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研究課題名(和文) Quine, Conceptual Pragmatism and the Analytic-Synthetic Distinction

研究課題名(英文) Quine, Conceptual Pragmatism and the Analytic-Synthetic Distinction

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研究成果の概要(和文)：クワインの「プラグマティズム」への言及は、ジェームズとデューイのアメリカのプラグマティズムとの関連の可能性を示唆しています。この研究プロジェクトは、クワインの哲学に対するプラグマティズムの影響は、より正確に彼の教師である C.I. に遡ると主張しています。ルイスと彼の概念的なプラグマティズム。この見解は、クワインの哲学的発展におけるいくつかの重要なエピソードにルイスの影響がどのように見られるかを示すことによってさらに擁護されます。これは、分析的と総合的な区別に対するクワインの世紀半ばの批判、そして後に自然化した認識論の概念の認識論的背景の忘れられていた要素を浮き彫りにします。

研究成果の学術的意義や社会的意義

This project provides the first detailed account of Lewis's influence on Quine's developing views in epistemology and his famous critique of the analytic-synthetic distinction. It further shows that Lewis's later epistemology is a key source of Quine's naturalized epistemology.

研究成果の概要(英文)：Quine's occasional references to his 'pragmatism' suggest a possible link to the American Pragmatism of Peirce, James and Dewey. This research project argues that the influence of pragmatism on Quine's philosophy is more accurately traced to his teacher C.I. Lewis and his conceptual pragmatism. Quine's epistemological views share many affinities with Lewis's conceptual pragmatism, where knowledge is conceived as a conceptual framework pragmatically revised in light of what future experience reveals. This view is further defended by showing how Lewis's influence can be seen in several key episodes in Quine's philosophical development. This not only highlights a forgotten element of the epistemological backdrop to Quine's mid-century criticism of the analytic-synthetic distinction, but provides the central epistemological framework for understanding the form of Quine's later naturalized conception of epistemology.

研究分野：History of American Pragmatism

キーワード：Quine Lewis Naturalized Epistemology Pragmatism Analyticity A Priori

## 1. 研究開始当初の背景

My scholarly study of W.V. Quine's philosophical development has focused on the specific question of his professed 'pragmatism' resulting in an extended examination of the possible sources of his pragmatist commitment. This led to important discoveries in Quine's unpublished manuscripts, housed in Houghton Library at Harvard University. There I was able to examine Quine's early graduate work where there are clear indications of the influence of Lewis's classic *Mind and the World Order*. These early stages of my project were supported by two American institutions, Brooklyn College, CUNY and Harvard University, through the following fellowships and awards: 1. City University of New York, PSC-CUNY 44 Traditional A Research Award, 2013-14; 2. Tow Faculty Travel Fellowship, Brooklyn College, City University of New York, 2012; and 3. Rodney G. Dennis Fellowship in the Study of Manuscripts, Houghton Library, Harvard University, 2011-12. This archival research helped to further my understanding of the connections between Quine's early views and Lewis's conceptual pragmatism, especially in showing how the central ideas of his *Mind and the World Order* were passed on to later thinkers. It also helped to clarify Lewis's central importance in the history of pragmatism. As a result of the discoveries made in this archival research I was better able to formulate this new understanding using some of this material in my "Quine and Conceptual Pragmatism," *Transactions of the C.S. Peirce Society* 48 (2012): 335-355 and "On Quine's Debt to Pragmatism: C.I. Lewis and the Pragmatic A Priori," In *Quine and his Place in History*, Edited by Frederique Janssen-Lauret and Gary Kemp, 2016, 76-99, Basingstoke: Palgrave Macmillan. After moving to Japan to work at Soka University, work on this project continued as I began planning a more detailed manuscript based on my earlier discoveries. This led to the now completed research project, funding from the Japanese Society for the Promotion of Science (JSPS), and the successful completion of this manuscript.

