

# Ludwig Wittgenstein

## Philosophical Occasions 1912–1951

Edited by  
**James Klagge**  
and  
**Alfred Nordmann**

# Philosophical Occasions 1912 1951

**H.O. Mounce**



## **Philosophical Occasions 1912 1951:**

Philosophical Occasions, 1912-1951 Ludwig Wittgenstein, 1993 An essential resource for students of Wittgenstein this collection contains faithful in some cases expanded and corrected versions of many important pieces never before available in a single volume including Notes for the Philosophical Lecture published here for the first time Fifteen selections with bilingual versions of those originally written in German span the development of Wittgenstein's thought his range of interests and his methods of philosophical investigation Short introductions an index and an updated version of Georg Henrik von Wright's The Wittgenstein Papers situate the selections within the broader context of the Wittgenstein corpus and the history of its publication     The Possibility of Discussion Hugo Strandberg, 2016-03-03 Answering the question How is fruitful discussion possible this book addresses the central philosophical issue of how reason shall be understood and how it is limited This study argues that the understanding of discussion according to which it necessarily starts from putative universal norms and rules for argumentation is problematic among other reasons since such rules are unfruitful in contexts where there are vast disagreements such as religion Inspired by Wittgensteinian ideas Strandberg develops instead a new way of understanding discussion truth and rationality which escapes these problems and shows how this solution can be used to answer the accusation against Wittgensteinian philosophy for being conservative and resulting in fideism     **Ludwig Wittgenstein** Ludwig Wittgenstein, 2003-05-19 In the safety of his manuscripts Ludwig Wittgenstein was free to endlessly revise rework and reframe his philosophical thoughts Thus his published work yields a glimpse of just a small portion of Wittgenstein's philosophical thought the portion that eventually appeared in print Yet for Wittgenstein philosophy was an ongoing activity a process Only in his dialog with the philosophical community and in his private moments does Wittgenstein's philosophical practice fully come to light Those public and private occasions are collected here In Private Occasions co editor Alfred Nordmann presents Wittgenstein's diaries from the 1930s to an English audience for the first time They are accompanied by Wittgenstein's letters to and from friend Ludwig H. Nelson Together they reveal a great deal about Wittgenstein who himself says The movement of thought in my philosophizing should be discernible also in the history of my mind In Public Occasions James Klagge collects Wittgenstein's papers and speeches some newly published from a number of forums including his lectures at Cambridge and his involvement with the Cambridge Moral Science Club Much of Wittgenstein's philosophical work came through or in the form of dialogs making these public encounters particularly valuable The result of this collaboration Ludwig Wittgenstein Public and Private Occasions is a thorough look at the philosophy of one of the 20th century's greatest thinkers that goes beyond a mere study of his published work     Wittgenstein and the Practice of Philosophy Michael Hymers, 2009-12-31 Wittgenstein and the Practice of Philosophy introduces Wittgenstein's philosophy to senior undergraduates and graduate students Its pedagogical premise is that the best way to understand Wittgenstein's thought is to take seriously his methodological remarks Its interpretive premise is that those methodological remarks are the

natural result of Wittgenstein's rejection of his early view of the ground of value including semantic value or meaning as something that must lie outside the world. This metaphysical view of meaning is replaced in his transitional writings with a kind of conventionalism according to which meaning is made possible by the existence of grammatical conventions that are implicit in our linguistic practices. The implicit nature of these conventions makes us vulnerable to a special kind of confusion that results from lacking a clear view of the norms that underlie our linguistic practices. This special confusion is characteristic of philosophical problems and the task of philosophy is the therapeutic one of alleviating confusion by helping us to see our grammatical norms clearly. This development of this therapeutic view of philosophy is traced from Wittgenstein's early *Tractatus Logico Philosophicus* through his transitional writings and lectures to his great masterwork *Philosophical Investigations* and his final reflections on knowledge and scepticism in *On Certainty*. Wittgenstein's discussions of naming, family resemblances, rule following and private language in *Philosophical Investigations* are all examined as instances of this sort of method, as is his discussion of knowledge in *On Certainty*. The book concludes by considering some objections to the viability of Wittgenstein's method and speculating on how it might be extended to a discussion of moral value to which Wittgenstein never explicitly returns.

Wittgenstein and Pragmatism Anna Boncompagni, 2016-12-20. This book investigates the conflicts concerning pragmatism in Wittgenstein's work *On Certainty* through a comparison with the pragmatist tradition as expressed by its founding fathers Charles S. Peirce and William James. It also describes Wittgenstein's first encounters with pragmatism in the 1930s and shows the relevance of Frank Ramsey in the development of his thought. Offering a balanced critical and theoretical examination, the author discusses issues such as doubt, certainty, common sense, forms of life, action and the pragmatic maxim. While highlighting the objective convergences and divergences between the two approaches, the volume makes links to ongoing debates on relativism, foundationalism, scepticism and objectivity. It will be of interest to anyone searching for new perspectives on Wittgenstein's philosophy.

**Wittgenstein's Art of Investigation** Beth Savickey, 2002-01-22. Wittgenstein's *Art of Investigation* is one of the first to focus on and provide an original and detailed analysis of Wittgenstein's grammatical investigations. Beth Sarkey offers us new insight into the historical context and influences on method which will help students understand the intricacies and depth of his work.

