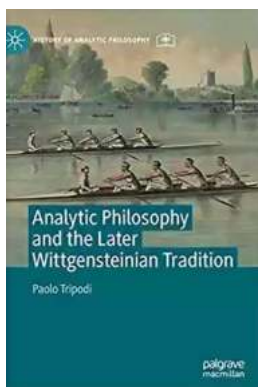


# Analytic Philosophy And The Later Wittgensteinian Tradition: A Historical Perspective on Analytic

In the vast landscape of philosophical traditions, analytic philosophy holds a prominent place. Rooted in rigorous logical analysis and a commitment to clarity, analytic philosophy has evolved over the course of history, with various thinkers shaping its development. Among these influential figures, Ludwig Wittgenstein stands out as a pivotal figure within the later Wittgensteinian tradition.

Before delving into the later Wittgensteinian tradition, it is essential to understand the origins and evolution of analytic philosophy. The early 20th century marked the emergence of analytic philosophy as a distinct movement, primarily associated with the works of Gottlob Frege, Bertrand Russell, and G.E. Moore.

Frege's groundbreaking work on logic and foundations of mathematics laid the groundwork for analytic philosophy. Russell's logical atomism and Moore's emphasis on analysis of ordinary language further shaped the movement. These early analytic philosophers sought to provide logical and linguistic analysis as the primary means of philosophical inquiry.



## Analytic Philosophy and the Later Wittgensteinian Tradition (History of Analytic Philosophy)

by Paolo Tripodi (1st ed. 2020 Edition, Kindle Edition)

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Enhanced typesetting : Enabled

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However, it was in the mid-20th century that a shift occurred within the analytic tradition, when Ludwig Wittgenstein's works redefined the course of analytic philosophy. Wittgenstein's magnum opus, "Philosophical Investigations," introduced a different approach to language, meaning, and philosophical problems, departing from the language-centric analysis prevalent in early analytic thought.

Wittgenstein's later philosophy, often referred to as the "later Wittgensteinian tradition," rejected the idea of a single analysis that could solve all philosophical problems. Instead, he focused on language games, forms of life, and the use of language in various contexts. Wittgenstein's philosophy emphasized the practical and social aspects of language, shifting the focus from propositional analysis towards language as a tool for social interaction.

Within the later Wittgensteinian tradition, several prominent philosophers further developed and expanded upon Wittgenstein's ideas. One such figure is Gilbert Ryle, whose work on mind and behavior challenged the Cartesian dualism prevalent in philosophy of mind. Ryle argued that the mind is not a separate entity but rather an aspect of our everyday actions and behaviors, closely tied to our bodily movements.

Another significant figure within this tradition is Peter Strawson, who contributed to the fields of metaphysics, epistemology, and the philosophy of language. Strawson emphasized the role of ordinary language and its impact on conceptual

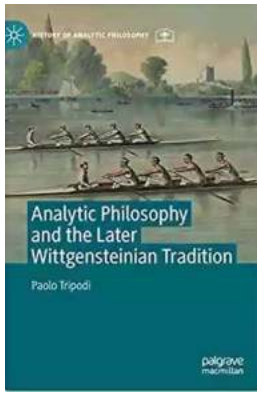
analysis, reinvigorating the importance of linguistic analysis within the later Wittgensteinian tradition.

Continuing the legacy of Wittgenstein, philosophers like Saul Kripke, John Searle, and Hilary Putnam further expanded the scope of linguistic analysis and contributed to various areas of philosophy, including the philosophy of mind, language, and metaphysics. Their contributions solidified the later Wittgensteinian tradition as a rich and influential branch of analytic philosophy.

It is important to note that the later Wittgensteinian tradition is not without its critics. Some philosophers argue that Wittgenstein's emphasis on language games and practical use of language limits the scope of philosophical inquiry. However, the tradition's proponents assert the importance of understanding language in its natural social context, promoting a more nuanced approach to philosophy.

The historical evolution of analytic philosophy and its later Wittgensteinian tradition demonstrates the versatility and adaptability of philosophical thought. The shifting focus from language analysis to language use and social contexts has enriched philosophical discourse, providing insights into the complexities of human language and its relation to our understanding of the world.

, analytic philosophy has undergone significant transformations throughout its history. The later Wittgensteinian tradition, inspired by Ludwig Wittgenstein's groundbreaking work, offers a distinct perspective on language, meaning, and philosophical problems. Through language games, contextual analysis, and emphasis on social aspects of language, this branch of analytic philosophy has contributed to a more nuanced understanding of human thought and communication.



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This book aims to explain the decline of the later Wittgensteinian tradition in analytic philosophy during the second half of the twentieth century. Throughout the 1950s, Oxford was the center of analytic philosophy and Wittgenstein – the later Wittgenstein – the most influential contemporary thinker within that philosophical tradition. Wittgenstein's methods and ideas were widely accepted, with everything seeming to point to the Wittgensteinian paradigm having a similar impact on the philosophical scenes of all English speaking countries. However, this was not to be the case. By the 1980s, albeit still important, Wittgenstein was considered as a somewhat marginal thinker. What occurred within the history of analytic philosophy to produce such a decline?

This book expertly traces the early reception of Wittgenstein in the United States, the shift in the humanities to a tradition rooted in the natural sciences, and the economic crisis of the mid-1970s, to reveal the factors that contributed to the eventual hostility towards the later Wittgensteinian tradition.



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