Overview
The course is an introduction to the most important works of analytic philosophy in the last half of the twentieth century. It aims to develop, through a sequence of intensive historical case studies, a coherent picture of where the tradition has been, what has been accomplished, what remains to be done, and where we are heading in philosophy.

Required Work
Two 1500 word analyses of selected philosophical texts (end of weeks 4, 12)
One mid-term quiz (end of week 8)
One end-of-term quiz (end of week 15)
One 2000 - 3000 word term paper (in lieu of final exam)

Grading
The term paper constitutes 40% of the final grade, the quizzes and analyses 20% each – with your lowest quiz or analysis excluded in computing the final grad for the course. Analyses submitted on time that receive low grades may, after consultation, be rewritten once (within 1 week of their return), for a maximum grade of B+. Deadlines will be enforced by marking down late papers 1/3 of a grade point (e.g. from B+ to B, B to B-, or B- to C+) for each 24 hour-period of lateness (including weekends and holidays).

Texts
Ludwig Wittgenstein, *Philosophical Investigations*
Gilbert Ryle, *Dilemmas*
Gilbert Ryle, *The Concept of Mind*
R. M. Hare, *The Language of Morals*
Paul Grice, *Studies in the Way of Words*
J. L. Austin, *Sense and Sensibilia*
W. V. O. Quine, *Word and Object*
Donald Davidson, *Inquiries into Truth and Interpretation*
Saul Kripke, *Naming and Necessity*
Scott Soames, *Philosophical Analysis in the Twentieth Century*, Volume 2
Scott Soames, *Philosophical Essays* Volumes 1 and 2.

Office Hours
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Course Outline
The course covers the period starting with Ludwig Wittgenstein's *Philosophical Investigations* and continuing through Saul Kripke's *Naming and Necessity*. Topics will include the philosophy of the later Wittgenstein, the ordinary language school of Gilbert Ryle, John L. Austin, Peter Strawson, Richard M. Hare, and Norman Malcolm, the criticism of this school by Peter Geach, John Searle, and Paul Grice, the arguments for distinguishing meaning from use, Quine's naturalism and skepticism about meaning, Donald Davidson's theory of truth and meaning, and Kripke's reconceptualization of fundamental semantic and philosophical categories.
The period begins with two leading ideas growing out of the *Philosophical Investigations*. The first is that philosophical problems are due to the misuse of language. The job of the philosopher is to dissolve these problems by exposing the linguistic confusions that fooled us into thinking there were genuine problems to be solved to begin with. The second idea was that meaning itself -- the key to progress in philosophy -- is not to be studied from an abstract scientific or theoretical perspective. Rather, philosophers are to attend to subtle aspects of language use, and to show how misuse of certain words leads to philosophical confusion. So we have at the outset a remarkable combination of views: all philosophy depends on a proper understanding of meaning, but there is no systematic theory of meaning, or method of studying it, other than by assembling observations about the use of philosophically significant words in ordinary situations.

As one might expect, this combination of views proved to be unstable. There are too many factors in addition to meaning that influence when and how particular words are used in order for us to draw philosophically useful conclusions from piecemeal observations about use. What is needed is a systematic theory of what meaning is, and how it interacts with these other factors governing the use of language. This insight gradually emerged during the fifties and sixties as ordinary-language philosophers wrestled with their dilemma. Two important milestones on the way were the development of the theory of speech acts by John L. Austin, and the work on conversational implicature by Paul Grice, both of which will be discussed.

The end result was that at a certain point philosophers who were convinced that philosophical problems were linguistic in nature came to recognize that they needed a systematic theory of meaning. However, it was unclear what such a theory should look like. At the time, skepticism on the matter was fueled by W.V. Quine’s highly influential arguments in *Word and Object*, and *Ontological Relativity*, which reject our ordinary notions of meaning and reference as scientifically hopeless, while proposing radically deflated substitutes. But his was not the only voice. In the sixties philosophers working in a tradition growing out of the development of formal logic came up with a philosophical conception of meaning that many found irresistible. The conception was formulated by Donald Davidson, who conceived of a theory of meaning as a systematic theory of the truth conditions of sentences. To many, this seemed like just what the doctor ordered to fulfill the linguistic conception of philosophy -- no matter that the conception of meaning employed was a descendant of one that Wittgenstein and the ordinary language philosophers who followed him had previously rejected as irrelevant.