## 2. 研究の目的

By claiming that his rejection of the analytic-synthetic distinction results in a more thorough pragmatism, Quine seemed to suggest the influence of the American pragmatist philosophical tradition. Many commentators have further claimed that rather than Peirce, James or Dewey, it is C.I. Lewis who is responsible for the pragmatist elements in Quine's epistemology. My proposed research project titled *Quine, Conceptual Pragmatism, and the Analytic-Synthetic Distinction* examines this connection in detail, arguing that it is significant for understanding Quine's midcentury critique of analyticity and for the development of his views in epistemology. More specifically, I provide a fuller account of this influence by demonstrating the central ways in which Quine's early epistemological thought, his eventual critique of analyticity, and later naturalized conception of epistemology are influenced by the theory of knowledge Lewis defended in his *Mind and the World Order* (MWO) and later modified in his *An Analysis of Knowledge and Valuation* (AKV).

This influence is, perhaps, most clearly seen with Lewis's introduction of his pragmatic conception of the a priori and its connection to analyticity. However, it further includes Lewis's emphasis on the empirical given as the basis of knowledge, and most significantly, his basic commitment to the epistemological significance of the analytic-synthetic distinction. I trace Quine's interaction with these features of Lewis's conceptual pragmatism beginning with his time in graduate school when he studied with Lewis, and ending with the emergence of his later conception of naturalized epistemology. Further discussion is included concerning Quine's increasing critical stance on analyticity in the 1930s and 1940s, and his struggles with the epistemic priority assigned to the sensory given leading up to and in the years after his midcentury critique of analyticity. While Quine's epistemological views share many affinities with Lewis's conceptual pragmatism, his later 'naturalized' epistemology results in a fundamental rejection of both the epistemological significance of the analytic-synthetic distinction and the sensory given as an independent basis for knowledge. The historical account of Quine's development defended in this project considers the complex ways in which Quine's interaction with Lewis's epistemology,

both early and late, results in both important and fundamental differences with his naturalized conception of epistemology.

The influence of MWO on Quine is significant in the way it frames the leading problems that he faced in developing his own approach to epistemology. My main narrative is then structured around two main challenges for Quine's views on knowledge, both which have roots in MWO, the pragmatic a priori and the empirical given. While Quine will adopt an increasingly critical attitude to both of these features of MWO, they remain central for his understanding of the issues that are relevant for the development of his theory of knowledge. Further emphasis is placed on a key methodological point from MWO that will become the signature hallmark of Quine's naturalism. Lewis claims that when it comes to method in philosophy, no Archimedean point is available (MWO, 23). Quine's famous depiction of the philosopher as working from within looks like an acceptance of Lewis's basic methodological point, perhaps finding further confirmation for this view from his reading of MWO. However, Lewis combines this methodological standpoint with the pursuit of epistemology independently of psychology, and a further commitment to the epistemic primacy assigned to the sensory given within a broadly phenomenalist perspective. Quine's later rejection of phenomenism in favor of his naturalized epistemology can then be seen as a response to Lewis's attempt to combine this set of commitments. A more philosophically and scientifically consistent rendering of Lewis's 'no Archimedean point' methodology requires a rejection of the phenomenalist view that recognizes epistemology as separate from science.

Quine's critical engagement with central ideas from MWO then results in his scientific, naturalist conception of epistemology. I further conclude contrary to some commentators, that this view has more in common with Lewis's empiricist epistemology of AKV, than with MWO (Misak 2013; Murphey 2005). There are several reasons that support this conclusion. Quine's use of sensory stimulation serves as naturalized version of Lewis's empirical given, but retains the epistemic priority assigned to our immediate sensory contact with the world. Furthermore, his emphasis on observation sentences as conditioned to neural input, is a close analogue of Lewis's expressive statements, which convey the content of given experience. In further discussing the logical connections between theoretical sentences and observation, Quine notes how the combination of past scientific theory with a hypothesis implies what he calls 'observation categoricals' (1992). These bridge logical links between theory and observation and capture our generalized expectations about the future. This use of observation categoricals has obvious affinities with Lewis's non-terminating statements, which imply generalized predictions in the form of what are called 'terminating statements'. With this naturalized transformation of Lewis's epistemology Quine has rejected both an appeal to the empirical given, and a strict analytic-synthetic distinction. However, much of the structure of the account of knowledge seen in AKV, as well as its key components, are still present but reformulated according to Quine's naturalist viewpoint. Carnap had given up on this sort of empiricist epistemological project in the 1930s, I therefore suggest that Lewis's account in AKV provides an empiricist view that better fits the aims and structure of Quine's naturalized epistemology, once it is stripped of its appeal to intensions, analyticity and empirical givenness.

