

Ordinary language philosophy



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Philosophy And Ordinary Language

Sandra Laugier



Philosophy And Ordinary Language:

Why We Need Ordinary Language Philosophy Sandra Laugier, 2023-11-15 Now in paperback Sandra Laugier's reconsideration of analytic philosophy and ordinary language Sandra Laugier has long been a key liaison between American and European philosophical thought responsible for bringing American philosophers such as Ralph Waldo Emerson Henry David Thoreau and Stanley Cavell to French readers but until now her books have never been published in English Why We Need Ordinary Language Philosophy rights that wrong with a topic perfect for English language readers the idea of analytic philosophy Focused on clarity and logical argument analytic philosophy has dominated the discipline in the United States Australia and Britain over the past one hundred years and it is often seen as a unified coherent and inevitable advancement Laugier questions this assumption rethinking the very grounds that drove analytic philosophy to develop and uncovering its inherent tensions and confusions Drawing on J L Austin and the later works of Ludwig Wittgenstein she argues for the solution provided by ordinary language philosophy a philosophy that trusts and utilizes the everyday use of language and the clarity of meaning it provides and in doing so offers a major contribution to the philosophy of language and twentieth and twenty first century philosophy as a whole

Philosophy and Ordinary Language Oswald Hanfling, 2000 What is philosophy about and what are its methods Philosophy and Ordinary Language is a defence of the view that philosophy is largely about questions of language which to a large extent means ordinary language Some people argue that if philosophy is about ordinary language then it is necessarily less deep and difficult than it is usually taken to be but Oswald Hanfling shows us that this isn't true Hanfling a leading expert in the development of analytic philosophy covers a wide range of topics including scepticism and the definition of knowledge free will empiricism folk psychology ordinary versus artificial logic and philosophy versus science Drawing on philosophers such as Austin Wittgenstein and Quine this book explores the nature of ordinary language in philosophy

J. L. Austin Keith Graham, 1977

First Word Philosophy Richard Fleming, 2004 Ordinary language philosophy explains Fleming philosophy Bucknell U proposes that analysts articulate the conditions of restraint of particular uses of language and identify the implications those uses make possible Discussions of language analyzed and problems solved it holds should be deferred until after the specific language that people actually use is understood He sets out the principles methods and findings of the approach Distributed by Associated University Presses Annotation 2004 Book News Inc Portland OR booknews.com

When Words Are Called For Avner Baz, 2012-03-12 A new form of philosophizing known as ordinary language philosophy took root in England after the Second World War promising a fresh start and a way out of long standing dead end philosophical debates Pioneered by Wittgenstein Austin and others OLP is now widely rumored within mainstream analytic philosophy to have been seriously discredited and consequently its perspective is ignored Avner Baz begs to differ In When Words Are Called For he shows how the prevailing arguments against OLP collapse under close scrutiny All of them he claims presuppose one version or another of the very conception of

word meaning that OLP calls into question and takes to be responsible for many traditional philosophical difficulties. Worse analytic philosophy itself has suffered as a result of its failure to take OLP's perspective seriously. Baz blames a neglect of OLP's insights for seemingly irresolvable disputes over the methodological relevance of intuitions in philosophy and for misunderstandings between contextualists and anti-contextualists or invariantists in epistemology. Baz goes on to explore the deep affinities between Kant's work and OLP and suggests ways that OLP could be applied to other philosophically troublesome concepts.

When Words Are Called For defends OLP not as a doctrine but as a form of practice that might provide a viable alternative to work currently carried out within mainstream analytic philosophy. Accordingly, Baz does not merely argue for OLP but all the more convincingly practices it in this eye-opening book.

