

Aspects of Western Philosophy
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Module - 30
Lecture - 30
Wittgenstein
Conception of Language-games and Forms of Life
Meaning and use

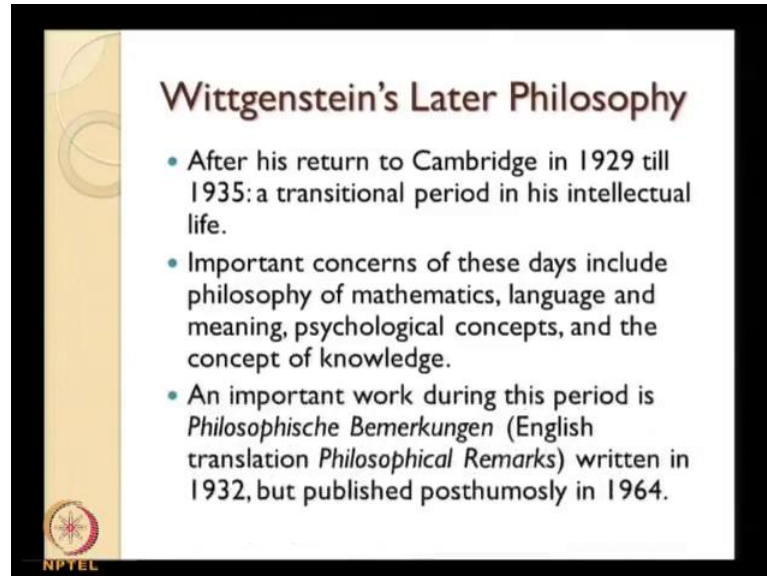
Welcome to this lecture series on Aspects of Western Philosophy, module 30. This lecture is particularly on Wittgenstein's later philosophy, in the previous lecture we have seen primarily the philosophical position Wittgenstein advocated in his early life, where we have examined *Tractatus logico-philosophicus*, the only one book which he has published during his lifetime. We have also seen that after publishing this book, Wittgenstein left philosophy containing that he has solved all the problems of philosophy and there is no point work towards anything in philosophy. So, he left and he worked as a school teacher, but he later on came back to philosophy. This is that second period or the sort of you know after his return to philosophy and to Cambridge, nearly 16 years and during this period he developed he has written extensively on various topics, but unfortunately where none of these things were published during his lifetime.

But even his notes given to his students were published after his death in the name of blue book and brown book and philosophical investigations probably is the most important work during the later period constrain, but he has written on various other topics in other very notable work is culture and value where he speaks about culture very original in inside support culture. Then again his views about religion, the religious language comes are quite interesting and were widely read and discussed, by philosophers and also his views about aesthetics.

But this lecture will rather focus on only on 2 things, the conception of language games and the I mean the basically these 2 things notion of meaning where Wittgenstein conveys meaning as use it is often stated that Wittgenstein has advocated a kind of theory of meaning during his later period which is called the use theory meaning, which is actually not very correct. Because he was not attempting to propagate any theory purpose and code on meaning rather he was trying to tell us how this concept of meaning

needs to be understood and how mistaken were understanding is about this concept, when we from the background of his earlier work *Tractatus logico philosophicus*.

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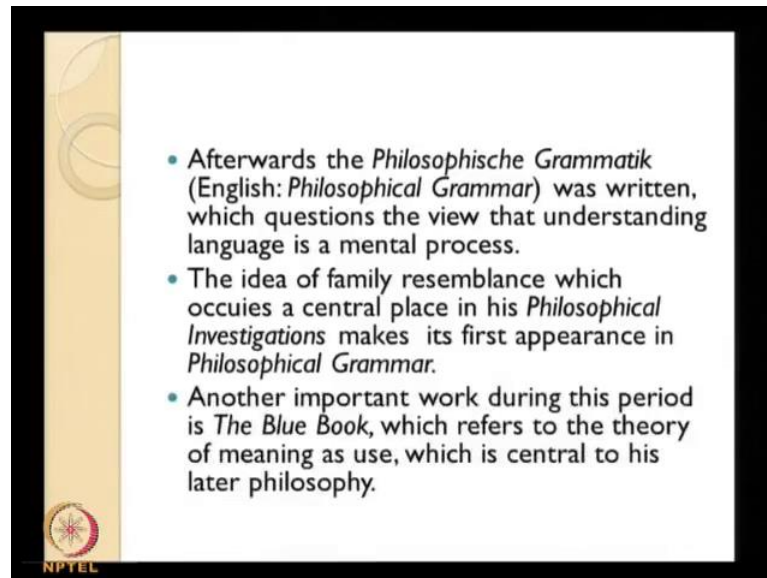
The slide features a title 'Wittgenstein's Later Philosophy' in a dark red font. Below the title are three bullet points in black text. The slide has a decorative left margin with a yellow background and a circular graphic. An NPTEL logo is visible in the bottom left corner.

Wittgenstein's Later Philosophy

- After his return to Cambridge in 1929 till 1935: a transitional period in his intellectual life.
- Important concerns of these days include philosophy of mathematics, language and meaning, psychological concepts, and the concept of knowledge.
- An important work during this period is *Philosophische Bemerkungen* (English translation *Philosophical Remarks*) written in 1932, but published posthumously in 1964.

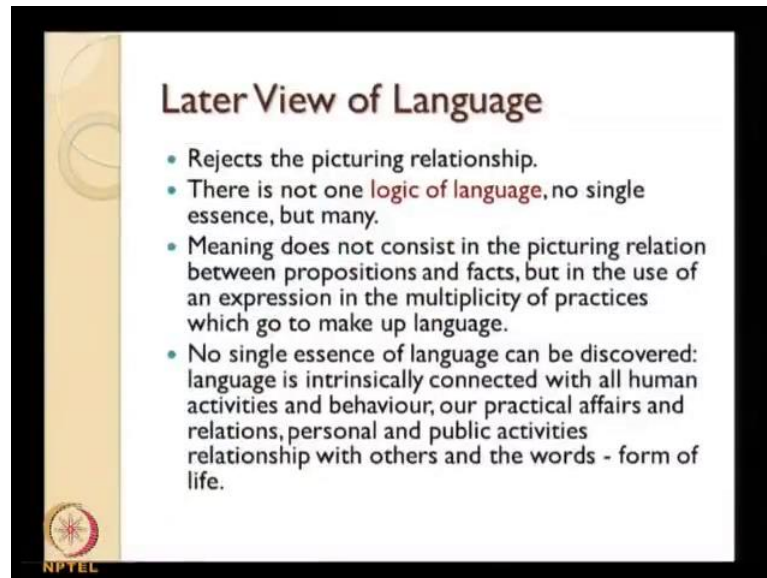
We just see in a couple of slides some what happened during this period. After his return to Cambridge in 1929, this is called mini called transitional period of in his intellectual life. Because he was not completely withdrawn from his attracted period some of those ideas still continues to have its influence on thought during this period as well. And important concerns of these days include philosophy of mathematics, language and meaning, psychological concepts, and the concepts of knowledge. Even in philosophical investigation we find that Wittgenstein is involved in the analysis of psychological concepts. Then again, an important work in this transitional period is philosophical remarks written in 1932, but published posthumously in 1964.

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And afterwards this work which questions the view that understanding language is a mental process. The idea of family resemblance which occupies a central place in his philosophical investigation makes its first appearance in this book *Philosophical Grammar*. Which actually has been very elaborately discussed in I mean rather not in a typical philosophical manner, because he writes in a very unique manner, here again he discusses this concept analyses this notion, he introduces the concept of family resemblances in philosophical investigation as well. Particularly, in the context of the vary problem which analysis the problem of the craving for the tendency for generalizations, which is the root of many philosophical confusions. Then another important work during this period is *The Blue Book*, which refers to the theory of meaning as use, which central to his later philosophy. This *Blue Book* as I already mentioned was handed down to students and it was basically circulated as a course material for a students, but later on it was published as *Blue Book*.

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The slide is titled "Later View of Language" and contains four bullet points. The text is as follows:

- Rejects the picturing relationship.
- There is not one **logic of language**, no single essence, but many.
- Meaning does not consist in the picturing relation between propositions and facts, but in the use of an expression in the multiplicity of practices which go to make up language.
- No single essence of language can be discovered: language is intrinsically connected with all human activities and behaviour, our practical affairs and relations, personal and public activities relationship with others and the words - form of life.

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And now let us see some of the important features of his later view, where he conveys language in a very interesting manner which also in a sense very significantly different from his earlier perception.

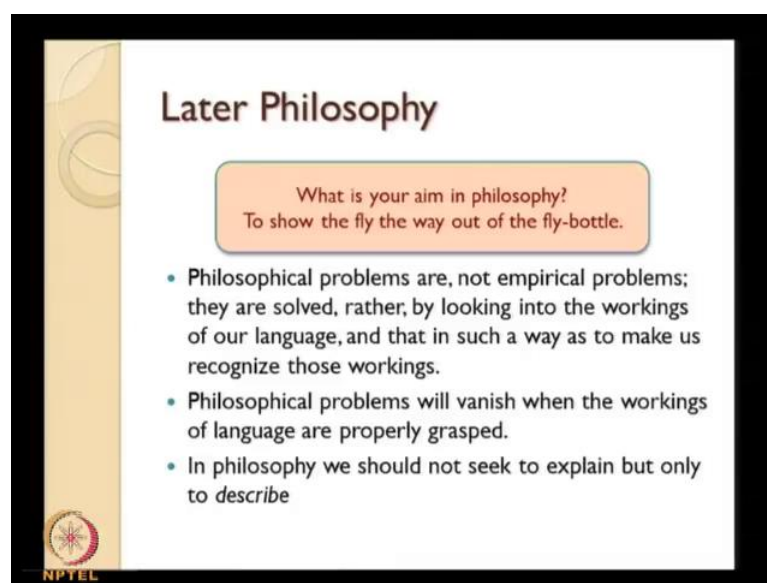
He rejects the picture theory of language, which was propagated by the tractates and was challenging was opposing the very concept of picture in relationship which was very central to his understanding of language in the tractates. And there is not 1 logic of language, see Tractatus was preoccupied with this problem what is that the essence of language and Wittgenstein proposed that essence of language consist in its logic.

The logical structure of language something which you can try to discover in his early work. There is one logical structure; there is single structure which all language all linguistics expression should be sharing according to tractates. But here in this work he adopts a very different position he says that there is no single essence, but language has got several functions. It can be use for several activity do things to do many things not just one thing. In this context the theory of meaning also under goes drastic changes rather than the picture theory of meaning, which we have seen in previous lecture, when you comes here he proposes a kind of meaning kind of understanding of the notion of meaning, where is links this notion with concept of use. So, meaning does not consist in the picture in relation between propositions and facts, but in the use of an expression in the multiplicity of practices which go to make up language.

There are several things we do with language for example, I may ask you to come, come. So, it is a kind of order or I may request you to please come as again a kind of expression which I make, or I would say that go, stand up, bring that book, all these kinds of expressions I make in language and I do many other things right when I write poem for example, that is again at things which I do with language or when I painted then again I am using language. So, we use language in different ways in different contexts and situations in our life and Wittgenstein now trying to point towards these multiplicities of users language finds in diversity of life conducts in our day to day life.

No single essence of language can be discovered: so that is categorical to his later position there is no single concept there is no single essence language is intrinsically connected with all human activities and behavior, our practical affairs and relations, personal and public activities relationship with others and the words - and this is what is being this aspect of language, this aspect of his necessary interconnectedness with our life. Day to day practices; believe systems, conventions, customs and many other things which we do in our day to day life. This is what Wittgenstein called forms of life; there is a form of life. Every language or every language game later on he introduces the term language game, every language game says presupposes form of life. A form of life is a context in which people come together and there this activity of life going on it is a dynamic context where language is being used, I will explain it in this lecture itself.

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The slide features a title 'Later Philosophy' in a dark font. Below the title is a light-colored rounded rectangle containing a quote: 'What is your aim in philosophy? To show the fly the way out of the fly-bottle.' Underneath the quote is a bulleted list of three points. The first point states that philosophical problems are not empirical and are solved by understanding language. The second point says these problems vanish when language is properly grasped. The third point advises that in philosophy, one should describe rather than explain. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

Later Philosophy

What is your aim in philosophy?
To show the fly the way out of the fly-bottle.

