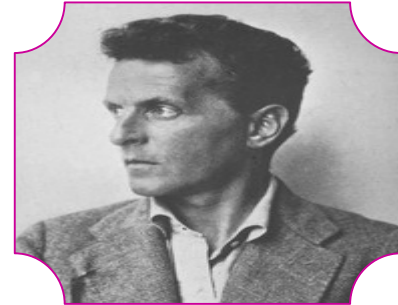




THE RELATIONSHIP BETWEEN EARLY AND LATER WITTGENSTEIN'S PHILOSOPHY IN THE CONTEXT OF PHILOSOPHICAL PROBLEMS

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ABSTRACT

Wittgenstein's philosophy can be divided into two parts, the first part is based on his famous book the Tractatus and the other one is based on his posthumous book the Investigations. Wittgenstein aim of philosophizing is entirely different from contemporaries and predecessors. The whole aim of his philosophical thinking was to investigate the actual nature of the philosophical problem and method of solutions on the basis of the logic of language. His conceptions of philosophy are different from traditional philosophy. It is a matter of controversy to know the relationship between early and later Wittgenstein's philosophy. Further, the matter is to understand their relationship which is a negation of each other or complementary, how can we understand their relations. The aim of his philosophical thinking in both the periods deals with the problems of philosophy. Here, this research paper is trying to do a comparative study in the context of philosophical problems in Wittgenstein's philosophy to investigate the relationship between both the periods of his philosophizing.

KEYWORDS: Wittgenstein's Philosophy, Philosophical Problems.

INTRODUCTION:

Philosophical thinking of Wittgenstein divided into two periods, the early and the later. Earlier philosophical thoughts of Wittgenstein can be presented by the book the Tractatus Logico-Philosophicus. Later thoughts of Wittgenstein's philosophy can be presented by his posthumous book the Philosophical Investigations. In both periods his aim of philosophizing is to investigate the nature of the philosophical problem and solve them. On the philosophical problem, his thoughts are different and also similar in both the periods. The unique nature of his philosophical thinking originates by his conception of philosophy with an intention to investigate the true nature and the origin of the philosophical problem. In the Tractatus, the book Tractatus presents a philosophy of early Wittgenstein; Wittgenstein commented that the entire philosophical problem had to be solved by him.

But his later work, the Philosophical Investigations is a proof that philosophical thinking of Tractatus not qualified for his claim. With the same conception of philosophy, he tried again to investigate the true nature of philosophical problems and solutions in his later work.

The most motivational point for us to find a relationship between early and later philosophy of Wittgenstein is that some central point like conception about philosophy and the philosophical problems, which were never changed in the whole life of his philosophical journey. There are two interpretations available on the relationship between early and later work of Wittgenstein philosophy or the Tractatus and the Investigations. Firstly, the Tractatus and the Investigations are complementary and the second one that

they are 'negations' of each other. Wittgenstein himself used to say that *Tractatus* is not all wrong but it's a clock that did not tell you right time (Anscombe, 1959, p.78).

The conception of philosophy and nature and source of the philosophical problem are the points, had never changed in his whole philosophical journey. The philosophical problems are linguistic and language is a source of philosophical confusion. And philosophy is an activity of clarification to the dissolution of a philosophical problem, is the make sense that early and later work are seen as complementary (SparkNotes Editors, 2018). Then, it may be possible that possibilities of linkage between two phases of thinking can be searched by the conception of philosophy and philosophical problems in both periods. These Comments on the relationship between early and later work can be considered for our purpose.

PHILOSOPHICAL PROBLEMS

There is an important continuity in Wittgenstein's conception of the nature and the task of the philosophy. In the *Tractatus*, the view is that philosophical problems arise from our misunderstanding of the logic of our language because philosophy is not natural science but an activity of elucidation and clarification etc. He continued to serve as the leading thread in Wittgenstein's later works.

Philosophical problems in the Wittgenstein's philosophy deeply related with the conception of language. In both periods, his conception of language plays a major role to solve the philosophical problems and form of philosophical problems. Differences between early and later Wittgenstein's thoughts on philosophical problems can be determined by his view on language in both the periods. Differences of thoughts on philosophical problems in both periods can be searched in the light of his conception of language in both periods. Let us start with the points of differences.

Wittgenstein's believe in both the periods that philosophical problems arise by the misunderstanding of the logic of language. The logic of language is different in both the periods. According to earlier thoughts of Wittgenstein, philosophical problems arise when philosopher mix two types of propositions. In the language, philosophical problems occurred by the similarity between the natural sciences propositions and the philosophical propositions (Fann, 1969, p. 30). According to the *Tractatus*, there is the difference between the natural science propositions and the philosophical propositions. When philosophical propositions considered as natural science propositions, then problems of philosophy posed. Philosophical propositions only related to meaning and sense, philosophical propositions can be presented by clarification of language (Wittgenstein, 1922, T. 4.112).