*Wittgenstein in Exile* James C. Klagge, 2014-01-10. A new way of looking at Wittgenstein as an exile from an earlier cultural era. Ludwig Wittgenstein's *Tractatus Logico Philosophicus* (1922) and *Philosophical Investigations* (1953) are among the most influential philosophical books of the twentieth century and also among the most perplexing. Wittgenstein warned again and again that he was not and would not be understood. Moreover, Wittgenstein's work seems to have little relevance to the way philosophy is done today. In *Wittgenstein in Exile*, James Klagge proposes a new way of looking at Wittgenstein as an exile that helps make sense of this Wittgenstein's exile. It was not despite his wanderings from Vienna to Cambridge to Norway to Ireland, strictly geographical, rather, Klagge argues, Wittgenstein was never at home in the twentieth century. He was in exile from an

earlier era Oswald Spengler's culture of the early nineteenth century Klagge draws on the full range of evidence including Wittgenstein's published work the complete Nachla correspondence lectures and conversations He places Wittgenstein's work in a broad context along a trajectory of thought that includes Job Goethe and Dostoyevsky Yet Klagge also writes from an analytic philosophical perspective discussing such topics as essentialism private experience relativism causation and eliminativism Once we see Wittgenstein's exile Klagge argues we will gain a better appreciation of the difficulty of understanding Wittgenstein and his work

**Wittgenstein in Exile** James C. Klagge, 2010-12-22 A new way of looking at Wittgenstein as an exile from an earlier cultural era Ludwig Wittgenstein's *Tractatus Logico Philosophicus* 1922 and *Philosophical Investigations* 1953 are among the most influential philosophical books of the twentieth century and also among the most perplexing Wittgenstein warned again and again that he was not and would not be understood Moreover Wittgenstein's work seems to have little relevance to the way philosophy is done today In *Wittgenstein in Exile* James Klagge proposes a new way of looking at Wittgenstein as an exile that helps make sense of this Wittgenstein's exile was not despite his wanderings from Vienna to Cambridge to Norway to Ireland strictly geographical rather Klagge argues Wittgenstein was never at home in the twentieth century He was in exile from an earlier era Oswald Spengler's culture of the early nineteenth century Klagge draws on the full range of evidence including Wittgenstein's published work the complete Nachla correspondence lectures and conversations He places Wittgenstein's work in a broad context along a trajectory of thought that includes Job Goethe and Dostoyevsky Yet Klagge also writes from an analytic philosophical perspective discussing such topics as essentialism private experience relativism causation and eliminativism Once we see Wittgenstein's exile Klagge argues we will gain a better appreciation of the difficulty of understanding Wittgenstein and his work

*Wittgensteinian Fideism?* Kai Nielsen, Dewi Zephaniah Phillips, 2005 This is an extended discussion of this timeless argument of faith and reason For Nielsen Wittgensteinian Fideism constitutes the most powerful contemporary challenge to secular naturalism Wherever readers stand in the dispute there is much to learn from the exchanges within it

*After Wittgenstein*, St. Thomas Roger Pouivet, 2006

*Words and Life* Hilary Putnam, 1994 As the first four part titles in the volume *The Return of Aristotle: The Legacy of Logical Positivism, The Inheritance of Pragmatism and Essays after Wittgenstein* suggest many of the essays are concerned with tracing the recent and the not so recent history of these problems

**Wittgenstein and Psychoanalysis** John M. Heaton, 2000 Brings together two influential Viennese thinkers Sigmund Freud and Ludwig Wittgenstein in the arena of a postmodern encounter Explores which of the two philosophies is the better form of relevant therapy today

**Wittgenstein on Rules and Nature** Keith Dromm, 2008-08-26 Offers an original reading of Wittgenstein's views on such topics as radical scepticism the first and third person asymmetry of mental talk Cartesianism and rule following

**International Studies in Philosophy**, 1974

**Metaphysics and the End of Philosophy** H.O. Mounce, 2007 An important new monograph offering a new vision of philosophy and defending its classical conception

*Varieties of Universalism* Marko Zlomislić, Zdenko Zeman, 1999      **Salt**, 2002      *Philosophy of Education* Philosophy of Education Society (U.S.), 2005      *The Undiscovered Wittgenstein* John Webber Cook, 2005

Although Ludwig Wittgenstein is often described as the most important and interesting philosopher of the 20th century it is also said that our fascination with him is a function of our bewilderment over who he really was and what his work stands for. There are many reasons for this one of which is the widespread tendency to ignore Wittgenstein's historical roots and place him in the company of philosophers such as G. E. Moore and John Austin whose views he found entirely uncongenial. Another reason is the fact that his works have been translated at crucial points in ways that suggest that he held views contrary to those he actually held. For these and other reasons Wittgenstein has remained a misunderstood figure. As a result the philosophical community is sharply divided between those who misrepresent Wittgenstein but adore their false image of him and those who accept the false image and then regard Wittgenstein with contempt. The aim of this work is to uncover and bring into focus through a more careful reading of his works the real Wittgenstein.

Philosopher John W. Cook traces Wittgenstein's ideas and especially his vocabulary to their roots in his early writings and lectures thereby providing a historical approach to his work that has been lacking in other commentators. This approach removes much of the mystery that has surrounded Wittgenstein's philosophy. What emerges is a philosopher who was both more interesting and more resourceful than either his defenders or his critics have realized.      *Manuscript*, 1998

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