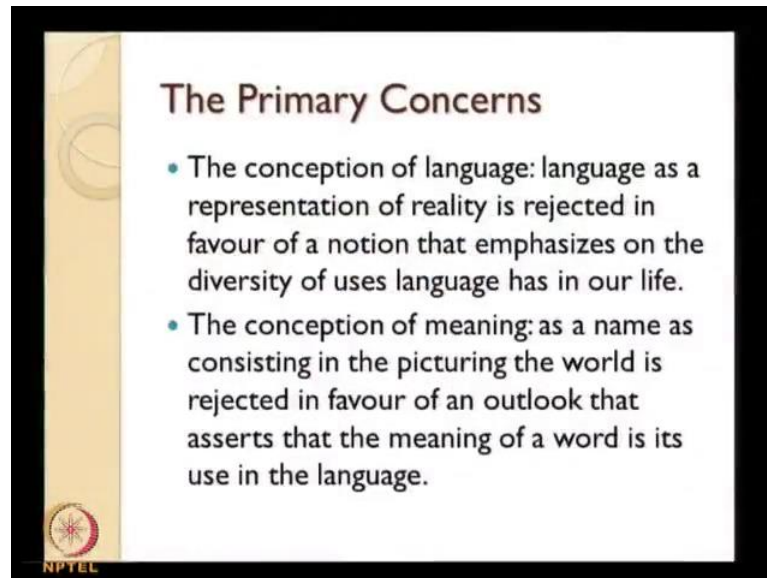
- Philosophical problems are, not empirical problems; they are solved, rather, by looking into the workings of our language, and that in such a way as to make us recognize those workings.
- Philosophical problems will vanish when the workings of language are properly grasped.
- In philosophy we should not seek to explain but only to *describe*

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The Later philosophy Wittgenstein himself raises certain questions and he says I cote, what is your aim in philosophy, to show the fly the way out of the fly-bottle. So, with this one sentence Wittgenstein and also announces intention in his later period, this is the purpose as a philosopher he aims at showing the fly the way out of the fly bottle. There is some problem you can imagine the fly inside a bottle, how anxious it would be, how uncomfortable it would be. There are certain a similar kind of state of discomfort we all experience, due to certain perplexity is metaphysical confusions we have and Wittgenstein ultimately tells us that all these confusions and perplexities are due to linguistic confusions. That not using your language in the way it should be used or it is used by in ordinary life day to day life situations. So, when you deviate face problems and you have encounter issues.

As a philosopher he is trying to point out that, there is a problem there is deviating from the normal use of language and hence you are in trouble. So, as a philosopher Wittgenstein says that am trying to fly out of the fly bottle. Philosophical problems are not empirical problems; according to the Wittgenstein they are solved, rather, by looking into the workings of our language, and that in such a way as to make us recognize those workings. It is not that in empirical problems you find a definite solution to the problems, you addressed the problem and find a solution to a problem by following the logic of the problem we can say, but here a Philosophical problems are not empirical problem. They are resolved in different way just by looking at what into the workings of our ordinary language. And Philosophical problem will vanish when the workings of language are properly grasped.

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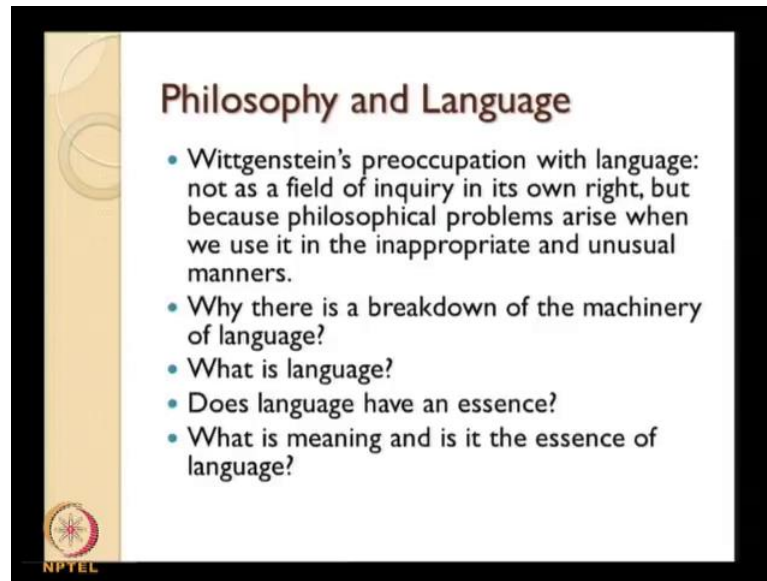
The Primary Concerns

- The conception of language: language as a representation of reality is rejected in favour of a notion that emphasizes on the diversity of uses language has in our life.
- The conception of meaning: as a name as consisting in the picturing the world is rejected in favour of an outlook that asserts that the meaning of a word is its use in the language.

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1 has to arrive at proper at understanding of how language works in ordinary day to day situations. In philosophy we should not seek to explain, but only to describe and these are the primary concerns of the later period with regard to the conception of language: language as a representation of reality which is a tractates conception is rejected in favor of a notion that emphasizes on the diversity of uses language has in our life. Diversity of a multiplicity of context in which language is being used so, this is emphasized and with regard to the conception of meaning again, is a central issue in tractates: as a name as consisting in the picturing the world is rejected in favor of an outlook that asserts that the meaning of a word is its use in the language.

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Philosophy and Language

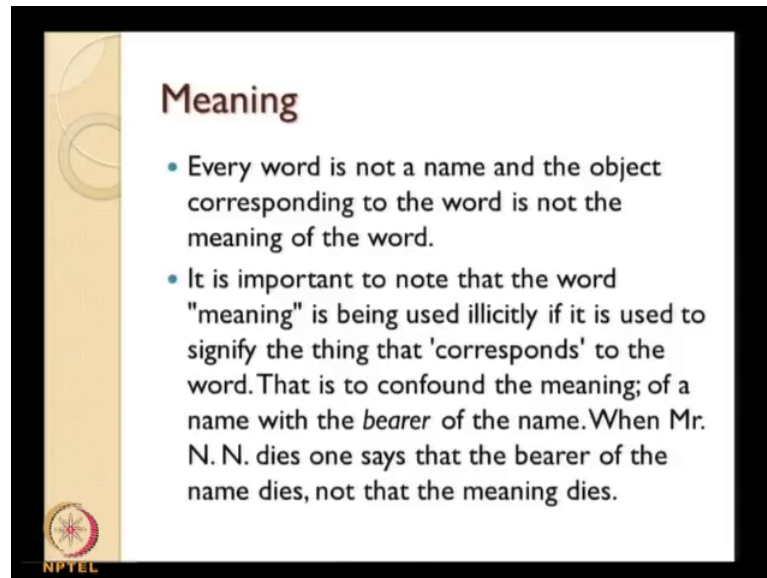
- Wittgenstein's preoccupation with language: not as a field of inquiry in its own right, but because philosophical problems arise when we use it in the inappropriate and unusual manners.
- Why there is a breakdown of the machinery of language?
- What is language?
- Does language have an essence?
- What is meaning and is it the essence of language?

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Something like a used theory I mean though it is a little difficult to call it a theory, but still the emphasizes is on you used in this multiplicity of context. And Wittgenstein's preoccupation with language: was not as a field of enquiry in its own right, but because philosophical problems arise when we use it in the inappropriate and unusual manners. So, this is what they pointed out. All philosophical problems are understood as confusions a created as a result of using language in an unusual manner. So, Wittgenstein as a philosopher wants and says that it is a job of philosopher to show to expose, that these are the problems these you deviate from here, from the usual way in which you should have use language, but you are not doing it that is why this confusions occur. Why there is a breakdown of the machinery of language?

That is, a primary concerned for a philosopher. He examines why language breaks down or the Wittgenstein language are vehicle of our understanding the world. It seems to be function in smoothly, and why the question and the answer needs to be found out by analysis, but analysis is not the logical analysis which tractates carried out, but it is just looking at, just trying to understand how language needs to be actually used. And what is the problem in this particular use where you encounter a problem, where apparently language is not being used in the same way that is a problem here. And here in this context, there certain important questions are; what is language? Does language have an essence? What is meaning and is it the essence of language? This is a way in which tractates even understood language and meaning.

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Meaning

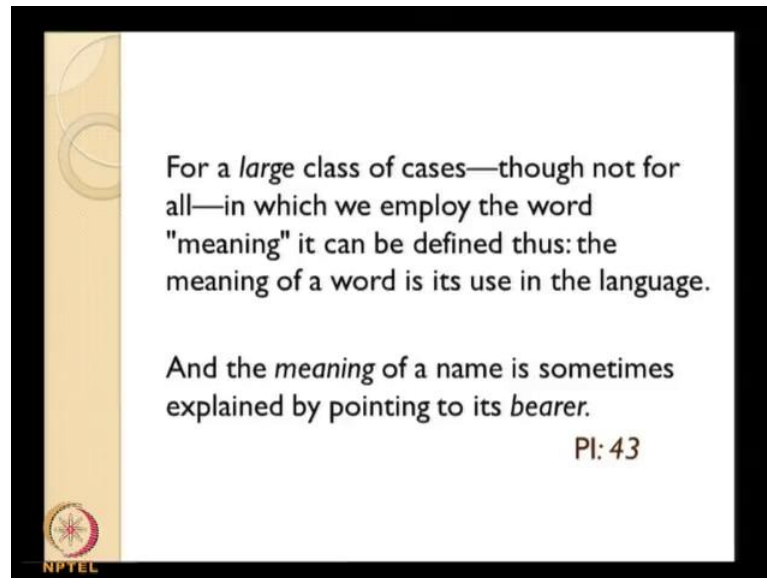
- Every word is not a name and the object corresponding to the word is not the meaning of the word.
- It is important to note that the word "meaning" is being used illicitly if it is used to signify the thing that 'corresponds' to the word. That is to confound the meaning; of a name with the *bearer* of the name. When Mr. N. N. dies one says that the bearer of the name dies, not that the meaning dies.

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It is very interesting to see the problem of meaning, how Wittgenstein addresses this problem in his later philosophy. I have already point out that, Wittgenstein emphasize is on use in the multiplicity of context. He says that, every word is not a name which is a Tractarian view. Actually in tractates there is a one to one isomorphic relationship between the structure of language and the structure of the world. Where every word in language, corresponds to an object in the world, since it corresponds to an object the word in language is treated as a name.

In one sense we can say that in the logical sense every word is a name, according to tractates. The later period rejects this conception it says that, every word is a not a name and the object corresponding to the word is not the meaning of the word. And again this is a code, it is important to note that the word “meaning” is being used illicitly if it is used to signify the thing that ‘corresponds’ to the word. That is to confound the meaning; of a name with the bearer of the name. When Mister N. N dies one says that the bearer of the name dies, not that the meaning dies. So, with very simple elucidation, very interesting Wittgenstein exposes the difficulties in conceiving the word meaning relationship. The word and object relationship as a relationship which consisting meaning and its expression relationship.


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For a *large* class of cases—though not for all—in which we employ the word "meaning" it can be defined thus: the meaning of a word is its use in the language.

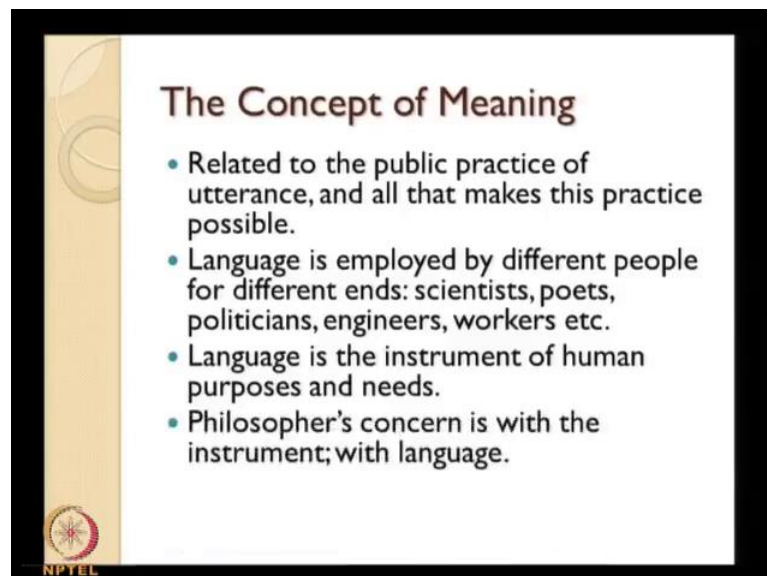
And the *meaning* of a name is sometimes explained by pointing to its *bearer*.

