in office hours, by email, or by appointment. Please be respectful: communicate professionally, allow ample time for replies, and do not expect replies to questions already answered by official sources (e.g. syllabus, website).

**INTEGRITY**

Plagiarism is not tolerated. Ignorance is no excuse. It is your responsibility to learn the university’s policies on academic integrity [http://web.uvic.ca/calendar2014/FACS/UnIn/UARe/PoAcI.html](http://web.uvic.ca/calendar2014/FACS/UnIn/UARe/PoAcI.html).

**SURVEY**

Towards the end of term, you may complete an anonymous Course Experience Survey (CES). The survey provides your instructor with
your feedback on this course, which can help improve it in future. When the survey becomes available, you should receive an email inviting you to complete it; but you can also access it directly at http://ces.uvic.ca (ensure your current email address is listed in MyPage: http://uvic.ca/mypage). Use your UVic netlink ID to access the survey. Your feedback is appreciated.

RESOURCES

ADVICE

The material is best learned by reflecting on the readings and class discussions, participating, and preparing for assignments in advance of the deadlines. Consult the instructor and these resources:

VOCAB http://www.jimpryor.net/teaching/vocab/
READING http://www.jimpryor.net/teaching/guidelines/reading.html
http://www.jimpryor.net/teaching/guidelines/writing.html
http://publish.uwo.ca/~amendel5/slides-sample-paper.htm

DISABILITIES

Consult with the Resource Center and instructor at the beginning of the term for resources and accommodations.

SCHEDULE

This schedule is tentative; consult CourseSpaces for the official schedule.

Underlined (linked) readings are available freely online; click them to follow the link.

| LOGICISM | • FREGE, Begriffsschrift, Preface
| JAN 5,8,12,15,19 | • FREGE, Foundations of Arithmetic, Introduction §§1-4,7-10,23-25,55-69,70-83
| | • FREGE, “On Sinn and Bedeutung”
| | • FREGE & RUSSELL, “Letters”
| ATOMISM | • MOORE, “The Refutation of Idealism”
| JAN 22,26,29,FEB 2,5 | • RUSSELL, The Philosophy of Logical Atomism
| | • WITTGENSTEIN, Tractatus Logico-Philosophicus §§1-3.5,4-5,02,5,473-5.476,6.1-7
| POSITIVISM | • AYER, Language, Truth, and Logic, Chapters 1,4
| FEB 16,19,23,26,MAR 2,5 | • HEMPEL & OPPENHEIM, “Studies in the Logic of Explanation”, pp.135-146
| | • GOODMAN, “The New Riddle of Induction”
| | • CARNAP, “Empiricism, Semantics, and Ontology”
| | • QUINE, “Truth By Convention”
| | • QUINE, “Two Dogmas of Empiricism”

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History of Analytic Philosophy
(Phil 316) – Syllabus 3/4 vers.9/Dec/14
ORDINARY LANGUAGE
(MAR 9, 12, 16, 19, 23)
• WITTGENSTEIN, *Philosophical Investigations* §§1-133, 143-155, 179-202, 243-315
• AUSTIN, *Sense and Sensibilia*, chapters III-V
• RYLE, “Descartes’s Myth”
• GRICE, “Logic and Conversation”

BEYOND
(MAR 26, 30, APR 2)
• KRIEPE, *Naming and Necessity*