But the story was not over. Shortly after the development of Davidson's theory of meaning, Saul Kripke exploded the idea that all problems of philosophy are simply problems of meaning, or linguistic analysis. So we have a historical development with a certain irony. We start with the conviction that all problems of philosophy are linguistic confusions to be resolved by a clear understanding of meaning. Eventually it is realized that in order to pursue this idea we need a theoretical understanding of meaning. This leads to the widespread acceptance of a certain kind of logically and scientifically inspired theory of meaning, which -- despite its shortcomings -- is an advance. Finally, in the wake of this achievement, a powerful and persuasive new position is developed which shows that no matter how valuable it is to have a informative theory of meaning, it is a mistake to suppose that our most basic philosophical problems can be resolved by appealing to it.

That is the road we will travel. Along the way, we will investigate how leading philosophers applied their different analytic methods to age-old philosophical problems about the mind and body, skepticism, knowledge, perception, truth, goodness, meaning, necessity, and apriority.
Schedule

Weeks 1-2 The Later Wittgenstein


Recommended for possible further study:
(i) Paul Horwich, “Soames’s Interpretation of the *Philosophical Investigations*,” 2006 Pacific Division Meetings of the APA, Author Meets Critics Symposium, xerox available from instructor; Soames, “Reply to Critics of *Philosophical Analysis in the Twentieth Century* (section replying to Horwich), 2006, Pacific Division Meetings of the APA, available on web site.

Week 3 Pseudo Problems

Gilbert Ryle, *Dilemmas* -- Essays 1, 2, 5, 7; Soames, chapter 3 of *Philosophical Analysis* Vol. 2.

Recommended for possible further study:

Week 4 The Mind

Gilbert Ryle: *The Concept of Mind* -- Chapters 1, 2, 4; Soames, chapter 4 of *Philosophical Analysis* Vol. 2.

Recommended for possible further study:

Weeks 5-6 Truth and Goodness

P.F. Strawson: "Truth"; *Analysis*, 9, 1949 (available on jstor); Soames chapter 5 of *Philosophical Analysis*.


Weeks 7-8 Skepticism and Knowledge

Paradoxes” in *Studies in the Way of Words*; Soames, chapter 7 of *Philosophical Analysis*, Volume 2


Recommended for possible further study:


**Week 9**

The Distinction between Use and Meaning: The Need for Systematic Theory

Paul Grice, "Prolegomena", "Logic and Conversation", and "Further Notes on Logic and Conversation" in *Studies in the Way of Words*; Soames, chapter 9 of *Philosophical Analysis* Vol. 2

**Weeks 10-11**

The Assault on Meaning and Reference


Recommended for possible further study:


**Weeks 12-13**

How to Study Meaning and Truth


Davidson, "Radical Interpretation" (1973), "The Very Idea of a Conceptual Scheme" (1974); in *Inquiries into Truth and Interpretation*; Soames, chapter 13 of *Philosophical Analysis* Vol. 2.

Recommended for possible further study:


**Weeks 14-15**

Language, the Intelligibility of Metaphysics, Mind-Body Identity, the Necessary Aposteriori, and the Contingent Aproiori


Recommended for possible further study:

(i) Soames, “Actually,” reprinted in *Philosophical Essays Volume 2*, and available on web site.
(ii) Soames “What are Natural Kinds?” in *Philosophical Essays Volume 2* and available on web site.
(iii) Soames, “Kripke on Epistemic and Metaphysical Possibility,” in *Analytic Philosophy in America*, and available on web site.
(iv) “Analytic Philosophy in America,” in *Analytic Philosophy in America*, and available on web site.
(v) Kripke, “A Puzzle about Belief,” in *Philosophical Troubles*
(vi) Chapter 4 of Soames, *Rethinking Language, Mind, and Meaning*, available on web site.