### 3 . 研究の方法

I think of philosophy and its history as a centrally located within the humanities. My methods are then historical, interpretive and reflective. The account defended in this research project, culminating in my recent book, makes use of historical archival material in order to defend novel interpretations of Quine's developing epistemological views and its relation to Lewis's conceptual pragmatism. The resulting historical account aims to be philosophically relevant in the way it proposes a new understanding of the source of Quine's critical engagement with the analytic-synthetic distinction and his further turn to naturalized epistemology.

### 4 . 研究成果

The research has been successfully completed and the proposed manuscript has been recently published. Here is the full citation: Quine, Conceptual Pragmatism and the Analytic-Synthetic Distinction. American Philosophy Series, 2022, 156 pp. Lanham,

Maryland: Lexington Books. Imprint of Rowman and Littlefield. It has been well-received by the community of scholars working at the intersection of the history of analytic philosophy and history of American pragmatism. A book symposium will be published later this year in the *Asian Journal of Philosophy*. It will include a precis of the book, additional comments by three critics and my replies.

## 5. 主な発表論文等

〔雑誌論文〕 計11件（うち査読付論文 5件 / うち国際共著 8件 / うちオープンアクセス 3件）

1. 著者名 Robert Sinclair	4. 巻 N/A
2. 論文標題 Science and Democracy	5. 発行年 2022年
3. 雑誌名 Philosophy World Democracy, <a href="http://www.philosophy-world-democracy.org/articles-1/science-and-democracy">www.philosophy-world-democracy.org/articles-1/science-and-democracy</a>	6. 最初と最後の頁 Online
掲載論文のDOI（デジタルオブジェクト識別子） なし	査読の有無 有
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1. 著者名 Robert Sinclair	4. 巻 12
2. 論文標題 Book Review of Quentin Kammer, Jean-Philippe Narboux, and Henri Wagner (editors), C.I. Lewis, <i>The A Priori and the Given</i> , Routledge, 2021.	5. 発行年 2022年
3. 雑誌名 HOPOS	6. 最初と最後の頁 TBD
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1. 著者名 Robert Sinclair	4. 巻 18
2. 論文標題 Team Sports and Epistemic Trust	5. 発行年 2020年
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1. 著者名 Robert Sinclair	4. 巻 N/A
2. 論文標題 Pragmatism	5. 発行年 2022年
3. 雑誌名 The SAGE Encyclopedia of Theory in Science, Technology, Engineering, and Mathematics	6. 最初と最後の頁 TBD
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1. 著者名 Robert Sinclair	4. 巻 28
2. 論文標題 Book Review: Sander Verhaegh, Working from Within: The Nature and Development of Quine's Naturalism, Oxford University Press, 2018.	5. 発行年 2020年
3. 雑誌名 British Journal for the History of Philosophy.	6. 最初と最後の頁 426-428
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1. 著者名 Robert Sinclair	4. 巻 27
2. 論文標題 Science, Sense, and Sensibilia: Quine and Austin on Perception	5. 発行年 2018年
3. 雑誌名 AI-Mukhatabat	6. 最初と最後の頁 T B D
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1. 著者名 Robert Sinclair	4. 巻 NA
2. 論文標題 Reification	5. 発行年 2018年
3. 雑誌名 Bad Arguments: One Hundred of the Most Important Fallacies in Western Philosophy, Edited by Robert Arp, Michael Bruce and Steve Barbone	6. 最初と最後の頁 378 - 81
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1. 著者名 Robert Sinclair	4. 巻 NA
2. 論文標題 Introduction: Quine's Immanuel Kant Lectures	5. 発行年 2019年
3. 雑誌名 Science and Sensibilia by W. V. Quine, The 1980 Immanuel Kant Lectures, Edited by Robert Sinclair	6. 最初と最後の頁 1 - 15
掲載論文のDOI (デジタルオブジェクト識別子) なし	査読の有無 無
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1. 著者名 Robert Sinclair	4. 巻 9
2. 論文標題 Book Review: Peter Olen and Carl Sachs (Editors), Pragmatism in Transition: Contemporary Perspectives on C.I. Lewis, Palgrave Macmillan, 2017.	5. 発行年 2019年
3. 雑誌名 HOPOS	6. 最初と最後の頁 201 - 205
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1. 著者名 Robert Sinclair	4. 巻 TBD
2. 論文標題 Quine's Structural Holism and the Constitutive A Priori	5. 発行年 2019年
3. 雑誌名 Quine: Structure and Ontology	6. 最初と最後の頁 TBD
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1. 著者名 Robert Sinclair	4. 巻 9
2. 論文標題 North American Idealism and the Search for a Practical Philosophy	5. 発行年 2018年
3. 雑誌名 Journal of Inter-American Philosophy	6. 最初と最後の頁 TBD
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[学会発表] 計5件 (うち招待講演 1件 / うち国際学会 4件)

