

Preface

While ‘History of Analytical Philosophy’ as a label for a distinctive philosophical specialty is recent enough to still count among its active researchers those who first established the field, it has thrived in the last 10 years. Over the course of that time, two academic associations, the History of Early Analytical Philosophy Society (HEAPS) and the Society for the Study of the History of Analytical Philosophy (SSHAP), were created. If only the latter seems to have organized meetings and recruited members in recent years, they were nonetheless both instrumental in providing the research community with its first dedicated venues for expert scholarship. Something similar holds for the peer-reviewed *Journal for the History of Analytical Philosophy* (www.jhaponline.org), founded in 2011, and publishing under a Creative Commons license—online and at no cost—on a variety of topics that have enriched the common conception of the kinds of questions that pertain to the field. More importantly, historians of analytical philosophy today are raising questions concerning the value of the canon associated with the putative ‘analytic tradition.’ They are extending the reach of their investigations beyond its customary associations with the birth of modern logic, the foundations of mathematics and the philosophy

of language. Part of the reason for this is that analytical philosophy itself has evolved tremendously and so has analytical philosophers' self-conception. Historians in the field, to the extent that they are attuned to contemporary research, seek to reflect these new, broader concerns. In turn, their work comes to inform the research and teaching of their peers, providing a valuable historical perspective.

What motivated us to undertake this volume was originally the thought that the distinctiveness and significance of works by at least some of the many junior scholars would suit what used to be known as Palgrave's 'New Waves' series rather fittingly. This volume for Palgrave's 'Innovations' series is the outcome of this project. All contributions to this volume are original: they were commissioned expressly to reflect the diversity and recent development in the field: revisiting standard narratives and canonical figures, doing justice to philosophers who have been unfairly neglected, writing new chapters on the recent developments, and establishing meaningful connections with other philosophical 'traditions' such as pragmatism and phenomenology in a way that reflects the sort of ecumenism that is characteristic of genuine philosophical acumen.

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