

## *Dear readers!*

We are glad to present the first issue of our journal. First of all we would like to say a few words about what is the Analytic Philosophy and also about the aims and tasks of the journal.

The Analytic Philosophy (AP) is one of the most influential trends of the modern Western philosophy which has at the centre of its attention the analysis of language understood as a key to the philosophical investigation of reasoning and knowledge. The term ‘AP’ was suggested by the Vienna Circle member Gustav Bergmann during his emigration period (University of Iowa, 1945). According to Michael Dummett, the general principles of philosophizing for analytical philosophers (the logical positivists, Wittgenstein in all phases of his career, Oxford ‘ordinary language’ philosophy, post-Carnapian philosophy in the United States, etc.) are the following:

- (i) a philosophical account of thought can be attained through a philosophical account of language;
- (ii) a comprehensive account can only be so attained<sup>1</sup>.

On the other hand, Maxim Lebedev, the leading national expert in AP and our journal’s scientific adviser, proposes to distinguish two senses of the use of the concept ‘AP’. In the narrow sense, AP is understood as the dominating trend in the modern philosophy, first of all the English-speaking one. In the wide sense AP can be characterized as a certain style of philosophical reasoning that is hugely concerned with the methodological aspect of its programme. Maxim Lebedev proposes the following definition of the AP: it is ‘philosophy that consequently removes metaphors and arbitrary analogies from the argumentation’<sup>2</sup>. This approach is also proved by the very fact that within the limits of the analytic tradition we meet philosophers who go back from account of thought to the account of language – as, for instance, Gareth Evans. Nevertheless, these philosophers also represent the AP since they rely on analytic philosophers (in Evans’ case on Russell, Moore and Wittgenstein) and practice a particular ‘analytic’ style which involves strictness, exactness, validity, clear premises, application of methods of the mathematical logic, etc. Another ex-

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<sup>1</sup> Dummett M. *Origins of Analytical Philosophy*. – Cambridge, Mass.: Harvard University Press, 1996, p.4.

<sup>2</sup> M. V. Lebedev and A. Z. Chernyak (eds.). *Analytical Philosophy. A Studying Guide*. – Moscow: RUDN, 2006 (in Russian), p.12.

planation and an introduction to the AP is presented by Alexander Gryaznov<sup>3</sup>. It has also to be noticed that the AP's object region is not bounded by the language philosophy (more widely – by the theory of knowledge); analytic philosophers also discuss and do research in the following areas: philosophy of science, ethics (George Edward Moore, Thomas Nagel), aesthetics (Nelson Goodman, Arthur Danto), philosophy of art (James Young, John Hyman), philosophy of psychology (Ludwig Wittgenstein, Gilbert Ryle), philosophy of mind (Daniel Dennett, John Searle), philosophy of history (Carl Hempel, Ernest Nagel), philosophy of law and political philosophy (John Rawls, Robert Nozick) etc. Besides, the AP should not be identified with logic (they just partly cross each other) and with positivism/post-positivism (as it was the case in the Soviet period of development of native philosophy).

The **aim** of our journal is the realization of the possibility of research into the history of the analytic philosophy as well as into its main problems.

**Journal's tasks:**

- 1) To acquaint Russian specialists and all interested in the Western philosophy with the analytic tradition, which presupposes publication of translations, reviews, critical and historical essays.
- 2) To give to Russian and foreign authors an opportunity to publish papers discussing current and classical problems of AP.

The **aim** and the **tasks** presuppose:

- a) A critical estimation and selection among materials submitted for consideration by the editorial board.
- b) An organization of special issues on research on questions adjacent to the range of the AP's area of coverage.
- c) Taking into consideration by the editorial board the other researchers' willingness to collaborate in view of the adequacy of materials submitted by them to the journal's conception.
- d) Getting into contact and collaboration with Russian and foreign specialists in the areas covered by the AP and also with Russian and foreign special and general philosophical journals.

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<sup>3</sup> See, Gryaznov A. F. Analytic Philosophy and its Place in the Twentieth-Century Culture // Gryaznov A. F. Analytic Philosophy – Moscow: Visshaya Shkola, 2006 (in Russian); Gryaznov A. F. Analytical Philosophy in the End of Twentieth Century // Ibid. (in Russian).

