

CRITIQUE OF LOGICAL POSITIVISM

Paul Gerard Horrigan, Ph.D., 2009.

Logical Positivism

Nineteenth century positivism attempted to dismiss metaphysics as illusory and detrimental to the advancement of the positive sciences (e.g., Comte's three stages), while twentieth century neo-positivism or logical positivism, with its *principle of verification* (which maintains that, aside from the tautological statements of logic and mathematics, meaningful propositions must be verifiable, either directly or indirectly, by sense experience), dismisses metaphysical propositions as meaningless or nonsensical. Logical positivism castigates metaphysics as "nonsense because its sentences 'fail to conform to the conditions under which alone a sentence can be literally significant,'" namely, sensible verification. Its statements belonged to the category neither of the true nor of the false, but of the meaningless. Linguistic analysis distinguished it sharply from science, regarding it either as a diseased intellectual condition to be cured by the therapy of the linguistic analyst, or as a group of problems that inevitably arise from the use of natural language and that are to be solved by linguistic elucidation."¹ The logical positivists dismissed metaphysics as "an emotional outpouring that should use poetry as its medium, but instead used didactic language in an effort to represent itself as objective truth."²

The neo-positivism³ of the Circle of Vienna,⁴ basing itself on the principle of verification, had declared metaphysics, religion, and normative ethics to be nonsensical or meaningless, reducing most of their propositions to the level of inationalist sentiment or emotive expressions. Metaphysical propositions like "God exists," as well as most of the propositions of religion and normative ethics would, according to logical positivism, be deprived of content inasmuch as every content must be derived from sense experience, and so, for the neo-positivist, affirmations like "God exists" and "the human soul is immortal" are nonsensical. The central thesis of neo-positivism is that the fundamental propositions of metaphysics, ethics, religion, and aesthetics are simply meaningless, for they fail the test of empirical verifiability.

Neo-positivism or logical positivism is an attempt to establish the validity of what man knows by an analysis of what he says. After all, man's knowledge of reality is expressed in propositions, so that a linguistic analysis should reveal whether a given proposition is meaningful

¹ A. J. AYER, *Language, Truth, and Logic*, London, 1946, p. 35.

² J. OWENS, *An Elementary Christian Metaphysics*, Center for Thomistic Studies, Houston, 1985, p. 10.

³ *Ibid.*

⁴ G. MORRA, *Il problema morale nel neopositivismo*, Lucania, Manduria, 1963.

⁵ The Circle of Vienna (*Wiener Kreis*), initiated in 1895 as a chair of the philosophy of the inductive sciences in the University of Vienna which went to Ernst Mach, who taught a series of courses there until 1901. In 1922 the chair went to Moritz Schlick (1882-1936), who, together with a number of like-minded philosopher-physicists, published in 1929 *The Scientific Philosophy of the World: The Circle of Vienna* (*Wissenschaftliche Weltanschauung der Wiener Kreis*), which became the group's manifesto. Aside from Schlick, members of the group included Rudolf Carnap (the most celebrated theorist), Kurt Gödel, Otto Neurath, Hans Reichenbach, Richard von Mises, Gustav Hempel, Carl Menger, Hans Hahn, Friedrich Herbert Weissmann, and Victor Kraft.

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Raffaela Di Napoli



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