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Here says that when then bearer of the name when Mister N. N dies one says that the bearer of the name dies not the meaning dies. So, here again this is a code from philosophical investigations 43, for a large class of cases-though not for all-in which we employ the word “meaning” it can be defined thus: the meaning of a word is its use in the language. And the meaning of name is sometimes explained by pointing to its bearer. Sometimes it happens but it is not always soon.

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The Concept of Meaning

- Related to the public practice of utterance, and all that makes this practice possible.
- Language is employed by different people for different ends: scientists, poets, politicians, engineers, workers etc.
- Language is the instrument of human purposes and needs.
- Philosopher’s concern is with the instrument; with language.



And it is interesting to see what the concept of meaning would look like in this context. Because, it is related to the public practice of utterance, and all that makes this practice possible. There are 2 things here; the public practice of utterance which means language used and every language used according to Wittgenstein, pre supposes a public practice. There is no private language, which would see very briefly later. So, there is no concept of private language every linguistic expression is necessarily public, and all that makes this practice possible. Because it is a pre supposes a context in public life, in social life, when an expression becomes legitimate only if it successfully, fulfills certain purposes in which it is being used in a particular context. Only then we can call it as a meaningful expression.

That is a case context is extremely important to understand the meaning of the expression. This context actually is the context of day to day life and day to day life is itself is a very diverse phenomenal. There are several things we do in life say for example, when I go out to watch a movie then after that a go to book shop and get some books, then after that I go to participate in political hesitation, then after that I go back to my office place and work. All these are the things which I do, probably in a one 2 three hours I may take just 2 three hours do all these things, which I do in my life and in all such context, each context is unique film, watching film, going to the book shop, participating in an agitation, going and working in office.

All these are different context and I would be doing different things in different quantum's the same expressions would be used in these different contexts to mean different things. And how do we know the meaning of these expressions? Only if you know in what context it is being used. One best example I can site is the, Wittgenstein himself actually does it a difference between 2 context in life. For example, suppose if I had a disease, I go to the hospital and take some medicines and am cured of this disease and where I was talking with the friend the friend ask me, how are you now? I would tell him that ok, God saved my life. Then after 5 minutes again I would tell him that doctor save my life. So, I have made 2 expressions, God saved my life or Doctor saved my life.

My friend could actually argue with me, just 5 minutes back you said God saved you life and now you saying doctor save your life. So, who actually saved your life? Tell us is there a contradiction between saying that God saved my life and Doctor saved my life. Wittgenstein would say that there is no contradiction. Actually they are 2 different

games, when I said God saved my life I am playing the language game of religion. Where everywhere who participates in that language game understands what I mean. I do not really mean that you know God as a person who comes and gives me medicines and cure.

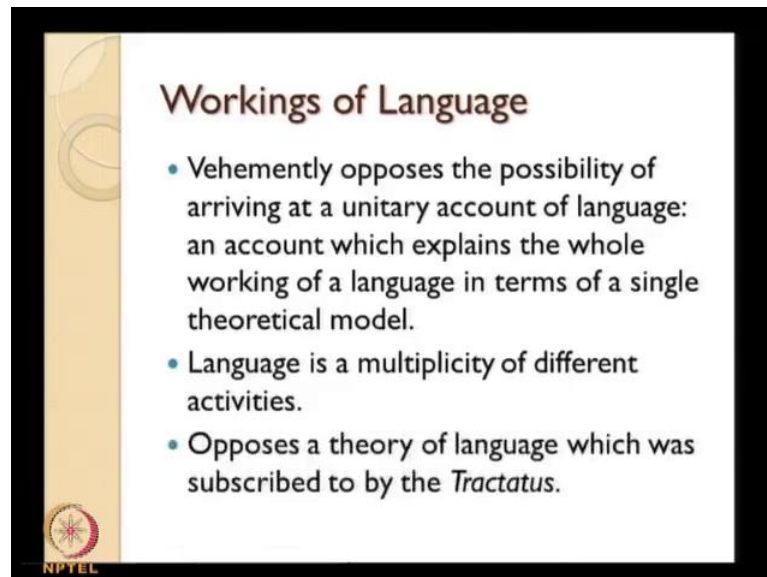
Everyone understands it, who are sensible, in who have reasonable sense to understand what goes on in our day to day life understand this expression what I mean by that. And when I said Doctor saved my life again the doctor would have made the proper diagnoses and prescribe me the proper kind of medicine. So, in that sense also the expression, Doctor saved my life is quit valid and meaningful. So, both these expressions are meaningful.

Wittgenstein says that, only thing is they belong to 2 different language games and one has to understand that they actually belongs 2 different language games. Otherwise, you might get confused and this understanding that they belong to 2 different language games is have, almost a commonsensical understanding like, all of us know that there is no apparently there is no contradiction between these, but Tractarian view if you remember, would insist that the first expression God saved my life is nonsensical and probably the other expression, doctor saved my life is probably meaningful expression. Because I understand this doctor x for example, doctor x there is a person called doctor x and he saved the patient's life, by diagnosing the disease properly and prescribing the proper medicines.

It is a quit sensible expression why the other expression is meaningless according to the early position, but now Wittgenstein says that, these 2 expressions are expressions that happen in 2 different contexts and these contexts are important in deciding what they mean, they actually do mean different things. Languages employed by the different people for different ends: like scientists, poets, politicians, engineers, workers etcetera. They all use in different ways, and language is the instrument of human purposes and needs it is actually an instrument by means of which we do so, many we do many things in this life. We gain certain things we have certain projects, through language we try to sort of materialize them. And philosopher's concern is with the instrument; itself with language itself, what happens why there are certain confusions.

Philosophers, they are cautious about the fact that, language needs to be understood in its actual life context. So, wherever there is confusion the philosopher should insist that just look in what sense, in that particular context language is being used. Once you look at it there want to be any confusion.

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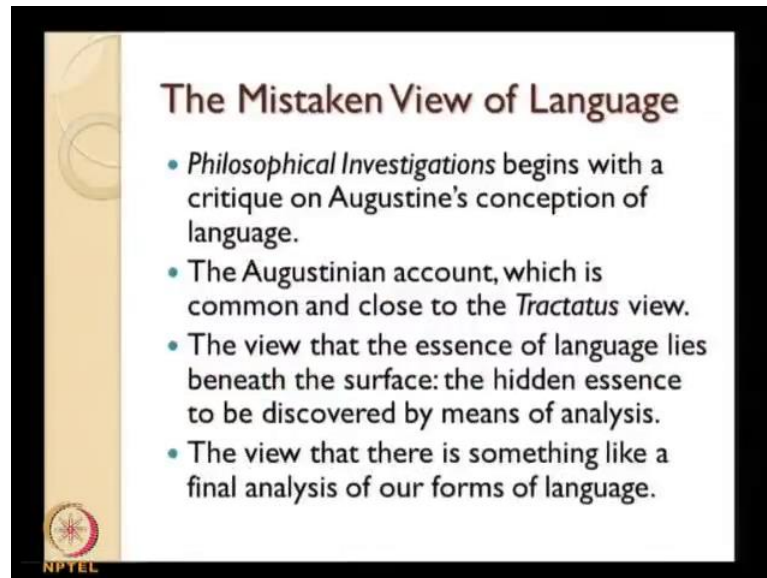
The slide is titled "Workings of Language" and contains three bullet points. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular logo at the bottom. The logo features a red and white design with the letters "NPTEL" below it.

Workings of Language

- Vehemently opposes the possibility of arriving at a unitary account of language: an account which explains the whole working of a language in terms of a single theoretical model.
- Language is a multiplicity of different activities.
- Opposes a theory of language which was subscribed to by the *Tractatus*.

Vehemently opposes the possibility of arriving it a unitary account of language: which tractates thought it could an account which explains the whole working of a language in terms of a single theoretical model, as tractates did with structure of a universal proposition. Language is a multiplicity of different activities. Opposes a theory of language which was subscribed to by the Tractates, and here what is the mistaken view of language.

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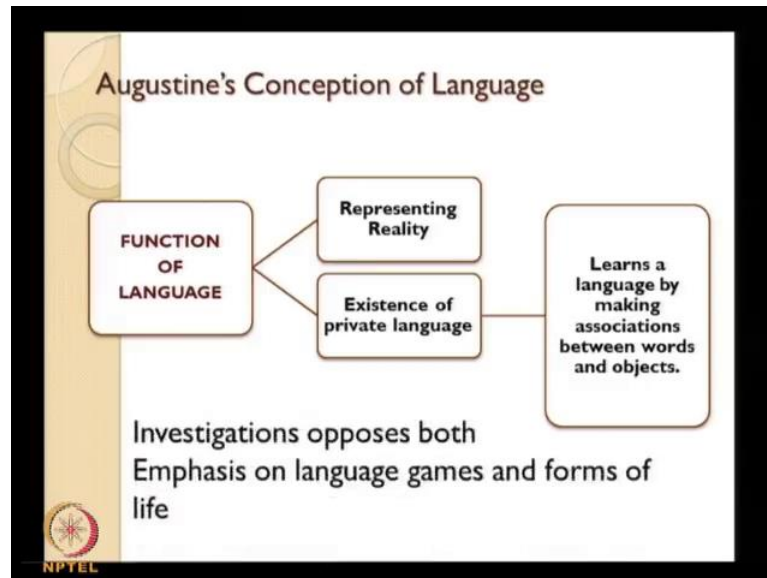
The Mistaken View of Language

- *Philosophical Investigations* begins with a critique on Augustine's conception of language.
- The Augustinian account, which is common and close to the *Tractatus* view.
- The view that the essence of language lies beneath the surface: the hidden essence to be discovered by means of analysis.
- The view that there is something like a final analysis of our forms of language.

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Philosophical Investigations begins; it begins with the critique on Augustine's conception of language. Actually the first Para of this book Wittgenstein makes the reference to the Augustine's conception of language, where in this account, which is very close the Tractarian view. The view that the essence of language lies beneath the surface: the hidden essence to be discovered by means of analysis, this is what precisely tractates a holds. It says that language a kind of logical analysis of language needs to be conducted in order to arrive at the depth grammar the semantic structure, which is being covered and disguised by the symptactical structure. The view that there is something like a final analysis of our forms of languages, so this is what tractates did which is oppose by the later conception.

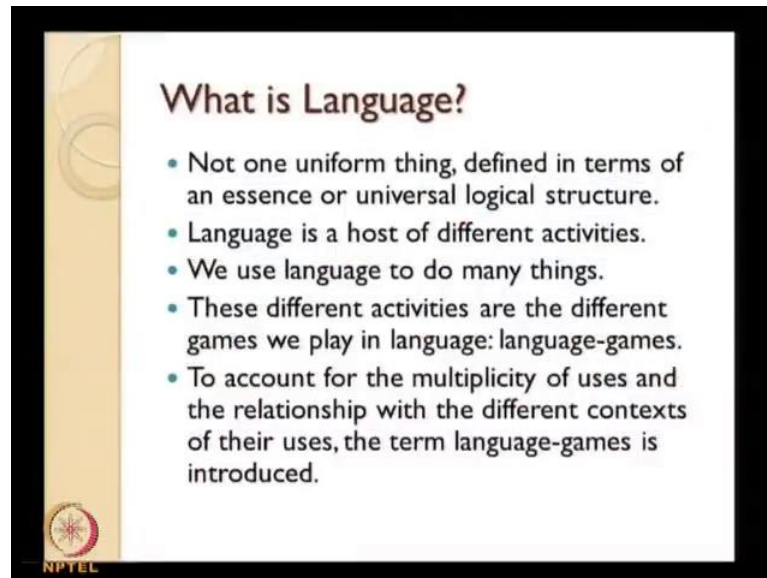
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Here to see Augustine's Conception of Language, the function of language is a being identified as representing a reality, language represents a reality such a kind of representational relationship is opposes that you already possess a kind of private language say for example, when the child understands something as fire for example, the child it proposes the already possess a kind of private language.