Philosophy and Ordinary Language
Charles Edwin Caton, 1963 Ordinary Language Philosophy Jason Bruce Thibodeau, 2006

This dissertation argues that ordinary language analysis offers a means of critically evaluating substantive philosophical claims as well as providing a tool for constructing answers to philosophical conundrums. It has been neglected due to some powerful though ultimately misguided objections. Those who called themselves ordinary language philosophers did not effectively explain or defend their methodology and thus these objections were never adequately met. This dissertation articulates and defends the methodology and its core theoretical commitments. Ordinary language philosophy is essentially an empirical investigation into how words are used in ordinary non-philosophical contexts. Some believed that we could eliminate philosophical conundrums via such analysis. Wittgenstein, for example, thought that most philosophical problems were caused by linguistic confusion. I argue that the methodology does have an important critical role to play but I also believe that it can be an important tool in constructing genuine solutions to problems. There are different sets of objections to ordinary language analysis corresponding to two different parts of the analysis. One set of objects concern the empirical inquiry into how words are used in ordinary contexts. Primary among them is the concern that because it relies upon the linguistic intuitions of a single philosopher the process is too idiosyncratic. My methodology derived from J. L. Austin's work achieves objectivity by expanding the pool of people who are consulted and by actually looking at real cases by, for example, reading the relevant literature in which the terms and idioms under consideration are used. Native speakers are experts in using these terms and idioms so if we expand the pool of speakers enough we should achieve an adequate picture of how and under what circumstances the relevant terms are used. Another set of objections concern what I call the philosophical part of ordinary language analysis. Among them are concerns that it is committed to the allegedly repudiated notion of the analytic-synthetic distinction, concerns that since meanings are constantly changing information about meaning is irrelevant to philosophical investigation and concerns connected to Grice's work on conversational implicature. I discuss each objection and demonstrate how it can be overcome.

Ordinary Language Criticism Kenneth Dauber, Walter Jost, 2003

A new critical model drawing on the ideas of Wittgenstein and Cavell and focusing on the role of the ordinary and the familiar in the experience of writing and reading

Ordinary Language Vere

Claiborne Chappell, 1964 **Oxford Ordinary Language Philosophy, Wittgenstein and the Concept of Mind** Peter S. Dillard, 2025-06-05 Taking their departure from a careful consideration of how we use ordinary words in everyday life the Oxford philosophers Gilbert Ryle J L Austin and their followers spearheaded an anti cognitivist revolution in the philosophy of mind by arguing that psychological expressions do not describe internal mental states acts processes or objects but instead play a purely logical role They soon encountered sophisticated resistance from Peter Geach Paul Grice Susan Haack and other philosophers sympathetic to cognitivism This historically informed and analytically rigorous study provides a detailed overview of the Oxford anti cognitivist critique reconstructs the cognitivist objections to it and shows how interaction between Oxford ordinary language philosophy and Wittgenstein s later writings overcomes these objections while clarifying obscure aspects of Wittgenstein s perspective The book will appeal to scholars and students of philosophy historians interested in the development of 20th century thought and anyone fascinated by the relation between language and the mind

Meaning and Saying: Essays in the Philosophy of Language Frank B. Ebersole, 2002-07-18 Frank Ebersole is a philosopher whose contribution to philosophy is the greatest of anyone this the 20th century especially in the areas of philosophy of language theory of knowledge and perception from Wittgenstein Empiricism and Language by John W Cook Oxford University Press 1999 Meaning and Saying has five chapters that address philosophical problems about language and knowledge and one essay chapter 6 Postscript that provides insights into some of Frank Ebersoles basic ideas about philosophy The five essays let you participate in his unique struggles to come to terms with such questions as Is the meaning of a word central to the philosophy of language Is the meaning of a word the part the word plays in speech acts How does the action of making sounds fit into speech Are conditions for knowing something the same as conditions required for saying one knows something Should philosophers still be doing conceptual analysis Can G E Moore really refute the philosophical skeptic by displaying his hand and saying I know this is my hand This and its companion volume Language and Perception are not just other philosophy books about the philosophy of language In both books Ebersole by carefully using examples convincingly shows that the problems are products of philosophical pictures The examples also make the pictures less compelling How the Second Edition Differs from the First Edition This edition differs from the first edition University Press of America 1979 in several ways Two more essays are included Saying and Meaning chapter 4 is a revised version of an essay originally published in Ludwig Wittgenstein Philosophy and Language eds Alice Ambrose and Morris Lazerowitz George Allen and Unwin London and Humanities Press New York 1972 pp 186221 Saying What You Know chapter 5 was first read as a paper in Coos Bay Oregon on May 26 1996 at the conference Where the Action Is A modified version of the paper was then published in Philosophical Investigations vol 23 no 3 July 2000 Now it has been expanded and revised Material that was formerly part of the preface is now revised and placed as chapter 6 at the end entitled Postscript The text is improved Throughout the book Ebersole has made corrections stylistic improvements and changed wording to remove ambiguities