- e) To support a definite policy of the traditional tracks of the AP along with an open possibility for collaboration with other philosophical trends.

And now we are glad to present you the contents of the first issue.

It is opened by Igor Gasparov's article 'Parfit, nihilism and identity of the person' (The Voronezh State University). The article represents an example of *the analytic metaphysics* that became possible after the attack on 'the dogmas of empiricism' undertaken in the 50s and 60s of the 20<sup>th</sup> century. While considering the 4D-ontology and placing high emphasis on Derek Parfit's arguments, Igor Gasparov formulates his own criterion of the identity of the person that combines a number of advantages of different theories of the identity of the person in time.

The author of the next article that is entitled 'The concept "sign" in the context of cognition, communication and aesthetical experience' is Alexander Nesterov (S. P. Korolev Samara State Aerospace University). He tries to carry on a dialogue between hermeneutico-phenomenological philosophical tradition and the analytic philosophy. Alexander Nesterov puts questions about what is a sign, what it is to be to express the beautiful and if it is a part of communication's or cognition's mechanism. The article presents an interesting approach to the interaction of two different traditions.

The next article is 'What are propositions' written by Lev Lamberov (A. M. Gorky Ural State University), one of the editors of our journal. In the article he tried to continue the discussion about how we should translate the term '*proposition*'. So he proposes a well-grounded analysis of Frege's semantic theory and compares it with Russell's conceptions supposing that such a comparison may shed light on this discussion. Besides, to clarify the concept of proposition the author places high emphasis on the "propositions' problems" which embraces questions that arise whilst discussing this concept.

Miriam Franchella (University of Milan) is the author of the article entitled "Some Reflection on Alain Badiou's Approach to Platonism in Mathematics"; she is a specialist in logic and philosophy of mathematics. She performs a detailed analysis of Badiou's point of view on mathematics and its connection with philosophy and the main schools of philosophy of mathematics. Her article (as well as Alexander Nesterov's one) represents, at least, an evaluation of the possibility of a dialogue – if not an attempt of it – as an evaluation of the opposite philosophical camp from the point of view of the analytic position.

The article "A New Approach to the Incommensurability of Scientific Paradigms in T. Kuhn's Theory" by Andrew Zavaliy (The Long Island University, New York) is dedicated basically to the attack on the interpretation of the

concept of incommensurability as a semantic concept (*'intranslatibility'*) as well a comparative one (*'incomparability'*). Andrew Zavalij tries to show that according to Kuhn theories cannot be compared but what we imply by the notion of "comparison" is "the comparison of the theories with what things really are".

Then the section of translations is opened by the article 'What are these Familiar Words Doing Here?' of A. W. Moore (St. Hugh's College, Oxford) translated by one of our editors Alexander Sobantsev (A. M. Gorky Ural State University). The article is dedicated to the consideration of linguistic moves that are the actions we make in ordinary language. The author performs an analysis of questions of truthfulness of analytical and synthetical sentences in connection with the problem of its definition. He draws a conclusion about the fundamental approach to the analysis of linguistic difficulties by an inquiry into the actions we make with words and sentences. The translation is made by kind permission of the author.

Another translation submitted for your consideration is a translation of E. Gettier's article "Is Justified True Belief Knowledge?" made by Lev Lamberov. This famous piece of articlework was published in 1963 and straight-away became a turning point for epistemology in the context of analytic philosophy. In this article the "standard" definition of the knowledge was subjected to a ruthless criticism. While the article has already been published in Russian<sup>4</sup>, we nevertheless publish its new translation in order to correct some mistakes and inaccuracies of the earlier translation made by T. N. Zelikina. The current translation is also made by kind permission of the author.

The first issue of our journal ends up by the comments of our Editor-in-Chief Dmitriy Ankin (A. M. Gorky Ural State University) and Lev Lamberov on E. Gettier's article. Dmitriy Ankin and Lev Lamberov in their own ways aim at the analysis of Gettier's arguments and propose their own vision of the problems on which the arguments indicate.

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<sup>4</sup> Gryznov A. F. (ed.). Analytical Philosophy: its Formation and its Evolution. – Moscow: Dom Intellectualnoi Knigi, Progress-tradicziya, 1998 (in Russian).