The existence of private language is presupposed by this presentationalistic, reductionalistic conception of language held to by Augustine and many others including tractates. And here learns a language by making association between words and objects, when an elder teaches child that fire finding out to fire. The child learns it has fire by associating between words and objects. So, this word object association this process itself presupposes, that the child is already initiated to a kind of process of learning or process of language used where this trained to understand or leave on particular context and participate in that particular context with certain meaningful purposes. Investigations opposes both and it emphasis on language games and forms of life. Now, let us come to the next question what is language?

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What is Language?

- Not one uniform thing, defined in terms of an essence or universal logical structure.
- Language is a host of different activities.
- We use language to do many things.
- These different activities are the different games we play in language: language-games.
- To account for the multiplicity of uses and the relationship with the different contexts of their uses, the term language-games is introduced.

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As I mentioned it is not one uniform thing defined in terms of an essence or universal logical structure. Language is a host of different activities I have already explained all these things. We use language to do many things in many our different context and these different activities are the different games we play in language these are called by Augustine's language games, a very famous expression in 20th century philosophy even in contemporary philosophy. To account for the multiplicity of users and the relationship with the different contexts of their uses, the term language-games is introduced.

On the 1 hand, there is multiplicity of games we play when we use language and relationship with different context of their used. When again there is another interesting aspect which we were going to discuss is the rule following activity. Because every game is unique in terms of it is unique its definite rule structure. So, it follows a road or the participants follow certain rules, it is this rules that make a language or particular game a different from other games. And this rule following activities actually public activity, Wittgenstein is being emphatic about, that language used is always a public used activity it is a matter of participating in a public and ever. Again language belongs as much to a natural history as walking eating or drinking.

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What is language?

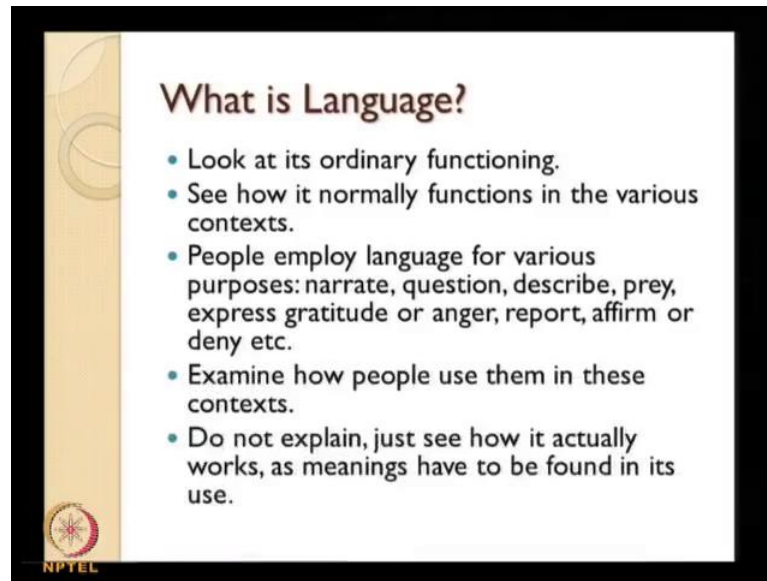
- Language belongs as much to our natural history as walking, eating or drinking.
- It is part of the social behaviour of the species.
- It evolves like an institution with the various things we do with it.
- We employ it for different purposes for carrying out the various life activities in different situations and circumstances.
- The background of human requirements in the natural environment enables its evolution.

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This is quite famous a very important and interesting view he introduces, here he says that language is part of mans natural history like, eating or drinking and walking. And it is part of our social behavior of our human species, and it evolves like an institution with the various things we do with it, and we employ it for different purposes for carrying out the various life activities in different situations and circumstances. The background of human requirements in the natural environment enables its evolution.

There is a background of human requirements, the life which we carry out which we all participate where other people objects nature climate everything comes into the picture. In that context the background of this is the background of human requirement, in the natural environment enables the evolution of language. Because we carry out or we all participate in this wonderful phenomenon called life by means of using language, different context, different way, different purposes.

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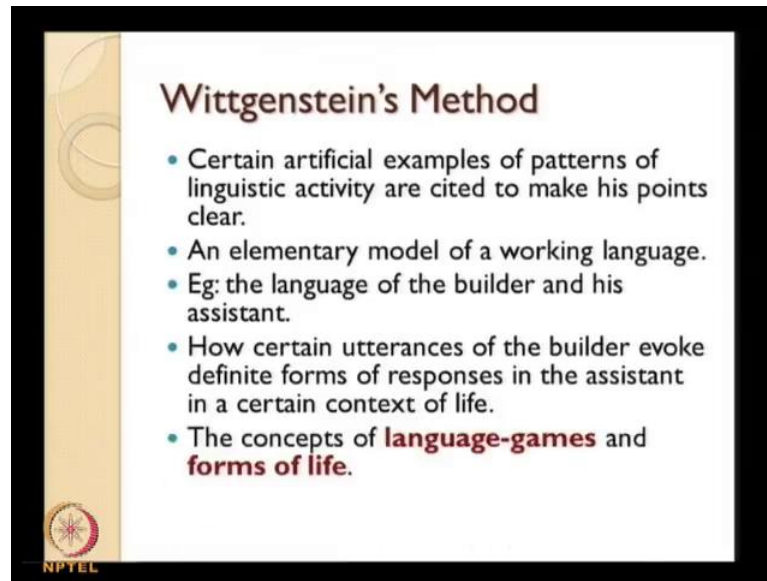
What is Language?

- Look at its ordinary functioning.
- See how it normally functions in the various contexts.
- People employ language for various purposes: narrate, question, describe, pray, express gratitude or anger, report, affirm or deny etc.
- Examine how people use them in these contexts.
- Do not explain, just see how it actually works, as meanings have to be found in its use.

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Again, look at its ordinary function as I already mention, see how it normally functions in the various contexts. People employ language for various purposes: like narrating, questioning, describing, praying, expressing gratitude or anger, report, affirm o deny all these are the things which we do with language. So, you cannot pinpoint one of these activities as the function of language, which tracts did. Tractates asserted that the picturing function is the function of language the essence of language, but here Wittgenstein refuses to do that. He would say that all these together constitute what language is and it is extremely difficult and impossible to narrow down one activity and consider it as a essence of all linguistic activities. It examines how people use them in these contexts and do not explain just see this is Wittgenstein position. Do not explain; just see how it actually works how language actually works as meanings have to be found in its use.

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The slide is titled "Wittgenstein's Method" and contains a bulleted list of five points. The text is presented in a clean, sans-serif font. The first four points are in black, while the fifth point, "The concepts of **language-games** and **forms of life**," is in red. The slide also features a vertical yellow bar on the left side with a circular logo and the text "NPTEL" at the bottom left corner.

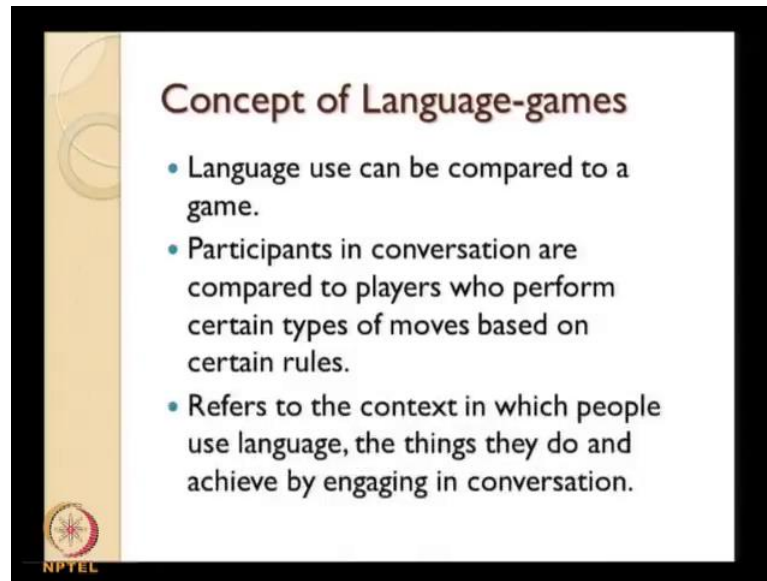
- Certain artificial examples of patterns of linguistic activity are cited to make his points clear.
- An elementary model of a working language.
- Eg: the language of the builder and his assistant.
- How certain utterances of the builder evoke definite forms of responses in the assistant in a certain context of life.
- The concepts of **language-games** and **forms of life**.

Again, his method is quite unique and philosophical investigation actually is not a work on philosophical theory, Wittgenstein is not explicitly propagating any theory, it is but at the same time it introduces the theoretical position and it also is an application of a method. Wittgenstein applies a method, the method of language analysis and this method is introduced through various elucidations how language games work in our life.

Here he has certain artificial examples of patterns of linguistic activity, which he cites to make his point clear, an elementary model of a working of a language where the various examples are like, the conversations that happened between a worker and his assistant a carpenter and his assistant in the working place. The carpenter just calls out names spanner, it is just utterance spanner, but the assistant knows what the carpenter wants. So, he goes and takes the spanner and brings it, just an utterance spanner this it is evoked such an activity that, another person who here heard it went and took an object and brought it and gave it to the carpenter, with which the carpenter has done certain things.

This entire context of views and the process of views is what constitutive of meaning. It is an elementary model of working language, example the language of the builder and his assistant. How certain utterances of the builder evoke definite forms of responses in the assistant in a certain context of life. And here, to understand this process Wittgenstein introduces concepts like language, games and forms of life.

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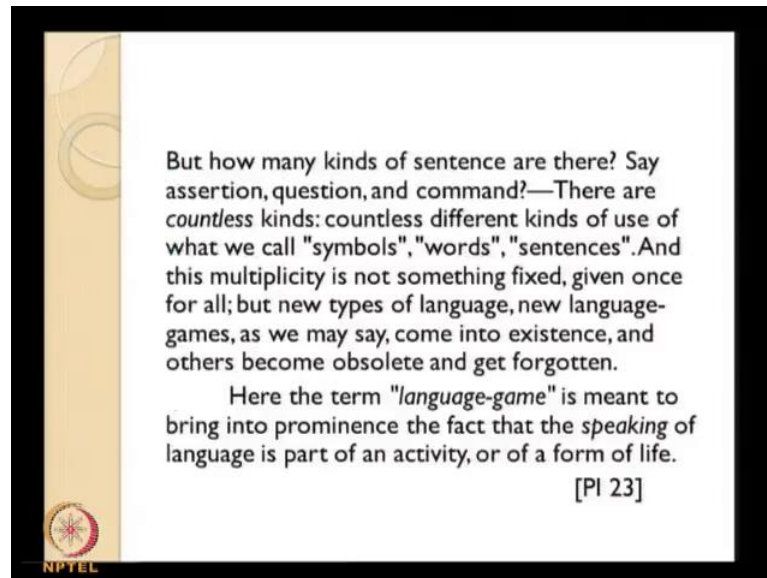
Concept of Language-games

- Language use can be compared to a game.
- Participants in conversation are compared to players who perform certain types of moves based on certain rules.
- Refers to the context in which people use language, the things they do and achieve by engaging in conversation.

NPTEL

It is a very interesting concept, the notion of language games. Language use can be compared to a game and like any other game: cricket, volleyball, football all these are games we play and all these games follow certain definite rules. It is a set of definite rule that makes a game different from another. Now, participants in conversation are compared to players who perform certain types of moves based on certain rules. So, like those who play cricket, would all be following certain rules and all the moves they make as part of being a participant in the game are rule governed. Similarly, participants in a conversation in a particular context of life also do follow certain definite rules. Refers to the context in which people use language, the things they do and achieve by engaging in conversations.