Summary Language and logic provide philosophers with a dual problem 1 How is language connected to the world and 2 how can philosophers use language and logic with care so as not to contaminate their own thinking Speech acts and the use of sentences are thought to be better ways for philosophers to understand language and logic But do they do the job Preface In the early 1920s philosophers argued that philosophy should be philosophy of language but this was just old wine in new bottles then the Wittgensteinian revolution occurred which identified meaning as the use of words and thereafter identified the meaning of a word with the use of a word The book addresses some problems with this revolution Chapter 1 Meaning and Use *Philosophical Discourse: Thought, Consciousness & Ethics* Orance Mahaldar, Gopi Nath Mondal, Kinkini

Bhadra, 2016-09-30 **Philosophical Relevance of Language** Kanti Lal Das, 2006 The book is an attempt to examine the philosophical relevance of language from the methodological point of view Moreover an effort has been made that language is relevant to philosophy because it helps in developing a philosophy of language and a philosophy with a linguistic turn subsequently known as linguistic philosophy The book highlights the following issues Are the problems in Philosophy linguistic Is the positivists thesis circular Does language require revision Are the metaphors like form of life or game enough to sustain the charge of revisionism Is language related to reality In what sense language is said to be mirror of human mind

Wittgenstein, Empiricism, and Language John Webber Cook, 2000 Another source is the fact that many philosophers share Wittgenstein's assumption that empiricism far from being a weird view of things reflects the ways in which we commonly think and talk about ourselves and the world Because Wittgenstein's chief expositors tend to share this false assumption they are prevented from recognizing that Wittgenstein who claimed to be bringing words back from their metaphysical to their everyday use did nothing of the sort BOOK JACKET Understanding Wittgenstein, Understanding Modernism Anat Matar, 2017-01-26 In the last half century Ludwig Wittgenstein's relevance beyond analytic philosophy to continental philosophy to cultural studies and to the arts has been widely acknowledged Wittgenstein's *Tractatus Logico-Philosophicus* was published in 1922 the annus mirabilis of modernism alongside Joyce's *Ulysses* Eliot's *The Waste Land* Mansfield's *The Garden Party* and Woolf's *Room* Bertolt Brecht's first play to be produced *Drums in the Night* was first staged in 1922 as was Jean Cocteau's *Antigone* with settings by Pablo Picasso and music by Arthur Honegger In different ways all these modernist landmarks dealt with the crisis of representation and the demise of eternal metaphysical and ethical truths Wittgenstein's *Tractatus* can be read as defining expressing and reacting to this crisis In his later philosophy Wittgenstein adopted a novel philosophical attitude sensitive to the ordinary uses of language as well as to the unnoticed dogmas they may betray If the gist of modernism is self reflection and attention to the way form expresses content then Wittgenstein's later ideas in their fragmented form as well as their ear opening contents deliver it most precisely Understanding Wittgenstein Understanding Modernism shows Wittgenstein's work both early and late to be closely linked to the modernist Geist that prevailed during his lifetime Yet it would be wrong to argue that Wittgenstein was a modernist tout