1. 発表者名 Robert Sinclair
2. 発表標題 Quine, Lewis and Phenomenalism
3. 学会等名 The Tenth Annual Conference of Society for the Study of the History of Analytical Philosophy (SSHAP), School of Philosophy and Sociology, Shanxi University, China. (Online) (国際学会)
4. 発表年 2022年

1. 発表者名 Robert Sinclair
2. 発表標題 Kukai ' s Pragmatism
3. 学会等名 International Society of East Asian Philosophy (ISEAP) Conference, Meiji Institute of Philosophies, Meiji University. (Online) ( 国際学会 )
4. 発表年 2021年

1. 発表者名 Robert Sinclair (Conference Canceled due to Pandemic)
2. 発表標題 An Analysis of Knowledge and Valuation and Quine ' s Two Dogmas of Empiricism
3. 学会等名 The Thirteenth Biennial Congress of HOPOS, Nanyang Technological University, Singapore ( 国際学会 )
4. 発表年 2020年

1. 発表者名 Robert Sinclair
2. 発表標題 Introducing Quine ' s Kant Lectures
3. 学会等名 Central American Philosophical Association Meetings ( 国際学会 )
4. 発表年 2017年 ~ 2018年

1. 発表者名 Robert Sinclair
2. 発表標題 Quine ' s Critical Turn? Truth by Convention and Conceptual Pragmatism
3. 学会等名 Tokyo Forum for Analytic Philosophy ( 招待講演 )
4. 発表年 2017年 ~ 2018年

〔図書〕 計2件

1. 著者名 Robert Sinclair	4. 発行年 2022年
2. 出版社 Lexington Books; American Philosophy Series	5. 総ページ数 156
3. 書名 Quine, Conceptual Pragmatism and the Analytic-Synthetic Distinction.	

1. 著者名 Robert Sinclair (editor)	4. 発行年 2019年
2. 出版社 Palgrave Macmillian	5. 総ページ数 210
3. 書名 Science and Sensibilia by W. V. Quine, The 1980 Immanuel Kant Lectures	

〔産業財産権〕

〔その他〕

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6. 研究組織

氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
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7. 科研費を使用して開催した国際研究集会

〔国際研究集会〕 計0件

8. 本研究に関連して実施した国際共同研究の実施状況

共同研究相手国	相手方研究機関
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