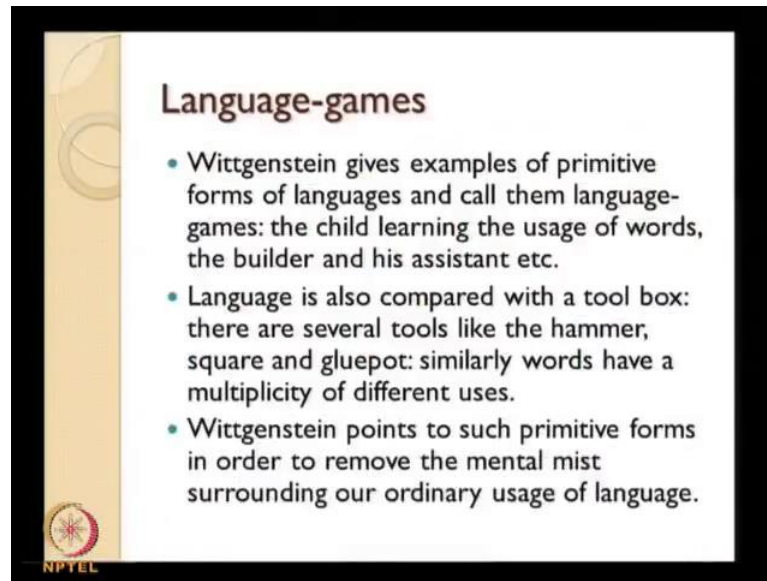
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Here is a code from philosophical investigation, I code but how many kinds of sentence are there? Say assertion, question and command? There are countless kinds: countless different kinds of use of what we call “symbols”, “words”, “sentences” and this multiplicity is not something in fixed, given once for all; but new type of language, new language-games, as we may say, come into existence, and others becomes absolute and get forgotten. Here the term “language-game” is meant to bring into prominence fact that the speaking of language is part of an activity, or a form of life.

He introduces the term language game to bring in that dynamism that it is involved in or our daily use of language. We do many things and see multiplicity is how something is nothing is fixed here, which is in the sense that given once for all we keep changing rules sometimes, but again it is not arbitrary, no change is arbitrary, everything happens in a context in a context of all those are also involved in its a public practice, so the practice aspect is the being emphasis by Wittgenstein.

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Language-games

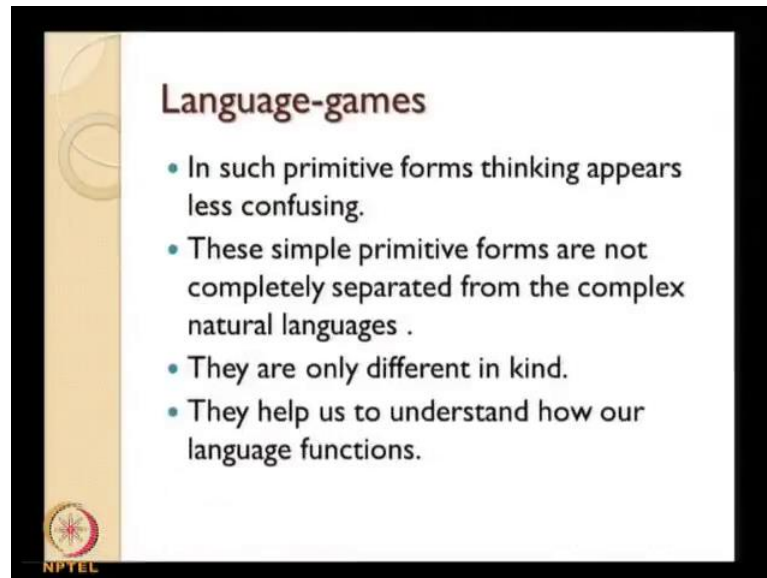
- Wittgenstein gives examples of primitive forms of languages and call them language-games: the child learning the usage of words, the builder and his assistant etc.
- Language is also compared with a tool box: there are several tools like the hammer, square and gluepot: similarly words have a multiplicity of different uses.
- Wittgenstein points to such primitive forms in order to remove the mental mist surrounding our ordinary usage of language.

NPTEL

And here again, he gives examples of theory primitive forms of language like, the child learning to use of words, and also the builder assistant language which I mentioned just now. Language is also compared with the tool box: where there are several tools like the hammer, square and gluepot: which each one of them has unique purposes and roe. Similarly, words have multiplicity of different uses, and he points to such primitive forms in order to remove the mental mist surrounding our ordinary use of language. In such primitive forms thinking appears less confusing.

Wittgenstein method is quit unique here he actually sought of invites or attention to these primitive forms of languages, which are very simple he gives an example where a builder and his assistant are, involved in a game a kind of a game. This is actually a representative of what happens in much more complicated day to day ordinary languages. I mean there is no reference to any structure universal structure, but this is essentially the way in which language function, that the context is involved the multiplicity is aspect is emphasized the convention and customs aspects are also emphasized etcetera.

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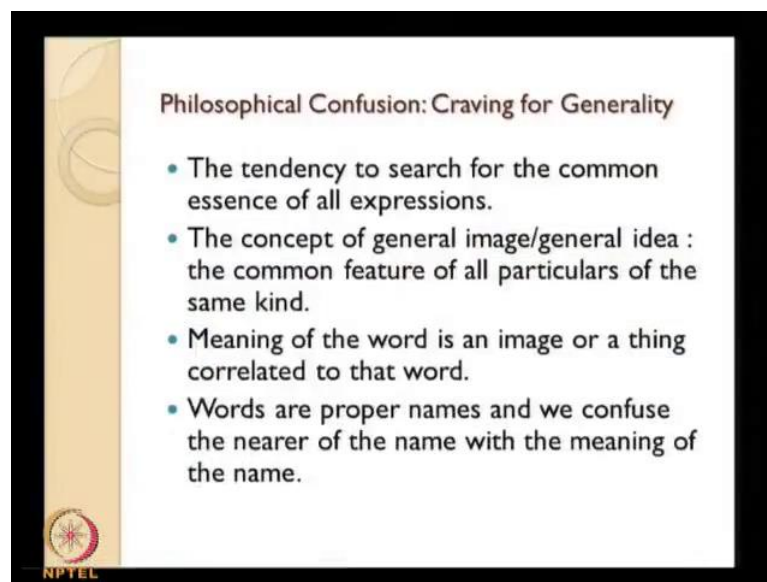
Language-games

- In such primitive forms thinking appears less confusing.
- These simple primitive forms are not completely separated from the complex natural languages .
- They are only different in kind.
- They help us to understand how our language functions.

NPTEL

These simple primitive forms are not completely separated from the complex natural languages, they are only different in kind they help us to understand how our language functions.

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Philosophical Confusion: Craving for Generality

- The tendency to search for the common essence of all expressions.
- The concept of general image/general idea : the common feature of all particulars of the same kind.
- Meaning of the word is an image or a thing correlated to that word.
- Words are proper names and we confuse the nearer of the name with the meaning of the name.

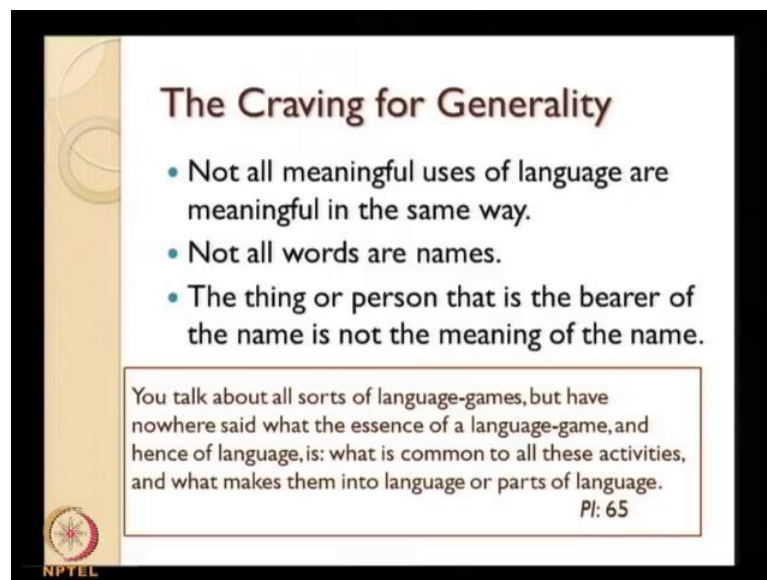
NPTEL

Now, in this context Wittgenstein wants us about certain possible confusions, philosophical confusions, which might be there due to our craving for generality the human mind has a tendency to generalize certain things. And the tendency to search for the common essence of all expressions, this is a tendency which is quit visible and

explicit in the tractates, and tractates followed the logic of you know it was concerned about the logic of language, the logical structure which is the essence of all linguistic expression. Here, in philosophical investigation Wittgenstein finds that this craving for generality is a result of or the cause of all philosophical confusions.

The concept of general image or general idea, which we form the common feature of all particulars of the same kind say for example, a platonic essence for instance or meaning of the word conceiving the meaning of the word, as an image or thing correlated with that word either there is an image in my mind or an object in the world. So wherever, you have this word is being fixed with something either in the world or in the mind.

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The Craving for Generality

- Not all meaningful uses of language are meaningful in the same way.
- Not all words are names.
- The thing or person that is the bearer of the name is not the meaning of the name.

You talk about all sorts of language-games, but have nowhere said what the essence of a language-game, and hence of language, is: what is common to all these activities, and what makes them into language or parts of language.

PI: 65

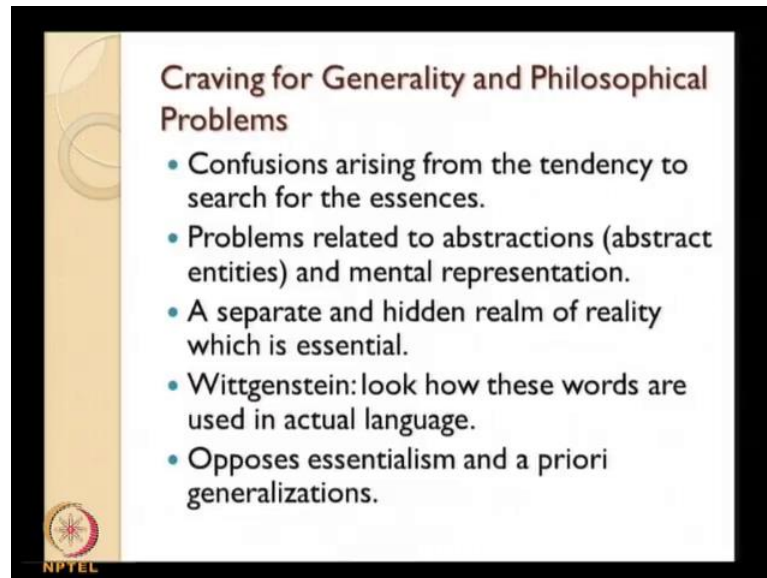
NPTel

Words are proper names and we confuse bearer of the name with the meaning of the name. This is another, very important confusion in philosophy, and Wittgenstein call these are all the result of our craving for generality. Not all meaningful uses of language are meaningful in the same way, so you cannot find essence of language use.

Not all words are names the thing or that is the bearer of the name is not the meaning of the name and here there is code from philosophical investigation, I read you talk about all sorts of language-games, but have nowhere set what the essence of the language-game, and hence of language, is: what is common to all these activities, and what makes them into language or parts of language. And Wittgenstein's himself gives an answer to this query. He says that, the craving for generality are related to, I mean they are

responsible for the philosophical confusions. He says that, confusions arising from the tendency to search for the essences, problems related to abstraction.

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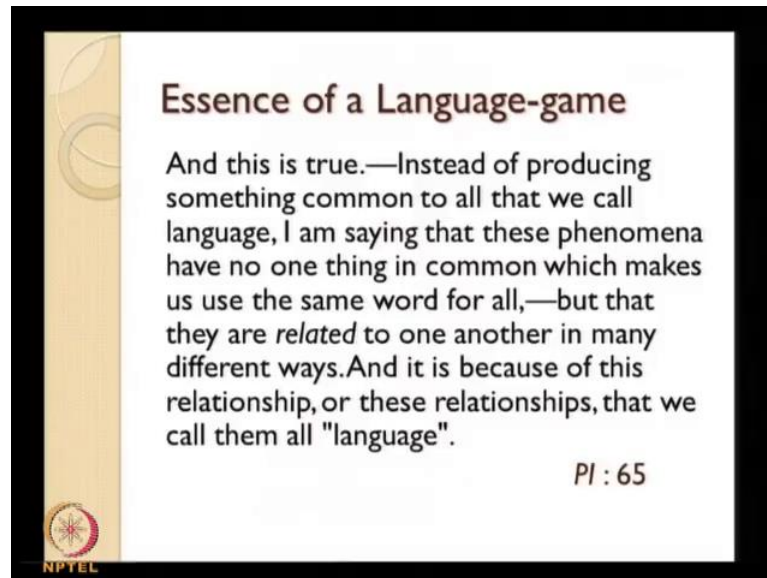
Craving for Generality and Philosophical Problems

- Confusions arising from the tendency to search for the essences.
- Problems related to abstractions (abstract entities) and mental representation.
- A separate and hidden realm of reality which is essential.
- Wittgenstein: look how these words are used in actual language.
- Opposes essentialism and a priori generalizations.