court For Wittgenstein as well as for modernist art understanding is not gained by such straightforward statements It needs time hesitation a variety of articulations the refusal of tempting solutions and perhaps even a sense of defeat It is such a vision of the linkage between Wittgenstein and modernism that guides the present volume *Lectures on a Philosophy Less Ordinary* Niklas Forsberg,2021-10-24 This book offers a comprehensive reinterpretation of J L Austin s philosophy It opens new ways of thinking about ethics and other contemporary issues in the wake of Austin s philosophical work Austin is primarily viewed as a philosopher of language whose work focused on the pragmatic aspects of speech His work on ordinary language philosophy and speech act theory is seen as his main contribution to philosophy This book challenges this received view to show that Austin used his most well known theoretical notions as heuristic tools aimed at debunking the fact value dichotomy Additionally it demonstrates that Austin s continual returns to the ordinary is rooted in a desire to show that our lives in language are complicated and multifaceted What emerges is an attempt to think with Austin about problems that are central to philosophy today such as the question about linguistic inheritance truth the relationship between a language inherited and morality and how we are to cope with linguistic elasticity and historicity *Lectures on a Philosophy Less Ordinary* will appeal to scholars and advanced students working on Austin s philosophy philosophy of language and the history of analytic philosophy **Understanding Cavell, Understanding Modernism** Paola Marrati,2025-08-21 Stanley

Cavell undoubtedly one of the most singular and influential voices in contemporary philosophy has written extensively on modernist art particularly on painting photography music and literature He has also dedicated an impressive body of work to cinema whose complex and nuanced status in regard to modernism constitutes one of Cavell s main concerns However Cavell s importance for understanding modernism is not exhausted by his interest in and analyses of modernist art and literature Equally significant and perhaps even more original is his understanding of ordinary language philosophy as a modernist enterprise in its own terms Following the structure for the *Understanding Philosophy Understanding Modernism* series this volume is divided into three distinct parts The first part *Conceptualizing Cavell* features introductory essays on Cavell s most important works The second part *Cavell and Aesthetics* delves into more specific aspects and problems pertaining to Cavell s aesthetics and its moral and political implications The third part is an extended glossary of Cavell s key words and concepts

Speech Act And Linguistic Communication Rishikant Pandey,2008 **A Companion to Translation Studies** Sandra Bermann,Catherine Porter,2014-01-22 This companion offers a wide ranging introduction to the rapidly expanding field of translation studies bringing together some of the best recent scholarship to present its most important current themes Features new work from well known scholars Includes a broad range of geo linguistic and theoretical perspectives Offers an up to date overview of an expanding field A thorough introduction to translation studies for both undergraduates and graduates Multi disciplinary relevance for students with diverse career goals **Education for Self-transformation** Duck-Joo Kwak,2011-10-12 Exemplifying what it advocates this book is an innovative attempt to retrieve the essay form from

its degenerate condition in academic writing Its purpose is to create pedagogical space in which the inner struggle of lived experience can articulate itself in the first person Working through essays the modern post secular self can guide understand and express its own transformation This is not merely a book about writing methods it has a sharp existential edge Beginning by defining key terms such as self transformation Kwak sketches the contemporary debates between Jürgen Habermas and Charles Taylor on the status of religious language in the public domain and its relationship to secular language This allows her to contextualize her book's central questions how can philosophical practice reduce the experiential rift between knowledge and wisdom How can the essay form be developed so that it facilitates as praxis pedagogical self transformation Kwak develops her answers by working through ideas of George Lukács and Stanley Cavell of Hans Blumenberg and Søren Kierkegaard whose work is much less familiar in this context than it deserves to be Kwak's work provides templates for new forms of educational writing new approaches to teaching educators and new ways of writing methodology for educational researchers Yet the importance of her ideas extends far beyond teaching academies to classroom teachers curriculum developers and to anyone engaged in the quest to lead a reflective life of one's own

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