In the later philosophy of Wittgenstein, philosophical problems are related with only meaning and sense of language, but the logic of language is entirely different in his later work. In the *Investigations*, language has many functions and its actual meaning can be determined by in the context of its uses. The philosophical problems arise when the context is not considered by the philosopher to understand the actual use of the word. This particular view of language is a source of philosophical problems which depend on a misunderstanding of the logic of language (Wittgenstein, 1953, PI, sec. 132). Then the logic of language and structure and the form of philosophical problems are different in both the periods. Nature of philosophical problems in the *Tractatus* and the *Investigations* is linguistic. Language is a source of philosophical confusion.

The reason that why the philosophical problems are linguistic because the philosophy is not a body of doctrine but an activity (Wittgenstein, 1922, T. 4.111). He maintains in the *Philosophical Investigations* that there are no philosophical theories, but a therapy. The philosopher's treatment of a question is like the treatment of illness (Wittgenstein, 1953, PI, sec. 255). The other reason that why philosophical problems are linguistic because philosophy is different from natural sciences (Wittgenstein, 1922, T. 4.111). Same considerations were maintained by him in the *investigations* that philosophical problems are not empirical problems. The empirical problems are different from philosophy. Empirical problems related to factual discourse and it is considered by a scientist, but philosophy is not a natural science (Wittgenstein, 1953, PI, sec. 109).

The other question is that, why language is a source of philosophical confusion. According to Tractatus, philosophy is not a natural science; the function of philosophy does not present any body of doctrine about reality. Philosophical functions related with clarification of our thought process about doctrines of reality pursues the meaning and sense. Philosophical confusion arises when we can mislead by these different works and mixed them. The surface similarity between philosophical propositions and propositions of natural sciences is misled philosopher (Wittgenstein, 1922, T. 4.003). Misinterpretation of our forms of language is a source of philosophical confusion (Wittgenstein, 1953, PI, sec. 109-110). These points can make it clearer that language is the source of philosophical problems.

The Philosophy does not resultant in philosophical propositions, but rather in the clarification of propositions (Wittgenstein, 1922, T. 4.114). In philosophical activities, we do not draw conclusions. But it must be like this. Philosophy only states what everyone admits (Wittgenstein, 1953, PI, sec. 599). These points considered by Wittgenstein make it clear that why Wittgenstein accepts that misunderstanding of our logic of language is a source of philosophical problems. But the logic of our language is used in the different sense in early and later work. Differences do not a negation of each other, the Investigations includes assumptions of Tractatus that philosophical problems are not scientific in nature, they fail to understand different forms of language.

With these considerations, the later Wittgenstein says that it is not enough to show that the problems are not scientific but also to see that their actual uses and functions that it serves. It makes sense when we see he wrote in the Philosophical Investigations: A philosophical problem has the form: "I don't know my way about. Why this, because no one facts or knowledge solve the problem, if we cannot understand the actual uses of our words in their context. Because the problems of philosophy are not scientific but conceptual illness, arises from various form of language.

The next important point is that the purpose and method to solve the philosophical problem is radically different in the Tractatus and the investigations, because the conception of essence and function of language in both the periods is quite different. In the Tractatus, language has only one function that describes the reality or factual discourse only. Language is a truth-functionally structure and its function is to describe the world (Fann, 1969, p. 21). But in his later work, the function of language is indeed the antithesis of his earlier doctrine. Language has multiple functions and that words and expressions have meaning only in the social context or in the stream of life.

After solving the philosophical problem we can see our misconceptions about language. The philosophical problem has no real solutions because there are no genuine problems in philosophy. The problems of philosophy are only muddles product of the logic of language. By the understanding of the logic of language they disappear. When we have a clear concept of language than there are not philosophical problems, it has vanished (Dwivedi, 1977, p. 265-266).

CONCLUSION

On the basis of the philosophical problems in both the periods, the above discussion shows that the relationship between early and later Wittgenstein' philosophy is a matter of complex. The Concept of philosophy and the nature of philosophical problems are similar, in both the periods of philosophizing. They are only making sense when they are seen as complementary. We have observed that philosophical problems in Wittgenstein's philosophy are linguistic and language is a source of philosophical confusion. The method of solving philosophical problems in the early and the later Wittgenstein's philosophy are entirely different because the concept of language in the later work is a negation of the earlier thoughts.

The method to solve the philosophical problems is different in both periods. In the Tractatus, the method is an analysis of propositions but in the Investigations, it is to understand that we must look at the actual use of words of the language (Dwivedi, 1977, p. 258-259). In the context of the nature and origin of the philosophical problem, the later work of Wittgenstein's philosophy should be considered as the development of his earlier thought. The essence of philosophical problems and the concept of philosophy can be considered the strong possibilities of linkage between early and later philosophy of Wittgenstein.

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