NPTEL

So that we the mind has the ability to abstract, we think that corresponding to our abstract concepts like for example, there are several chairs in front of me, but there is one abstract concept of chair and corresponding to that abstract concept of chair there must be a abstract idea or entity call chair somewhere, either like as Plato said, in a much more real domain or in my mind. Then again a separate and hidden realm of reality which is essential, so Wittgenstein here says that these are all confusions, what you have to do is look how these words are used in actual language, and you oppose all forms of essentialism and a prior generalization.

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Essence of a Language-game

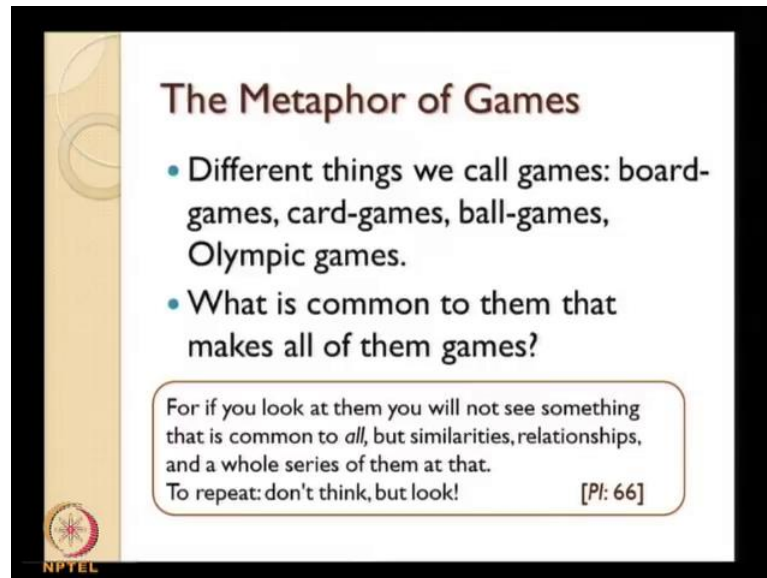
And this is true.—Instead of producing something common to all that we call language, I am saying that these phenomena have no one thing in common which makes us use the same word for all,—but that they are *related* to one another in many different ways. And it is because of this relationship, or these relationships, that we call them all "language".

PI : 65

NPTEL

Here, there is again a code, I code essence of language gain I code and this is true, instead of producing something common to all that we call language. I am saying that these phenomena have no one thing in common which makes us use the same word for all, but that they are related to one and another in many different ways. And it is because of this relationship, or these relationships, that we call them all “language”. There are different, so he actually emphasizes on a context. Instead of looking for what is common, he says that they are related to one another in many different ways, not just one way in which they are all related, that one way can be identified as the essence of these activities, but there are different ways. And the metaphor of games is quit unique to explain metaphor is used in order to explain certain very interesting things about nature of language.

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The Metaphor of Games

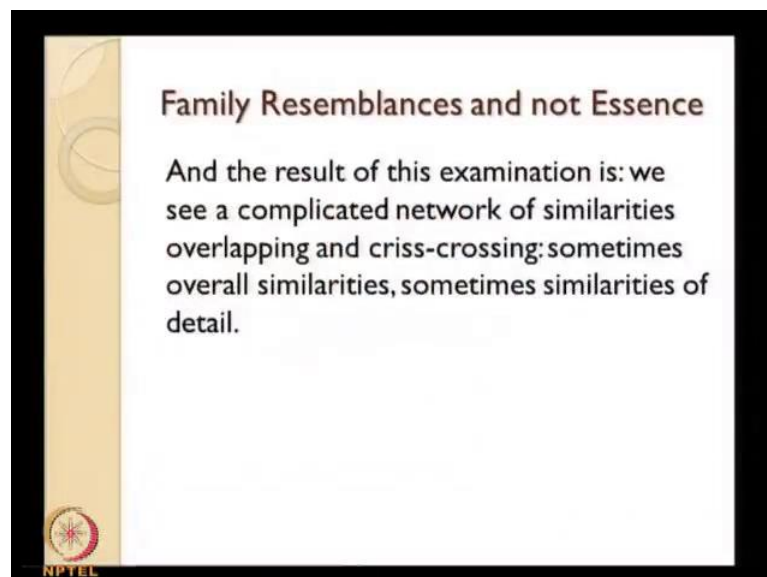
- Different things we call games: board-games, card-games, ball-games, Olympic games.
- What is common to them that makes all of them games?

For if you look at them you will not see something that is common to *all*, but similarities, relationships, and a whole series of them at that.
To repeat: don't think, but look! [Pl: 66]

NPTTEL

Different things we call games: like for example, board-games, card-games, ball-games, Olympic-games. What is common? That is the question, and he says, for if you look at them you will not see some that is common to all, but similarities, relationships, and whole series of them at that. To repeat: do not think, but look do not think, but look this is Wittgenstein's advised as a philosopher.

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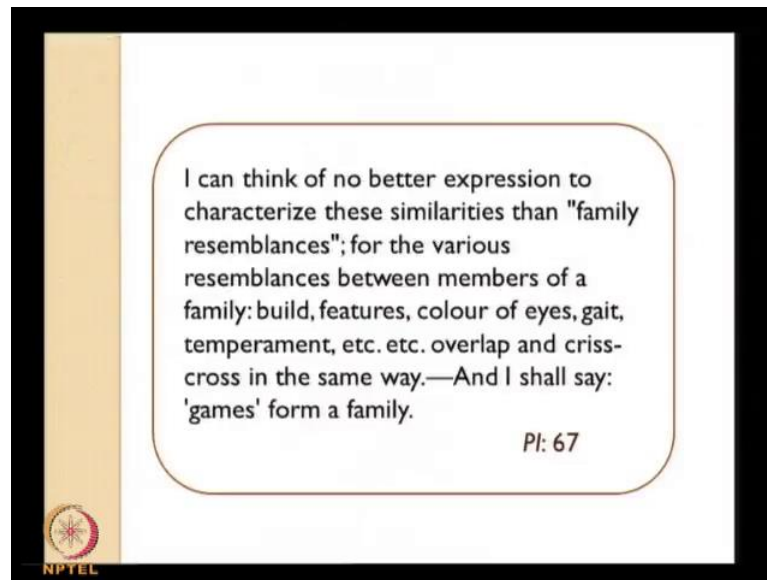
Family Resemblances and not Essence

And the result of this examination is: we see a complicated network of similarities overlapping and criss-crossing: sometimes overall similarities, sometimes similarities of detail.

NPTTEL

He says that, if you look for essence you would not find anything, if you look for the common essence to you do not find anything. But, you would rather find similarities and here he introduces very interesting concept of family resemblances.

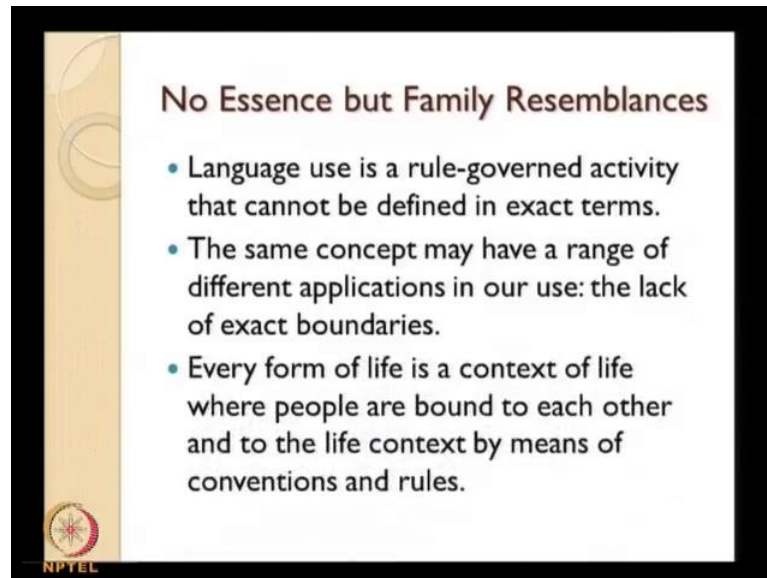
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What he says us and the result of this examination; just looking at it we see a complicated ne2rk of similarities overlapping and criss-crossing: sometimes overall similarities, sometimes similarities of detail? And here I code, philosophical investigation 67, I can think of no better expression to characterize these similarities than “Family resemblances”; for the various resemblances between members of a family; build, features, color of eyes, gait, temperament, etcetera, etcetera, overlap and criss-cross in the same way. And I shall say: ‘games’ form a family. So, just take a day to day example there are games like volley ball, football and basketball, say they are ball games, but what is the essence of ball game. If you really ask for an essence of a ball game you do not find anything. Apart from the fact they are all using balls, but because they followed different logics, different rule structure in volleyball you can touch your ball with your hand, which is not allowed in football and vice versa probably.

These are the things which though in spite of all of them are being called ball games, they have diverse rule structure. But still there are some similarities, some resemblances and Wittgenstein compares it with the resemblances among members of a family they are called family resemblances.

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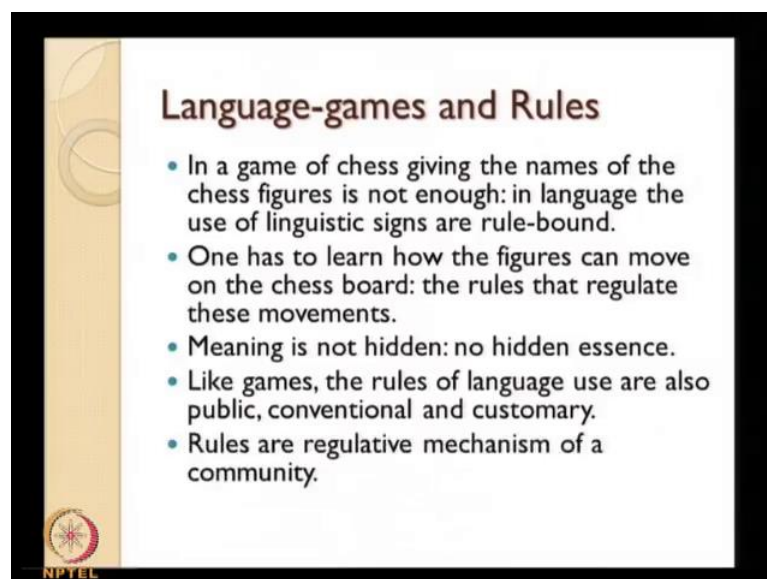
No Essence but Family Resemblances

- Language use is a rule-governed activity that cannot be defined in exact terms.
- The same concept may have a range of different applications in our use: the lack of exact boundaries.
- Every form of life is a context of life where people are bound to each other and to the life context by means of conventions and rules.

NPTEL

No Essence, but only Family Resemblances language use is a rule governed activity that cannot be defined in exact terms. The same concept may have a range of different applications in our use: this is where you know the lack of exact boundaries, are being exposed. Every form of a life form of life is a context of life, where people are bound to each other and to the life context means of conventions and rules where they carryout there various goals and projects in the multiplicity in the very complex life situations.

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Language-games and Rules

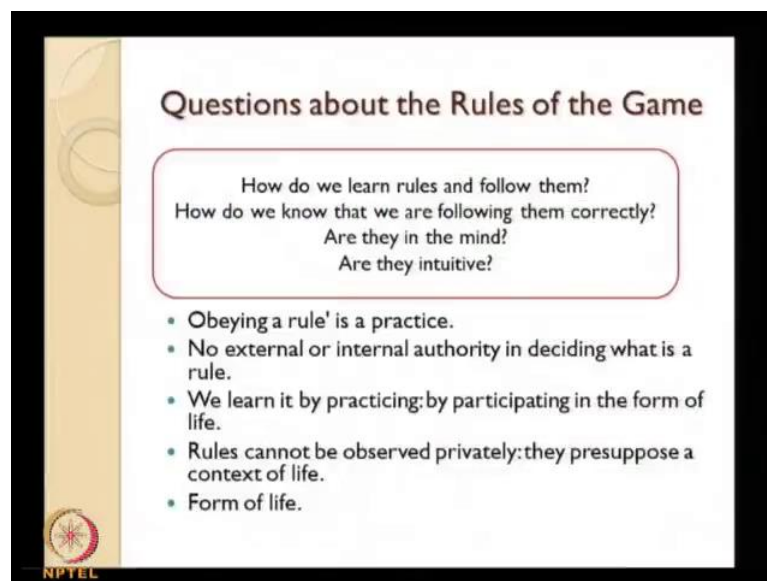
- In a game of chess giving the names of the chess figures is not enough: in language the use of linguistic signs are rule-bound.
- One has to learn how the figures can move on the chess board: the rules that regulate these movements.
- Meaning is not hidden: no hidden essence.
- Like games, the rules of language use are also public, conventional and customary.
- Rules are regulative mechanism of a community.

NPTEL

Again, in a game of chess giving the names of the chess figures is not enough: in language use of linguistic signs are rule-bound. One has to learn how the figures can move on the chess board: the rules that regulate these movements.

Just by naming or just by knowing a learning the names, like this is course this is a king this is not sufficient. What rules does? Do these various figures in chess, what rules to they actually follows? Again, meaning is not hidden there is no concept of hidden essences here like games; the rules of language use are also public, conventional and customary. And rules are regulative mechanism of a community, so the very reference to the concept of rule indicates that there is reference to community, there is a reference to a society where people leave and mutual relationships and convention and custom all these are presuppose. What Wittgenstein says is that language acquires meaning through such interactive context, in the context of life where people are involved in social life.

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Questions about the Rules of the Game

How do we learn rules and follow them?
How do we know that we are following them correctly?
Are they in the mind?
Are they intuitive?

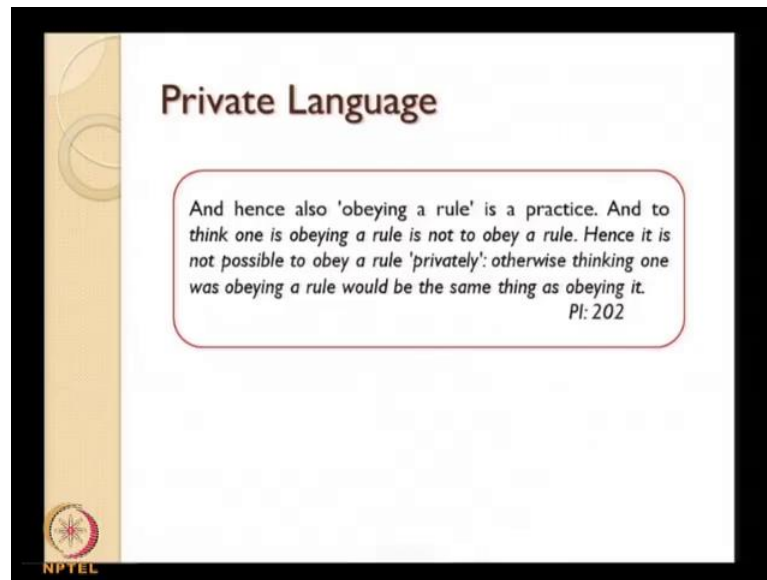
- Obeying a rule' is a practice.
- No external or internal authority in deciding what is a rule.
- We learn it by practicing: by participating in the form of life.
- Rules cannot be observed privately: they presuppose a context of life.
- Form of life.

NPTEL

How do we learn rules and follow them? How do we know that we are following them correctly? Are they in the mind? Are they intuitive? These are some of the questions we can raise and Wittgenstein very is very categorical about them, he says that obeying rule is a practice. And the practice is necessarily something which happens in a public domain. I cannot say that, I will follow a practice privately I can do that, but then the movement I recognize it as a practice that recognition presupposes a public domain.

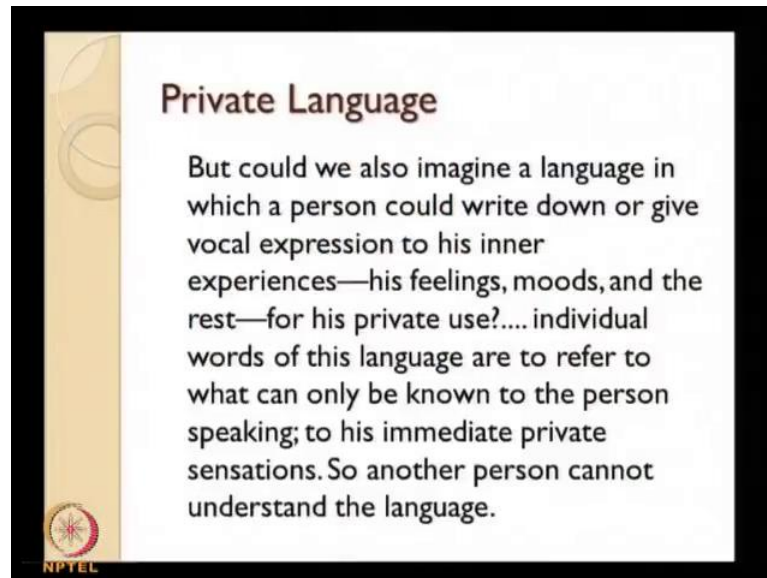
Here obeying a rule is a practice, no external or internal authority in deciding what is a rule. We learn it by practicing: by participating in the form of life. So, there is an active form of life and by participating in that form of life we learn it. Rules cannot be observed privately: they presuppose a context of life.

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This is where Wittgenstein opposes the concept of private language, which is says that I quote, and hence also ‘obeying a rule’ is a practice. And to think one is obeying a rule is not obey a rule. There is a difference between just thinking that am obeying a rule and am actually obeying a rule, there are 2 different things. Hence it is not possible to obey a rule ‘privately’: otherwise thinking one was obeying a rule would be the same thing as obeying it.

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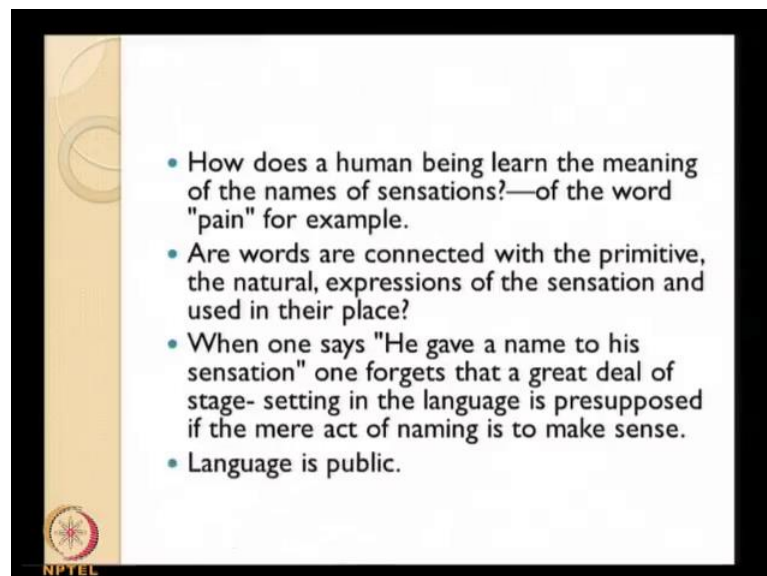
Private Language

But could we also imagine a language in which a person could write down or give vocal expression to his inner experiences—his feelings, moods, and the rest—for his private use?... individual words of this language are to refer to what can only be known to the person speaking; to his immediate private sensations. So another person cannot understand the language.


 NPTEL

Here this concept of private language is something which Wittgenstein vehemently opposes. He says that, but could we also imagine a language in which a person could write down or give vocal expressions to his inner experiences, his feelings, moods and the rest for his private use? Individual words of this language are to refer to what can only be known to the person speaking; to his immediate private sensations. So another person cannot understand the language.

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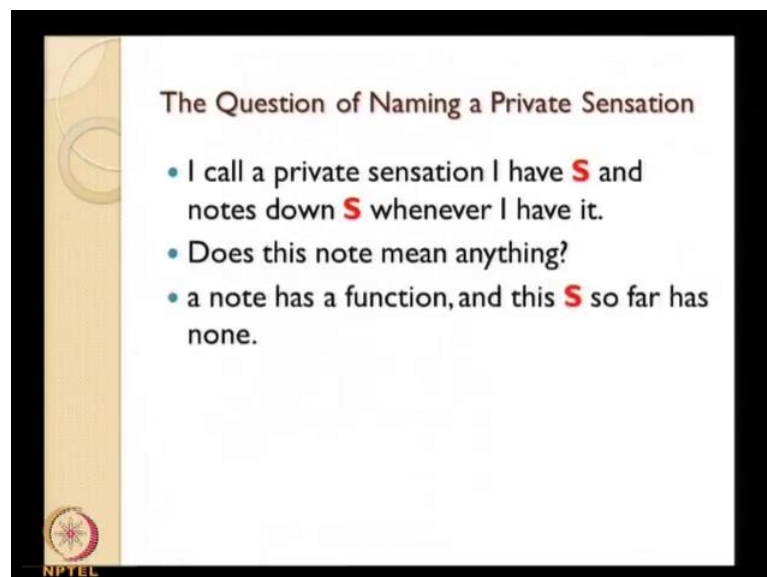
- How does a human being learn the meaning of the names of sensations?—of the word "pain" for example.
- Are words are connected with the primitive, the natural, expressions of the sensation and used in their place?
- When one says "He gave a name to his sensation" one forgets that a great deal of stage- setting in the language is presupposed if the mere act of naming is to make sense.
- Language is public.

 NPTEL

And Wittgenstein says is, how does a human being learn the meaning of the names of sensations? Of the word “pain” for example, the possibility of having a private language, the possibility having a private language is that you know my feeling is are my private feeling, no one else can know my feelings. Now, the question is whether I can articulate this feelings to myself privately and here he says that, how does he rises a question in this he actually opposes view and he raises question how does a human being learn the meaning of the names of sensations, of the word “pain” for example. Are words are connected, are words connected with the primitive, the natural, expressions of the sensation and used in their place? When one says, he gave a name to his sensation one forgets that a great deal of stage setting in the language is presupposed if the mere act of naming is to make sense.

When I find a name for my sensation, a particular sensation and still that process of naming a sensation presupposes already an initiation in your particular language. That is what is says, a great deal of stage-setting in the language is presupposed if the mere act of naming is to make sense, so language is public.

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The Question of Naming a Private Sensation

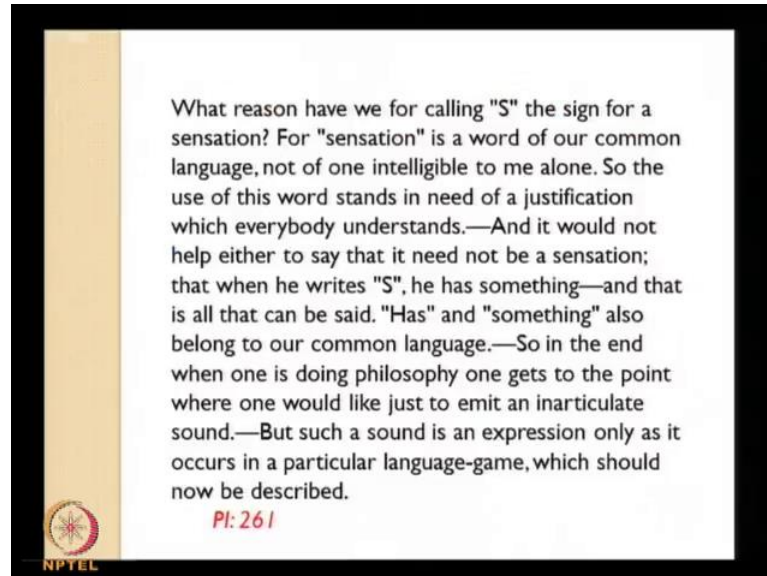
- I call a private sensation I have **S** and notes down **S** whenever I have it.
- Does this note mean anything?
- a note has a function, and this **S** so far has none.

NPTEL

There as some more elucidations, Wittgenstein says I call a private sensation I have S and notes down S whenever I have it. There is a private sensation I have, and am just call it naming it S, and whenever I have it I write it down in my dairy S. Now, does this note

mean anything? That is a question which Wittgenstein raises? He says that a note has a function, and this S so far has none.

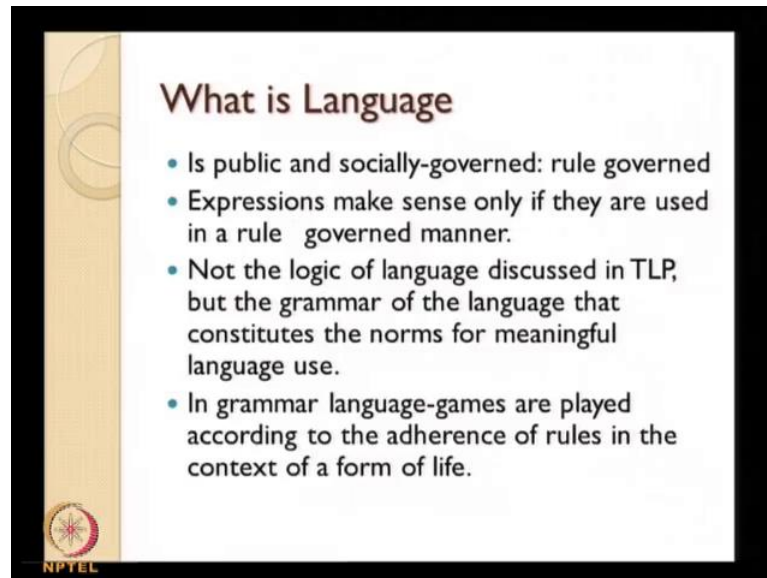
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What reason we have for calling “S” the sign for a sensation? For “sensation” is a word of our common language, not of one intelligible to me alone. So the use of this word stands a need of a justification which everybody understands, justification which everybody understands, which means that it is a practice. And it would not help either to say that it need not be a sensation; that when he writes “S”, he has something- and that is all that can be said. “Has” and “something” also belongs to our common language.

They are all part of common languages. So, whenever we try to make an expression of our so, called inner most and private feelings. The movement we try to express them I can do that at only in language which is public, even if I give an expression like S, that naming process presupposes a stage setting an initiation into a kind of in linguistic activity. So in the end when the one is philosophy one gets to the point where one would like just to emit an inarticulate sound. But such a sound is an expression only as it occurs in particular language-game, which should now be described.

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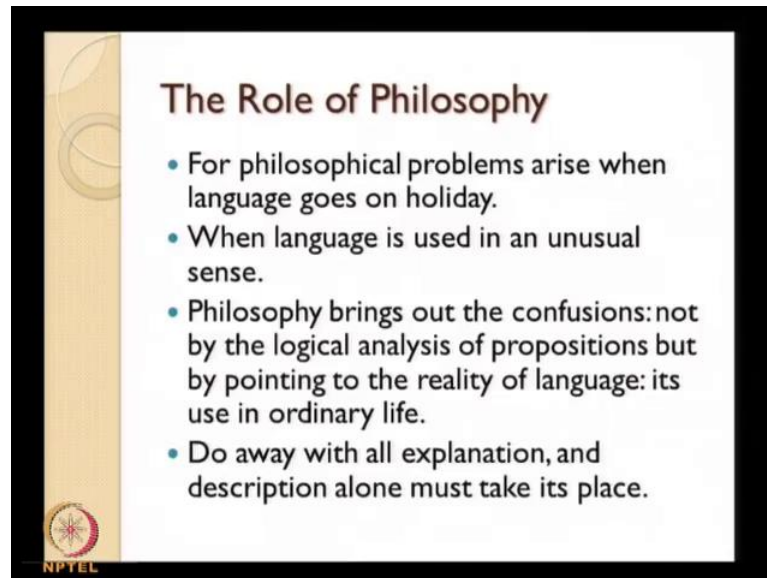
What is Language

- Is public and socially-governed: rule governed
- Expressions make sense only if they are used in a rule governed manner.
- Not the logic of language discussed in TLP, but the grammar of the language that constitutes the norms for meaningful language use.
- In grammar language-games are played according to the adherence of rules in the context of a form of life.

NPTEL

Wittgenstein in this context he says that language is public and socially-governed and rule governed and expressions make sense only if they are used in a ruled rule governed manner. And not the logic of language as discussed by tractates, by the grammar language that constitutes the norms for meaningful language used, which is being emphasized in the later work. In grammar the expression he introduces in this context he is grammar, and this grammar is not the kind of logical mandrake, logical structure which tractates discuss. It actually refers to the complicity of life context in which language finds its various uses. So, in grammar language games are played according to the adherence of rules in the context of form of life.

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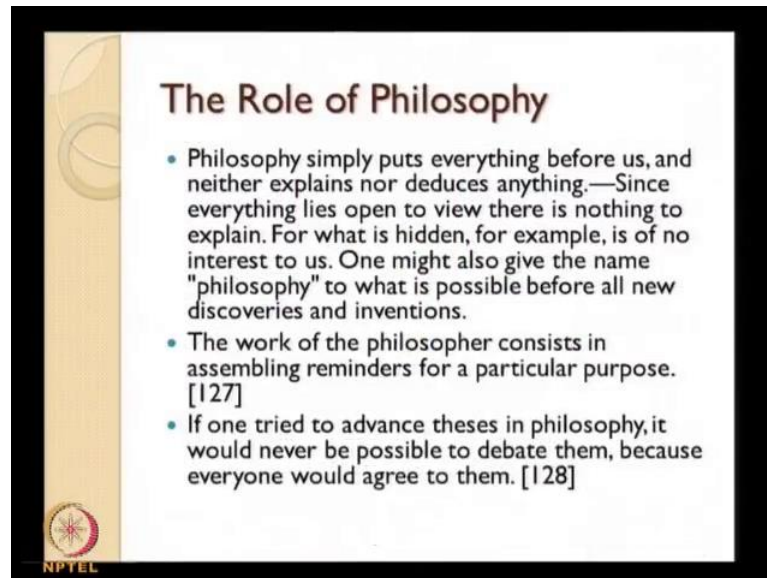
The Role of Philosophy

- For philosophical problems arise when language goes on holiday.
- When language is used in an unusual sense.
- Philosophy brings out the confusions: not by the logical analysis of propositions but by pointing to the reality of language: its use in ordinary life.
- Do away with all explanation, and description alone must take its place.

NPTEL

And before just we conclude let us see what would be the role of philosophy, according to Wittgenstein in this context in according to philosophical investigation. It says that philosophical problems arise when language goes on a holiday. When we do not use language in the usual sense in which it is used, when we do not use language or when we start using language by detaching ourselves from the day to day life practices from forms of life, which constitute the natural context of language used. When language is used in an unusual sense, philosophy brings out the confusions. So, here philosopher has a rolled or philosophy has a rolled, it brings out the confusions not by the logical analysis of proposition as done by tractates, but by pointing to the reality of language it is used in ordinary life and it does away with all explanation and description alone must take its place.

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The Role of Philosophy

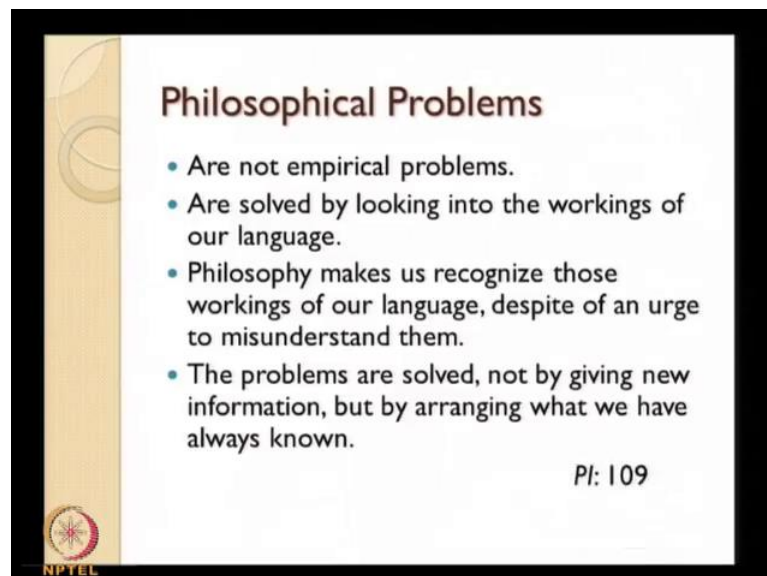
- Philosophy simply puts everything before us, and neither explains nor deduces anything.—Since everything lies open to view there is nothing to explain. For what is hidden, for example, is of no interest to us. One might also give the name "philosophy" to what is possible before all new discoveries and inventions.
- The work of the philosopher consists in assembling reminders for a particular purpose. [127]
- If one tried to advance theses in philosophy, it would never be possible to debate them, because everyone would agree to them. [128]

NPTEL

And he says philosophy simply puts everything before us, and neither explains nor deduces anything. Since everything lies open to view there is nothing to explain. For what is hidden, for example, is of no interest to us. One might also give the name “philosophy” to what is possible before all new discoveries and inventions.

Here very unique conception of philosophy, he does not mystified the role of philosophers. He says that philosopher has only a simple goal just point out that you are now derivative, you are diluted.

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Philosophical Problems

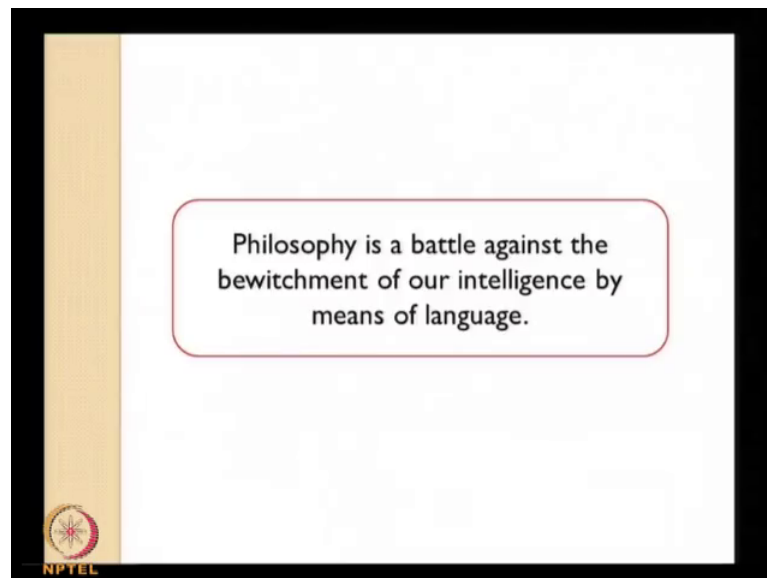
- Are not empirical problems.
- Are solved by looking into the workings of our language.
- Philosophy makes us recognize those workings of our language, despite of an urge to misunderstand them.
- The problems are solved, not by giving new information, but by arranging what we have always known.

Pl: 109

NPTEL

The work of the philosopher consists in assembling reminders for a particular purpose just reminds you that your going as per here, then if one tried to advance these in philosophy it would never be possible to debate them because everyone would agree to them and philosophical problems are not like empirical problems, I have already pointed out which have got definite solutions. They are solved by looking into workings of our language, not by making an analysis in terms of logic at in trying to find out exact correspondent between language and in kind of extra linguistic reality, but just by solve they are looking into the workings of language. Philosophy makes us recognize those workings of our language, despite of an urge to misunderstand them and the problems are solved not by giving new information, but by arranging what we always known.

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And Wittgenstein concludes, or a rather we can conclude Wittgenstein position of philosophy in his later period with this statement, philosophy is a battle against the bewitchment of intelligence by means of language.

Wittgenstein we are concluding our discussions on the philosophy Wittgenstein here. He has presented 2 different views and Wittgenstein as once mention that when he published we wanted to publish is later writing is particularly investigation along with tractates this is early writing. Just to show that how different his later views are and on many occasions Wittgenstein criticizes is early position, but at the same time one cannot say that it is a total deviation. There are certain similarity, there are certain things we retains

which we had subscribe to in his early period as well, but defiantly the notion of logical energy analysis of language is abounded an instead Wittgenstein and he is prepared to see the diversity of language used. The multiplicity of language used that happens in day to day life.

We are concluding a discussion on Wittgenstein philosopher's this lecture. Next lecture will be on the contribution of logical positive were again, Wittgenstein as a very major influence and no doubt, Wittgenstein still remains as a major influence in contemporary philosophers.

Thank you.